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THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

## OLD DIARY LEAVES.

SECOND ORIENTAL SERIES, CHAPTER XI.

OF the various methods of propaganda, I am not sure but that I should give first place to the *conversazione* at private houses. True that from the lecture platform one addresses his hundreds or thousands, yet I doubt if conviction is so driven home to individual minds, if so many real enquirers are made, and so many members won for the Society, as when one is brought into close relation with the smaller company of a drawing-room. This idea first occurred to me on seeing Mohini leaning against the mantel-shelf at Mr. Sinnett's house in London, and after a brief exposition of some given theme answering, *seriatim*, the questions put by the interested company. Since then I have held many such *soirees* in various countries, and been present at many at which the incomparable Mrs. Besant was the expositor of our teachings, and my conviction has been strengthened by experience. I can now recommend the practice to all our Branches and groups with perfect confidence. At the house of Mrs. Campbell-Praed, in Talbot Square, there was such a gathering on the evening of May 24th, 1884, and by the request of our gifted hostess I explained the principles and scheme of our society to as brilliant a party of literary notables as even London could bring together. Questions followed each other rapidly and were answered, and thus in the simplest of ways everybody present came to know something of our great work. *Conversaciones* like this have been constantly held all over the United Kingdom ever since and, in fact, throughout the whole world, wherever there is an English Colony; for the literature of Theosophy has penetrated everywhere, and in most countries its name is familiar as household words.

On the evening of the 28th May, at the private house where Mohini and I were guests, I tried the now famous experiment with our colleague, Mr. E. D. Ewen, of Scotland, which suggested the means of proving the nature of thought and the process of its evolution, that has been several times described by me, but which has its place also in this detailed

historical sketch. As it interested both Mr. (now Sir William) Crookes and Prof. Balfour Stewart, besides other men of science, at the time, it is not right that I should omit it from my present narrative.

The reader of Stewart and Tait's "Unseen universe" will remember its being said in that suggestive work that, as the evolution of a thought is accompanied by a sort of galvanic discharge from the grey matter of the brain, and as this vibration passes beyond the periphery of the brain into the Ether, and no one can say how far it may extend, it is conceivable that the evolution of thought in a human brain may affect a distant planet. (I am quoting from memory while writing on the ocean, and from a book read many years ago, yet the above is substantially the idea as expressed by the learned authors of the work in question.) Now, this was but a scientific hypothesis, and at the time, I believe, had not been experimentally supported. It was my object to see if any facts could be obtained that might throw light upon this great problem. Circumstances came to my aid at this juncture. Mr. Ewen inherits from his Scotch forbears the gift of second sight; not one that he can exercise at pleasure, but which comes sporadically: he finds he has it on awaking, some morning; the next, it is gone and he cannot recall it at will, but must wait until it chooses to reappear. It is usually active throughout the day.

At that time I was, at the urgent request of the lady's husband, giving psychopathic treatment to a well-known literary lady and, with her permission, one day brought Ewen with me. The lady was confined to her bed and I treated her as she lay. Mr. Ewen was present. I made the "long passes" over her, downward from her chest towards her feet: not always, however, with "mesmeric intention", i.e., with concentration of the will, but mechanically, yet without making the passes differently in the one case than in the other. To my surprise, Mr. Ewen suddenly said that he could see that my mind was not always equally bent upon the work in hand; that sometimes I made the vital fluid to flow from me, sometimes not: the difference was most palpable to his clairvoyant sight. Thereupon, I put his powers to the test, but found that he could unerringly distinguish my real from my simulated curative passes. He described it to me in this way: The patient's body was enveloped in a pale bluish aura, seemingly elastic and compressible, like a loosely inflated toy balloon. Over the pelvic region—the seat of her disease—the aura was of a yellowish color. When I made by will a curative pass with my hands, there flowed from my finger-tips strong, clear streams of vital force, in color a bright and clear sapphire. This strong current, impinging upon the patient's pale blue aura, was met with a feeble resistance from the latter but, overcoming this by its own strong rush, it mingled with the weaker aura, tinged it with its own hue, and set it into quick vibration; the result being a re-invigoration of the invalid's system and the creating of a tendency towards convalescence. I am convinced of the accuracy of this description and, in fact, in the case under mention, the

laly, instead of lying in bed for months, as her doctor had predicted she must, was up and about within the next ten days. The improvement was so striking, after even the first treatment, that her medical attendant was astounded at his next visit, and said she must have something uncanny about her constitution, some extra spring in her machinery that was out of the common run. This she conveyed to me in a gleeful note the next day, and said that she and her nurse were laughing together over the doctor's illusion as to the success of his remedies, and his ignorance of the fact of my having treated her and thus put in the suspected "spring" that had worked such a wonder.

The evening after our visit to Mrs. M. C., I was called upon by Mr. Herbert Stack to arrange for a meeting by me with the S. P. R. Committee, and, as he was a man of high culture and of scientific tastes, I told him of Ewen's powers and suggested that this would be a good chance for us to see whether Stewart and Tai's theory of thought-evolution was a sound one. As our Scottish friend was still possessed of the vision and willing to assist in the experiment, it was thus arranged: We were to sit in the unlighted back drawing-room, he with his back to the solid partition to the right of the sliding doors, we two facing him, over against the opposite wall; one of us was to concentrate his thought upon any subject he might choose; if Ewen should be able to fix the moment of concentration, he was simply to say the word "Now!", and we all should then be able to see whether his power extended so far or not. The object in giving him but the one word to utter, was to preclude the necessity for his making any sustained mental effort at the time when his consciousness would be functioning on the other and higher plane. Two experiments made by Mr. Stack were successful; the moment of mental concentration being detected by the clairvoyant watcher. Mr. Stack then asked me to try, as, he said, I was much more in the habit of doing these mental feats than himself. Just as I was about to do so and Ewen was all ready, it occurred to me that if I should hold Mr. Stack's hand and press it at the moment of concentrating my thoughts, he and I both could know whether or not Ewen's power was real, and the evidence would be doubly strong. So we agreed; I took Mr. Stack's hand and after a moment's calming of the mind, concentrated. Instantly, before I could transmit the order to my finger muscles, Ewen cried out "Now!", and our plan was frustrated. I was vexed at this, for some instinct made me anxious that the committeeman of the S. P. R. should get such a bit of valuable proof at first hand. His ingenuity, however, was equal to the occasion, for he proposed that he should hold my hand and give me the signal for concentration. This proved all sufficient; he pressed my hand, I fixed my thought, and Ewen, as before, detected the moment of the act. So far so good; we had now four tests between us two, but I suggested as an extension of the experiment, that we should see if Ewen could trace the *direction* of thought if it were fixed upon a certain point within the two rooms. Of the two tests made, both were

successes; the first time he said: "I think your thought is directed to the ceiling over my head;" the second time, he said: "I see the thought current passing by me, to the left, as if directed to some point in the front drawing-room." In both cases he was right: the thinker, at the second attempt, directed his attention to a lady, Mme. De Steiger, who sat at the farther end of the lighted, front drawing-room.

Mr. Ewen's description of the luminous appearance of a thought-current was very interesting. When one concentrates his mind upon some subject, not of an exciting nature, a shimmer of light goes forth from his brain, like the pulses of light in an electrically charged cloud, on a warm summer night. When, on the other hand, the mind sends its outflowing aura to a fixed spot or object, a ray darts from the brain towards its target, like the flash of lightning in a thunder-storm. These revelations, it will be remembered, were made in May 1884; they received no corroboration for twelve years, but then the accuracy of Mr. Ewen's observations was, I think, fully proven by those of other and more highly trained students of occult science, as will presently appear.

An acute scientific mind like Mr. Crookes' could not fail to be interested with facts like these, which pointed the way towards a splendid field of psychological research. I took Mr. Ewen to him the next morning and described what Mr. Stack and I had seen. He frankly said that this was an important matter, and he would like to follow it up if Mr. Ewen would be so obliging as to lend his services to the inquiry: he further wished to test the physical nature of the thought-current, and see whether it would pass without deflection through sheets of glass and other materials; whether the luminous wave could be focussed by lenses, reflected by mirrors, etc.; in short, whether it had any properties which would make it function on the physical plane, in any degree to be tested by laboratory appliances.\* Unfortunately, Mr. Ewen's clairvoyance had not shown itself that day, and he had to leave for Scotland in the afternoon, so that he could not aid in the suggested experiments—much to his own regret, for he is deeply interested in this branch of scientific investigation and needed no urging. At a large public meeting of the S. P. R., on the evening of May 28th, Mr. Stack and I made our reports on the preliminary experiments, and thus made it a matter of historical record.

