

alike the Right and the Desire to impose Our convictions on any of Our subjects. We declare it to be Our Royal Will and Pleasure, that none be in any wise favoured, none molested or disquieted by reason of their Religious Faith or observances; but that all shall enjoy the equal, impartial protection of the Law; and We so strictly charge and enjoin all those who may be in authority under Us, that they abstain from all interference with the Religious Belief or worship of any of Our subjects on pain of Our highest Displeasure.Our Power has been shown by the suppression of Rebellion in the field: We desire to show Our Mercy by pardoning the offences of those who have been thus misled, but who desire to return to the path of duty."

Such are the public acts of our Sovereign. But at the same time her private life has ever been emblematic of the highest ideals of Womanhood. Preferring the peaceful quiet of the Scotch Moors to the pageantry of Courts, except when duty requires her attendance at the capital, she lives a life of the utmost simplicity; and, whilst maintaining unimpaired the dignity which surrounds her person, she is ever ready to share the humble festivities of her gillies and palace servants.

The very word Jubilee is replete with religious associations, coming as it does from the Hebrew *Jobel*, and signifying the final reunion of the souls of the good and pure with the Divine Source from which they emanated, after the long and arduous path of incarnate existence. It is the Nirvana of the Hindu, the Golden Age of the Roman Poet, and the Day of Redemption of the Christian. We desire no better omen than this word conveys.

HIMALAYAN FOLK-LORE.

FOLK-LORE is much alike all over the world, the same tales appearing everywhere, but in somewhat different dresses. For instance, most British boys and girls read the beautiful lines on Bethgelert, the gallant hound that saved the sleeping heir from the gaunt wolf; this is the western dressing of the story. In the east, however, the royal child is saved from the deadly cobra by the faithful mongoose; but in both tales the gallant hound and faithful mongoose each suffer the same unmerited fate, and are duly lamented unavailingly.

Here is a Himalayan legend, somewhat resembling the "Pied Piper of Hamelyn." One Jectoo, a great land-owner and sportsman of Bhagoree near Tchri, asks Gumbee, his sister-in-law, at the rice-planting season (*roonee*) for tobacco; she, being a frolicsome lassie, teazes him, and insists that he shall first shoot her a wild goat (*thair*). Jectoo, being a man of mettle, starts off at once for the forest of Gundara. Being tired out by his climb, he seats himself under a rhododendron, the trees being at this season a mass of scarlet blossom, and to beguile the time, commences playing on his pipes (*serenaies*), for he was a piper of wide renown. When he had ceased to play and looked around, he found himself surrounded by a vast army of the forest fairies (*âcharî*), attracted from every side by the sweet strains of his pipes. When he would

fain have left them, they expostulated, and said that such a skilled musician should never again leave them. After much entreaty, and urging that he had promised to return to his sister-in-law, and bring her a wild goat, the fairies granted him three days' grace to settle his affairs, and at the same time presented him with a live *thair* for his sister-in-law. So Jectoo returned sorrowfully to his home and told his friends every thing that had occurred; and having given the live *thair* to his sister-in-law, after three days he was missing, and his kinsmen saw his face no more. But such was their grief and longing for him, that first his sister-in-law, and then the rest, mounted the funeral pyre; and now in the spirit land (*devalok*) they form a joyous company, and hunt the wild goat in the forests of Gurhwal, and startle the belated wayfarer much as our own Herne the Hunter rides in Windsor Forests. Moreover the simple and kindly people of the Billung Valley have raised them to the rank of deities (*devatas*), and wishing to stand well with them, sacrifice a sheep annually in their honor.

The Kooloo people in August make a pilgrimage for bathing to a small lake, high above Ralla, a day's journey from Simla, at the foot of the Rohtung Pass. The origin of the lakelet's fame appears to have been as follows. Once upon a time a certain king of Delhi had a beautiful daughter with but one blemish, and that no small one—to wit, a withered leg. His daughter's lame leg was the one grief this ancient monarch had, and to effect its cure he spent all his available wealth on physicians, and advertised far and wide through all Asia for wise men. At length appeared a venerable astrologer, who, after consulting the princess' horoscope, said, "Thy daughter, O monarch of the age! can only be cured by bathing in the Rohtung lakelet." In due course the princess, accompanied by her sire and the astrologer, arrived at the mountain mere, and there they saw the carcass of a horse in the water, with one leg sticking out high and dry in the air. The astrologer now told the princess that she was this identical horse in her last birth, and that her withered leg would be made whole as soon as she had entirely submerged the carcass and purified herself by bathing in the lake. All of which happened as the astrologer predicted, and the mountain tarn thus acquired its sanctity, seemingly for a very trivial and ludicrous reason.

One of the favorite servants of the late shikarree, Wilson, was a man named Ghoolan, of the musician caste (*joomriyâ*), and, like his master, a born hunter, rivalling Nimrod. One day he went out shooting above Kakôra, with a Mânâ man, by name Rusérâ, and wounded a red bear, which retreated into a cave and died, so that they were unable to get the carcass. Of this Mânâ man and his son more hereafter; but Ghoolan sickened a few days after and died. His career can be summed up in a few words. He lived like Henry VIII,—for he had seven wives, off and on,—and died like King Herod, for he was eaten up by worms. After death he appeared to his two wives,—for by this time he had lost or sold the other five,—and told them that the red bear he had shot was the pal-frey of the queen of the fairies (*mâtri râni*), and that in consequence she had killed him by a miserable death; and since that

day he had been forced to take the red bear's place as the queen's first charger. The upshot of the visit in fine was that he was very lonely in the fairy queen's stables, he having all his life been a very uxorious man, and that one of his two wives would now have to accompany him to the fairy realms below. The senior wife, Dhunnee, excused herself because she had his children to look after; so he said the other wife, Luchmee, must come, since she was childless; and apparently she had to obey, for she was found dead next day.

While Ghoolam the shikarree lay dying, a Brahman named Kunchunoo was also lying very ill in another house in the same village of Mukba. At night while his wife was attending on him, she heard a great noise outside the house, as if some seventy or eighty men had assembled there. She heard some saying to the others, "Sit down, sit down, and let us have a smoke," and others replying, "What's the use? his wife is wide awake, and she won't let him die to night; let us go to Ghoolam's house—we are sure of him anyway." This enraged the Brahman's wife, and filling a cauldron full of hot ashes, she rushed forth to empty it over them, and give them a bit of her mind at the same time; but once outside, she saw no one, but heard a great noise as of an immense flock of sheep on the stampede down a steep and stony hill side. That same night Ghoolam the shikarree died.

The people of Mânâ, to the north of Badrinath, are noted for their proficiency in black magic. It is said that if one strives to kill another by black magic and fails, he will himself be killed; the black magic glancing back to him, somewhat on the principle of the Australian boomerang. In illustration the following incident occurred at Mukba some years after the events just narrated. One autumn four village maidens—Soonday, Malday, Oogray, and Dhunnay—were together in a house at night. First they heard a noise as if a man were walking on the roof, next the footsteps were in the verandah, then the door was violently shaken open, and a cat entered. One of the four girls threw a chopper at the cat, but the animal producing a sort of human hand, caught the missile and threw it outside; then the other girls began to throw burning wood and cinders at the cat, but it still came towards them, whereupon they all ran down some steps into the cow house below, and then into another house. Returning with a party of their neighbours, they found that the cat had disappeared. During the night the wall of the next house was thrown down, and next day they heard that Lalloo, the son of Rusera, the Mânâ man mentioned earlier in the story, was dead; so the village concluded that as he had failed on the previous evening, he had been killed by his own black magic.

In Mukba there still lives an old Brahmin woman, by name Kanusa; she goes through life as it were under protest, free from likes and dislikes; having neither friendships nor enmities, she is happiest when alone with the village cattle, whose society she much prefers to that of bipeds. Now the people of Mukba send the village cattle for the summer pasturage to an elevated plateau called Kânathal, distant about a day's journey. Formerly there used to be a lake there, but now there is only a hollow basin, cover-

ed in summer with a most exquisite carpet of wild flowers of every hue and colour. This spot is also sacred to the fairies (*nâg mâtîri*) and the cattle are left here all to themselves, parties going once a month to fetch the new-born calves, and to give the others salt in due season. My informant tells me that once, when a boy, he went with a party of other children under the charge of Kanusa Brahminee to Kanathal, and on arrival, lighting a fire, they all slept round it in the open. As soon as they were all asleep, Kanusa Brahminee arose, and commenced singing a singularly weird and beautiful air. After some time the galloping of a horse was heard, and from the far side of the plateau a white horse with a rider clothed all in white came in view, and rapidly neared them. When the pale horseman drew near, Kanusa joined him, and they soon disappeared in the distance. After some time Kanusa returned alone, and when questioned replied that the white horseman was the king of the fairies (*nâg mâtîri râjâ*), and that he wanted to take one of the boys away with him, but that she, with great difficulty, had prevented him from doing so.

Mukba is some nine thousand feet above sea level, but on the elevated ridges high up above the village are many ruins of very ancient buildings; some of which from their size appear to have been built by a giant race, while others again suggest a pigmy race, from their diminutive proportions. The legend goes that in the golden age (*Satya yug*) the land was inhabited by a gentle-hearted giant race, who out of good will built these miniature houses for the fairies. In seasons of drought the villagers, in order to obtain rain, make up picnic parties to these old ruins, and while there try to dirty the place as much as possible by throwing bits of food all about and rinsing out the dishes. The idea seems to be that the fairies seeing the whole place in a filthy mess, get very angry, and collecting all the clouds together, make it rain in torrents, so as to clean the ground thoroughly. I suppose this is done on much the same principle as the Portuguese sailors give the statue of San Antonis a good flogging, when that saint neglects to give them a spell of favourable weather at sea.

Some years back a large party of herdsmen, who had been turned out of some neighbouring state, appeared with their herds of buffaloes in the Bhâgirattee Valley. Among their number was a remarkable young lady named Motee, in whose honor songs are sung in Gurhwal to this day. She was exceedingly beautiful, but she was six feet high, and more than broad in proportion, and as strong as any ten ordinary men; and in consequence she was never married—all the young men being too much afraid of her. She astonished the people of Bârâhâtth soon after her arrival by wading across the Bhâgirattee river with a six months buffalo calf under each arm—quite eclipsing Colonel Burnaby's feat of carrying down stairs two Shetland ponies at the Knightsbridge Barracks. Her fame in due course reached the Raja, and she was, in consequence, invited to attend his Durbar. Previously the Raja had invited two celebrated wrestlers from the plains, and nothing would now satisfy him but she must try a wrestling bout with these two champions, which she could only be got to agree to after much pressure.

Before these two athletes quite knew what was happening they found themselves on their backs, amidst the jeers of the court, and had to keep to their beds for many days after. The Raja on dismissing this heroine loaded her with silver jewelry; and soon after she and her people left the country.

In days of yore the Rajahs of Gurhwal used to hold high state in the ancient city of Sreenugger (*surya nagar*, the city of the sun); the ruins of their palaces, with a marvellous wealth of stone carving, still in a fine state of preservation even at the present day, excite the greatest wonder and admiration. In the days of Man Sahai Maharaj, who reigned prior to the Goorkha conquest, some thousands of workmen were engaged in fixing a stone gateway to the royal palace; but the task was beyond the strength of even such numbers, and at evening the huge stone slab still lay on the ground. During the night the queen saw the king silently rise, disguise himself as a workman and leave the harem. Thinking Man Sahai Maharaj had no good end in view, she followed him until he reached the palace gateway; and then to her great astonishment she saw him lift up the great stone slab with ease. As he was about to place it in position, he became aware that the queen watched him, and his strength suddenly left him. The stone slab can be seen to this day leaning against the palace gate, just as the king left it that night.

Sudarshan Sahai Maharaj succeeded his father Man Sahai, but only to be driven off his throne soon after by the Goorkhas; and for many years he subsisted as a pensioner on the bounty of the British Government at Moradabad. After the Nepal war of 1815 a small portion of his kingdom was restored, but most of his former territory, including Srinagar, the capital, came under British rule. This was a matter of no practical importance, for the royal line of Gurhwal kings ended with Sudarshan Sahai, who left no legitimate heir. He was not only one of the best rulers of the age, and greatly beloved by his subjects, but also a royal sage and saintly thaumaturge. It is related of him that when sitting in open durbar he knew the rights and wrongs of a case without hearing the evidence; and would foretell what parties were coming to his court of justice, while yet they were a long way off. The following story is also related of him. Once upon a time, he went down from Tیره to Hurdwar to bathe on the occasion of a *mûgh melâ*, when many kings from all countries were already gathered together there for the same purpose; but they were proud and haughty, and drove him from their company. So he retired a little way off to Châni Ghat with only a small hill between him and the other grand Rajahs; and as the time for bathing drew near, he prayed to Mother Ganges that she would permit him too to bathe in her holy waters. Then when the other Rajahs would have entered the river to bathe, the stream suddenly ran away from them, and they were left on dry ground; and Mother Ganges, mindful of her true son, flowed back over the hill, and came to him at Chandni Ghat, so that he alone should bathe in her pellucid waters. The other kings, on beholding this miracle, came to where Sudarshan Sahai Maharaj had bathed, and

with great humility falling at his feet, craved his forgiveness. When Maharaj Sudarshan Sahai died at a good old age, the last of the royal lines of ancient Aryavarta's saints and sages ended.

A. T. BANON, F. T. S.

PARACELSUS AND HIS WORKS.*

(Continued from page 264).

PARACELSUS divides the human being into seven parts, or rather seven modifications of one primordial essence. These seven divisions correspond with those given by Mr. Sinnett in "Esoteric Buddhism." Our author enters upon a detailed explanation of these seven principles and their relation to the macrocosm, but it is not easy to see exactly what he considers the precise functions of each regarded as separate from the rest, for the explanations are somewhat involved. He says, "The external man is not the real man, but the real man is the soul in connection with the divine spirit. The soul is the shadow (ethereal counterpart) of the body, illuminated by the spirit, and it therefore resembles man. It is neither material nor immaterial, but partakes of the nature of each. The inner man is formed out of the same limbus (*mulapra-kriti*) as the macrocosm, and he is therefore able to participate in all the wisdom and knowledge existing in the latter."

This idea is however more easy to grasp by adopting the four-fold classification, (given in Mr. Subba Row's explanation of the philosophy underlying the Bhagavad Gita,) both in man and in the infinite cosmos, and realizing that when the consciousness of man is centred in his astral body, he is able to cognize all the forces and beings that exist on the astral plane of the cosmos, and when the consciousness is centred in the *karana sarira* he is able to cognize all that takes place on the *deva* or *swarga* plane, and so on. The teachings of Paracelsus are in harmony with this theory, though his way of expressing himself is of course different.

Paracelsus develops at some length the theory that all things have a specialized aura, the action and interaction of which produce such phenomena as thought-reading, psychometry and the like. The word he uses is *evestrum*, but it must also be noted that he seems to make this term include not only aura but what corresponds to aura on higher planes than the astral. He says "To speak of the *evestrum* in its mortal and immortal aspects, we may say that everything has an *evestrum*, and that it is like a shadow seen upon a wall. The *evestrum* comes into existence and grows with the body, and remains with it as long as a particle of the matter composing the latter exists. The *evestrum* originates contemporaneously with the first birth of each form, and everything, whether it be visible or invisible, whether it belongs to the realm of matter or to the realm of the soul, has its *evestrum*; but *trarames* (a power intimately connected with the sidereal man) means an invisible power that begins to be able to manifest itself

* "The Life of Paracelsus and the Substance of his Teachings," by F. Hartmann, M. D.: London, G. Redway, 1887.

at a time when the senses of the inner perception become developed. The *evestrum* indicates future events by causing visions and apparitions, but *trarames* causes an exaltation of the senses. Only those who are gifted with great wisdom may understand the true nature of *evestrum* and *trarames*. The *evestrum* influences the sense of sight; *trarames* the sense of hearing. The *evestrum* causes dreams foreshadowing future events; *trarames* communicates with man by causing voices to speak, music to sound, that may be heard by the internal ear, invisible bells to ring, etc." It would seem from this that *trarames* is a form of *fohat*, acting, in some cases at least, as a force-supplying link between man and higher intelligences.

He goes on to say, "Whenever a child is born there is born with him an *evestrum*, which is so constituted as to be able to indicate in advance all the future acts and events in the life of the individual to which it belongs. If that individual is about to die, his *evestrum* may indicate the approach of his death by raps or knocks, audible to all, or by some other unusual noise, by the movement of furniture, the stopping of clocks, the breaking of a picture, the fall of a mirror, or any other omen; but frequently such omens are neither recognised nor noticed—not even understood. The *trarames* produces manifestations of a more subjective character, in a way that is audible to him, but inaudible to others."

"The *evestrum* of man is born with him, and after the death of the latter, it remains in the earth sphere, and there is still some sympathetic connection between the *evestrum* and the eternal and immortal part of man, and it may indicate the state of happiness or misery in which the soul of the person to whom it belonged exists. Such *evestra* are not the souls of the dead walking upon earth, but they are the ethereal duplicates of persons to whom they belonged, remaining until the last particle of the matter composing the physical bodies of the latter has been consumed."

"All *evestra* originate in the collective activity of the universe. The *evestra prophetica* are the harbingers of great events that may concern the well-being of the world. If some such important event is to take place, they will be the fore-runners to announce it to the world, so that the latter may be prepared for it, and a person who understands the true nature of such an *evestrum* is a seer and prophet." With this we may compare the description of what Arjuna saw in Krishna when the *Logos* was revealed to him, and the things about to happen on the earth were prefigured in its light. "Even the highest God has his *evestrum mysteriale* by which his existence and his attributes may be recognized, by which everything good may be known, and which may illuminate every mind." In this passage he apparently refers to the light of the *Logos*. "Likewise, all the powers of evil, from the lowest to the highest, have their *evestra mysterialia*, which may predict future evil, and which shed their bad influence over the world."

Paracelsus says that the world of the *evestra* is a world of its own, though intimately connected with our own world, and that in it reside the undines, salamanders and other elemental beings, so that in one sense at least the world of the *evestra* is the astral plane with

which man is able to enter into communication by means of his astral body. Paracelsus recognised the liability of the untrained clairvoyant to make mistakes, for he says: "But the two worlds (the earth and the world of the *evestra*) intermingle and throw their shadows upon each other, and this circumstance causes delusive visions, apparitions, omens and signs, mixing strangely with the true impressions coming from the *evestra prophetica*, and only an intelligence illuminated by wisdom can distinguish the true from the false."