The bearing which this discovery has upon certain familiar phenomena will be evident to the intelligent reader; for instance, the *jettatura* and *mal occhio*, or killing glance and "evil eye," with which certain persons are congenitally cursed—the late Pope Pius IXth among them. Ignorant persons like to call this a superstitious folly, but it must be confessed that no popular belief has been more strongly supported by evidence. And it is one that is not confined to one

\* Writing from memory, without notes, and so many thousand miles away from London, I beg the indulgence of Sir William Crookes for any minor inaccuracies that may have crept into my narrative of the incidents of fourteen years ago.

nation or country, but is spread all over the world and recorded in all history. The glance of a human eye may either soothe or slay, according to the mental impulse behind it, provided that the person thought of is sensitive to its vibration. Find the key-note of a glass vessel or globe and, by playing it with the right intensity on a violin, the glass will be shattered, while no other note will affect it. So man, the most sensitive of organisations, has each his key-note which, if found and played by a thought-current, will carry him out of his equilibrium, perhaps upset his moral nature, or even destroy his life. The world-history of magic and sorcery proves this, amply. Thus, it is a truism of ancient date that the hateful will-current of a black magician, if hurled at a pure and saintly person, fails to harm him and is thrown back against the sender, to his possible destruction. No woman was ever seduced, no young man ever made a criminal, unless in their moral systems there was some sympathetic tendency which had been set to quivering and vibrating by the impact of the influences of their environment. It was Horace who said: *Hic murus senex esto, nil conscire sibi, nulla pollescere culpa*. And the experience of mankind teaches that this innocence of evil, this absence of consciousness of sin is, indeed, a wall of everlasting bronze about us. Mr. Ewen's second-sight makes it possible for us to realize the truth of this old mystery. So, also, does it make clear the rationale of the charming power of animals and men. It has been denied by some scientists that the bird-charming of serpents is a fact, yet here we have the key to it. We once had at Adyar a yellow cat, which I have seen sitting under the branches of a tall tree and gazing up at a squirrel. The pretty little rodent would move uneasily, squeal, and then drop to the ground before the cat, which would quietly catch it and carry it off to her young. In *Isis Unveiled* (i, 380) is told the story of Jacques Polissier, a French peasant of Le Var, "who made a living by killing birds by simple will power." His case is reported by a savant, Dr. D'Alger who saw him at work, and declares that the man by merely fixing his gaze on a sparrow, robin, goldfinch or meadow-lark, from a distance of twenty, twenty-five or even thirty paces, would cause it to drop paralyzed on the ground, when he would walk up to and do what he liked with it. If asked, he would not completely paralyze his victims, but only partially, and then restore them to animation. Or, if asked, he would kill them absolutely, before laying his hand upon them. Mme. Blavatsky says that this destructive current is a "bolt of the astral fluid," or ether and warns against the misuse or cultivation of a power which enables one to commit murder at a distance, without detection, leaving no visible mark upon the victim's person. In such cases, she says, "the Coroner's inquest will never disclose anything but sudden death, apparently resulting from heart disease, an apoplectic fit, or some other natural but still not veritable cause."

The great mesmerizer, Regazzioni, is reported to have stricken down and instantly paralyzed a blindfolded girl-subject, by his unspoken



will, when the scientific observers present requested him to give them this proof of his power.

The facts above cited deal mainly with the effect of a thought-current which operates upon objects visible to the eye. Many others offer themselves for use in the argument, but I shall take only one or two. In India, if a cultivator has a good crop of paddy or other grain that is likely to excite the envy or cupidity of passers-by, he drives a stake in the ground, near the middle of the field, and hangs on it an inverted clay pot (*ghurra*) with a grotesque face smeared on it with lime, so that the evil glance may see it first and be 'drawn' before it can injure the crop; for it is the first glance that does the mischief. So, too, the Hindu mother of a handsome child will smear its face with some charcoal or mud to protect its young life from the envious glance of some childless woman. This bolt of hate or envy, if hurled, cannot quickly be followed by a second, and hence these devices to draw it away from its target.

If the reader will now turn to the number of *Lucifer* for September 1896, and read Mrs. Besant's striking article on "Thought-forms," he will see how completely her observations and those of her advanced fellow-students support the descriptions of Mr. Ewen, given me twelve years earlier, and also the folk-lore teachings about the evil eye, and the observed facts of healing of the sick by gaze alone. Here she describes, from actual vision, the luminous flashes of colour that come when the thought is of a general character, and the sharp, dagger-like, darting flash when an evil thought is shot against an individual. The coloured illustrations given with the text make the law of thought-evolution very clear to us. Her *figure 4* shows a zig-zag flash of dull red aura, breaking out of a mental storm-cloud, for all world like the lightning-bolt that rives an oak in a thunder-storm. This is the thought of brutal violence, sent by a man who has just stricken down a woman in an East London slum. The thought-form in *Figure 5* is that of a murderer, and exactly like the blade of a poniard. Such must have been the "air-drawn dagger" that the guilty Macbeth saw yet could not clutch: a "one-pointed" thought, indeed; a wicked, life-taking thought. Human speech is full of expressions which indicate that their first users had an instinctive, if not a clairvoyant, sense of their fitness. For example, the common one, "He looks daggers at me," exactly represents the shape and motion of a thought of hatred when directed towards some one: a "bright mind," a "sunny mood," a "clouded intellect," the often reiterated confession of the murderer that "all looked red about me," "green-eyed jealousy," "his glance seemed to pierce me through and through," etc., similarly support these observations of our clairvoyants.

The same rule holds as to the loving, helping, unselfish thought that would help instead of harming, do good instead of evil. No ocean is too wide, no continent too vast to obstruct the running of such

a good thought to its goal. The ancient *shastras* teach that it will even bridge the chasm of death, and follow its object into the trans-sepulchral states of existence. The moral to be drawn from these observations, none the less powerful from its being so evident, is that we have it in our power to ban or bless our fellow-men by the one-pointed thought-currents we send forth from our minds. But this has been indicated by so many speakers and writers of our literature in that of the ages which preceded our own, that I need not dwell upon it but for the one moment needed to give it in upon the mind of every one who aims at spiritual advancement and the doing of good to the race.

H. S. OLCOTT.

### THE IMMORTALITY OF THE SOUL IN THE LIGHT OF THEOSOPHY.

(Continued from page 276)

IT will be seen from the foregoing that it is the mission of the Theosophical Society to restore to man the faith in his immortality, that faith which existed before the so-called night of heathenism and paganism was first dispelled by the so-called divine light of Christianity.

One of the greatest advantages of joining the Theosophical Society is the receiving of esoteric instructions. To the esoteric section are admitted, after a certain period of probation, only the proved-to-be-true students of the Truth, and to them, as neophytes, are taught and conveyed the secret truths of occultism, which are not to be found in any books. Theosophists follow the proven natural law of the tradition of the sacred science. A certain amount of the knowledge conveyed to its students has been permitted to be divulged, with the result that at the present day is to be found in theosophic literature a vast amount of information regarding the soul of man and its state after death. Just as in the era of the crusades in the middle ages, the western world received a new impulse of life and energy from its contact with the east, so, through these revelations of Theosophy, of the treasures of esoteric wisdom, a renaissance is now taking place in the religions of the western world. These revelations conveyed by theosophic teaching are no inventions of any intellects of the nineteenth century. Nor does Theosophy claim that its teachings are new. The teachings of Theosophy are a part of the esoteric wisdom which has come down to us from the immemorial past, and which in all ages of the world has never been without some representatives. But it is to us in the nineteenth century that has been given a flood of light greater than has been given to any previous age within the limits of recorded history. That great work of Madam Blavatsky's, the "Secret Doctrine," will stand forever as the greatest monument to the truth that the ages have yet witnessed. It can be ignored or ridiculed only by those who do not know of or cannot appreciate its contents; to the student of the Truth they will ever be a sacred revelation; to Science herself it is a revelation of the most profound import, and no scientific man of any pretensions can afford to

overlook its study. In fact, it is unassailable to scientific assault, and has set many of the pet theories of the scientists on their beam ends. Of course, a great many 'know-nothings' look upon Blavatsky's works with supercilious contempt. As to this, I will only say with Paley, "There is a principle, proof against all argument, a bar against all progress; and which, if persisted in, cannot but keep the mind in everlasting ignorance,—and that is contempt prior to examination."