According to Paracelsus the astral body is more active when man is asleep, and hence prophetic dreams may sometimes occur. He says that the patriarchs and saints preferred this mode of divination to all others. He does not however by any means maintain that all dreams are prophetic, as the following extract will show.

"The quality of the dreams will depend on the harmony that exists between the soul and the *astrum* (universal mind). To those who are self-conceited and vain of their imaginary knowledge of exterior things, having no real wisdom, nothing can be shown, because the perverted action of their own minds opposes the harmonious action of the universal mind and repels it. The spheres of their souls become narrow and contracted, and cannot expand towards the whole. They rest self-satisfied, buried in the shadow of their own ignorance, and are inaccessible to the light of nature. Their attention is fully absorbed by the smoke of the candle-wick of their material reason, and they are blind to the light of the spiritual sun. The activity of the universal mind can only come to the consciousness of those whose spheres of mind are capable of receiving its impressions. Those who make room for such impressions will receive them. Such impressions are passing in and out of the sphere of the individual mind, and they may cause visions and dreams, having an important meaning, and whose interpretation is an art known to the wise."

Paracelsus devotes much space to the description of the astral world and the beings that inhabit it, but his descriptions are very much confused, and it is difficult to understand at times what his real meaning is. Moreover he seems to mix up beings on the astral plane with those on the plane above the astral. The section on pneumatology will however be read with interest by those who are fond of mystical subjects. The subject of elementals is both obscure and dangerous. Obscure because it is difficult to get definite ideas about them unless one is able perceive them for himself, and dangerous because much communication with them is apt to lead to serious, if not ultimately fatal, consequences. Probably the Indian is the only extant literature in which the subject has been treated in anything like an exhaustive manner, and of the existing works on the subject we believe some of the most important are difficult to get hold of. An enormous number of these powers are said to have been catalogued by the adepts of ancient times, and they seem to have not only catalogued—including complete descriptions of the properties and capacities of these beings—all they discovered, but to have made mathema-

tical calculations as to the number of species that could be evolved, the well known computation of thirty three crores of gods being apparently rather a calculation than a mere enumeration.

On the subject of possession Paracelsus gives no encouragement to exorcists who use great ceremonial; he says, "A healthy and pure person cannot be obsessed by them, because such *larvæ* can only act upon men if the latter make room for them in their minds. A healthy mind is a castle that cannot be invaded without the will of its master; if they are allowed to enter, they excite the passions of men and women, they create cravings in them, they produce bad thoughts which act injuriously upon the brain; they sharpen the animal appetite and suffocate the moral sense. Evil spirits obsess only those human beings in whom the animal nature preponderates. Minds that are illuminated by the spirit of truth cannot be possessed; only those who are habitually guided by their own lower impulses may become subjected to their influence. Exorcisms and ceremonies are useless in such cases. Praying and abstinence from all thoughts that may stimulate the imagination or excite the brain are the only true remedies." "The cure of obsession is a purely psychical and moral act. The obsessed person should use true prayer and abstinence, and after that a strong-willed person should will such spirits to depart."

Magic is a word that has been much abused in recent times, and in the minds of many people it is associated with all sorts of diabolical practices. Paracelsus distinguishes magic from sorcery, explaining the former as "the greatest wisdom and the knowledge of supernatural powers." Magic is in fact science carried a step farther into the realm of the unseen, but its laws are as rigid, its procedure as exact, as are those of the science of the modern European schools. Our author says: "Magic is a science which teaches the true nature of the inner man, as well as the organization of his outward body. The superficial reasoner can comprehend nothing but what he can perceive by his senses, but the inner man has perceptive faculties transcending those of his body."

"If a man in his waking state knows nothing of such things, the cause of his ignorance is that he does not understand how to search in himself for the powers that are given him by God, and by which he may arrive at all the wisdom, reason, and knowledge concerning everything that exists, whether it be near him or far away."

"Ignorance is the cause of imperfection. Men do not know themselves; and therefore they do not understand the things that are in their inner world. Each man has the essence of God and all the wisdom and power of the world (germinally) in himself; he possesses one kind of knowledge as much as another, and he who does not find that which is in him cannot truly say that he does not possess it, but only that he was not capable of successfully seeking for it."

"Nature is the universal teacher. Whatever we cannot learn from the external appearance of nature we can learn from her spirit. Both are one. Everything is taught by nature to her disciple if he asks for information in an appropriate manner. Nature is a light, and by looking at nature in her own light we shall under-

stand her. Visible nature may be seen in her visible light; invisible nature may become visible if we acquire the power to perceive her invisible light. There is a light in the spirit of man that illuminates everything, and by which he may even perceive supernatural things. Those who seek in the light of external nature know the things of nature; those who seek knowledge in the light of man know the things above nature, which belong to the law. Man is an animal, a spirit, and an angel, for he has all three qualities. As long as he remains in nature he serves nature; if he moves in the spirit, he serves the angel (in him); if he lives in the angel he serves as an angel. The first quality belongs to the body, the two others to the soul; and they are its jewels. The body of man remains on the earth, but man having a soul and the two additional qualities is enabled to rise above nature, and to know that which does not belong to nature. He has the power to learn all that belongs to heaven and hell, to know God and his kingdom, the angels and spirits, and the origin of evil. If a man is to go to a certain place, it will be useful to him to know all about that place before he goes there; he will then after his arrival be enabled to move about freely, and to go wherever he pleases. The quality of each thing created by God, whether it be visible or invisible to the senses, may be perceived and known. If man knows the essence of things, their attributes, their attractions and the elements of which they consist, he will be a master of nature, of the elements, and of the spirits."

Paracelsus has much to say about imagination. Dr. Hartmann calls it the creative power of man, but of course it is, like every thing else, only creative in so far as it gives a form to what was already in existence. Those who really want to know all about the imagination and its powers, should try to trace out the action of imagination in themselves. It cannot be too often repeated that it is not enough to go about like a psychical sponge, in a passive attitude of chronic receptivity; those who want to know must meditate and think and look within themselves, for after all the highest instruction that can possibly be given is but useful as teaching the disciple to work out his own progress. The true development must come from within, and cannot be transferred or passed on, or introduced into the system by processes analogous to subcutaneous injection.

"Man has a visible and an invisible workshop. The visible one is his body, the invisible one his imagination (we must note here that Paracelsus is liable at times to extend his use of the word imagination to include all the functions of mind). The sun gives light, and this light is not tangible, but its heat may be felt, and if the rays are concentrated it may set a house on fire. The imagination is a sun in the soul of man, acting in its own sphere as the sun of the earth acts in his. Wherever the latter shines, germs planted in the soil grow and vegetation springs up, and the sun of the soul acts in a similar manner, and calls the forms of the soul into existence. Visible and tangible forms grow into existence from invisible elements by the power of the sunshine. Invisible vapours are attracted and collected together into visible mists by

the power of the sun of the outer world, and the inner sun of man may work similar wonders. The great world is only a product of the imagination of the universal mind, and man is a little world of his own, that imagines and creates by the power of imagination. If man's imagination is strong enough to penetrate into every corner of his interior world, it will be able to create things in those corners, and whatever man thinks will take form in his soul."

"The sun acts upon the visible soil of the earth, and upon invisible matter in the air; imagination acts upon the invisible substance of the soul, but the visible earth is formed from the invisible elements of the earth, and man's physical body is formed from his invisible soul, and the soul of man is as intimately related to the soul of the earth as the physical body of the former is related to the physical body of the latter, and they continually act upon each other, and without the latter the former could not exist. Visible matter becomes invisible, and is acted upon by the soul, and invisible matter becomes organized and is made visible again through the influence of the soul. If a pregnant woman imagines something strongly, the effects of her imagination may become manifest in the child. Imagination springs from desire, and as man may have good or evil desires, likewise he may have a good or an evil imagination. A strong desire of either kind will give rise to a strong imagination. Curses as well as blessings will only be effective if they come from the heart."

"Fear, terror, passion, desire, joy and envy, are six states of the mind that especially rule the imagination, and consequently the world of man; and as the mind of man is the microcosmic counterpart of the universal mind, the antitypes of these states are also active in the imagination of the world, and the thoughts of man act upon the latter as the latter acts upon him. It is therefore desirable that we should govern our imagination, and not allow it to run wild. We should attempt to grasp the spirit by the power of the spirit, and not by speculative imagination."

But to ensure success in magical operations, or in any others, a man must, besides imagination, have faith. Without faith the imagination cannot be set in action. The word faith has often been abused, and made to mean a sort of blind confidence in the unknown; it has been considered as something altogether divorced from reason, a sort of intellectual anarchy that may be made the excuse for every kind of extravagance. This is not the view of Paracelsus. He says "Another great spiritual power is contained in faith. Faith stimulates and elevates the power of the spirit. A person who has strong faith feels as if he were lifted up, and were living independent of the body. By the power of faith the apostles and patriarchs accomplished great things that were above the ordinary run of nature; and the saints performed their miracles by the power of faith. Such miracles as were performed by them during their lifetime were performed by their own faith; other miracles that took place through their relics or near their tombs were caused by the power of faith of those who asked their help. All the wonders of magic are performed by will, imagination, and faith." To which we may add that there is, as it were, a ne-

gative as well as a positive side to faith; there is the faith that acts as the recipient, that tunes the organism to vibrate in accord with new harmonies, and renders it capable of undergoing change, as well as the faith that renders the projection of force possible, and sustains the strength of the force when once set in motion.

"Faith has a great deal more power than the physical body. You are visible and corporeal, but there is still an invisible man in you, and that invisible man is yourself too. Each act performed by your body is performed by the physical man. The one acts in a visible and the other in an invisible, manner. If an injury is inflicted upon the invisible man, that injury will be reproduced on his visible body. Such things can be done, but it is very wrong to attempt them. Whoever attempts them is tempting God, and he who succeeds will seriously injure his own soul. Such things are done by faith, but it is not the true faith in God, but a false faith, supported by the desire for evil; because a faith that kills and injures men is not good; a true faith can only come from the source of all good, in which there can be no evil, and that which is not good is not true. Evil belongs to the world, because without evil good could not be known or appreciated; but in the source of good there can be no evil."

"True faith has wonderful powers, and this proves that we are spirits and not merely visible bodies. Faith accomplishes that which the body would accomplish if it had the power. Man is created with great powers; he is greater than heaven and greater than the earth. He possesses faith, and faith is a light more powerful than and superior to natural light, and stronger than all creatures (nature-spirits). All magic processes are based upon faith. The power of faith overcomes all spirits of nature, because it is a spiritual power, and spirit is higher than nature. Whatever is grown in the realm of nature may be changed by the power of faith. Anything we may accomplish that surpasses nature is accomplished by faith, and by faith diseases may be cured." But here again if the reader wants to know what faith really is he must look deep into his own heart to find it, and there study it practically, and not merely from books. It has been said, "At the very base of your nature you will find faith, hope and love," and it is only by meditation that the true nature of the forces within man can be realized. The great enigma is written within us, and within ourselves must we find its solution. It is easy to chatter about philosophical theories, it is easy to grant an intellectual assent to truths logically proved, but unless we live the truth it will be as though we had never heard it; if we are ever to know and be wise, it can only be by ourselves becoming wisdom.

Paracelsus devoted much time to the study of medicine, and, as will have been seen from the sketch of his life in our last paper, his popular reputation rested mainly on his skill in the healing art. He divided all diseases into five classes:—

I. Diseases that are caused by astral influences acting upon the astral body of a man, and reacting upon his body. These, as Dr. Hartmann explains, are influences set up in certain states of

electricity, magnetism and other "forces" for which modern science has no names. Such influences were supposed to be due to the influence of certain stars, or planets, and in administering the remedy such materials had to be employed as were, by their constitution, in sympathy with the influences whose evil effects were to be remedied. "There are certain stars whose influence corresponds to the medical qualities of certain metals, and others that correspond to those of certain plants, and they may act for good or evil if they are attracted by corresponding elements in the sidereal body of man. A physician should know the physiology and the anatomy of the heavens as well as that of man, to understand the cause and cure of astral diseases, because he may vainly try his remedies as long as his patient is under the ascending influence of an evil star, but after that evil influence ceases the disease will also be changed or disappear. Every metal and every plant possesses certain qualities that may attract corresponding planetary influences, and if we know the influence of the star, the conjunctions of the planets, and the qualities of our drugs, we shall know what remedy to give in order to attract such influences as may act beneficially upon the patient."

2. Diseases caused by impurities, poisonous substances, and internal obstructions.

In such cases Paracelsus insists strongly on the curative power of nature. "As long as his body is strong it may expel or overcome the injurious influences which are continually caused in it by intemperance, gluttony, and morbid tastes; but such a continuous effort at resistance will imply a serious loss of vitality, and a time will come when disease will be the result, because the organism requires a period of rest and a renewal of strength to expel the accumulated poisonous elements. If the physician attempts to prevent such an expulsion of poisonous elements, he attempts a crime against nature, and may cause the death of his patient."

3. Diseases caused by the abnormal state of physiological functions, brought about by the misuse of organs, or by injurious influences.

Here again the remedies used by Paracelsus were chosen with regard to the planetary influences ruling the organs affected. In his works will be found the names of a number of remedies with a description of the peculiar ailments to which they are adapted.

4. Diseases originating from psychological causes, such as desires and passions and vices, and from a morbid imagination.

To cure such diseases Paracelsus employed talismans and similar means—he fought the effects caused by imagination by the use of imagination, will, and faith. "Imagination is the cure of many diseases; but faith is the cure for all. If we cannot cure a disease by faith, it is because our faith is too weak; but our faith is weak on account of our want of knowledge; if we were conscious of the power of God in ourselves, we could never fail. The power of amulets does not rest so much in the material of which they are made, as in the faith with which they are worn; the curative power of medicine often consists, not so much in the spirit that is

hidden in it as in the spirit in which it is taken. Faith will make it efficacious; doubt will destroy its virtues."

5. Diseases that have their origin in spiritual causes (tendencies) created (in former lives) by a disobedience to the law of God (Karma).

For these he says there is no remedy but to wait with patience, though the remedies prescribed by a competent physician should be used.

Another branch of study ardently pursued by Paracelsus was that of alchemy. Volumes upon volumes have been written on this subject in every nation, and all are difficult to understand. Many have wasted their lives and squandered their substance in trying to find out how to transmute metals. The reason of this is that while alchemy is a true science, and transmutation is possible, such transmutation depends for success on the use of force on the astral plane, and if those who try the experiments do not understand how to generate this force, their attempts will only end in failure and disappointment. There is of course a spiritual side to alchemy; as Dr. Hartmann says "The highest aspect of alchemy is the transformation of vices into virtues by the fire of love for the good, the purification of the mind by suffering, the elevation of the divine principle of man over the animal elements of his soul. The sign in which the true alchemist works is the cross, because man, standing erect among his brothers of the animal kingdom, roots with his material elements in the earth, penetrates with his soul through the elementary forces of nature, which cause his human nature to suffer and die, but his higher nature (his head) reaches above the animal creation into the pure atmosphere of heaven." That is a kind of alchemy that every man can practise with profit both so himself and the world at large.

Here we leave Dr. Hartmann and his book. Our object has been to give our readers some idea of the lines on which Paracelsus worked, and the general drift of his philosophy. Those who want to know more must read the book for themselves. We do not however think that Dr. Hartmann has by any means exhausted his subject. He has sketched in broad outline a general view of the works of the great mystic, and has done wisely, as it seems to us, not to make his book too long by overburdening it with lengthy details, but we think the mine has not been entirely denuded of its treasures, and hope that some day the present volume will be continued and supplemented by a second one from the same pen on the same subject.

MAURICE FREDAL.

MYSTICISM AND THE MIRACULOUS.

(An aspect of Historical Christianity and a review of Rationalistic Criticism.)

WHEN, for instance, Strauss informs us "that things which could not have happened did not happen," it is obvious that the great critic is transgressing the limits of a legitimate induction; the impossibility of their occurrence being *only* ascertainable from experience. The conflict between science and religion in Europe on this vexed question is indecisive, because the two alternatives put forward:—(a) The testimony to the Gospel miracles is overwhelming; ergo, Jesus was the Son of God, and Christianity a divine revelation; (b) Miracles are impossible, because a personal God is impossible;—do not exhaust the realm of hypothesis. Hence we observe that, while in the face of the growth of Pantheism and disgust at the fantastic superstructure of Christian theology, the divinity of Jesus is widely rejected by literary and scientific men in the present day, the straits to which Bauer, Strauss and Renan are reduced in attempting to explain away the whole range of phenomena recorded in the life of the Galilean Teacher are desperate indeed. Prof. Huxley himself has told us that the designation of any alleged occurrence as impossible is a violation of scientific caution. An instance of this ultra-sceptical tendency in modern science is the absurd remark of Dr. Bain in his "Logic"* that no testimony *whatever* as to the fact of a table rising to the ceiling without physical contact (as experienced so commonly in spiritualistic investigations) is to be believed. For what reason? Because gravity is universal, and experience has demonstrated its unbroken uniformity of action. But surely if experience can demonstrate its uniformity of action under certain conditions it can also bear witness to its altered influence under others. When I lift a stone from the ground, the law of gravity is in no way suspended—it is simply over-ridden by another force; when a balloon rises into the air, gravity is similarly over-ridden, but not for a moment suspended. In this connection I cannot forbear quoting an admirable passage on miracle from a distinguished poet-philosopher:—

"It is after all only a question of other laws; of other agencies, not so commonly acting, traversing the operation of better-known agencies and suspending their result, perfectly in accordance with—not in violation of—the established laws of nature. The same thing happens every day. How else was the metal thallium—how else was the planet Neptune—found out? A man of science notes that a given phenomenon disappoints his expectations and calculations. Does he straightway deny that such a phenomenon has, or can have, happened? Or does he wait patiently till he finds the new element which he (from ignorance) had left out of his calculations, reveal itself? Or is there indeed no more to learn? O *sancta simplicitas* of modern materialism!"† Dr. Robert Chambers

* Part II, p. 149, sec. 3.

† "Philosophy of Immortality," pp. 144-5. Hon. Roden Noel.

(quoted by Dale Owen in his "Footfalls,") also remarks on the ultra-scepticism of modern scientists:—

"This sceptical method consists too much in vicious circles. You cannot know whether a fact be a fact till you have ascertained the laws of nature in the case; and you cannot know the laws of nature till you have ascertained facts. You must not profess to have learned anything till you have ascertained if it be possible; and this you cannot ascertain till you have learned everything."

Returning again to our subject we note, as a remarkable instance of our contention, the controversy as to the authenticity of the Gospels. Evidently on the mythical theory a very late date must be assigned to their composition in order to give time for the myths to spring up. Admit the authenticity of the biblical records, and the admission of the reality of some of the phenomena they record becomes inevitable. Consequently the endeavour of critics, like Bauer, Strauss, and the author of "Supernatural Religion," has been to upset their genuineness altogether. The attempt has confessedly failed. Even Renan reluctantly admits the fact. The authorship of the three synoptics has been clearly proved* to be traceable to Matthew, Mark and Luke, while the most recent criticism decides in favour of the authenticity of the fourth Gospel. It must of course never be forgotten, that the "according to" of these Gospels has undoubtedly served as the framework of considerable patriotic forgery and interpolation, and that the reminiscences of John bear unmistakable signs of the emendations and inventions of the elders of Ephesus, but after making allowance for all such considerations, we possess in these documents evidence of an extremely forcible character. To strip the Gospels of every miracle, is, as the author of "Ecce Homo" says, to destroy their credit entirely and to "make Christ a person as mythical as Hercules."† The extraordinary hypotheses invented by the Tübingen school, and the credulity of incredulity evinced by writers like the author of "Supernatural Religion" in dealing with unpalatable testimony, transcend the experience of all minds unwarped by theory. If facts do not dovetail with their theories, then 'so much the worse for the facts.' Their business is to disestablish miracle, and all minor considerations are lost sight of in this all-important aim. The fact that the theories of Bauer and Strauss are now admittedly exploded, and the severe handling the author of Supernatural Religion experienced at the hands of the learned Bishop of Durham,‡ are sufficient to make it clear that the problem as to

* No doubt our friends the freethinkers would be glad to know when and by whom.—Ed.

† "The four Evangelists amid their distinguishing peculiarities concur in representing a Christ whose life is encased in a setting of miracles. The Gospel miracles point at the very least to a Christ who is altogether above the range of human experience.....as the Gospels stand they present a block of difficulties to humanitarian [anti-miraculous] theories, and these difficulties can only be removed by mutilations of the text so wholesale and radical as to destroy their substantial interest, besides rendering the retention of the fragment which may be retained a purely arbitrary procedure." Canon Liddon, Bampton Lectures, "Divinity of Jesus," p. 160.

‡ Contemporary Review, 1873-4.

the origin of Christianity and the personality of its founder is one still unsolved both by science and religion.

For the present, however, we will cull another passage from Principal Cairns' able tract :—

"Those who state the result of enquiries are the two Evangelists, Mark and Luke; those who have been generally believed to have been eye-witnesses are the Evangelists Matthew and John; while the Apostle Paul stands between the two classes, not originally a witness of the resurrection scenes, but having later intercourse with the risen Jesus.

"The questions of a critical nature as to date and authorship which arise have naturally occupied much attention, but the results may be very briefly stated. The fundamental passage of Paul in I Corinthians xv. is uncontested by the most extreme criticism. In like manner, the hasty allegations of Bauer and Strauss as to a very late date of Mark and Luke have been recalled among others by Renan, who concedes that the Gospel of Mark is the work of the companion of Peter, and Luke that of the companion of Paul, who also writes the Acts. So also the whole of recent discussion is favorable to the genuineness of the Gospel according to St. John. Sixty years ago Eichhorn, the leader of rationalist criticism in Germany, would not listen to any objections to the received view. Now, after a long and most earnest debate, the tendency—even of rationalism—is to return to the old position; while the highest names of the semi-rationalist school—Bleek and Ewald—have never countenanced this deviation; and more orthodox writers like Beyschlag and Luthardt have met it at every turn—the aberration being all through in Britain and America wondered at rather than followed." And again :—

"The gospels were not written to prove a series of points, so much as artlessly to unfold the life, death and victory of their great subject. With all their disregard of legal dress and technical vouchers, how strong is the body of proof these writers have piled up almost unconsciously into one of the clearest of moral demonstrations! Could the Apostle Paul have thrown out at random, when speaking with the solemnity of an oath, a set of impressions as to Christ's appearances which he had rashly taken up—even to the extent of asserting one made to more than five-hundred persons at once, the most of whom are affirmed to be still, after a quarter of a century, alive, while others are known to be dead? DeWette could not resist this testimony, but says in his commentary, 'The testimony of the Apostle decides as to the certainty of the fact.....' Not less strong is Luke, who is admitted by Renan to have been the companion of Paul, and consequently with him in Jerusalem and in Cæsarea, during his imprisonment of two years..... Mark, likewise, whose authorship is not questioned, belongs to the most select circle of the companions of the apostles, is the friend and fellow-labourer of Paul and Barnabas, and more even than Luke mixed up with the rise of the new faith, as a Jerusalem Christian, and one whose personal recollections went back to the time of the ministry and death of Jesus. Still stronger is the testimony of the Fourth Gospel, as the work of an eye-witness, of a leading apostle, and of our

Lord's most intimate human friend. The deniers of the supernatural were bound sooner or later to have disputed this work, for *it does not seem that their position can possibly endure its uncontested authority.*"

Possibly, if the production of phenomena or 'miracles' proved a supernatural mission. But it is precisely here that the evidences of Christianity fail.* It is true, perhaps, that Christianity has been so uniformly rejected on account of its impossible superstructure†, and that its phenomenal basis still remains impregnable to rationalist criticism, but it is equally true that never does its glorious founder declare his Divinity.‡ Like every true Adept he avows his pantheism in the statement, "I and the Father are one." So completely was his individuality merged in the universal spirit, that he often speaks of the Christ-spirit in man *as himself*—a habit which has given rise to so many superstitions as to his atoning capacity. "He did not preach his opinions, he preached himself," says Renan. "Often very noble and disinterested souls offer us, associated with much loftiness of character, the spectacle of this feature of constant attention to themselves and of extreme personal sensitiveness, which is usually the characteristic of women. Their conviction that God is in them and continually concerns himself about them, is so strong that they in no way shrink from impressing it on others."

Misunderstood to a great extent by his immediate followers, and deified subsequently to his death by their simple enthusiasm, the beautiful figure of Jesus has come down to us distorted through the centuries. Not that there do not remain to us scattered through the pages of the apostolic records many glimpses and indications§, which, like oases in the desert, stand out in relief against the parched expanse. Many of his most solemn utterances, once credited with a universal significance, are

* Referring to the support of dogma by miracle Dr. J. W. Draper says: "Of this presumptuous system the strangest part was its logic. A fact is supposed to be demonstrated by an astounding illustration of something else. It relied on *miracle evidence*. An Arabian writer referring to this says: "If a conjurer should say to me 'Three are more than ten, and in proof of this I shall change this stick into a serpent,' I might be surprised at his legerdemain, but I should certainly not admit his assertion. Yet for more than a thousand years such was the accepted logic, and all over Europe propositions equally absurd were accepted on equally ridiculous proof." Conflict between Religion and Science, p. 66.

† "Mr. W. R. Greg expresses unmitigated surprise after meditation on the 'Logic of Jesus,' that out of anything so beautiful, so simple, so gentle, so loving and so grand, should have grown up or been extracted anything so marvellously unlike their original as the current creeds of Christendom."

‡ "Jésus n'énonce pas un moment l'idée sacrilège qu'il soit Dieu." That he was considered no more than man may be seen also in the N. T. itself. Cf. Hebrews iii. 3: ii. 9, Acts ii. 22; John ix. 2-3, II Corinth. xii, John i, Coloss. i. 15-17, Ephes. vi. 12, Rom. viii. 38-9, I Corinth. xv. 8, Matt. vii. 6., Acts xviii. 8, Philipp. iii. 11-13, Mark iv. 10-11, Ephes. ii. 2, the Apocalypse, etc. etc. etc.

§ For such passages, explicable only in the light of esoteric teaching, see I Corinth. xii, I Corinth. iii. 10., Matt. xvi. 18, John xxi. 20-23, Hebrews ii. 10, John iii. 3-7, John ix. 2-3, II Corinth. xii, John i, Coloss. i. 15-17, Ephes. vi. 12, Rom. viii. 38-9, I Corinth. xv. 8, Matt. vii. 6., Acts xviii. 8, Philipp. iii. 11-13, Mark iv. 10-11, Ephes. ii. 2, the Apocalypse, etc. etc. etc.

now seen to be merely addressed to his devoted* chelas; many again to be merely exoteric teachings adapted to the environment of ignorance and bigotry † in which he found himself; while others are pregnant with an inner meaning, which the curious mystic alone will seek to unravel. His miracles the critic need not strive to dispute in their entirety. Some perhaps will be seen to convey under the guise of a circumstantial account an allegorical allusion to the soul; others we must perforce trace to older records and assign to the hand of the forger; but the bulk of the Gospel prodigies, which have been the cause of the most earnest controversy the world has ever seen, few Theosophists will regard with other than a reverent eye. For in the doctrine of the Adeptship‡ of the Galilean Mystic and Reformer they find another reconciliation between science and religion in the long and bitter struggle now drawing to a close.

A few remarks may not be out of place here on the subject of the Resurrection. We will first leave the statement of the case to the Christian Apologist.

“The resurrection accounts for undeniable facts of the history. Amongst these, two stand out pre-eminent as rationally accounted for by the fact of the resurrection. The one is the change of mind produced on the disciples, and the other is the impression made on the world by the Christianity which began immediately to be proclaimed. The first of these facts is incontestable. We know indeed from the Scripture narrative itself of the extreme depression of the Apostles and of the joy and confidence which succeededthere is a profundity as well as a simplicity in this part of the Gospel history, which has always been admired, and when the resurrection is denied, the change to hopefulness sinks into mere weakness and enthusiasm. Dr. Bauer, the leader of the Tübingen school, never missed the mark more than when he said, that it is of no consequence how the Apostles came by the belief of the resurrection: for the mere belief would anyhow do the same work. That is to build the world upon delusion, and to make groundless fancy, as a moral force, equal to the natural, steady and effectual action of truth. Still more impressive is the harmony between the resurrection taken as a reality, and the start it gave the infant and apparently defeated Christian cause. Lessing was so struck with this that, in spite of all the difficulties which he found in the resurrection story as now before us, he felt that truth lay at the bottom

* The religion of Jesus amounts in its practical teaching to one of Works alone—in spite of the interpretation some *esoteric* or perhaps interpolated passages will bear. The Apostles often say the same. See however Rom. xiii. 8, James ii. 6, Galat. v. 14, Rom. ii. 6, Mark xii. 30, 31, Luke viii. 21, Matt. v. 3-12, 43-48, the Sermon on the Mount, Matt. xii. 36, 37, 50, Matt. xxv. 34-40, Luke x. 31, 32, Matt. ix. 12, 13. Galat. vi. 7, I Epistle John iii. 7, ii. 29. James ii. 18, Rom. xiii. 10, James i. 27, Ephes. vi. 8, etc., etc.

† “I have many things to say unto you, but ye cannot bear them now,” said Jesus. Alas! no; for the darkness comprehended him not. How much better would an advanced metaphysician fare even now among the masses? Have they yet grown out of the mental nursery of exoteric fable?

‡ The theory of his ‘mediumship’ held by some spiritualistic schools of thought is quite untenable. Jesus controls elementals, makes himself invisible after the manner of an Adept, and in short produces all his “phenomena” at will and with full consciousness. Moreover we do not class Plato and a plough-boy together—the trained occultist and magician with the helpless sport of spooks and elementals.

of what so prevailed. The Church becomes the aggressor, and the World yields.”

Now, let us for the moment briefly glance over the different rational explanations of this historical problem. We have here before us in the Gospel narratives a budget of forcible evidence, and the palpable fact that the resuscitation of the Christian cause undoubtedly *did* ensue in a manner little less than phenomenal on the expressly stated belief in the resurrection of its founder. In addition to the testimony of the Gospel writer, we have the four Epistles of Paul, Romans, Corinthians I and II, and Galatians, the authenticity of which is unquestioned.* How then are we to account for the conversion of, and the express declarations of, so logical and careful an investigator as the “Apostle of the Gentiles”? This has always proved an insurmountable obstacle to rationalist criticism. The four documents above alluded to, dating at the most only twenty-eight years after the crucifixion,* are necessarily of great importance—indeed of overwhelming historical weight. They not only embody the convictions of so eminent and unimpeachable a character as Paul, but they carry us back to the earliest Christian times, and demonstrate the fact that the belief in the resurrection was the fundamental position of primitive Christianity, and shared in equally by the most disjointed and distant communities. The “spiritual allegory” theory of Dr. Schenkel and others therefore collapses. We must discard the myth-hypothesis, and seek for some other explanation of the origin of the belief of the apostles. Abandoning at the outset the discredited and absurd supposition of fraud on the part of the followers of Jesus, and that of the latter’s swooning on the cross, and subsequently reviving in the sepulchre, whence he crawled out to die and was hailed as a risen Messiah by his credulous disciples, it only remains to consider the “vision theory” of Bauer, now generally resorted to to explain the mystery.

Now it is admitted that the disciples had no expectation of a resurrection, inasmuch as their hopes were centred in the earthly reign of Jesus as a spiritual king of the nations. Consequently the difficulty the Tübingen school had to face was the absence of any of the elements of “prepossession, fixed idea and expectancy” in the minds of the apostles, which might tend to hallucination, etc. The appearances moreover of their Master after his death were to large bodies of men, as well as to single individuals. Paul, whose testimony it is impossible to impeach on the ground of fraud, tells us that on one occasion he appeared to five hundred in a body. Not only also are the Gospel accounts characterized by an obvious artlessness and sincerity, but the instructions given by the risen Jesus as to the reconstruction of the Church seem conclusively to negative the “vision theory.” To what straits rationalist critics are sometimes reduced will be apparent from the following remark of a free-thinking essayist†:—

* Many earnest Christians will envy the serene assurance with which the writer makes these remarkable statements; but perhaps he has read only one side of the question.—Ed.

† F. W. H. Myers in “Modern Essays.”

“Nor will men continue to believe—if anybody besides M. Renan believes it now—that the faithful were indeed again and again convinced that their risen Master was standing visibly among them, but thought this because there was an accidental puff of air or even an *étrange mirvitement*, an atmospheric effect. Paley’s Evidences is not a subtle book, nor a spiritual book, but one wishes that the robust Paley with his “twelve men of known probity” were alive again to deal with hypotheses like this. The apostles were not so much like a British jury as Paley imagined them; but they were more like a British jury than a parcel of hysterical monomaniacs.”

In my humble opinion the phenomena of the early Church are wholly inexplicable on the denial of these objective appearances. It is not necessary to have recourse to “telepathy” to solve the difficulty, as this much-exaggerated agency is here absolutely inadequate to the effects; nor again to believe with a learned free-thinker, Dr. Keim, that the disincarnate Spirit of Jesus worked indirectly on the minds of his followers, because the Gospel accounts, *if* in any way reliable, exclude this hypothesis. A far simpler one is that of some Theosophists, viz.:—that the Nazarene reformer appeared and taught them in astral form subsequently to his death. We cannot conceive of a God existing in a form, but we can well believe that the Divine Being, who trod the shores of the Lake of Galilee as the cyclic redeemer, possessed the highest faculties of Adeptship*. Upborne on the crest of the cyclic wave, his teachings formed the nucleus of the simple creed, which, having served humanity during a phase of its mental progress, is now crumbling slowly to decay. To him, as to his glorious predecessors in the past, is our utmost love and reverence due, but for the superstructure reared on his gentle discourse by the ignorance and folly of ecclesiastical fanaticism, an unutterable contempt is our all. Freed from the shackles of mediæval superstition, we restore its unadulterated beauty to the personality of Jesus, when we say with the revered author of “Isis:”

“As an incarnated God there is no single record of him on the earth capable of withstanding the critical examination of science. As one of the greatest reformers, an inveterate enemy of theologi-

* It will be remarked that this phenomenon has been not unfrequently recorded in history—the return of an Adept after death to instruct his chelas. We are also led to suppose it is not of uncommon occurrence in modern times. The strength of the Mesmeric rapport between the master and the disciple is probably a factor in determining the result. With regard to the disappearance of the body of Jesus, I hesitate to speculate with Renan as to whether the worms devoured it, especially as the transmutation of the body of a high Adept on to a higher plane is an actuality of experience. It is at least open to conjecture whether in pursuance of his aim for securing the firm foundation of Christianity Jesus did not compass this result. But, on the other hand, it may well be argued that the sepulchro-incidents are too improbable to be true. The statement that the Jews set a watch for fear that Jesus would rise, when not even his disciples expected it, but fled in a body,—the alleged bribing of the Roman Guard to say they had slept at their posts,—the declaration of Matthew that graves were opened, and saints arose,—the incidents of the darkness and earthquake, etc., etc., conclusively show that legend has crept in to no inconsiderable extent and overclouded the truth. The question must therefore remain unsettled for the present. We have not materials enough to clear it up.

cal dogmatism, a persecutor of *bigotry*, a teacher of one of the most sublime codes of ethics, Jesus is one of the grandest and most clearly defined figures on the panorama of history. His age may with every day be receding further and further back into the gloomy and happy mists of the past, and his theology, based on human fancy and supported by untenable dogmas, may—nay must—with every day lose more of its unmerited prestige—alone the grand figure of the philosopher and moral reformer, instead of growing paler, will become every century more pronounced and more clearly defined.”

Aye; though the red right hand of Reason has dashed superstition from her pedestal and disarmed the frenzy of insensate priestcraft, thou, Initiate of immortal fame, standest ever before us—the sunshine of thine epoch, the glory of humanity. The iconoclasm that mars the fabric of a venerable creed can never touch thee, nor break the serenity of thy perfect manhood. The ages, as they roll, will usher in a time when posterity will smile at the imaginations of an earlier creed, and marvel how such slender fancies could have forged fetters for a youthful science and sent the death-shrieks of unnumbered victims up to heaven. But thee, misunderstood prophet of Nazareth—the peer of the sainted Krishna and stainless Prince Siddartha—thee it will exalt into imperishable renown and gild the memories of thy blessed life with a halo of unutterable glory.