Now, Theosophy possesses a science of the soul which may be comprehended by the mind that is not initiated into the esoteric wisdom. You will find this science of the soul laid down in the second volume of the "Secret Doctrine." This revelation in the "Secret Doctrine" is taken from eastern esoteric sources; it is taken from the ancient fountain of truth, from which have sprung all the religious systems known to history. Since this revelation in the "Secret Doctrine" was published, there has arisen the western science of experimental psychology, and so far as it has gone, we find this new psychology of the west moving along theosophic lines, and corroborating by its inductive method the great truths of eastern wisdom which are now becoming known to the western world. Up to the present time, of course, the light of science is not adequate to fully illuminate the great problem before it; compared to Theosophy, it is like the light of a candle beside an arc light; but, in its own feeble way, it is corroborating, so far as it has gone, the esoteric wisdom, now revealed by Theosophy. Eastern psychology does not use the same terminology as western psychology. Theosophy divides man into seven principles, though the word "principle" does not convey the proper eastern conception. Four of these principles belong to what is called man's lower self. The four lower principles consist of, first, the material body which we see with our ordinary vision, second, the ethereal or astral body, which is visible to the clairvoyant. This is the double, or ethereal counterpart of the material body, and the mould upon which it is built, atom by atom: then comes the third principle, the life principle, which is called Prana; then comes the fourth principle, or the body of animal desires and passions, which is called Kama Rupa. This last is also the seat of the lower intellect, which we share in common with the brute creation. This is the center of animal man, where lies the line of demarcation which separates the mortal man from the immortal entity. To the ordinary eye the material body only is visible, but to the trained vision of the psychic the other three principles also become manifest; and observations have been made on these different bodies by several of the more advanced students of the Theosophical Society, who have been taught to use their psychic vision. These different bodies of man are seen as a colored aura surrounding the material body. These are the bodies of man which perish at death. Now, beyond and above these four lower bodies of man, there exist three other principles, which distinguish man from the animal creation below him. Still higher than the fourth principle of desire and passion, there is the mind body, or



the Manas. This is the rational intelligence, or the thinking principle in man. In so far as man possesses this principle, he is human. This is the fifth principle, whose light or radiation links the spiritual monad, or the immortal essence, for the life-time, to the mortal man. This Manas principle is dual in its nature, and the future state, or karmic destiny of man depends on whether Manas gravitates more downward to Kama Rupa, the seat of the animal passions, or upwards to the sixth and seventh spiritual principles, called Buddhi and Átma. It can ascend to the higher self, or descend to the lower self as it wills. If the mind possesses spiritual aspirations it goes upwards and assimilates the Buddhi, and at the death of the body is absorbed by it, and forms the ego which passes into Devachanic bliss. Buddhi is the sixth principle; it is the spiritual soul, the vehicle of the pure universal spirit. This pure universal spirit is called the Átma which is the seventh principle. The Átma is one with the Absolute. It is no individual property of any man, but is the divine essence. It only overshadows the mortal. It is the universal ocean of spiritual light or essence, and the spiritual essence of man consists of rays from this Infinite source. In their progress downwards these rays take on the Buddhi and the Manas, and form the immortal souls of men. All men therefore have their spiritual origin in this infinite ocean of light. This is the spiritual Father of every man. Jesus said: "I and my Father are one", meaning thereby that in him was a perfect union between the Manas, the fifth principle, and the Átma-Buddhi, the source or father of the spirit in man. This is the true meaning of the fatherhood of God and the brotherhood of man; it is a spiritual fatherhood and a spiritual brotherhood. It is this spiritual ego in man which is the reincarnating ego of Theosophy. It is not the ego of your sense-consciousness that comes in contact with the world of matter which reincarnates. You are far greater than your sense-consciousness. Your real self is behind your apparent self. Your lower self of sense only came into existence at the birth of your body; your real spiritual self came into existence æons upon æons ago; long before the earth, or the solar system, or the stars began to be, your soul sprang as a ray from the infinite and eternal ocean of spiritual light; and back to that ocean, to the bosom of the father, our souls are now journeying through the cycles of time, as pilgrims, accumulating knowledge, experience and wisdom from one incarnation to another in the world of matter. This higher soul of ours is the Christos principle, the immortal Christ within us, that had its existence with the Father from all eternity; and it is the complete union of the Manas, or thinking principle in man, with this higher spiritual essence, that constitutes the soul's salvation.

Now, as I before explained, western psychology has proved that the soul of man is dual in its nature; that he possesses two selves, a sense consciousness of the waking state, and a transcendental consciousness of the trance state. This transcendental self is part of the Higher Self of Theosophy, as experiments prove. This transcendental self possesses extraordinary knowledge, and when the soul ascends to this higher

self, it partakes of the knowledge of the higher self, and can therefore read past, present and future. The lower self possesses only knowledge which is earthly, and when the soul descends to this lower self and partakes only of the knowledge of the lower self, it becomes finite and limited in its powers. The wonderful knowledge and phenomena displayed by adepts and the Indian Yogi are due to the union of the fifth principle, the mind, the Manas, with the higher self, the A'tma-Buddhi-Manas, which possesses universal knowledge, and is independent of space and time. This union can only be effected by the most intense mental concentration in those whose lives are absolutely pure and unselfish, and when the physical senses are brought under proper subjection. The secret as to how this is done is well known to the Indian Yogis and other eastern adepts, who possess the most extraordinary powers in this direction. They well know that the first thing necessary, if we would come into contact with the higher self which can alone lead us into the spiritual world of eternal realities and into the ecstatic state, is to destroy the attractions of the physical senses. On this point I will quote from Madame Blavatsky, from the preface to Vol. I., of *Isis Unveiled*, as follows :

After seeking for the proof of man's immortality, in her eastern travels, she says :

"It was while most anxious to solve these perplexing problems that we came into contact with certain men endowed with such mysterious powers and such profound knowledge that we may truly designate them as the sages of the Orient. To their instructions we lent a ready ear. They showed us that by combining science with religion, the existence of God and the immortality of man's spirit may be demonstrated like a problem in Euclid. For the first time, we received the assurance that the oriental philosophy has room for no other faith than an absolute and immovable faith in the omnipotence of man's own immortal self. We were taught that this omnipotence comes from the kinship of man's spirit with the universal soul-God! The latter they said can never be demonstrated but by the former. Man-spirit proves God-spirit, as the one drop of water proves a source from which it must have come . . . . . When one sees mortal man displaying tremendous capabilities, controlling the forces of nature, and opening up to view the world of spirit, the reflective mind is overwhelmed with the conviction that if one man's spiritual Ego can do this much, the capabilities of the FATHER SPIRIT must be relatively as much vaster as the whole ocean surpasses the single drop in volume and potency. In our studies, mysteries were shown to be no mysteries. Names and places that to the western mind have only a significance derived from eastern fable, were shown to be realities. Reverently we stepped in spirit within the temple of Isis; to lift aside the veil of 'the one that is and was and shall be' at Sais, to look through the rent curtain of the *Sanctum Sanctorum* at Jerusalem, and even to interrogate within the crypts which once existed beneath the sacred edifice, the

mysterious Bath-Kol. The *filia vocis*—the daughter of the divine voice—responded from the mercy seat within the veil, and science, theology, every human hypothesis and conception born of imperfect knowledge, lost for ever their authoritative character in our sight. The one living God had spoken through his oracle, Man, and we were satisfied. Such knowledge is priceless; and it has been hidden only from those who overlooked it, derided it, or denied its existence."

From what I have said, it will be seen that the soul has an immortal past behind it as well as an immortal future before it; that the soul did not come into existence at the birth of the body is a truth which was well known to all ancient religious systems. The great doctrine of the pre-existence of the soul was taught in all the ancient mysteries. The priestly rites of the Egyptian Isis, the Eleusinian mysteries of Greece, the Bacchic processions of Rome, the Druid ceremonies of Britain, and the Kabbalic ritual of the Hebrews, all expressed this great truth with peculiar force for their initiates. As Walker, in discussing this question, says: "The ancient civilization of Egypt, whose grandeur cannot be overestimated, was built upon this as a fundamental truth, and taught as a precious secret to Pythagoras, Empedocles, Plato, Virgil and Ovid, who scattered it through Greece and Italy. It is the keynote of Plato's philosophy. In the view of Plato all knowledge is but reminiscence. To search and learn is simply to revive the images of what the soul saw in its pre-existent state in the world of realities". It is only in America and Europe that the doctrine is unfamiliar; throughout the whole of the east the doctrine is unreservedly accepted at the present day, about 800,000,000 people believing in it. It is no mere superstition of the ignorant masses, but it is the chief principle of Hindu metaphysics,—the basis of all their inspired books. In the early centuries of Christianity it played an important part in the thought of many of the church fathers, notably Origen, and in the middle ages many scholastics and heretical sects advocated it. As Walker says: "The elder English divines do not hesitate to inculcate pre-existence in their sermons. In the seventeenth century, Dr. Henry More, and other Cambridge Platonists gave it a wide acceptance. The Roman Catholic purgatory seems to be a make-shift improvised to take its place". Many of the greatest philosophical thinkers of the eighteenth and nineteenth centuries believed in the pre-existence and reincarnation of the soul, and it is making rapid advances to-day among the more intelligent classes. It is only in western dogmatic theology that the doctrine seems to have disappeared, though this seems to be the truth that is embodied in the resurrection. Theosophy rejects the idea that a new soul is created for every baby born. The idea that that something called the soul is created out of nothing at birth is contrary to the great scientific principle of conservation, which assures us that throughout the whole universe there can be no such thing as the creation of something out of nothing. *Ex nihilo nihil fit*, is the fundamental law of the universe. Theosophy