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The Microproscopè or Little Creator.

WE know nothing grander in the ancient books than this synod of great initiates engaged in the research after truth and reason, and building up a hieroglyphic figure of God.

They know that every form in order to become visible needs a light and projects a shadow. But can the shadow represent the supreme intelligence? Doubtless this is impossible. It can only represent the veil. The antique Isis was veiled. Moses, when he spoke of God, covered his face with a veil. All the theology of the ancients is covered with a veil of more or less transparent allegories; mythology is nothing but this. Mythology was succeeded by the mysteries, and these are the black veil deprived of its embroidery, making more and more prominent the face of shadow divined by Rabbi Schimeon.

But all this goes back to the origin of fictions, so that the pages we have been translating seem to contain the origin of all symbolism and the principle of all dogma.

Nothing is more beautiful and consoling than the explanation given by the rabbis of certain figures of the Bible, where God is represented as irritated and variable in his dealings with men. These passionate frowns—Rabbi Schimeon Ben Jochai would say—

belong only to the face of shadow; they are the mirages of human passions. The figure of light is always radiant and peaceable, but God, who has no face, remains immovable above this light and this shadow. The shadow that seeks God can only be found in the ideal of men.

How is it possible for the finite to conceive the infinite?

The generality of men require a God who resembles themselves. If the master does not become angry when wrong is done, they think that evil remains unpunished, and will no longer attempt to check their disordered actions. If the master is not hard, severe, mysterious, difficult to understand and to satisfy, they give themselves up to careless indolence. Naughty children need the rod, and a father ought to know how to pretend to be angry, even when more inclined to smile at the child's roguery.

Thus, according to our ancient masters, the image of divinity has two faces; the one looks at the crimes of men and becomes irritated, and the other contemplates its own eternal justice, and smiles.

This mystery of initiation was known even to the Greeks, who sometimes endowed Pluto with the attributes of Jupiter. The Egyptians invoked the black Serapis, and images of Bacchus have been found—that God, whose adventures remind us of the story of Moses, in whose honour they cried *Evohe!* the four letters of the name of Jehovah—in which he is represented, like Janus, with two faces. The one is young and beautiful like that of Apollo, the other is grotesque and grinning like that of Silenus.

Apollo and Bacchus symbolize the two principles of exaltation in men—enthusiasm and intoxication. Sublime souls become intoxicated by beautiful poetry; vulgar souls seek enthusiasm in the vertigo engendered by wine.

But wine is not the sole cause of intoxication in the vulgar. Men without elevation become drunk with every vapour that gets into their heads; insatiable cupidity, disordered affection, vain glory, fanaticism.

There are some ascetic imaginings more foolish and more disordered than the excitement of the bacchantes. There are pretended defenders of religion who turn sweetness into bitterness, and sermons into satires, and they are compelled by incorruptible nature to wear a mask that is a clue to their real character. Their lips are branded by the seal of insolence as with a hot iron, and the expression of their eyes exhibits, in spite of themselves, the perversity of their hearts.

The face of shadow described by our rabbis, is nevertheless the veiled God of Moses—the posterior God, if I may be allowed the expression.

Moses prays to God, the invisible God, to make himself visible. Look through the opening of the rock, replies the Lord, and as I pass I will cover this opening with my hand, and when I have gone by thou shalt see my hinder parts.

When Moses wrote this passage, he was thinking of the symbolism of the head shadow, the only one that it is given to men to behold without being blinded by the light.

The God of light is he of whom the sages dream; the God of shadow is he who appears in the visions of the insane. Human folly sees all things reversed, and the faces adored by the multitude are but the shell of the divine fiction, the hinder parts of God.

Prologue on the Microscope.

Apply yourselves now to the symbolical description of the Microscope—this veil of shadow disposed and measured on a form of light,—this visible fiction that brings the splendour emanated from the invisible within the range of our vision—the black Ancient in whom is distilled, and through whom is reflected, the light of the white Ancient.

Wisdom is your guide, and your instruments are precision, order, justice and beauty.

Give a form to the totality of human thoughts that mount again towards the invisible author of all forms. And let this form be a human one, for we seek in him the King who is to reign over men—a human form, that we may make him to sit on a throne and be adored by us.

Does not the prophet say: I have seen a throne in heaven, and on this throne something immense, resembling a human figure?

Give him the human form, for it is the synthesis of all forms: for the name of Man is to us the synthesis of all names.

Give him the human form, for the human idea contains for us all the arcana of thought, and all the mysteries of the ancient world which was created before man, but which could not find equilibrium until the date when Adam appeared.

The Kings of Edom.

We read in the book of mystery: Before the Ancient of ancients had revealed his propositions, he allowed gigantic forms to be produced, like the kings who reigned in the land of Edom before the coming of the people of God.

He gave over nature to their antagonism, and they were destroyed by one another. For they could not agree to unite in proportions to form a body, and a head was wanting to them.

The human head was wanting to living nature, and it was in confusion, like human thought lacking the idea of God.

Thus these terrestrial Elohim, these anarchical kings of the world, were destroyed.

They were destroyed, but they were not annihilated.

Destroyed as disordered powers, they were preserved as powers to be brought under control. And a new place was found for them in order, when order was established in nature.

But nothing is ever destroyed. All is deplaced and replaced. When, in order to obey the dictates of eternal order, beings change, there happens what among men is called death.

The king of Egypt himself is not dead, he has descended from his throne in order to give pleasure to the eternal.

It is said that Adam gave names to all creatures, because at the coming of Adam nature was constituted as a hierarchy, and all beings found themselves for the first time in their proper places with the reason of their existence determined by a name.

The only one of the pre-Adamite monsters that was not destroyed was the great Androgyne—male and female, like the palm-tree.

This is the force of production which was in existence before Adam, and was not destroyed by God.

It existed, but it was not regulated; it worked, but the law of its work was not determined so long as it had not produced its masterpiece—the living form of Adam.

The Skull of the Microprosope and its Adjuncts.

When the white head proposes to add an ornament to its beauty, it detaches a spark of its own light. It breathes on this spark in order to cool it, and the spark becomes solid. It swells and becomes hollow like a skull; it is transparent and azure; it contains millions of worlds.

This cavity is full of eternal dew, white on the side of the father and red on that of the son. It is the dew of light and of life, the dew that fecundates the universe and resuscitates the dead. Some are resuscitated in the light, and others in the fire. Some in the whiteness of peace, others in the redness of fire and the torments of war.

The wicked are in some sense the shame of their father, and they are those who cover his face with redness.

In this skull of the universal man, the only son of God, resides science with the thirty-two ways and the fifty gates.

The Hair of the Microprosope.

The hair represents the thoughts, because they radiate around the head.

Around the head of the Microprosope there are myriads of myriads and millions of millions of black, stiff hairs, twisted one in another.

There are mingled the brilliant and the obscure, the true and the false, the just and the unjust.

In the midst of the hair there is a line, pure and straight, that corresponds with the line on the white head.

For equilibrium is the same both for God and for man, and the laws that regulate the balance are identical both in heaven and on earth.

Among the thoughts of men some are hard and pitiless, others are mild and flexible.

The same balance weighs them all and corrects the rigours of the left by the mercy of the right.

The Forehead of the Microprosope.

When the forehead of light radiates, the forehead of shadow uncovers itself.

When anger darkens the forehead of the god of men, the black twisted hairs stiffen, and a breath of anger hisses like a serpent.

The prayers of ignorance rise like a black smoke and make the forehead of the idol still darker.

Then there rises the prayer of the just, and it ascends to the light.

Then the celestial head bows itself, and the dark forehead below is bathed in splendour.

Anger ceases, the tempest is appeased, and vengeance is changed into pardon.

The Eyes.

The brows are black and thick. The eye-lashes around the eyes are of the colour of darkness. When the dark eyelids are raised he seems to wake.

Then his gaze becomes brighter by the reflection of the superior light, and resembles the gaze of God.

He it was of whom the prophet spoke, when he said: Wake, Lord, why dost thou slumber so long? Is it not time to shake off sleep? For during the sleep of the god of shadow, the strange nations exercise dominion over Israel.

The god of man sleeps when the faith of man slumbers.

But when our god wakes, he rolls his eyes, and looks upon the nations who oppress us, and he annihilates them with his thunder.

When his eyes are open they are soft as the eyes of doves, and the prime colours are found therein—black, white, yellow and red.

The black in the eyes of the Microprosope is like the stone that comes up out of the great abyss once every thousand years, from the abyss of the great sea. And when this stone appears a great tempest arises; all the waves are moved, and their sound is heard by the immense serpent that is called leviathan.

This stone comes up out of the abyss; it rolls in the boiling sea, it comes out of it, and then it takes to itself a blackness in which is hidden all blackness under the mysteries of science.

Such is the blackness of the eye of the Ancient, which contains and surpasses all obscurities however deep.

The whiteness is what is borrowed from the supreme gaze. It is the milk of mercy which falls on it like tears, drop by drop.

The redness is the redness of fire, that destroys and renews life.

Its gaze of mercy is bright and resplendent like gold.

When it is irritated, and when it threatens, two suspended tears may be seen at the corners of its flaming eyes.

Its thunder falls, its rage bursts the abyss; the fire is kindled that will eternally devour its victims.

The powerful ones of the earth are overthrown, the cedars are bent like grass, the gulf is satisfied, anger is content, the dark god is appeased, and on the suspended tears there shines a ray, escaped from the light of a God of love.

His eyelid is lowered, the tears fall, and as they fall they extinguish the fire of eternal hell.

The Nose and the Beard—Analysis.

Schimoon Ben Jochai continues to explain the book of mystery, and to describe the anatomy of the black god.

This black god is neither the Persian Ahriman, nor the evil principle of the Manicheans; it is a higher conception, a shadow mediating between the infinite light and the weak gaze of man, a veil made in the image of humanity; and with this veil God himself

designs to veil his glory. In this shadow is to be found the reason of all mysteries. This shadow explains the terrible God of the prophets, the God that threatens and terrifies.

It is the God of the priests, the God that demands sacrifice, the God that often sleeps and must be awakened with the sound of the temple trumpets, the God who repents that he has made man, and who, conquered by prayers and offerings, is appeased at the moment he is about to punish.

Here it must be remarked that this obscure conception of divinity, far from seeming evil to the great rabbins who revealed the mystery, appeared to them both legitimate and necessary.

The antique sanctuary was veiled, and when the veil was torn this catastrophe announced the end of a religion and of a world. The veil cannot be torn without causing the earth to tremble. This is what happens at the death of Christ, but the sanctuary that is unveiled is a profaned sanctuary. Soon Caligula will fill it with his idols, while it awaits the torches hurled by the soldiers of Titus.

A voice has cried that the gods are departing, while Christianity silently prepares another sanctuary and makes thick another veil.

We must represent the two heads of the two Ancients as concentric and superimposed, so that one is like the mirage of the other, but a contrary mirage. What is white in the one is black in the other, and *vice versa*.

The great rabbins occupied themselves minutely with the details of the two heads, and counted the tufts of hair and the divisions of the beard; they describe the nose of each and the breaths escaping from the four nostrils. The long and majestic nose of the supreme father breathes forth divine and eternal life, the short nose of the angry god breathes out fire and smoke; it is the volcano of terrestrial life, and this too is what the great rabbins seem to understand by the eternal fire of hell. This fire, they say, can only be appeased by that of the altar, and this smoke can only be repelled by the smoke of sacrifice.

The necessity of sacrifice and the altar being granted, we can understand this black god whose nostrils, always inflamed, are the vent holes of hell.

Here the black god has some resemblance to our devil, and it is indeed to this great fiction of the rabbins that the devil owes its origin. It is a disfigured symbol; it is no longer the shadow of God, but it is, so to speak, the grimace or the caricature of the shadow.

This bold abuse of the symbol by ignorance proves the necessity of occultism, and justifies the rabbins who surrounded the secrets of their Kabbala with so many mysteries.

After the nose, the rabbins described the ears of the black god. They are covered with wavy hair, for in man, whose image the black god is, hearing is obscured by the disorder of thoughts. When the god of the vulgar sleeps, his ears cannot hear, and evil is done in the world.

When the god of men awakes, he shakes his hair, and the heavens tremble. Then his ears are uncovered and give access to prayer.

These are the days of victory for Israel; then he triumphs over Haman and causes his enemies to be hanged.

From the ears Rabbi Schimeon passes to the beard and describes its separate tufts. He counts nine of them, and not thirteen as in the beard of the white Ancient, because the negative *Verbum* of the god of shadow is unable to explain the divine quaternary. The ternary multiplied by itself gives nine, and this is the number of every hierarchy and every classification in the kabbalistic method.

There are nine choirs of angels, there are also nine classes of demons. Thus the number nine has both a bright and a dark side, but the quaternary, the tetragram, is the perfect number that admits no negation. The negation of the quaternary would be the monstrous fiction of absolute evil. It would be the Satan of the diabolists, an impossible monster unknown to the ancient masters, the great Hebrew kabbalists.

The nine tufts of the beard of shadow represent the negative *Verbum*. They are the shadow of the great Lights. The great Lights are the nine divine conceptions which precede the idea of creation.

TWO BOOKS ON HUMAN POLARITY.*

WE have received two treatises on this subject, one by a French physician, the other by a French eclectic of the school, who affirm that there is but one disease, derangement of the magnetic fluid, and but one specific remedy, magnetisation. These two distinguished compatriots both lay claim to the title of discoverer of the laws of human polarity. Now, whilst fully appreciating their labours in investigating one force in the human body, magnetism, in one of its manifestations, *contracture*†, and its resolution under the influence of certain processes, we must remind them that, according to the mystic schools, there are at least seven forces in the fully developed (in the occult sense) human body, the centres being situated at different points in relation to the cerebro-spinal axis; and of these magnetism is the lowest, or grossest. Every one of these powers is represented under the symbolism of sex as possessing polarity. The cerebro-spinal axis is itself a great magnet, the force occupying the hollow channel in its interior, which extends from end to end, and is known as the ventricles of the brain (described in mystic works as the seas or lakes) and the central canal of the spinal cord, the positive pole being at the head. The force alluded to is not animal magnetism however, but

* *DECOUVERTE DE LA POLARITE HUMAINE*: par le Docteur Chazaraïn, ancien médecin des hôpitaux civils de Saint-Louis et de Saint-Marie de Bathurst (Sénégal), Lauréat de l'Académie de Médecine, et Ch. Dècle, Membre de l'Association pour l'Avancement des Sciences. Paris: O. Doïn, Libraire Editeur, 8, Place de l'Odéon. 1886.

TRAITE EXPERIMENTAL ET THERAPEUTIQUE DE MAGNETISME: avec figures dans le texte: cours professé à la Clinique de Magnétisme en 1885-86, par H. Durville. Paris: Librairie du Magnétisme. 5, Boulevard du Temple, Septembre 1886.

† *Contracture* is a term employed by the hypnotists of the modern French school to signify a condition of tetanic rigidity of a muscle, a group of muscles, or a series of groups of muscles.

the vital force thrown into action by the ego which is incarnated in the body. It is alluded to in the Bible as that 'Leviathan which taketh his pastime therein.' We have touched upon this, which is not strictly within the scope of the subject in hand, for the purpose of vindicating Paracelsus, who is mentioned by M. Durville amongst 'some authors who have supposed the polarity of the human body,' and in another place as 'giving some notions which I have verified.' What we have stated, and very much more on the same subject, is to be found in the glossary of the Kabbala Denudata of Rosenroth under the heads Daath, Tiphereth, Tikkun, Mare Salsum, &c. It is in the last degree improbable that such an eminent Kabbalist as Paracelsus was ignorant, or had only 'some notion', of Polarity; and we fail to see from his book that M. Durville has verified the work of the western initiate, for their labours were on entirely different planes of matter. Amongst the Orientals Human Polarity is recognised as an indisputable fact. They allege that the right half of the body is positive, the left negative; that the arteries are positive, the veins negative; and that the motor or centrifugal nerves are positive, the sensory or centripetal negative, &c. They also state that the magnetism of a man, or in other words his *aura*, varies in quality,—the qualities of electricity preponderating in some, and those of magnetism in others, the former being the more stimulating, the latter the more healing. The illnesses most amenable to magnetic treatment are held to be functional disorders of the nervous and digestive systems, local inflammations, stings of venomous insects, and fevers; those least amenable actual structural changes, especially those of long standing. In the case of infectious fevers, the Eastern generally employs some medium—magnetising water, ashes, roots or medicines—as he believes that there is considerable danger of the magnetiser himself contracting the malady he is treating, through the connection which is established between his *aura* and that of his patient in direct magnetisation.

Before we can establish animal magnetism as a science, according to our Western notions of what constitutes a science, we must demonstrate much more definitely than has as yet been done the nature of the force by which the effects recorded are produced. There is a tendency to jump to the conclusion that it must follow exactly the same laws as terrestrial electricity and magnetism. This is exemplified in both the books before us. Both the authors adduce several laws, taken directly from the text books of physical science, as constituting the laws of animal magnetism. But we fail to recognise any proof in what they have written on the subject. We see the hysteriac writhing in contorsive movements; we can even trace the force from centre to centre of Professor Charcot's "knots" (*nœuds*), from the ovarian region to the pit of the stomach, on to the neck, and in some cases to the temple. But we cannot at present say what the force is in itself, nor why pressure over the first or second "knot" will in some cases produce or put an end to an attack in a few moments: we can only surmise that it is intimately connected with certain

plexuses of the sympathetic nervous system, and is conducted from centre to centre by the nerves connecting them. But this force, which produces such astounding dynamic effects, completely baffles the ingenuity of the physiologist. We may charge the body with electricity until we can draw sparks from it a yard long without producing any such symptoms.