therefore teaches the pre-existence of the soul, and states that this great truth may become an absolute certainty to any member of the theosophical society if they will but tread the necessary path ; that each one may for himself, by union with the Higher Self, look back and see his previous existences with perfect clearness ; and that to-day there are not a few members of the Theosophical Society, and others, who are able to do this, so that, to all such, the pre-existence of the soul is not a theory but a demonstrated fact, resting upon evidence as valid as the evidence of any other scientific truth.

JOHN MACKENZIE.

(To be concluded).

## HEREDITY.

### No. II

#### MORAL INHERITANCE.

**I**F we postulate the possibility that an individual soul incarnates with a blank past record, we thereby postulate the possibility of the grossest injustice on the part of Nature and God. That one is born to a healthy happy life as an Arab of the desert, and the other to disease, poverty, filth and want, as an Arab of the street in a Christian slum, is unjust. It means either that God is so unjust, so cruel, so pitiless and despotic that a human being can exceed him in compassion, or else that we have not the right knowledge of His ways and means. And this last alternative drives us to look further ; and we find that the idea that a soul returns to earth, being reborn in another body to fulfil its destiny, answers every difficulty. Here we find our ideas of Divinity justified. Here we find law, reason, and that consummate essence of all compassion and love which we sum up as justice. Can acts set up in a material world come to fruition in a spiritual state ? Is it not more logical that the soul returns to reap the results of the actions set in motion in a former life ?

Now we are clear of injustice, and can endeavour only to trace the causes which show themselves as effects in the fact of the great variety of heritages which souls fall heir to. What destines one soul to be born in a sickly, deranged body and another to be born in a pure healthy one ? They deserve it of course, but is it not that by care, study and watchfulness one had learned how to use a healthy body and it was due that soul to have a chance to see if it had moral stamina enough to use such a body wisely, naturally, morally, for the glory of God. And is it not probable that the other soul had had a fine strong healthy body and had debauched its strength and used its excellent vitality but for the greater indulgence of vice, lust, drunkenness and all excesses of an unnatural kind ? Having proved its unfitness to have the use and control of a healthy body it is given a wreck, a mere apology for a body, that in its endeavours to have even the semblance of health, in its care to be free from pain and weariness it may

learn, after some dozen such lives, to prize health, and look at a healthy body as priceless instrument to work in, in harmony with nature, and preserve it in due reverence as the temple of the indwelling spirit of God. For the body is but the instrument, the seven-stringed lyre of Apollo, by which the soul can manifest its harmony, its perfection. As in the well-strung violin the virtuoso can manifest the sense of harmony within his heart, so the body shows the harmony of the soul within. If the character is a beautifully harmonious one it will get a most beautiful and perfect body to manifest itself in. Character is the soul's manifestation of harmony.

There is much that influences the soul in its choice of a habitation, and it is free to choose for itself, but naturally incarnates where it can get the best chance to work out its accumulated debt. This accumulated debt of past thoughts and actions, daily fruiting and daily forming anew, forming a sequence of causes and effects, has no English equivalent, so we will use the now widely adopted Sanskrit term, Karma. Karma then is what a man sows and reaps, both in the past and the future. He makes his own Karma, he renews and alters it, and he reaps his own Karma. A soul, the individual ego seeking reincarnation, is bound by four separate aspects of the great Karmic Law, the law of cause and effect. First in importance is his own Karma, relating to the expansion of his own character. Then come the links and bonds which connect him with others, and foremost among these the mother's Karma. This of course is knit with the National Karma. The fourth connection is that with the father, and may often be of very little moment. We must just find what are the least fixed and which the uncompromising forces that attract the ego, and try and find where they balance. This may be found impossible in the case of a varied and very unbalanced character, and some experiences and debts will be left over to another life. The body may be found in any country—for health only, a Chinese or Hottentot body would suffice. A brain-inheritance affected by alcohol, giving the ego a chance to fight against a tendency to drink, might be found in any Christian country, so there is usually a large variety of births to choose from. Poverty or wealth also could be found in any country, so these may be classed as not particular. And most experiences of a material nature, those tending to teach pity and fraternity may be put in the same category.

Those that connect the ego with some other particular individual must of course bind it to that other life. If the obligation is met at once it is free to continue independently and cancel other obligations that were shoved into the background. No time is lost by the guiding powers in supplying new experiences for the further development of the ego. Every experience counts and any person you meet may be a debtor or creditor of yours in the book of the recording angel. To others we are bound for life, it may be by the force of an intense love, that must work out its energy, or it may be an intense hatred, and here, bound perhaps as husband and wife, the aversion is worked up and



expiated in quarrels and tears till indifference is reached. Then only can further progress towards a universal love be made. All hatred must be expiated first. So here or there, as the case may be, our attachments come forward and claim their exhaustion, and you may perhaps be compelled to travel, especially when you are attempting to force the matter of development, in order to meet and cancel your promises fixed and sealed in a former life. And thus it is you will meet a person occasionally who becomes in a day or an hour, intimate as your oldest friends, more intimate even than a brother, because the tie reaches back through the ages past, and transcends the ties of blood and race; and these are the lasting friendships, the happiest marriages: such was the bond of David and Jonathan.

Hence the inculcation to bless them that curse you, and to cultivate indifference, for thus only are those ties broken. And then only those we have loved will surround us and help us live our days in peace. Thus are parents attracted one to the other, and to them are attracted the Egos of their children. Rarely does an Ego enter a family unless he has been associated with these souls before. Wealth and health, opportunities for education, ill-health, poverty and all such, can be had in any one of ten million incarnations; wasted opportunities for study, for enlightenment or to practise virtue or charity, may find its fruition among savages, the poor and ignorant any where, but a tie to another soul limits the choice to the locality and circumstances which suit both or are a compromise between the two. One may be a far advanced and the other a very inexperienced soul, and the former having a greater capability for improvement and a finer discrimination, will have the preference, and one soul may incarnate, and obtain but few experiences besides the one great one, of paying the debt it owed to another. This is no loss, it is a great gain, necessary because of the justice due the higher, the older soul. Older because of its experience. The affinity with the mother's soul is without doubt the greatest factor in determining family and nation. The national Karma attracts the mother first, for in the mothers lies the promise of the nation's future. Weak and vacillating characters will seek nations of a weak and degenerate type, but the determined, the tried and staunch souls will be drawn together, and the state of the body in a country of simple habits and strict morality will be better fitted for the manipulation of the well-balanced characters. Thus mountaineer races, by their health as well as their cultivation of the sterner virtues, are on the whole, superior to the people in easier circumstances. It is not only that they have better brains, but they attract superior 'Thinkers' to play on the fibres of those clean, healthy brains. The mother gathers about her, sons and daughters of a similar standard, and round them again gather others, and a national type develops. The vivacious French women determine the French characteristic of restless vivacity, the Scotch woman determines the stern, thoughtful, independent character for which the Scotch are noted. Then again, an individual necessity for suppression, for a recognition of law

and order, or for a recognition of the rights of others, a recognition of the necessity of personal freedom would attract one to such a country as Germany with her militarism, or to Russia with her despotism and grinding police-system ; while one who had awakened to the true idea of liberty, the liberty of not injuring another, of regard for moral rights without compulsion, would find in an Anglo-Saxon or an American birth, the chance to test his principles, and learn how to put them in practice. All this goes with the tie to the mother. And it would seem that groups gather together and follow in a body, like a class of students in college, each helping the other to advance, all bound in one way or the other with the rest, changing and exchanging experiences ; the national trait being a sort of summary of the individual development as well as of the group ; savage races being made up of young egos lacking in the first basic lessons of individuality and self-hood.