We know indeed that the human body does normally contain electricity, though no such battery organs have been discovered therein, as are to be found in the torpedo, the gymnotus, and the electric shad, which demonstrate the force they possess to any one who touches them by an *argumentum ad hominem*, or, as our Gallic friends would say, *le fait brutal*. The experiments of Matteucci, Ratiellie and Du Bois Reymond show that electric currents normally circulate in the nerve-muscle connections: the last mentioned investigator has demonstrated them in warm and cold blooded animals—toads, salamanders, fresh water crabs, adders, lizards, glow worms and tortoises, as well as in rabbits, guinea-pigs, mice, pigeons and sparrows. To complicate matters, there is apparently polarity in this human electricity, which may easily be confounded with the polarity of animal magnetism. The subject of human electricity in the living man has been studied and experimented upon for a quarter of a century or more by the late Dr. Beard and Dr. Rockwell of New York. To quote from their work* (in which they summarise the results of some of Du Bois Reymond's experiments) '.....The hand is negative to the elbow, and the palm of the hand is negative to the back. The foot is negative to the chest, and the sole of the foot is negative to the back. The elbow is slightly positive to the chest, and the hand is sometimes negative to the foot, sometimes the reverse. These cutaneous currents are quite strong and uniform. They are to be distinguished from the thermo-electric currents that are observed when two symmetrical parts are heated. A finger at the temperature of 32° (Fahrenheit) is positive to one at 90°, and a finger at 60° is feebly positive to one at 80°, and strongly positive to one at 180°. The cutaneous currents are also to be distinguished from currents that arise from dissimilar immersion, dissimilar sweating and shielding of the body.....All these currents resemble the ordinary muscular currents, in that the outer and inner surfaces have opposite electricities.....' These results were obtained by the use of a delicate galvanometer.

Again, Professor John Trowbridge of Harvard College has shown that *two fluids of dissimilar chemical character separated by a porous partition give rise to a current of electricity*; and these conditions are present in the human body. Wherever endosmotic action takes place, electricity is generated, and osmosis is always going on in us.

We have entered into the subject of electricity in the human body, which may appear to be beside the question, because we have never seen any allusion to it in the books upon animal magnetism;

* MEDICAL AND SURGICAL USES OF ELECTRICITY. Beard and Rockwell: 4th edition. Published by H. R. Lewis, Gower St., London, pages 92 *et seq.*

and we are of opinion that it should be borne in mind as a possible source of confusion and error in any series of experiments which may be made for the object of elevating animal magnetism to the rank of her sisters, electricity and magnetism, amongst the recognised sciences. There are many men engaged in the work, and they approach it from totally different points of view, as may be seen on taking up any two books on the subject. So we hope that before long we may welcome the discovery which shall put us in possession of another key to nature's store-house.

Briefly stated, M. Chazarain's statements on human polarity are as follows:—

'If each end of a magnetised bar is successively brought either to a point of the outside or inside of the upper or lower limbs, or of the left or right side of the trunk, or of the left or right side of the head of a sensitive (in the state of waking consciousness—or better still, to avoid deception, in the hypnotic trance), after a period of time, which varies from a few seconds to a few minutes according to the degree of nerve-muscle hyperexcitability of the subject, the following phenomena are observed:—

The Positive Pole of the magnet (that is to say the one which attracts the south pole of the magnetised needle), when applied:

(1.) To the external surface (side of the little finger) of the hand, the forearm and the arm, produces *contracture* of the hand, the forearm and the arm.

(2.) To the external surface of the foot, the leg and the thigh, causes *contracture* of the foot, the leg and the thigh.

(3.) To the left side of the trunk and head, causes *contracture* of the muscles of that side in the neighbourhood of the point of contact.

The Negative Pole of the magnet, when applied to the same points, *decontractures*, or resolves the *contracture* of the muscles of the parts contracted by the positive pole.

The Negative Pole of the magnet, applied:—

(1.) To the inner side (side of the thumb) of the hand, the forearm and the arm, produces *contracture* of the hand, the forearm and the arm.

(2.) To the inner side (side of the great toe) of the foot, the leg and the thigh, produces *contracture* of the foot, the leg and the thigh.

(3.) To the right side of the trunk and of the head, produces *contracture* of the muscles of the right side in the neighbourhood of the point of contact.'

The learned professor goes on to show that similar effects can be produced by the positive and negative electrodes of a weak galvanic battery.

Then he arrives at the point, and states, that if the positive and negative poles of the magnet, or the positive and negative electrodes of the galvanic battery, be replaced by the little finger and thumb respectively, then the little finger and thumb will produce the same effects of *contracture* and *decontracture* as the positive and negative poles of the magnet or battery. Upon this evidence the author asserts that the outside of the arm and forearm

and hand, and the little finger, the outside of the thigh, leg and foot, and the little toe, the left side of the head and trunk are positive, whilst the inner side of the arm, forearm and hand, and the thumb, the inner side of the thigh, leg and foot, and the great toe, and the right side of the head and body are negative.

Now, whilst we cannot too highly compliment M. Chazarain on the neat arrangement of his pamphlet, and the clearness and lucidity with which he states his case, we beg to remind him that this is an age of unbelief in matters scientific as well as religious; and, whilst we do not affirm that he is wrong in his generalisations, yet, until he supplies us with much more detailed evidence of his experiments, we must return a verdict of not proven. Any one who has had experience of hypnotic experiments knows how many are the sources of error and uncertainty; and we ask to be supplied with negative evidence to show that such sources of error could not creep in to vitiate the results. In the first place, the author does not tell us that the little finger (the positive pole) was found by experiment not to produce *contracture* on the right side of the body (negative), or that the thumb (negative) was found not to produce *contracture* on the left side of the body (positive). In the face of the evidence of M. Dumont Pallier's experiments, we cannot make this inference. For he has published a number of cases to show that *contracture* can be caused by vibration of various kinds, as, for instance, sound, light and heat, and that the same agent which causes the *contracture* will, on subsequent application, resolve it. We must not omit the case of the fly which caused *contracture* when it settled on the anterior surface of the left thigh of one of his patients. If M. Chazarain's law is to hold good, we must suppose that the fly only touched the patient with either the outside or inside of its feet, according as the point of contact of the thigh was positive or negative; and this is not very far from a *reductio ad absurdum*.

Again the experience of hypnotists and magnetisers in general tends to show that there are idiosyncrasies in both subject and operator, which cause considerable divergence in the results obtained in different cases. M. Chazarain, however, enunciates his laws, and gives no hint as to his having met with any such difficulties. Indeed the laws he lays down are too hard and fast to admit of them. We heartily congratulate him on his painstaking work, and welcome him as a co-worker in the same field with ourselves. We hope to hear from him again, and trust that in his next work he will give the reader more details regarding his individual experiments, his failures, if such there be, as well as his successes.

M. Durville's book lacks the exactness, method and neatness of arrangement which characterise M. Chazarain's; but the author falls into the same fault of giving his general conclusions as laws of equal application to every case, without giving any individual cases. For instance he gives us a description of an astral body seen in the dark by a sensitive as what is always seen under the same conditions. Now this assertion will not hold water at all; for we know that not only is there a great diversity in such forms in colour, light and general appearance, but also that to

different sensitives the same astral form appears different. His theories are similar to those of M. Chazarain, though there are some points of difference. In both we lack evidence to show that the results obtained were not due to the unintentional mental suggestion of effects expected by the experimenter. M. Durville carries his theories to the other side of the grave, where he discovers that the magnetism and polarity of a skeleton are identical limb for limb with those of his brother in the flesh; and that the articulated skeleton, if only some one will assist him in making the necessary passes and contact with his bony fingers, which friendly help is rendered indispensable through the total absence of muscle-tissue in the lonely occupant of a museum cupboard or the mute companion of the medical student when examinations are approaching, is capable of producing the same effects in a sensitive as those produced by the author himself, or any other erudite professor of the magnetic art. Subsequently M. Durville goes on to include the vegetable and mineral kingdoms under his rather despotic laws. The aristocratic asparagus and the lowly cabbage, living and dead (within a limited number of years), all display polarity. This we do not for a moment deny. Running through the centre of every plant is a tube corresponding to that in the cerebro-spinal axis in man; and through this the vital force works. But we want further evidence, before admitting as a dogma, that one end of a stick will cause disagreeable and the other agreeable symptoms in any sensitive—if both are applied with equal force,—that one end produces the effects ascribed by the author to the positive pole of the magnet, the other those of the negative.

M. Durville is evidently a man of long experience as a magnetic healer, and has no doubt been eminently successful as such. His book, however, though containing much that may interest the general reader more or less unacquainted with the subject, can hardly rank as a classic, and is not calculated in our opinion to further the progress of exact science.

N. C.

PSYCHOMETRICAL EXPERIMENTS.

MY last paper contained an account regarding the clairvoyant powers of a German peasant woman, residing in the suburbs of this town, Kempten.¹ After mailing it, it occurred to me to test her psychometrical powers with letters, and I therefore went to her house, armed with the following documents:

1. A letter from Mrs. Rhoda Batchelor of Ootacamund.
2. A letter from Col. H. S. Olcott of Adyar.
3. A letter from the Countess Wachtmeister of Ostende.
4. An "occult letter," purporting to come from an Adept, and bearing neither post mark, nor any other indication regarding the place where it had been written.²

1. On account of the prejudice against new discoveries existing among the ignorant, it is not considered advisable to publish the woman's name. If, however, an honest investigator desires to make her acquaintance, I will introduce him to her.

2. This letter was one which I took at random out of my box containing letters

I. I gave to the woman letter No. 1, and requested her to hold it to her forehead, and to remain entirely quiet and passive; not to think of anything, and then to tell me after awhile what she saw. She said that she did not think she would see anything, and that she never had heard of such an experiment before; but that she was willing to try.

After a little while she began to describe a cottage with a verandah, standing at the side of a hill, and having a high room with a bay-window in one corner. She described the furniture of that room and some trees which could be seen from the verandah; "such as do not grow in this country, but look somewhat like poplars." In short, I easily recognized in her description the residence of Mrs. Batchelor, called *The Laurels* (at Ooty) and the *Eucalyptus* trees in its vicinity. She also described a lady in a grey dress; but the latter is unknown to me.

II. I then handed her letter No. 2, written by Col. Olcott. I supposed that this letter had been written in the Colonel's private room, and if thought-transfer had been the cause of these psychometric imaginings, I should probably have received a description of that room¹. But instead of that she gave me a description of a large, high hall with pillars and benches, corresponding to the appearance of the entrance hall of the Headquarters at Adyar. She also described the gravel-walks, the trees, and the river, with astonishing correctness, and spoke of an adjoining room², where "a man with a beard" was writing³, and near that place, towards the river, a sort of a "cage," the use of which neither she nor I could make out.⁴

III. Next came the letter of the Countess Wachtmeister, and I received a very good description of the "fair and blue-eyed" countess, and of a "stately and extremely pleasant-looking old lady," in whom I easily recognized Madame Blavatsky. The woman furthermore gave a description of the house where these ladies resided; of a great many manuscripts "in some foreign language;" and of the furniture of the rooms. The most remarkable feature was that she saw a number of statues and busts about the house; a

of a similar kind. After the experiment was over I examined it and saw that it was one which I had found one day upon my table in my room at Adyar, where a moment before no such letter had been. Its contents are private, but I may say that it referred to a now well-known letter in which my own handwriting had been forged, and it spoke of the attempts which had been made to ruin the reputation of Madame Blavatsky. The latter was at that time in London.

1. I have repeatedly attempted to impress her with my thoughts, but never succeeded.

2. Probably the office.

3. Perhaps Colonel Olcott himself.

4. It may be that it refers to a wire-screen, which divides the private office at Adyar from the public reception room. (More probably, since it was described as "towards the river," the description refers to a heap of the peculiar wide native ladders, some of which, having been used in the building of a new Sanskrit Library, were so stacked for a time on the river-bank as to present exactly the appearance of a cage: but of this accidental arrangement of course Dr. Hartmann knew nothing.—Ed.)

circumstance which I cannot verify at present, as I never was at Ostende and the said house is unknown to me.¹

IV. After this examination the woman was called out of the room, and during her short absence I amused myself in describing with my finger the figure of the double interlaced triangles over a bowl of water (a wash-dish), which stood near the window. When the woman returned, she looked into the bowl and described the figure which I had drawn. As a test I drew with a pencil the five-pointed star on a piece of paper and asked her, whether this was the figure she saw. But she was not to be misled, and described the six-pointed star. She furthermore described a number of Masonic signs, an open book with some sentences written upon it in golden letters, which she read, and which I easily recognized, but of which the woman—not being a Freemason—could not have known anything.

V. Now with a heart full of sad misgivings and forebodings of evil tidings, I handed her the "occult letter." Her first exclamation was one of surprise, wonder and joy. "Ah!"—she exclaimed;—"What is this? I never saw anything so beautiful in my life!² I see before me a high but artificially made elevation or hill, and upon that hill a building which looks like a temple, with a high Chinese roof. The temple is of a splendid white, as if it were made of pure white marble, and the roof is resting upon three pillars. On the top of a roof there is a shining sun;—but no!—it only looks like a sun; it seems to be some kind of an animal.³ I do not know how to describe it; I never saw such a thing before; but it shines like a sun.

"There is a beautiful walk of smooth stones and some steps leading up to that temple, and I am going up to it. Now I am there, and lo! the floor is a lake, in which the light of that sun on the top of the roof is reflected! But no—I am mistaken; it is no water at all; it is a kind of a yellowish marble, which shines like a mirror. Now I see it plainly! It is a square marble floor, and in the centre there is a dark round spot. This is all so very beautiful. It looks to a certain extent like the *Walhalla* near Regensburg.⁴

"Now I am in that temple, and I see two gentlemen looking at something on the wall. One is a very fine-looking gentleman, but he is dressed quite differently from the people in this country. He is dressed in a loose flowing robe of pure white, and the forepart of his shoes is pointed upwards. The other one is smaller

1. Since writing the above I received a letter from the Countess in answer to my inquiry. She says: "The woman was quite right about the statuary here. There are many busts in the house."

2. Here follows the literal translation of what the woman said, leaving out merely unimportant details.

3. I have since then been informed that the description answers to a certain temple in Tibet, having on its top a dragon of gold and a globe; and they are so brightly burnished, that their radiance may be mistaken for the direct rays of the sun.

4. The "Walhalla" is a "temple of fame" built by King Louis I, of Bavaria, in which many statues of famous people are preserved.

and bald-headed; he wears a black coat and silver buckles (ornaments?) on his shoes.¹

"They are looking at a picture on the wall. The picture represents a vase with some tropical plants; something like prickly-pear leaves; but very different from all the prickly-pears I ever saw. The vase is not a painting, but a real vase. I first thought it was painted. It stands in a corner, and there are ornamental paintings on it.

"There are some paintings and drawings on the wall. Below the ceiling, where the roof begins, there is a field, or panel, on which there are some curious figures. Some look like a 15 and one like a V, and others like squares and ciphers, with all sorts of garnishes between them. They look as if they were numbers; but I do not think they are. They may be some strange letters or characters.²

"Above that field or panel there is another one, on which there are some square pictures or plates, with some very queer things painted upon them. They are movable; at least I think that they are; but I am not quite certain."³

I afterwards asked the woman to draw the figures she had seen on a paper.⁴ Being no artist, she could do so only in a very imperfect manner, but she said she did it as well as she could. The accompanying illustration is a copy of what she drew.⁵

She continued: "Now these two gentlemen are going out, and I am following them. There are a great many trees looking like pine-trees. I think they are pines. There are others with big fleshy leaves and spikes something like prickly-pears. There are mountains and hills and a lake. They are taking me away from that temple. I am afraid I cannot find my way back to it. There is a big ravine, and there are some trees which I take to be olive-trees; but I am not sure of it, for I never saw any olive-trees. Now I have arrived at a place, where I can see over a wide expanse of country. The two gentlemen have gone away. Here there is some antiquity looking like an old ruined wall, and something like what I saw on that paper you showed me. I believe you call it a *Sphinx*.⁶ There is a sort of a pillar, and on the top of it is a statue, whose upper part looks like a woman, while the lower part of her body seems to be a fish. She seems to be holding some moss in her hands, or resting them upon it."⁷

1. The description would answer to that of a shaven-headed Buddhist priest. (All the Buddhist priests we have seen wore robes of the tawny colour called Buddhist yellow, and sandals on their feet. It is not improbable that the clairvoyant saw an European adept in the Tibetan ashram.—Ed.)

2. I believe that they look like Tibetan letters. It would be interesting to hear the opinion of some expert.

3. Such moveable slides are said to be in such temples, for the purpose of studying geometrical and mathematical problems, etc.

4. The woman informs me, that if she merely imagines a thing, the memory of it soon leaves her; but if she once sees a thing clairvoyantly, it remains in her mind, and she can recall it with all its details whenever she pleases.

5. See Frontispiece.

6. The German periodical, called *The Sphinx*.

7. This may be a representation of some god or goddess (personification of forces of nature.)

Here she began to laugh, and when I asked her what was the matter, she answered: "What a funny sight! There are lots of queer people! They are little women and children. They wear such funny dresses, and have fur caps on their heads. They have *soles* tied to their feet! They are collecting something from the shore and putting it into baskets. Now the whole scene dissolves into a cloud."

Thus ended this important experiment, and as the former four have proved to be correct, we may be permitted to conclude that this fifth one was also a true description of the place whence that "occult letter" emanated; for although we have no means to verify it in all its details, we know that it is not necessary to cut down every tree in a forest to become convinced that trees are made of wood; and moreover "cheating" on the part of that peasant woman is a suggestion whose possibility is beyond the limits of the wildest imagination.²

Such evidence may be produced *ad infinitum*: but it will not convince the sceptic; for in this, as in all other cases, real knowledge can be gained only by personal experience, and without that it will for ever remain a mere opinion. "There are diversities of gifts, but the same spirit," and there may be people who are extremely ignorant but nevertheless very good psychometers, and such people are not at all rare; but their talents in this as well as in every other respect will not be developed without *practice*. If instead of clinging to the coat-tails of "accepted authorities" and waiting to receive the truth from them, we search for knowledge in an independent spirit—accepting the opinions of others merely as our servants, but not as our *guides*—we shall be adopting the true *scientific* methods and also acting according to the dictates of religion, which does not say "Believe everything," but "Weigh everything in the scales of reason and select that which is best."

F. HARTMANN, M. D.

1. Probably *sandals*, of which the women had never heard.

2. Since writing the above I have made other similar experiments with that woman. Psychometrizing a lock of hair from a friend at Galveston, Texas, I received from her a correct description of the harbour and the shipping. A letter from New Orleans, La., produced a view of a Mississippi steambot with its three decks, and of the people around. Examining a letter from Madame H. P. Blavatsky, she immediately exclaimed: "This is the kind-looking lady I saw the other day" (see experiment No. 3), and on looking through my collection of photographs, she recognized her picture.

NOTES ON THE BHAGAVAD GITA.

II.

IN my last lecture I tried to trace the course of the first beginnings of cosmic evolution, and in doing so I indicated with a certain amount of definiteness the four main principles that operate in the infinite cosmos. I also enumerated the four principles that seemed to form the basis of the whole manifested solar system, and defined the nature of the four principles into which I have divided the constitution of man. I hope that you will bear in mind the explanations that I have given, because it is on a clear understanding of these principles that the whole Vedantic doctrine is explicable; and, moreover, on account of misconceptions introduced as regards the nature of these principles, the religious philosophies of various nations have become terribly confused, and inferences have been drawn from wrong assumptions, which would not necessarily follow from a correct understanding of these principles.

In order to make my position clear, I have yet to make a few more remarks about some of these principles. You will remember that I have divided the solar system itself into four main principles and called them by the names assigned] to them in treatises on what may be called *Tharaka Yoga*. *Tharam*, or *Pranava*, is also the symbol of the manifested man. And the three *Matras*, without the *Ardhamatra*, symbolize the three principles, or the three manifestations of the original *Mulaprakriti* in the solar system. Sankhya Yoga, properly so called, mainly deals with these three principles and the evolution from them of all material organisms. I use the word material to indicate, not only the physical and astral organisms, but also organisms on the plane higher than the astral. Much of what lies on this plane also is in my opinion physical, though perhaps it may differ in its constitution from the known forms of matter on the ordinary objective plane. The whole of this manifested solar system is, strictly speaking, within the field of physical research. As yet we have only been surveying the superficies of the outward cosmos. It is that, and that alone, which physical science has, up to this time, reached. I have not the slightest doubt that in course of time physical science will be able to penetrate deep into the underlying basis, that corresponds to the *Sutratma* of our Vedantic writers.

It is the province of Sankhya philosophy to trace from the three component parts of *Mulaprakriti*, all the various physical manifestations. It must not, however, be supposed that I in any way authorize the way in which Sankhya philosophy, as at present understood, traces out the origin of these manifestations. On the contrary, there is every reason to believe that enquirers into physical science in the West, like Professor Crookes and others, will arrive at truer results than are contained in the existing systems of Sankhya philosophy known to the public. Occult science has, of course, a definite theory of its own to propound for the origin of these organisms, but that is a matter that has always been kept in the background, and the details of that theory are not necessary for the purpose of explaining the doctrines of the Bhagavad Gita. It will be sufficient

for the present to note what the field of Sankhya philosophy is, and what it is that comes within the horizon of physical science.

We can form no idea as to the kind of beings that exist on the astral plane, and still less are we able to do so in the case of those beings that live on the plane anterior to the astral. To the modern mind, everything else, beyond and beside this ordinary plane of existence, is a perfect blank. But occult science does definitely formulate the existence of these finer planes of being, and the phenomena that now manifest themselves in the so-called spiritualistic seances will give us some idea of the beings living on the astral plane. It is well known that in most of our Puranas *Devas* are mentioned as existing in *Swarga*.

All the *Devaganams* mentioned in the Puranas are not in *Swarga*. *Vasus*, *Rudras*, *Adityas* and some other classes are no doubt *Devas* strictly-so called. But *Yakshas*, *Gandharvas*, *Kinnaras* and several other *Ganams* must be included amongst the beings that exist in the plane of the astral light.

These beings that inhabit the astral plane are called by the general name of elementals in our theosophical writings. But besides elementals, properly so-called, there are still higher beings, and it is to these latter that the name *Deva* is strictly applicable. Do not make the mistake of thinking that the word *Deva* means a god, and that because we have thirty-three crores of *Devas*, we therefore worship thirty-three crores of gods. This is an unfortunate blunder generally committed by Europeans. *Deva* is a kind of spiritual being, and because the same word is used in ordinary parlance to mean god, it by no means follows that we have and worship thirty-three crores of gods. These beings, as may be naturally inferred, have a certain affinity with one of the three component *upadhis* into which we have divided man.

One organism has always a certain affinity with another organism composed of the same materials and existing on the same plane. As may naturally be expected, the astral body of man has affinity with the elementals, and the so-called *karana sarira* of man with the *Devas*. The ancient writers on Hindu philosophy have divided the cosmos into three *lokas*. The first is *Bhuloka*, the second *Bhuvarloka*, and the third *Suvarloka*. *Bhuloka* is the physical plane with which we are generally acquainted. *Bhuvarloka* is, strictly speaking, the astral plane. It is sometimes called *Antariksham* in the Upanishads. But this term is not to be understood as simply meaning the whole extent of the atmosphere with which we are acquainted. The word *Antariksham* is used, not in its general sense, but in a technical one belonging to the philosophical terminology adopted by the authors of the works in which it occurs. *Suvarloka* is what is generally known as *Swargam*. At any rate it is the *Devachan* of the theosophical writings. In this place, called *Devachan* by the Buddhists, and *Swargam* by the Hindus, we locate the higher orders of the so-called *Devaganams*.

There is one more statement I have to make with reference to the three *Upadhis* in the human being. Of these what is called the *karana sarira* is the most important. It is so,

because it is in that that the higher individuality of man exists. Birth after birth a new physical body comes into existence, and perishes when earthly life is over. The astral body, when once separated from the *karana sarira*, may perhaps live on for some time, owing to the impulse of action and existence, already communicated to it during life, but, as these influences are cut off from the source whence they originally sprung, the force communicated, as it were, stands by itself, and sooner or later the astral organism becomes completely dissolved into its component parts. But *karana sarira* is a body or organism, which is capable of existing independently of the astral body. Its plane of existence is called *Subratma*, because, like so many beads strung on a thread, successive personalities are strung on this *karana sarira*, as the individual passes through incarnation after incarnation. By personality I mean that persistent idea of self, with its definite associations, so far as those associations appertain to the experiences of one earthly incarnation.

Of course all the associations or ideas of mental states which a human being may experience are not necessarily communicated to the astral man, much less to the *karana sarira*. Of all the experiences of the physical man, the astral man, or the *karana sarira* beyond it, can only assimilate those whose constitution and nature are similar to its own. It is moreover but consistent with justice that all our mental states should not be preserved; as most of them are concerned merely with the daily avocations, or even the physical wants of the human being, there is no object to be gained by their continued preservation. But all that goes deep into the intellectual nature of man, all the higher emotions of the human soul and the intellectual tastes generated in man with all his higher aspirations, do become impressed almost indelibly on the *karana sarira*. The astral body is simply the seat of the lower nature of man. His animal passions and emotions, and those ordinary thoughts which are generally connected with the physical wants of man, may no doubt communicate themselves to the astral man, but higher than this they do not go.

This *karana sarira* is what passes as the real ego, which subsists through incarnation after incarnation, adding in each incarnation something to its fund of experiences, and evolving a higher individuality as the resultant of the whole process of assimilation. It is for this reason that the *karana sarira* is called the ego of man, and in certain systems of philosophy it is called the *jiva*.

It must be clearly borne in mind that this *karana sarira* is primarily the result of the action of the light of the *Logos*, which is its life and energy, and which is further its source of consciousness on that plane of *Mulaprakriti* which we have called *Subratma*, and which is its physical or material basis.

Out of the combination of these two elements, and from the action of the energy of the light emanating from the *Logos* upon that particular kind of matter that constitutes its physical frame, a kind of individuality is evolved.

I have already said that individual existence, or differentiated conscious existence, is evolved out of the one current of life, which sets the evolutionary machine in motion. I pointed out that it is this very current of life that gradually gives rise to individual organisms as it proceeds on its mission. Furthermore it begins to manifest what we call conscious life, and, when we come to man, we find that his conscious individuality is clearly and completely defined by the operation of this force. In producing this result several subsidiary forces, which are generated by the peculiar conditions of time, space and environment, cooperate with this one life. What is generally called *karana sarira* is but the natural product of the action of those very forces that have operated to bring about this result. When once that plane of consciousness is reached in the path of progress that includes the voluntary actions of man, it will be seen that those voluntary actions not only preserve the individuality of the *karana sarira*, but render it more and more definite, as birth after birth further progress is attained: they thus keep up the continued existence of the *jiva* as an individual monad. So in one sense the *karana sarira* is the result of karmic impulses. It is the child of Karma as it were. It lives with it, and will disappear if the influence of Karma can be annihilated. The astral body on the other hand is, to a great extent, the result of the physical existence of man, as far as that existence is concerned with his physical wants, associations and cravings. We may therefore suppose that the persistence of the astral body after death will, under ordinary circumstances, be more or less proportionate to the strength of these emotions and animal passions.

Now let us enquire what, constituted as man is, are the rules to which he is generally subject, and the goal towards which all evolution is progressing. It is only after this has been determined, that we shall be in a position to see whether any special rules can be prescribed for his guidance, that are likely to render his evolutionary progress more rapid than it would otherwise be.

What happens in the case of ordinary men after death is this. First, the *karana sarira* and the astral body separate themselves from the physical body: when that takes place, the physical body loses its life and energy. Yesterday I tried to explain the connection between the three bodies and the energy of life acting within them, by comparing the action of this life to the action of a sunbeam falling successively on three material objects. It will be seen from this comparison, that the light reflected on to the astral body, or rather into the astral body, is the light that radiates from the *karana sarira*. From the astral body it is again reflected onto the *sthula sarira*, constitutes its life and energy, and develops that sense of ego that we experience in the physical body. Now it is plain that, if the *karana sarira* is removed, the astral body ceases to receive any reflection. The *karana sarira* can exist independently of the astral body, but the astral body cannot survive the separation of the *karana sarira*. Similarly the physical body can go on living so long as it is connected with the astral body and the *karana sarira*; but, when these two are removed, the physical body will perish. The only way for

the life current to pass to the physical body is through the medium of the astral body. The physical body is dissolved when separated from the astral body, because the impulse that animated it is removed. As the *karana sarira* is on the plane of *Devachan*, the only place to which it can go on separation from the physical body is *Devachan*, or *Swargam*; but in separating itself from the astral body it takes with it all those impulses, that were accumulated by the karma of the man during his successive incarnations.

These impulses subsist in it, and perhaps it does enjoy a new life in *Devachan*—a life unlike any with which we are acquainted, but a life quite as natural to the entity that enjoys it as our conscious existence seems to be to us now. These impulses give rise to a further incarnation, because there is a certain amount of energy locked up in them, which must find its manifestation on the physical plane. It is thus karma that leads it on from incarnation to incarnation.

The natural region of the astral body is the *Bhuharloka*, or astral plane. To the astral plane it goes, and there it is detained. It very rarely descends into the physical plane, for the simple reason that the physical plane has no natural attraction for it. Moreover it necessarily follows that, just as the *karana sarira* cannot remain on the physical plane, the astral body cannot remain there either. This astral body loses its life impulse when the *karana sarira* is separated from it. When once its source of life and energy is thus removed from it, it is naturally deprived of the only spring of life that can enable it to subsist. But astral matter being of a far finer constitution than physical matter, energy once communicated to it subsists for a longer time than when communicated to physical matter. When once separated from the astral body, the physical body dies very rapidly, but in the case of the astral body some time is required before complete dissolution can take place, because the impulses already communicated to it still keep the particles together, and its period of *post-mortem* existence is proportionate to the strength of those impulses. Till this strength is exhausted the astral body holds together. The time of its independent existence on the astral plane will thus depend on the strength of its craving for life and the intensity of its unsatisfied desires. This is the reason why, in the case of suicides and those who die premature deaths, having at the time of death a strong passion or a strong desire that they were unable to satisfy during life, but on the fulfilment of which their whole energy was concentrated, the astral body subsists for a certain length of time, and may even make desperate efforts for the purpose of descending into the physical plane to bring about the accomplishment of its object. Most of the spiritualistic phenomena are to be accounted for upon this principle, and also upon the principle that many of the phenomena exhibited at seances are really produced by elementals (which naturally subsist on the astral plane) masquerading as it were in the garb of elementaries or *pisachas*.

I need not, however, enter further into this branch of the subject, as it has but a very remote bearing upon the teachings of the Bhagavad Gita with which I am concerned. Suffice it to say,

that what has been stated is all that ordinarily takes place at the death of a man, but there are certain kinds of karma which may present exceptions to the general law. Suppose, for instance, a man has devoted all his life to the evocation of elementals. In such a case either the elementals take possession of the man and make a medium of him, or, if they do not do that completely, they take possession of his astral body and absorb it at the time of death. In the latter case the astral body, associated as it is with an independent elemental being, will subsist for a considerable length of time. But though elemental worship may lead to mediumship—to irresponsible mediumship in the majority of cases—and may confuse a man's intellect, and make him morally worse than he was before, these elementals will not be able to destroy the *karana sarira*. Still it is by no means a desirable thing, that we should place ourselves under the control of elementals.

There is another kind of worship, however, which a man may follow, and which may lead to far more serious results. What may happen to the astral body, may also happen to the *karana sarira*. The *karana sarira* bears the same relation to the *Devas* in *Swargam* that the astral body does to the elementals on the astral plane. In this *Devaloka* there are beings, or entities, some vicious and some good, and, if a man who wishes to evoke these powers were to fix his attention upon them, he might in course of time attract these powers to himself, and it is quite possible that when the force generated by the concentration of his attention upon these beings attains a certain amount of strength, the *karana sarira* may be absorbed into one of these *Devas*, just as the astral body may be absorbed into an elemental. This is a far more serious result than any that can happen to man in the case of elemental worship, for the simple reason that he has no more prospect of reaching the *Logos*.

The whole of his individuality is absorbed into one of these beings, and it will subsist as long as that being exists, and no longer. When cosmic *pralaya* comes it will be dissolved, as all these beings will be dissolved. For him there is no immortality. He may indeed have life for millions of years, but what are millions of years to immortality? You will recollect that it is said in Mr. Sinnett's book, that there is such a thing as immortality in evil. The statement, as it stands, is no doubt an exaggeration. What Mr. Sinnett meant to say was, that, when those who follow the left-hand path evoke certain powers which are wicked in their nature, they may transfer their own individualities to those powers, and subsist in them until the time of cosmic *pralaya*. These would then become formidable powers in the cosmos, and would interfere to a considerable extent in the affairs of mankind, and even prove far more troublesome, so far as humanity is concerned, than the genuine powers themselves on account of the association of a human individuality with one of these powers. It was for this reason that all great religions have inculcated the great truth, that man should not, for the sake of gain or profit, or for the acquisition of any object, however tempt-

ing for the time being, worship any such powers, but should wholly devote his attention and worship to the one true *Logos* accepted by every true and great religion in the world, as that alone can lead a man safely along the true moral path, and enable him to rise higher and higher, until he lives in it as an immortal being, as the manifested *Iswara* of the cosmos, and as the source, if necessary, of spiritual enlightenment to generations to come.

It is towards this end, which may be hastened in certain cases, that all evolution is tending. The one great power, that is as it were guiding the whole course of evolution, leading nature on towards its goal, so to speak, is the light of the *Logos*. The *Logos* is as it were the pattern, and emanating from it is this light of life. It goes forth into the world with this pattern imprinted upon it, and, after going through the whole cycle of evolution, it tries to return to the *Logos* whence it had its rise. Evolutionary progress is effected by the continual perfecting of the *Upadhi*, or organism through which this light works. In itself it has no need of improvement. What is perfected, is neither the *Logos*, nor the light of the *Logos*, but the *Upadhi* or physical frame through which this light is acting. I have already said that it is upon the purity and nature of this *Upadhi*, that the manifested clearness and refulgence of the *Logos* mainly depends. As time goes on, man's intelligence on the spiritual, astral and physical planes will become more and more perfect, as the *Upadhis* are perfected, until a certain point is reached when he will be enabled to make the final attempt to perceive and recognise his *Logos*, unless he chooses to wilfully shut his eyes, and prefers perdition to immortality. It is towards this end that nature is working.

I have pointed out the fact that there are certain cases which may cause a disturbance in the general progress, and I have mentioned the causes that may facilitate that progress. All the initiations that man ever invented were invented for the purpose of giving men a clear idea of the *Logos*, to point out the goal, and to lay down rules by which it is possible to facilitate the approach to the end towards which nature is constantly working.

These are the premises from which Krishna starts. Whether by express statements, or by necessary implications, all these propositions are present in this book, and, taking his stand on these fundamental propositions, Krishna proceeds to construct his practical theory of life.

In stating this theory I have not made any reference to particular passages in the Bhagavad Gita. By constantly turning to the detached passages in which these propositions are expressed or implied, I should have only created confusion, it therefore seemed better to begin by stating the theory in my own language, in order to give you a connected idea of it as a whole. I do not think it will be allowed by every follower of every religion in India, that these are the propositions from which Krishna started. The theory has been misunderstood by a considerable number of philosophers, and, in course of time, the speculations of the Sankhyas have introduced a source of error, which has exercised a most important influence on the development of Hindu

philosophy. There is not however the slightest doubt in my own mind, that what I have said includes the basis of the real Vedantic philosophy. Having but little time at my command I have thought it unnecessary to cite authorities: had I done so it would have taken me not three days, but three years, to explain the philosophy of the Bhagavad Gita. I shall leave it to you to examine these propositions and to carefully ascertain how far they seem to underlie, not merely Hinduism, but Buddhism, the ancient philosophies of the Egyptians and the Chaldeans, the speculations of the Rosicrucians, and almost every other system having the remotest connection with occultism from times long antecedent to the so-called historic periods.