A mother may have neglected her children, for mental or spiritual development. She may have sacrificed their interests to her own desire for individual and personal growth. Having reaped such reward in a strong, fit body and brain, neglected, backward egos of her former children, or others in a similar state, may be born in her children, and give her much care and trouble, and her whole intellectuality may be spent on them, the duty being stronger than the desire to shine in the world of letters. And yet, her children may be beneath her in development, in spite of all her efforts. As a rule however, the superior physique she transmits is worthy of a superior ego, and most famous men and women have had mothers of a very superior type. Perhaps as orphans or adopted children they return, and she will feel the burden of educating them but not the pleasure of seeing them advance under her superior care. It may be that this phase of Karmic debt is shown rather in the fact that the sons of intellectual men are rarely above the commonplace, in spite of the superior advantage of parentage ; but of this later. But the mother may not be one attached by love, but hatred, injustice, or cruelty. And now she has, in the effort to fulfil the material duties, the chance to repay, cancel or augment those debts. Some child she has neglected, some one she has helped or retarded in its growth, will come back to help her restore the debit balance in her account. And these cancellations and payments are done unconsciously, say kindness cancelling some Karmic record unknown to the actor in his waking state. By fulfilling conscientiously every duty to those around, as mother, father or neighbour, and going beyond duty into the field of love and charity, an ego fits itself for a rebirth into like peace and harmony, but few can attain to it without conscious effort.

The long prenatal union and the close association during the infancy of the body, between mother and child, necessarily entail the existence of affinity between the souls and would tend to strengthen and confirm it. But the physical union with the father is of exceedingly short duration. So, unless the father takes exceedingly great interest in both mother and child, he may have absolutely no spiritual

bond with them, and be a mere physical fact, of no influence and moment in the child's mental life. Such a child would be, in all that makes the individual, purely the mother's child. If however the father has close affinity with the mother, takes a deep interest in the coming child, and is interested in its moral and spiritual endowments, then the child may more closely knit with him and be exceedingly like the father in all its nature, and in some families some children may be associated with the mother and some with the father, thus giving a very great variety, all in the one household. The greater the affinity between father and mother the greater the harmony in the children, all then will have the same ruling quality, the same general attitude of mind. This would also be possible if the mother had a very positive and firm character, and the father a mere nonentity in comparison, who had not continuity of ideas enough to influence any one of the children. The children would then be all 'mother's children', and none take after the father, above the looks and idiosyncracies of the merely physical transmission. This variety of characters may be due sometimes to a vacillating and fitful character in the mother, she being at one time intensely and enthusiastically given to one pursuit and one train of thought thus attracting an ego with that general bias, then at another time flying off at a tangent to something else, throwing her whole soul into an entirely different line of thought, she created by her intensity another kind of affinity; or, a change in affairs may make of the sober housewife a gay butterfly of passion: that has sometimes accounted for extreme difference when the father's mental and moral attitude remained fixed. Pre-natal influence is more marked, and has a greater effect in this way than in affecting the physical body. It would take the body seven years to entirely remake itself, and a habit would take about that time to be fully established, so as to materially alter, for instance the brain convolution, and be transmitted as a ruling tendency. But a whim or sensation may occupy the mind entirely for a few days during which conception may take place, linking the two egos for life. Of course a balanced character would never be attracted by such a fitful affinity. Stability is as much an abiding influence as any. A man or woman inclined to think and study out the serious questions of life, even though but beginning the rudiments, would attract a soul inclined to those subjects and needing the training and the cultivation of them.

Wherever you are born, whatever the surroundings, know that it was law that put you there and that there you can best fulfil the aim of your existence, which is the cultivation of stability and balance of character, and that is the school of life. Education never stops. And though we teach a child its alphabet, we should remember that it may be ages more advanced in wisdom than its mother. Some woman *may* have another Jesus in her arms. Treat the babe, even when but expected, as if it were such. Our heredity is therefore a union of two very widely separated factors, each being due to absolutely different causes,

the union of spirit and matter. The spirit, imperfect, and not worthy of any longer stay in the presence of pure spirits, having exhausted the good deeds for which it enjoyed a season of heavenly beatitude, returning to have another experience in the flesh ; bringing with it a load of experiences, of unsatisfied desires, of good and bad habits of thought, and also of considerable wisdom to discriminate between what it found had counted for naught and what had been of priceless value in its real but short life of freedom ; the body, on the other hand, prepared by the efforts and actions of other souls, perhaps in a race in which the ego never yet lived, but having the tendencies tuned to the pitch in which the returning ego will find the suitable expression of its latent virtues, and tendencies of all sorts. So the two come together ; what shall you do with your opportunities ? Ill health is to teach one thing, health is to give you an opportunity to acquire a fund of varied experience.

By taking care that the ego incarnating in our progeny finds a healthier brain, with less vicious chords and habituated to be more in tune with refined and noble thoughts, we are helping ourselves, we are aiding the evolution of the race towards perfection, and we are preparing a body for our own use in the hereafter. " Be ye therefore perfect " said the Master.

A. F. KNUDSEN.

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### OCCULTISM AND THEOSOPHY.\*

**T**HEOSOPHY, understood in its ideal sense of Divine Wisdom, is identical with true Occultism, but true Occultism is, in fact, different from what are called the " Occult Arts."

If, then, Theosophy is considered, not in relation to true occultism but simply in the sense given to it generally, by the larger number of students, then a much more restricted signification would be applied to it.

From this point of view, every one is a Theosophist who is provided with ordinary intellectual capacity, who has a tendency to metaphysics, and who is inclined to lead a pure altruistic life ; the Theosophist, therefore, finds more pleasure in giving help to others than in being helped himself ; voluntarily sacrifices his own enjoyments or advantages to those of his brethren, aspiring to all that is true, all that is good and wise, for the love of Truth, of Goodness, and of Wisdom, without calculating upon any benefits which he could derive for himself from them.

But this sort of Theosophist is in no way an occultist ; the occultist does not belong to the party of *Theorists*. The occultist is a practical man ; he learns to distinguish consciously between what is good and what is evil, and he acts not only upon intuition or blind faith, because the inheritance which forms self-consciousness in him is the result of

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\*Written for the *Almanacco Italiano*, by Signor Calvari.

something more than the perceptions of his five senses but also from the deductions drawn by the aid of reason.

The occultist, then, besides being *good* must be also *wise*, because although it is true that a man can be a Theosophist without being an occultist, yet at the same time it is not possible to be an occultist without being a Theosophist.

And the reason why moral principles form such a large part of all religious systems is in fact this, that man, before becoming wise must be full of kindness and compassion to all.

The bad man can acquire some *Knowledge*, but will never attain to True *Wisdom*, which is hidden at the root of the enormous work of evolution which is being carried on in the Universe, and which is not only the reason of the so-called "creation," but also the supreme end and aim of Humanity,—perfection.

This is that which is affirmed by the Gnostic Schools of the first centuries of the common era, is said in Genesis, in the Gospel of St. John, and in the Vedas.

The occultist, then, is one who treads the path of altruism, of justice, and of true wisdom. A man cannot be really just if he be ignorant, indeed what may appear just for a limited number of persons, may often be unjust when the well-being of a community of individuals is considered, and what appears just for a community of individuals may, on the contrary, be unjust with regard to other communities which together form a nation. So it follows that apparent justice for one nation may very well be injustice for Humanity, and justice for Humanity may be injustice for the Universe.

From this it is easy to deduce the conclusion that the supposed "cruelties" of Nature, are only the product of the ignorance of men whose minds see only an infinitesimal fraction of the problem of the Cosmos. Hence Nature commits no cruelty of any kind, but works for the good of *all* creatures, of all, *i.e.*, that lives, including matter in whatever form, and in whatever condition, which, according to Theosophy is never *dead matter*.

Then the occultist, knowing that the Spirit and the Body of man are identical with the spirit and the matter of the Universe, will desire also that his mind shall be united with the Universal Mind, or Soul of the World, and this because he knows that it is really mind and mind alone which separates him from all that surrounds him. Having arrived at such an aim, a great transformation takes place in him; full of sympathy for all beings he seeks silently to enlarge his spiritual nature, to overpass the limits of the love of the individual, of the family, of the Race, of Humanity, until he expands into an ocean of compassion and of wisdom that embraces the whole creation.

For the occultist it is the Mind which divides one from the other, even the dearest friends, the most passionate lovers; recognising it as the origin of the creeds and the convictions of men, he calls it the



Great Separator, and therefore makes every effort to liberate himself from dogmas and creeds. Working thus, with his own mind in harmony with the Universal mind the occultist unveils many secrets which are in Nature and recognises as realities many facts or even suppositions, or even things, denied by the greater part of mankind.