I will now turn to the book itself:

Krishna is generally supposed to be an *Avatar*. This theory of *Avatars* plays a very important part in Hindu philosophy; and, unless it is properly understood, it is likely that great misconceptions will arise from the acceptance of the current views regarding this *Avatar*. It is generally supposed that Krishna is the *Avatar* of the one great personal God who exists in the cosmos. Of course those who hold this view make no attempt to explain how this one great personal God succeeded in setting up an intimate connection with the physical body of Krishna, constituted as the physical body of every man is, or even with a personality, or human individuality, that seems to be precisely similar to that of any other human being. And how are we to explain the theory of *Avatars*, as generally stated, with reference to the view of this particular *Avatar* to which I have referred? This view is without any support. The *Logos* in itself is not the one personal God of the cosmos. The great *Parabrahmam* behind it is indeed one and *niramsa*, undifferentiated and eternally existing, but that *Parabrahmam* can never manifest itself as any of these *Avatars*. It does, of course, manifest itself in a peculiar way as the whole cosmos, or rather as the supposed basis, or the one essence, on which the whole cosmos seems to be superimposed, the one foundation for every existence. But it can manifest itself in a manner approaching the conception of a personal God, only when it manifests itself as the *Logos*. If *Avatars* are possible at all, they can only be so with reference to the *Logos*, or *Eswara*, and not by any means with reference to what I have called *Parabrahmam*. But still there remains the question, what is an *Avatar*? According to the general theory I have laid down, in the case of every man who becomes a *Mukta* there is a union with the *Logos*. It may be conceived, either as the soul being raised to the *Logos*, or as the *Logos* descending from its high plane to associate itself with the soul. In the generality of cases, this association of the soul with the *Logos* is only completed after death—the last death which that individual has to go through.

But in some special cases the *Logos* does descend to the plane of the soul and associate itself with the soul during the life-time of the individual; but these cases are very rare. In the case of such beings, while they still exist as ordinary men on the physical plane, instead of having for their soul merely the reflection of the *Logos*,

they have the *Logos* itself. Such beings have appeared. Buddhists say, that in the case of Buddha there was this permanent union, when he attained what they call *Para-nirvana* nearly twenty years before the death of his physical body. Christians say, that the *Logos* was made flesh, as it were, and was born as Christ—as Jesus—though the Christians do not go into a clear analysis of the propositions they lay down. There are, however, certain sections of Christians, who take a more philosophical view of the question, and say that the divine *Logos* associated itself with the man named Jesus at some time during his career, and that it was only after that union he began to perform his miracles and show his power as a great reformer and saviour of mankind.

Whether this union took place as a special case in the case of Jesus, or whether it was such a union as would take place in the case of every Mahatma or Maharishi when he becomes a *Jivanmukta*, we cannot say, unless we know a great deal more about him than what the Bible can teach us. In the case of Krishna the same question arises. Mahavishnu is a god, and is a representative of the *Logos*; he is considered as the *Logos* by the majority of Hindus. From this it must not however be inferred that there is but one *Logos* in the cosmos, or even that but one form of *Logos* is possible in the cosmos. For the present I am only concerned with this form of the *Logos*, and it seems to be the foundation of the teachings we are considering.

There are two views which you can take with reference to such human *Avatars*, as, for instance, Rama, Krishna, and Parasurama. Some Vaishnavites deny that Buddha was an *Avatar* of Vishnu. But that was an exceptional case, and is very little understood by either Vaishnavites or Buddhists. Parasurama's *Avatar* will certainly be disputed by some writers: I believe that, looking at the terrible things he did, the Madwas thought that, in the case of Parasurama, there was no real *Avatar*, but a mere over-shadowing of the man by Mahavishnu. But, setting aside disputed cases, we have two undisputed human *Avatars*—Rama and Krishna.

Take for instance the case of Krishna. In this case two views are possible. We may suppose that Krishna, as an individual, was a man who had been evolving for millions of years, and had attained great spiritual perfection, and that in the course of his spiritual progress the *Logos* descended to him and associated itself with his soul. In that case it is not the *Logos* that manifested itself as Krishna, but Krishna who raised himself to the position of the *Logos*. In the case of a Mahatma who becomes a *Jivanmukta*, it is his soul, as it were, that is transformed into the *Logos*. In the case of a *Logos* descending into a man, it does so, not chiefly by reason of that man's spiritual perfection, but for some ulterior purpose of its own for the benefit of humanity. In this case it is the *Logos* that descends to the plane of the soul and manifests its energy in and through the soul, and not the soul that ascends to the plane of the *Logos*.

Theoretically it is possible for us to entertain either of these two views. But there is one difficulty. If we are at liberty to call that man an *Avatar* who becomes a *Jivanmukta*, we shall be obliged

to call Suka, Vasishta, Thurvasa and perhaps the whole number of the Maharishis who have become *Jivanmuktas Avatars*; but they are not generally called *Avatars*. No doubt some great Rishis are enumerated in the list of *Avatars*, given for instance in Bhagavad, but somehow no clear explanation is given for the fact that the ten *Avatars* ordinarily enumerated are looked upon as *the Avatars* of Mahavishnu, and the others as his manifestations, or beings in whom his light and knowledge were placed for the time being; or, for some reason or other, these others are not supposed to be *Avatars* in the strict sense of the word. But, if these are not *Avatars*, then we shall have to suppose that Krishna and Rama are called *Avatars*, not because we have in them an instance of a soul that had become a *Jivanmukta* and so become associated with the *Logos*, but because the *Logos* descended to the plane of the soul, and, associating itself with the soul, worked in and through it on the plane of humanity for some great thing that had to be done in the world. I believe this latter view will be found to be correct on examination. Our respect for Krishna need not in any way be lessened on that account. The real Krishna is not the man in and through whom the *Logos* appeared, but the *Logos* itself. Perhaps our respect will only be enhanced, when we see that this is the case of the *Logos* descending into a human being for the good of humanity. It is not encumbered with any particular individuality in such a case, and has perhaps greater power to exert itself for the purpose of doing good to humanity—not merely for the purpose of doing good to one man, but for the purpose of saving millions.

There are two dark passages in Mahabharata, which will be found very hard nuts for the advocates of the orthodox theory to crack. To begin with Rama: Suppose Rama was not the individual monad plus the *Logos*, but in some unaccountable manner the *Logos* made flesh. Then, when the physical body disappeared there should be nothing remaining but the *Logos*—there should be no personality to follow its own course. That seems to be the inevitable result, if we are to accept the orthodox theory. But there is a statement made by Narada in the Lokapala Sabha Varnana, in Mahabharata, in which he says, speaking of the court of Yama, who is one of the *Devas*, that Dasaratha Rama was one of the individuals present there. Now, if the individual Rama was merely a *Maya*—not in the sense in which every human being is a *Maya*, but in a special sense—there is not the slightest reason why he should subsist after the purpose for which this *Maya* garb was wanted was accomplished. It is stated in Ramayana, that the *Logos* went to its place of abode when Rama died, yet we find in Mahabharata Dasaratha Rama mentioned together with a number of other kings, as an individual present in *Yamaloka*, which, at the highest, takes us only up to *Devachan*. This assertion becomes perfectly consistent with the theory I have laid down, if that is properly understood. Rama was an individual, constituted like every other man. Probably he had had several incarnations before, and was destined, even after his one great incarnation, to have several subsequent births. When he appeared as Rama

Avatar, it was not the latent individual manifesting itself, it was not Rama's soul transformed into the *Logos*, or rather Rama himself as *Jivanmukta*, that did all the great deeds narrated in the Ramayana—allegorical as it is,—but it was the *Logos*, or Mahavishnu, that descended to the plane of the soul and associated itself for the time being with a particular soul for the purpose of acting through it. Again, in the case of Krishna there is a similar difficulty to be encountered. Turn for instance to the end of the Mousala Parva in the Mahabharata, where you will find a curious passage. Speaking of Krishna's death, the author says that the soul went to heaven—which corresponds to *Devachan*—where it was received with due honours by all the *Devas*. Then it is said, that Narayana departed from that place to his own place, Narayana being the symbol of the *Logos*. Immediately after there follows a stanza describing the existence of Krishna in *Swar-gan*, and further on we find that when Dharmaraja's soul went into *Swargam*, he found Krishna there. How are these two statements to be reconciled? Unless we suppose that Narayana, whose energy and wisdom were manifested through the man Krishna, was a separate spiritual power manifesting itself for the time being through this individual, there is no solution of the difficulty. Now from these two statements we shall not be far wrong in inferring that the *Avatars* we are speaking of, were the manifestations of one and the same power, the *Logos*, which the great Hindu writers of old called Mahavishnu. Who then is this Mahavishnu? Why should this *Logos* in particular, if there are several other *Logoi* in the universe, take upon itself the care of humanity, and manifest itself in the form of various *Avatars*; and, further, is it possible for every other adept, after he becomes associated with the *Logos*, to descend as an *Avatar* in the same manner for the good of humanity?

A clear discussion of these questions will lead us into considerations that go far down into the mysteries of occult science, and to explain which clearly I should have to take into account a number of theories that can only be communicated at the time of initiation. Possibly some light will be thrown upon the subject in the forthcoming "Secret Doctrine;" but it would be premature for me to discuss the question at this stage. It will be sufficient for me to say, that this Mahavishnu seems to be the Dhyana Chohan that first appeared on this planet when human evolution commenced during this *Kalpa*, who set the evolutionary progress in motion, and whose duty it is to watch over the interests of mankind until the seven *Manvantaras*, through which we are passing, are over.

It may be that this *Logos* itself was associated with a *Jivanmukta*, or a great Mahatma of a former *Kalpa*. However that may be, it is a *Logos*, and as such only it is of importance to us at present. Perhaps in former *Kalpas*, of which there have been millions, that *Logos* might have associated itself with a series of Mahatmas, and all their individualities might have been subsisting in it; nevertheless it has a distinct individuality of his own. It is *Eswara*, and it is only as a *Logos* in the abstract that we have to consider it from present purpose. This explanation, however, I

have thought it necessary to give, for the purpose of enabling you to understand certain statements made by Krishna, which will not become intelligible unless read in connection with what I have said.

(To be continued.)

SAPTA-BHUMIKA.

A Romance of Human Life in Seven Aspects.

BY P. SREENEVAS ROW, F. T. S.

(Continued from page 299.)

CHAPTER VII.

Restitution to life and prosperity.

MADHAVA said :—

“ Long sighs relieve her labouring breast, her heart
Resumes its pulse ; her gentle eye unfolds ;
And from unconscious stillness that dear face
Once more expands, as at the dawn of the day
The lotus bears its bosom to the Sun.”

MALATI MADHAVA—ACT X.

LAVANGIKA said :—

“ Strange vicissitudes !
After repeated trials, adverse fate
In kindness terminates its chequered course.”

MALATI MADHAVA—ACT X.

SO Vittal Pant, quite contented and happy for the time being, proceeded to join his esteemed guest Babji Bhosly, who was seated in the spacious hall, surrounded by numerous citizens of Harinagar, who had come to pay their respects to the great man. His followers too had dropped in, one by one, and were relating sundry amusing incidents of the long journey, Vittal Pant heartily joining them in the general mirth.

Meanwhile Vittal Pant's wife Vizayabayi in her room was far from being happy. Miserable before, she was rendered still more so by the act of her husband in bringing home a royal guest at such an inconvenient time. But she could not sit repining. Something had to be done : some suitable means devised to tide over the difficulty. Could she not find some little thing at home, wherewith she could obtain supplies for a single repast ? She cast a searching look all round the spacious room, which at one time was her store-house, replete with all accessories of comfort and luxury, besides boxes filled with the choicest apparel and the richest jewelry. But alas ! nothing but bare dismantled walls met her view. She averted her gaze and bowed her head, while bitter tears trickled down her cheeks and fell drop by drop upon her heaving bosom, glittering in the rays of the sun, which, penetrating through the small crevices of the half ruined roof, played sportively about her person, and were reflected by the golden Tali, the sacred emblem of marriage, which lay suspended from her neck by a thin golden wire. Her moistened eyes were attracted to this sole remaining jewel. A ray of hope flashed across her mind like lightning on a gloomy night.

“ Ah ! why did I not think of it before,” she cried, smiling through her grief : “ Surely this would procure all that is required for a modest entertainment this morning.” So musing, this model house wife removed the Tali from her neck, substituting a turmeric root tied by a piece of silken thread, and called her maid servant Târakâ.

This confidential servant, a young woman of eighteen, of the Sudra caste, who had been in the family almost from her infancy, answered the call and stood before her mistress. She was not surprised at the moist eyes and excited demeanor of Vizayabayi, for she had frequently witnessed such sights in this unfortunate house ; but she was astonished and bewildered, when her mistress, holding the Tali in her hand, said, “ Taraka ! go to the old merchant in the Flower street, and bring whatever money he gives you in exchange for this trinket. Be sharp, my good girl : I have to buy supplies for this morning's meal.”

Taraka beheld the Tali in Vizayabayi's hand, the turmeric root at her throat ; and emphatically nodding dissent sobbed out, “ Madam ! I will not sell this Tali—It is too sacred to be taken to the market.”

“ That is so !” sighed Vizayabayi, looking tenderly on the sympathetic countenance of the good maid : “ I know that it is sacred ; but a husband is more sacred ; and still more sacred is a husband's reputation.”

“ That is all very true,” exclaimed Taraka, crying like a child : “ But how can you part with Tali while your husband is living ?”

“ My good girl,” said Vizayabayi in a somewhat commanding tone, “ do not grieve yourself and me too for that which cannot be avoided. The turmeric root is as auspicious as the golden Tali, and is moreover better suited to my lowly condition than the precious metal. Go now, and tarry not !”

“ No !” said she, “ I would rather die than sell your marriage-emblem.” So saying she took from the corner of the room the rice pounder, which Vittal Pant had brought from the river side, and swore that she would dash out her brains rather than carry out her mistress' behest.

Vizayabayi rushed forward to prevent this wild act : a struggle ensued ; and the rice pounder, dropping heavily to the floor, broke to pieces, showering over the room the rarest gems !

Amazed at this astounding occurrence, the two females stood silently gazing at one another, when Vittal Pant, quietly stepped into the room, calling out, “ Who is here ?”

He beheld the statue-like figures in the centre of the chamber amidst the dazzling gems, which radiated the sun beams in a myriad sparkling lights, throwing upon the milk-white walls the varied hues of the summer rainbow.

Checking with a mighty effort the emotion which welled up in his breast, Vittal Pant approached his wife, and hoarsely whispered, “ Dearest, what does all this mean ? Who has showered riches upon this house of misery ?”

Vizayabayi's heart was too full for words. She pressed her husband's hands ; then raised her own above her head, as if to

offer up a silent prayer and thanksgiving for the unexpected boon. Vittal Pant followed his wife's eyes with his own; and lo! beneath the shattered ceiling of the lofty hall he beheld the bright figure of Arjun Sing, which remained for awhile smiling upon the happy pair, then slowly disappeared, leaving them to enjoy the blessing they so richly deserved.

Taraka was the first to regain her speech. She told the tale with all its details; then respectfully handed the Tali to Vittal Pant, saying, "My Lord and master! Put this once again with your own hands on the neck of my Lady. May it rest there for ever!"

This the beloved husband did, exclaiming, as he embraced his devoted wife, "This good fortune is indeed due to the blessings and counsels of my Guru. His ways are inscrutable. What I scorned, and had almost thrown away as worthless, has proved to be the source of joy and riches; let us return thanks to the unknown sender." Whilst he was yet speaking, his little daughter Yamuna rushed into the room, exclaiming:

"Mother! Mother! The lady has revived."

Hand in hand the husband and wife hurried towards the hall.

If any thing was wanting to render this happy couple still more happy, this was now supplied by Providence. The patient had really recovered. The expected Mantrika, Chitambara Dikshita, had arrived together with the last batch of Babji Bhosly's retinue, and was seated near the lady, waving his wand over her head, and chanting Vedic verses.

Signs of consciousness increased: the lips moved: a quiver ran through the delicate frame. At last the lady opened her eyes, and looking wildly around, cried out:—

"Bilhana! my beloved Bilhana! Dead! Dead!! Dead!!! And my father is your murderer! Thou art now in Heaven, my love. There will I join thee! Take me, kindly waters, and bear me to where my Lord is."

Thus having spoken, the lady re-closed her eyes and sighed.

"I thought so," said Chitambara Dikshita: "Having watched the lady for some time, and heard what she has now uttered, I am perfectly satisfied that this was only a case of trance and nothing more. Exceedingly grieved at the death of her lover or husband, by an act of her own father, she evidently desired to commit a suicide, and consigned herself to the flowing waters; but by the workings of a mysterious destiny she was saved from the ignoble death, though deprived of consciousness for a time. Now, thank God, the lady has recovered; but let us not disturb her. Let her be placed in a quiet, airy room; and let milk and other refreshments be served to her as soon as she is able to take them. But let no one question her, or recall to her mind incidents, which are likely to cause her pain and retard her recovery.

These instructions were obeyed, and the lady rapidly recovered. She was soon able to sit up and talk to the friends around her.

About this time, Babji Bhosly stepped into the hall, and was rejoiced at the recovery of the patient, and more so at the fact of the recovery being effected by his own friend.

The rest of the tale is soon told. Vittal Pant and Vizayabayi retired to the inner apartment to gather and secure the riches which had so miraculously come to them, and to make arrangements for the proposed entertainment. A sumptuous banquet was prepared and given to the royal guest, his numerous followers, and a company of gentlemen from the town of Harinagar. The lady patient so far recovered as to be able to sit and dine in company with the ladies of the house and lady guests in the inner apartments. She seemed to be in pretty good spirits, and made various inquiries as to the manner in which she had been saved from a watery grave. She was however somewhat reticent, and avoided all that concerned herself.

Festivities in honor of all the numerous auspicious events above recorded were kept up for a number of days; hospitality and charity were dispensed to the poor as in former times; and joy—joy in its fullest sense—reasserted its dominion in the family of Vittal Pant. May it be there for ever and ever!

CHAPTER VIII.

Emperor Humayun.

"May the king be victorious."

SAKUNTALA—ACT V.

AFTER witnessing the happy change which had come upon Vittal Pant's household, and complying with his request to let Chitambara Dikshita remain with him for some time longer, Babji Bhosly left Harinagar for Hastinapur on a political mission. He arrived at the city in due time, and was the guest of his friend Ranjit Sing, an old warrior, who had for some time retired from the public service.

After the usual greetings, Babji explained the object of his visit to Ranjit Sing, and with his help succeeded in accomplishing it in a very short time. Being thus left free, he acceded to the request of Ranjit Sing to prolong his stay in Hastinapur for a fortnight.

The two friends visited various places of interest in this ancient city, and very often conversed upon politics, with reference to the past and the present dynasties.

"Ah!" sighed Babji, "How extremely flourishing this city must have been when the great Pandavas were the rulers here!"