Occultism can be divided into theory and practice, but, is carefully distinguished from the so-called "Occult Arts" and from "Magic."

Amongst Magic and the Occult Art may be included some names such as hypnotism, mesmerism, spiritism, ceremonial magic, astrology, physical alchemy, necromancy, cartomancy, chiromancy, geomancy, chairvoyance, clairaudience, (physical and astral), psychometry, &c., none of which require the presence of moral qualities in the person who practises them, but simply a certain physical or mental qualification—above all, that of sensitivity.

An individual, for example, who is sufficiently *sensitive* to respond to the innumerable influences which are nearest to him on the physical plane, and who applies himself to the study of such arts, can very well become an astrologer, an hypnotist, a psychometrist, &c., and very many to-day persist obstinately in denying the existence of the "*Black Art*," but all experience in the field of hypnotism, at length admitted by science and by Spiritualism with which even science is occupying itself "*con amore*," should cause such obstinate sceptics to think, recalling at the same time the attention and consideration of good and serious persons to its evils which may come upon society when the secrets of the power of suggestion (to mention one only) shall be in the hands of immoral men.

The Faculty of Medicine who deny *in toto* the Occult Arts, have been amusing themselves with experiments capable of leading their subjects to the most terrible consequences, although hypnotism, for many reasons, is not the one most to be feared amongst the Occult Arts.

Theoretical occultism, then, demands from whosoever practises it, the presence of eminent moral qualities, and especially, we may mention first, a mind which vibrates in unison with the harmony of an intelligent Universe, and a heart full of sympathy for all things.

The theoretical side of occultism may be learned from an occultist or revealed in books. Happy those who have the opportunity of receiving the instructions of a Master; for Masters are few, and not easy to find. In this kind of study enormous difficulties are always met with, and it is not possible to gain much real profit from them until the time when spiritual intuitions are developed in the disciple by means of the purification of his desires, and by the habit of mental concentration.

The disciple must have a resolute and strong character, ready to give up all that the world holds as precious, and to destroy even the faintest earthly illusions, and above all, to attain to the conquest of his personality. His will must be absolute master of his

body, of his senses, his emotions, his passions, his thoughts and desires, but, be it well understood, he must dominate his physical desires and not torture the organs and their functions, which occultism requires, on the contrary, to be sound and perfect, since it knows that the higher principles of man at the present state of evolution, depend upon the lower principles for their development.

When such teachings are applied with perseverance, occultism, holds that the pupil not only begins to acquire a lively self-consciousness, feeling a new life born in him, but also regards his brethren as so many dreamers, or under a hypnotic influence of the senses. However, according to what is affirmed, no real practical progress in occultism is possible, without having found a Master. Let us observe at once that by "Master" is meant the Occult Master who manifests himself to the most resolute and advanced pupils.

The Master found, one of the chief conditions for all further progress is fulfilled. The place chosen for receiving instruction should be free from bad influences of whatever kind they may be, physical mental or moral, and before instruction can be imparted to the pupil "face to face" it is necessary to acquire preliminary knowledge in a group of companions with whom he feels himself in perfect peace and complete union.—"If the disciples are not united amongst themselves 'like the fingers of a hand,' and when the joy or the sorrow of one of them does not find an echo in the heart of the others, then the required conditions are wanting and all work is useless and impossible. In fact, the disciples are like the strings of the same instrument, which if differently stretched, become attuned because the hand of the Master first draws forth the desired Harmony."

Finally, the neophyte, although feeling himself in sympathy with all that lives and breathes, must keep himself physically isolated from every outside contact, not eating animal food or drinking alcoholic liquors.

And when all these conditions are fulfilled what are the results which occultism says will be obtained?

Occultism claims to hold the key for separating the interior consciousness from the material body, so as to render the disciple actively able to transcend physical matter absolutely, raising the consciousness to a plane of existence higher than the physical; it recognises in man a seven-fold constitution, of which the visible organism is at the same time the inferior and the least permanent part, and in which every lower principle serves as a vehicle for the one immediately above it, forming, so to say, the mechanism through which the higher principle can act and re-act in the region of nature belonging to the lower principle. Keep in mind, moreover, that the Universe exists for the experience of the Soul, whose evolution progresses *through* the material world by means of repeated incarnations ruled by what is called the Karmic Law or the Law of retribution (a sort of *Nemesis* also in a good sense),

which at the same time guides and reasons, determining the successive births on earth.

Occultism, finally, promises the attainment of the development not only of the physical, intellectual and moral qualities of the disciple, up to the very highest point of perfection, but also the development of faculties of which physical science has no notion, and which, once acquired, put the student in contact with Nature in a far higher region than that known to the physical senses, giving him at the same time the practical solution of those problems which ordinary science does not even attempt to solve. It must not be forgotten that Occultism is based upon *experience*, because it knows, too well that Man cannot really *know* unless he has first *experienced*. From this point of view it is also a natural science in the strictest sense of the word, which by educating the supersensible faculties allows of the acquisition, by whosoever pursues his studies with courage and diligence, not only of a practical direct knowledge (and not simply intellectual) of the so-called supernatural powers which are supposed to belong to the field of religion, but puts the disciple in a position to embrace in a vast and extended way, that Truth which is the supreme aim of every scientific and philosophical system.

From the preceding it is easy to understand that occultism requires, especially, self-renunciation, and the conquest of the personal "Ego" to a heroic extent, and that in this sense it is identical with Theosophy and with pure altruism.

The International Society which during the last 20 years has more than any other recalled these studies to life is the Theosophical Society, founded at New York in 1875, by H. P. Blavatsky and Colonel Olcott its Life-President.

DECIO CALVARI.

The remainder of the article, though excellent for the publication for which it was prepared, need not be given here, being historical and bibliographical. Ed.

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### THE UNKNOWN PHYSICS.\*

BY CARL DU PREL, MUNICH.

THE history of science is the brilliant side of the history of civilisation. When we consider the progress of the different branches of science and stop to admire the wonderful thought-operations by means of which eminent minds have reached their marvellous discoveries, or when we view the sum total of human knowledge condensed and arranged in some compendium, then we are apt to form a high estimate of humanity.

But the history of science has also a very sad aspect. It shows us that the really eminent men in all ages have been very few; that these few have always had to struggle with the greatest difficulties in order to

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\* Translated from the German, by Madame Hsemmerlé.

get the discovered truth adopted and acknowledged; that many of them—and usually the noblest—have led a life full of privation, and stepped into the grave without acknowledgment; that it has been the very scientific representatives of the predominant ideas who have considered every digression from these ideas as being a deviation from science, and who have been unable to do justice to those beings. Each representative of a new truth is more or less a martyr to truth. Often an inventor dies in need, while dozens of manufacturers grow rich through his intellectual work. Often a discoverer dies unknown and unglorified, because he committed the great wrong of being right; but the plagiarist who afterwards takes advantage of the propitious hour, is covered with honor. That side of the history of science has not yet been written, but it would “tend to make” mankind more modest.

Humanity as a whole, has no right to be proud of the progress of science. Advancement always proceeds only from some few individuals who are treated badly enough, and spreads notwithstanding the opposition of the remainder who always act as a hindrance to progress. And it certainly is no merit not to be able to hinder the final victory of truth and goodness.

If we consider the result of civilization we are apt to be optimists, but if we take into account the above-mentioned facts our opinion about humanity can only be pessimistic. We cannot be proud of belonging to a race that crucified a Christ, that offered the poisoned cup to a Socrates, that left a Camoëns to starve, and burned a Giordano Bruno; that, in fact, always prepared a martyrdom for its noblest sons.

When a new truth is discovered, it always comes as a revelation; as a flash of light into the brain of a single individual; but standing in opposition to him are the millions of his contemporaries with all their prejudices. The attempt to convert all these opponents or to remove the old prejudices, often leads the discoverer to a sad fate. It is true, the power of truth is great, but the further it is removed from the predominant ideas, the less is humanity prepared to receive it, and the more difficult it is for it to make its way. Just because it will effect a revolution when once it is finally acknowledged, it has the hardest struggle in the beginning. And the discoverer shares its struggle. So goes the world; the one who plants the tree is not to enjoy the fruits that afterwards are offered to the coming generations without any effort on their part. Will this sad side of the history of science always be inevitably its attendant, or will humanity perhaps some day show more aptitude for understanding truth and prepare a better lot for the representatives of truth. This will take place only when we have learned from the history of science, that new truths, when of a revolutionary character, cannot be plausible at once but must seem paradoxical; and also that the universality of an opinion is by no means a proof of its correctness; that progress means change of opinions, and that this change is prepared by the few and spread out by the minority. Hence we may expect a better epoch when we have learnt from the history of civilisation, to

respect the minority. We must never forget that the majority has emerged out of the minority, hence that no opinion must be denied because it is expressed by the minority, but that on the contrary it must be examined without prejudice, because paradoxes are the signs of every new truth. On the other hand the conservative tendency must never be lost sight of in the development of science. The light of science must shine steadily and calmly, and must not flow restlessly hither and thither with the fluctuation of opinions. Moreover it is not important for the progress of humanity that some selected few should stand out pre-eminently ; it is on the contrary more important that humanity should develop slowly and as a homogeneous whole, therefore every sound progress must be a slow one. Finally every new truth must be considered first as a hypothesis, and the deeper it is, the more it must be taken into consideration and the longer will be the examination which it has to undergo. The discoverer must acknowledge that he is only a pioneer and that the settler will follow later on. For it is quite natural that those who are a century in advance of their contemporaries, must also wait a hundred years before they get acknowledgment. Whoever belongs to the minority must be aware beforehand that he is swimming against the current and only advancing slowly. And those who are ambitious may keep to the majority ; for he who leads their train will be covered with honours and fame ; only one who can do without that may join the minority. Of course it is no easy task for him, for in the majority he is lifted up, whereas in the minority he has to drag and push on for himself. In the first case one may use the work of one's predecessors ; in the second, one has to do the work alone. But we should recognize the minority as the representative of the future, because we never see in our race, epidemical fits of reason, but we often witness long-lasting universal foolishness, nay, even madness. It is certainly not always that the minority is in possession of truth, but there is no doubt that truth is to be found first in the minority. That is the course of development. Most people feel themselves quite at ease in endorsing the general opinion as a matter of course and unassailable. But it is not given to every body, nor is it necessary, to take one's opinion from the common stock, merely for the sake of having some opinion. Just as not every one is inclined to wear pointed boots because it is fashionable, so not every body will allow his scientific opinion and his convictions to be dictated by the current " thought fashion." This very dissatisfaction with the current opinion is the condition of progress ; only out of that soil will grow a new revelation of human intelligence.

After this panegyric on the minority I feel more encouraged to treat about a subject that even to day is still rejected ; I mean occultism, or as it was called in the mediæval age, magic. I am not going to make my task easy by trying to show that there may perhaps be a grain of truth in magic worth the while to consider ; but I shall try to prove that on the contrary it shows a lack of scientific circumspection not to believe in



magic. Magic is therefore to be shown to be a necessary, logical conclusion from the actual standpoint of science.

This standpoint is briefly as follows: Modern science establishes at the end of all its researches the universality of the law of causation. This universality is the very foundation of science and is included in its very conception. For to study science is to discover causes and to observe effects; and the very connexion between cause and effect is what is meant by the law of causation. Science would have to give itself up, if it acknowledged that causality was in fault anywhere. It cannot even allow that the gaps of our knowledge are to be stopped with supernatural principles, which would still be effective near and between the natural causality; it must on the contrary reject such as being incomplete. In the domain of science nothing is supernatural.

I agree with science in all these points. But there are other points where science, according to its conceptions, must agree with me: If there is nothing supernatural, still there may be something "super-sensuous" or transcendental. The saying of Protagoras that: "Man is the measure of every thing," has the very true conclusion: "the being as it is, the non-being as it is not." This transcendental domain is even, as is shown by the theory of sensuous perception, of unlimited extension. The transcendental as such is not at all in opposition to the law of causation. Furthermore, if science does not pretend to omniscience—and this would be denying any further progress—it must acknowledge that man—a being who has only just evolved from the animal kingdom—does not yet know all the forces and laws of nature. It is true that these unknown forces are excluded from our objective world, but they are not excluded from nature. Objectively, they are on the contrary *active* forces. Therefore until we shall possess an omniscient science there must necessarily always and everywhere turn up phenomena that are in contradiction to our current laws, and cannot be brought into harmony with our conception of causality; but still they correspond to the *unknown* laws, are therefore assigned to natural law and only tend to prove, not that causality has got a breach, but that the breach lies in our knowledge. Phenomena will disappear only when our knowledge has reached the highest summits.

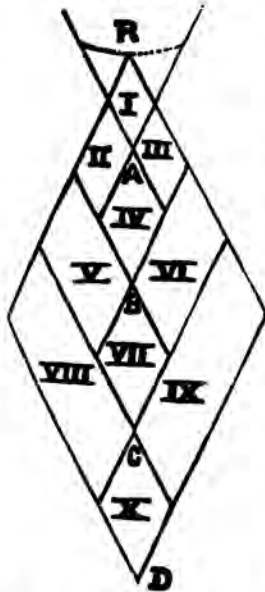
## THE COURSE OF EVOLUTION.

(Concluded from p. 241.)\*

**E**VOOLUTION is considered as taking place on four planes corresponding to the four states of consciousness, or on seven planes corresponding to the seven stages of development, or on ten planes. These various modes of describing the course of evolution often give rise to confusion unless a clear conception is formed of their real significance.

In the accompanying diagram (Fig. 3), the plane marked I. is the

FIG. 3.



plane beyond latency of activity, *i.e.*, beyond even the Unmanifested Logos (A). At this stage there was the One with its double aspect—the Divine Ray, with the Precosmic Ideation and Precosmic Substance—the positive-negative aspect. The action of the Divine Ray through Precosmic Ideation, on Precosmic Substance, described before as fecundation, produces the Manifested Logos A. Thus the One with its double aspect make three, and the union of the three gives rise to the fourth, the three manifesting as one. This represents manifestation on four planes of consciousness.

The IV. represents the plane of the Unmanifested Logos, as I. did that of the Divine Ray. The four-fold nature of A differentiates on this plane of latency of activity. II. and III. represent the differentiation of the double aspect above on plane I, beyond the latency of activity. V. and VI. represent the differentiation on the plane of latency of activity, marked IV. These in union with the Universal Soul, corresponding to the Divine Ray on the plane (I) above give rise to the Manifested Logos, the Universal Mind (H), representing the beginning of activity. As plane I. is the upādhi of the Divine Ray at its top, and plane IV. the upādhi of A., plane VII. is the upādhi of B. VII. is the plane of differentiated activity, with the Universal Mind or Manifested Logos B, underlying it and at its highest point of concentration. The Divine Ray underlying I. manifested in the plane as A, is the *A'tma* of IV. The plane IV. is the outcome of the positive and negative aspects, entering into the constitution of A. undergoing differentiation. The aspects

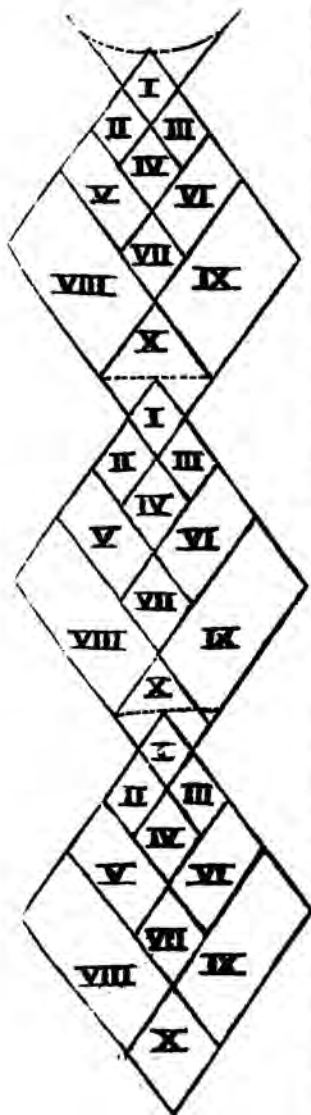
\* The author desires to call attention to the imperfect lettering in figure I., preceding article.

as such being inseparable from A. as underlying them both, the IV. represents the plane on which, so to speak, A. differentiates. Thus there is on plane IV. the A. as the underlying reality and what it underlies; the entity or existence on the plane. A. as shown above, is threefold—a trinity formed of the double aspect on plane I. and the Divine Ray underlying plane I. Thus A., as enveloped in latency of activity, as also every existence on IV., the plane of latency of activity, is a quarternary because it has for its soul the trinity of plane I. and the highest point of plane IV., thus making four in all, viz., highest point of I., the double aspect, the inseparable II. and III. on plane I. and A, the lowest point of manifestation of plane I. or the highest point of plane IV. Similarly, VII. has for its Atma, IV. manifested as B, and is in its turn a quarternary made up of B., IV., V., VI. But IV. itself is a quarternary shown above; therefore VII. is a septenary. The plane VII. forms the upādhi of the Manifested Logos B, as IV. did that of the Unmanifested Logos. Its positive and negative aspects differentiating as VIII. and IX. and acted upon by B, underlying the plane VII. give rise to Manas proper, C, the commencement of impression, the plane X. forming its upādhi. The square, RC, forms the soul (A'tma) of the Manas plane, X. or DD, which is the plane of manifestation and impression, brought into existence by the soul RC, acting on the two aspects VIII. and IX. Thus CD, made up of RC, VIII. and IX., giving rise to C, which differentiates, as the plane CD. is a quarternary. But RC. itself is a quaternary made up of RB, V., VI., VII. (B differentiated). Therefore X., i.e., CD, or more properly RD, besides being a quarternary is a septenary. RC, besides being quarternary is also a septenary as already shown above and as will be clear from the diagram, therefore RD, as a whole, or CD, as it appears on the plane of manifestation and impression, is the outcome of differentiation on the ten-fold scale. The lowest point of CD is the commencement of objective existence.