"Talk not, my friend, of Pandavas," said Ranjit Sing, drying his moist eyes with a silk handkerchief. "We have lost the Pandavas, and many more good rulers of our race. Even this city of Hastinapur has lost its name, and is now called Delhi by the present Mussulman rulers."

"Whose fault is it?" inquired Babji Bhosly.

"It is the fault of our Rajas alone," answered Ranjit Sing candidly. "They had constant wars among themselves; and at last a feud broke out between the rulers of Delhi and Kanouj, which threw open Hindustan to Afghan invaders, who eventually became the Emperors, and founded a dynasty of Sultans in Delhi."

"Is not Humayun the present Emperor?" asked Babji.

"Yes. After the death of his father, Prince Humayun mounted the throne, under the title of Naser-ul-Dien-Mahomed; but he soon fell a prey to the jealousy and treachery of his enemies, and fled to Agra;—and after an exile of fifteen years, he is now expected almost every day to come back to rule this country once more."

"Is he a good man?" Babji asked.

"Yes," replied Ranjit Sing. "He is a learned man, a lover of literature, and a generous patron of men of genius. In battle he is considered to be valiant and enterprising. But the clemency of his disposition hindered him from using his victories in a manner suited to the vices of the times. Had he been less mild and less religious, he would have been more successful as a monarch; and had he been a worse man in other respects also, he would have been a much greater monarch. But in the end virtue will be triumphant, and will have its reward even in politics. This is confirmed by the fact of the Emperor being invited by the people of this country to come back to Delhi, and to take up the reins of Government once more."

"Oh! Is he invited by the people to come back?"

"Certainly," said Ranjit Sing. "Otherwise the Emperor would never make up his mind to come back. As soon as Prince Selim, (who had succeeded to the throne after the death of Prince Sher, the usurper of the crown after the exile of Humayun,) departed this life, the inhabitants of Delhi sent an humble address to Humayun, acquainting him with the death of Selim; intimating that all tribes of Patans were engaged in civil war; and suggesting that this was the most fitting opportunity for Humayun to return and take possession of the Empire."

"And this decided Humayun to come back at once, I suppose," said Babji.

"Yes; but not without much hesitation and consideration," replied Ranjit Sing, and added smiling: "you will be amused to hear what it was that ultimately settled Humayun, and brought him to an immediate resolution. While he was wavering in his plans, his Omrahs (noblemen) told him that there was an old method of divination, by sending a person along some frequented road, to ask the names of the three first persons he met, from which a conclusion, good or bad, might be formed according to the meaning of the names so ascertained. The king at once ordered this to be done, and three horsemen were told off for this duty. The first horseman returned and intimated that the name of the first traveller he met was *Murâd*; the second horseman brought advice that he met a man named *Dowlât*; and the third horseman declared that *Sadit* was the name of the person he encountered. Now, *Murâd* means desire; *Dowlât* means prosperity, and *Sadit* means happiness; and the Emperor construed these names to mean that his *desire* of *prosperity*, would end in *happiness*, and resolved at once to march to Delhi. So he set out with fifteen thousand horse, which were all he could collect at so short a notice, and,

having fought some small battles on the way, he had sent envoys to proclaim his resolution to return to Delhi in a very few days."

"Very interesting," said Babji. "He is a married man, I suppose. Has he any sons?"

"Yes—there is a very interesting story told about this," said Ranjit Sing. "It seems that during his exile Humayun fell in love with a Persian girl, whom he met by an accident, and persisted in marrying her, in spite of the remonstrances of his friends and followers. The honey-moon was spent in the burning deserts of Sindh; and there, amidst the most horrible privations and sufferings, his young wife gave birth to a son on Sunday, the fifth of Rajjah in Hijry 949 (A. D. 1542). The lad is named Akbar—and he must now be about twelve years old."

"Good!" ejaculated Babji Bhosly. "It is well worth my while to wait here and hail the return of an Emperor, who is so good and so fortunate."

"He had not long to wait. Humayun returned to Delhi in triumph in the Hijry year 962 (A. D. 1554-5); became on Emperor a second time, and announced that a Darbar would be held in honor of this great event in the Sunday Hall."

"What is a Sunday Hall?" inquired Babji.

"This Emperor," answered Ranjit Sing, "is a great lover of Astrology; and has a faith in the influence of the planets upon the destinies of men. In order therefore to propitiate the planets, he has fitted up seven spacious halls, and named them after the seven planets. In each hall he gives public audience, according to the ruling planet of the day, directing all the furniture, paintings, and even the costume of his noblemen and servants to bear something that is the emblem of the titular star of the house. And he moreover endeavours to suit the people who come to pay their respects to the supposed influence of the planet presiding over the time of their attendance. Hence, it seems to me," added Ranjit Sing, "that Humayun has fixed the next Sunday for his first Darbar, because that was the day on which his son was born, and because the ruling planet on a Sunday is the sun, the first and foremost of all the planets."

"Are the seven planetary mansions still existing, notwithstanding the long absence of King Humayun?" asked Babji Bhosly.

"Yes," said Ranjit Sing: "However desirous Humayun's successors were to demolish every thing that he had established, they left these seven Halls untouched, either from a superstitious dread or some other cause. They even continued the money-grants which Humayun had ordered to be made periodically for the preservation of these sacred mansions."

"That is very good," said Babji. "Let us all proceed to the audience on Sunday with emblems of the sun-god sparkling on our head-dress and jackets."

* * * * *

Early on the appointed day grand processions of gorgeously dressed and ornamented elephants, horses, chariots and *palkis*, with thousands of well equipped followers, passed through the broad streets of the large city of Delhi in great pomp and glory.

Numerous poets and bards walked along, reciting their most laudatory compositions in honor of the return of the Emperor. Music was played in every quarter of the city; and there was general rejoicing such as was never known before.

The Audience Hall, a spacious and lofty building of great architectural beauty, was decorated with flags, banners, shields and arms, flowers and foliage in the grandest possible style. The wall and the ceiling were painted in vivid colours, the most prominent of all the pictures being one of the rising sun, seated in a golden chariot, drawn by twelve fiery steeds, comparisoned in rich luxuriance of crimson and gold.

Amidst loud acclamations Emperor Humayun mounted the throne that was placed in the centre of the Hall, declared his policy of peace and happiness to all his loving subjects, and proceeded to make appointments of officers for the administration of the country.

Addressing the great General Byram, the Emperor said, "To your valour and noble conduct I owe my restoration in a great measure; and to you therefore I award the first office in my state, and assign a princely estate.

"And I confer," resumed the monarch, "the Government of the province of Punjab upon Abdul Moli; that of Delhi upon Tirdi Beg; that of Agra upon Secunder; and that of Meerut and Simbol on Alli Kulli. May you all be helped by the great Allah to the good to my country in all possible ways."

Then the Emperor received *Nuzzars* (honors) from his nobles; and gave them *khillats* (presents) in return, according to the rank and dignity of each of them. He also distributed largess to the poor; and then dissolved the great Darbar, retaining, however, some chosen nobles and gentlemen to converse with him more freely in one of the antechambers. A general conversation followed; and one of the nobles remarked in a very sympathetic tone:—

"We were grieved to hear that your Majesty suffered much during the time that your Majesty thought fit to be away from us."

"Yes," said the Emperor smiling graciously: "that was an act of God intended to punish me for my sins I suppose, and as such it was one which could not be avoided. My own brothers became my enemies; and Prince Sher, with whom I had entered into a treaty of peace, became treacherous, surprised my camp one morning before day-break, and totally defeated me. As the bridge of boats which I had been preparing was not finished, there was no means of escape left but by plunging into the river Ganges, between Allahabad and Benares. I and such of my noblemen and army as had borne me company, were forced into the stream; and about 8,000 Moguls and many Hindus were drowned. But I, with the help of a water-carrier of my camp, swam across the river with a few who had survived the slaughter of that dreadful day, and fled to Agra. Thence I travelled on, and was for a time engaged in the Government of Cabul."

"Allah Akbar!" exclaimed the nobles. "The merciful God has preserved your Majesty against every peril, and has brought you back to shed the light of your wise and benevolent rule upon the people."

"And it is a matter of congratulation," said another nobleman, "that your Majesty has been blessed with a son, who is we hear a young lion in valour."

"You speak truly," said the king. "My son Akbar is really a young lion. Hardly twelve years old, he fought a battle against the Patans, and won a golden victory. It chanced that when the little prince was going the rounds of the camp, the Patans drew up their forces, and offered battle. This had an extraordinary effect upon the young prince, who could not bear to be insulted. He obtained my permission, and drew out the army. The command of the right was taken by Byram, and that of the left by Secunder, while the prince himself took his post in the centre, and distinguished himself by acts of personal valour, until the enemy were completely driven off the field."

"Bravo! Bravo!" exclaimed the nobles in chorus. "May hundreds and thousands of such victories fall to the share of our illustrious prince."

The Emperor thanked them for their enthusiasm; and raising his hands, according to his habit, whenever he had some thing important to announce, he said: "My noblemen and officers, I have two pieces of advice to give you before you leave my presence. Following the example set by one of our ancestors, I have resolved upon dividing my time into four equal parts; one to be devoted to the administration of public justice; one to the regulation of the army; one to religious worship; and the remainder to rest and recreation. This has worked well with me, and must work well with you also. I command you one and all to follow this rule at all times."

"Then, remember," the Emperor said with much feeling, "all human beings are the same in the eye of Allah, the creator. The Hindu and Mussalman and all others are the same to me. I have never had reason to repent of having adopted this rule of conduct. On the contrary, I have received the best evidence of the good results of the policy of equal justice to all. During my exile, when some of my noblemen, my own class-men, I mean the Mahomedans, refused to serve me and even deserted me mercilessly, I received a marked kindness from Rana, the Hindu Prince of Amercot. I left my family under the protection of this Rajah, and by means of his help, marched against my enemies with considerable success. A policy, which has borne such good fruits in my case, cannot fail to do so in the case of my officers."

The noblemen humbly bowed to the Emperor; expressed their profound reverence for all his advices and commands; promised to obey them in letter and spirit; and departed to their respective homes in peace and joy.

Babji Bhosly did not stay long in Delhi after this great event. He took leave of his friend Ranjit Sing, and started for his home at Virole, in Doulatabad.

(To be continued.)

THE GIFT OF HEALING.

MOST of our readers are familiar with cases of mesmeric healing and know that these effects are produced by action of the aura of a healthy magnetizer on that of a suffering patient, and that either by stimulating the vibrations of the sufferer's aura, or by infusing into it new vitality, or by both these causes operating in conjunction, restoration to health is effected. This power of healing is latent in most men of good life and magnetic temperament. When a man becomes an initiate this power is considerably increased; he does not suffer from the exhaustion to which the ordinary mesmerizer is liable, and, indeed, it may be said that his aura acquires a special power of restoring an organism that is out of order to its normal tone by acting upon it through the aura—of healing the sick. It is perhaps not so generally known that there is yet another power that was invoked by the physicians of old—or that sometimes came to men without any invocation at all—which was available for healing. I do not by this mean what is generally called an elemental, but, as it were, a power that is capable of associating itself with the aura of a man and thereby enabling him—beyond and above the domain of ordinary mesmerism—to heal those sick people upon whom, by a mental effort, he directed his energy. It is needless to say that such a power can only be invoked by a man of pure and unsullied life, and it may be added that the power is liable at any time to leave one who makes a bad use of it by allowing himself to be puffed up because he happens to have been entrusted therewith.

A recent number of the *Pall Mall Gazette* gives, in the form of an interview with Mr. George Milner Stephen, an account of what appears to be a case of the involuntary association of a power such as has been described with a living man.

Mr. Stephen is a member of one of the most distinguished of English families, nearly every member of which seems to be a remarkable man. The Mr. Stephen to whom we wish to call our readers' attention was, at the time he discovered his marvellous healing powers, the leading counsel on circuit in New South Wales, and in receipt of one of the largest professional incomes of any lawyer at the Antipodes. "He has been Acting Governor of South Australia; he refused the Colonial Secretaryship of New Zealand; he has been official draftsman for the colony of Victoria; he has held the balance of power in more than one colony." Mr. Stephen's claims cannot therefore be set aside on the ground that his statements are unworthy of consideration.

We quote from the *Pall Mall Gazette* his own account of his powers:—

"It was six and a half years ago that I first discovered that I possessed this gift of healing; it was by pure accident. A friend who suffered from deafness jokingly appealed to me to give him back his hearing. I, also in joke, made some passes over his head, when to my utter astonishment I discovered that his deafness disappeared. One experiment of this kind led to another, and in a short time I found myself overwhelmed with patients of high

and low degree, begging me to heal them of their diseases. For three months after the discovery of my gift the sudden influx of patients who would not be denied left me no time to attend to my practice; and, I was compelled to give up the law and take to medicine—if you may call by the name of medicine a profession in which no medicine is given."

Mr. Stephen does not use passes, and it is very seldom that he requires to treat a patient more than three times. When asked how he proceeded, he said:—

"Variously. Sometimes I lay my hand upon the part affected; at other times I breathe into the eye, ear, or mouth of the patient. Then, again, on other occasions I am able to banish the disease by a mere word or gesture.

"Mesmerist I am not; for mesmerism implies the throwing the patient into a mesmeric sleep. Neither am I magnetist properly so called, for there is no outgoing of magnetism from my body when I am healing. The ordinary magnetist admits that he cannot cure more than four persons *per diem*: I have cured as many as thirty, and beyond the weariness caused by standing, I have been no worse at the end than at the beginning."

"How do you explain these miracles?"

"I don't call them miracles. They are marvels, and I cannot explain them. All I know is that I have gone through the Australian colonies and New Zealand and many of the States in America, and that wherever I have gone the same effect followed. At my touch diseases and defects declared incurable by the first physicians of the faculty disappear.

"I think I have been the means of healing about thirty thousand patients in the six years and a half during which I have devoted my time to the work. Of course many of those patients were suffering from diseases which might have been cured by ordinary means. Others were declared to be incurable."

He also stated that he had with him various certificates of cases in which he had been successful, one of which was from a person stone-blind from birth who received sight when Mr. Stephen blew into his eyes.

Mr. Stephen stated that he was ready to submit to the most severe tests that could be devised, and that he wished to visit deaf and blind asylums in order to see if he could not afford relief to the inmates. He said, "I make no profession to any skill. I can only exercise a power which I discovered quite accidentally was vested in me. The limits of that I can ascertain only by experience. I am perfectly willing to have that power subjected to the severest tests which you can suggest, and I have no doubt at all, from the invariable experience of the last six years, that cures will be effected for which no scientific hypothesis can adequately account."

O. PEMBRIDGE.

Reviews.

ISRAFEL.*

The letters are full of the new life to which Israfel is leading the writer and his correspondent, the visions are descriptions of the glories of Israfel, and the poems are partly in praise of Israfel and partly on other mystical subjects.

The ideas expressed in the letters are noble and elevated, and the poems and visions contain many beautiful lines, but to our uninstructed mind there is a vagueness about Israfel that is anything but satisfactory. We have a strong prejudice against poems the subject matter of which is unintelligible to us. We know that poets are made of finer clay than we are, and we acknowledge their right to use metaphors and images the full meaning of which does not lie on the surface, but we prefer to see a golden thread running through all their web of fancy that we can recognise and admire, and trace from one end to the other. Now our difficulty with this book has been to find out who Israfel is.

At first we thought he was the *Logos* in some form or other, but we went on a little farther and found it explicitly stated that Israfel was not the *Logos*. Then we thought that Israfel was perhaps the light of the *Logos*, and in one place he is called the torch-bearer of Christ, but that would not quite do either. He does not seem even to be the *guru*; he has a form on earth and also a symbolical form. On the title page he is called "The Angel Israfel, whose heartstrings are a lute, and who has the sweetest voice of God's creatures." This we believe is taken from Sale's Koran, and Israfel is properly a Mahomedan angel, one of the three that appeared to Abraham to warn him of the approaching destruction of Sodom, and one of his future duties will be to sound the last trump at the resurrection. From these particulars we should be inclined to think Israfel one of the denizens of the deva kingdom, who, however good they may be, are yet not immortal; and complete union with one of whom is a bar to the attainment of immortality by a human being. But we cannot suppose that the author meant this, as he seems to tell us that Israfel will help him to final initiation. Israfel may be a personation of the complete harmony that exists in all things, but we are not certain whether this is the right interpretation either.

In spite of these defects others may enjoy reading the book. But when the truths of occultism are so vast—when, as Levi says, the truths of God surpass and transcend all the imaginations of men, we cannot see why a poet-occultist should not strive to be more exact in his imagery. Then his verses would be real helps to others, and, it may be, guides to a higher life. We fear that poetry is responsible for a good many false conceptions of spiritual things, for the poet, though if a true poet he is a seer also, is apt like other untrained seers to sometimes mistake refraction for reflection.

* "Israfel": Letters, Visions and Poems: by A. E. Waite. London, F. W. Allen, 1886.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

STUDIES IN BUDDHISM.

BY a strange misinterpretation of some few phrases, the teachings of Buddha, which are really saturated with convictions concerning the future existence of man after death, have been regarded by a great many European writers as a nihilistic system, embodying the gloomy and desperate belief that life is altogether a curse and the annihilation of consciousness the only purpose worthy of pursuit. In the course of the following pages I shall adduce illustrations of the theory thus propounded by modern European critics of Buddhism; but without overloading this preliminary glance at the situation with elaborate quotations I may safely sum up the views put forward by Max Müller, Rhys Davids, Bishop Bigandet, Barthélemy St. Hilaire, Spence Hardy and several others, including the latest and boldest caricaturist of the subject, Dr. Kellog, as embodying the notion just defined. And though Buddhist doctrine has a great deal to say concerning "re-births," which might not unreasonably be held to recognise inferentially the continuity of individual consciousness after death, and hence a future life of some kind, the value of this is looked upon as reduced to zero because the person re-born is sometimes described as not the same person who lived previously, but a new person caused to exist by the acts of his predecessors. Cautious critics might, one would have thought, have perceived a paradox suggesting a hidden meaning in the apparent conflict between the theory thus imputed to Buddhism—that each man practically comes to an end at death by virtue of the normal condition of things—and the other theory that it is worth his while to make stupendous efforts and lead a life of terrible self abnegation in order