Thus between the commencement of the plane beyond latency of activity, and the commencement of latency of activity, i.e., between R and A, or its plane IV., there is a four-fold differentiation between the former and the plane of actual activity; i.e., between R and B or its plane VII., there is seven-fold differentiation, and ten-fold between R and C or its plane X., the plane of manifestation and impression. Thus the differentiation will be spoken of as four-fold, seven-fold or ten-fold, according to the view taken of the plane under consideration. If A (Unmanifested Logos) with its plane IV. (latency of activity) be viewed as the plane of manifestation and objective existence, relatively to the highest point of plane I., the former will admit of the four-fold, seven-fold, and ten-fold differentiation; RB would represent RD with ten-fold differentiation, and RA representing RC, the soul of RD, will represent the quarternary and the septenary, in their subtlest form corresponding to the planes of latency of activity, and actual activity respectively. The highest point R, the Divine Ray, would be at the top of the plane beyond latency of activity in its subtlest form. The same explanation applies to all the other planes.

The manifestation of the individual self as such, in its subtlest form of objective existence, begins from B, the highest point of the plane of actual activity. From the above explanation its septenary nature will be quite clear. It, so to speak, rises from the plane of self, IV., the plane of latency of activity, wherein it had passed after its physical death. This rise is the result of its attachment in previous incarnations, with activities and impressions, which drag it down, as it were, along their reactionary course. It is subjected to the differentiation which the activity in association with it undergoes, and comes to the plane of impressions—the *Manas* plane, at the very commencement of which, what

FIG. 4.



was the individual self becomes the individuality, the reincarnating ego, on the highest point of the plane of manifestation undergoing ten-fold development and differentiation on the plane of objective existence. It is often described as the *Atma-Buddhi-Manas*, the upper or the immortal triad. It has in its constitution A'tma from the plane of latency of activity, the manifestation A, from the plane beyond, Buddhi from the plane of activity, the manifestation B, from the plane of latency, and *Manas* as the highest point of the plane of impression, the manifestation C, from the plane of activity above. While RB would represent the individual self, RC would represent the individuality, reincarnating again and again on the plane of objective existence and grossness. The personality to which the reincarnating ego will give rise, can be viewed as having resulted from four-fold, seven-fold or ten-fold differentiation, because it is simply the grosser counterpart on the plane of objective existence, of the individuality or the reincarnating ego, which is itself the result of four-fold, seven-fold, or ten-fold differentiation according as it is viewed relatively to the planes above it.

The reincarnating ego, C (Fig. 3), with its upādhi X, by the force of the reactionary impulse, undergoes further differentiation. The upādhi which envelops it so far is called the *Kāraṇa Sarīra*. In its course it becomes enveloped in what is called *Sūkshma Sarīra*, shown in the diagram (Fig. 4) as the second or mid-

the square II. The X, in square I, represents the individuality, the reincarnating ego, with its seven-fold development, made up of the upper triad and lower quaternary. The plane marked I. on square II, corresponds to the plane beyond latency of activity on that square, and ends in the commencement of latency of activity. X., on square I., represents the Manas plane. The lower half of it constitutes the lower quaternary. It is the lower Manas ending in the highest point of the plane of Kâma, IV., the plane of latency of activity on square II. The next development is the plane of activity on square II., and corresponds to the Prâna, VII., square II. The activity manifesting as impression, completes the formation of the Sûkshma Sarîra. The individuality, the reincarnating ego, has now become the personality which is to play its part in the physical body, during its earth life and on the Kâma plane after its death. The development of the gross physical body after the formation of Sûkshma Sarîra, is represented by square III. Just like the upper two squares, here too the development takes place by four-fold, seven-fold and ten-fold differentiation. With the full development of the Sthûla Sarîra, square III., the reincarnating ego is born into this world. The impulse at I. square III., determines its physical life, at I. square II., its Kâma Rûpa life, and the impulse at I., square I., its Heavenly life, often described as life in Devachan.

The three squares in diagram (Fig. 3.) illustrate the same entity in its various states of grossness. The following table will make clear the relation of the various planes on each square, with those on the others:—

Square I.	Square II.	Square III.
i. The plane beyond latency of activity.	I. Manas plane.	I. Egoism, mind with emotions, passions, intellectuality, &c.
IV. The plane of latency of activity.	IV. The Kâma plane.	IV. Desires.
VII. The plane of activity.	VII. Prâna.	VII. Senses.
X. The plane of impressions. Kârana Sarîra.	X. Sûkshma Sarîra.	X. Sthûla Sarîra, objective existence.

The squares I., II. and III., are respectively the Kârana, Sûkshma and Sthûla Sarîras of the reincarnating ego, and each of these upâdhis or envelopes admits of four-fold, seven-fold and ten-fold development. The reincarnation of the ego is the result of its feeling attachment for and identifying itself with activity in any of its forms from the subtlest to the grossest. I., on square I., represents the identification of the underlying reality with the subtlest form of activity—the one beyond even the latency of activity—the Mâyâ, the double aspect of the One Reality. But this identification will give rise to the square I. The square I. must necessarily be followed by the other two squares, and the ego



will have a physical body more or less gross. If the identification continues only for this subtlest form of activity, the person on the physical plane even will be a highly developed entity, with perfect control of the senses, absence of all desires and free from mental emotions and passions, but this identification will show itself in the sense of individuality, though it will be of the highest order and the person will devote himself entirely to the well-being of others. He will be a Mahátma, incarnating on the physical plane suitable to him, and exerting a beneficial influence on the grosser planes below.

It will be seen from the above that even the slightest attachment for, and identification with the subtlest form of activity entails incarnation on the underlying reality. This incarnation is for the well-being of the individuality, because its chief purpose is to free it (the individuality) from the activity for which attachment is felt and which serves as a sort of bondage to the underlying reality, by making it look upon itself as the individual self. Incarnations are fields for gathering experience and knowledge, and thus are so many opportunities to the individuality for being convinced of the unreality and impermanency of all activity which is the cause of all differentiation, distinction and limitation and the source of all misery.

Referring to the diagram (Fig. 4) and to the table given above, it will be seen that if a person feels attachment for the objects of the senses, or is carried away by the senses, or feels desire of one sort or another, or is subject to mental feelings and emotions of a high and virtuous order, or lastly, even though freed from any attachment for all these, has still lurking within him a sense of individuality or "I-ness" in its subtlest form, in other words if he feels attachment for and identifies himself with the lowest point of plane X., the highest point of the plane X. or VII. or IV. or I., in any of these cases he will have to incarnate on the plane of objective existence, because of his identifying himself with and feeling attachment for activity in one form or the other. The less the attachment and the subtler the activity with which he identifies himself, the higher the plane of objective existence on which he will incarnate, till when totally freed from all attachment for activity even in its subtlest form, and thus going beyond all differentiation and even beyond the possibility thereof, even beyond the double aspect of precosmic Ideation and precosmic Substance and the Divine Ray as the *underlying* reality, he will then have attained to the eternal Peace, the Supreme, beyond all consciousness\* and beyond Knowledge.

Relatively to the plane of objective existence, the plane of latency of activity and potentiality, appears a state of liberation, and more so the state beyond latency, but the state of Absolute Peace lies even beyond that.

To avoid confusion it must be borne in mind that in the four-fold, seven-fold and ten-fold divisions, the highest point corresponds to the

\*We infer that the author must mean conditioned consciousness and knowledge.

point of concentration of all differentiation, with the state of rest beyond, the lowest point to the plane of manifestation, and the intervening state to the plane of differentiation giving rise to various grades of grossness. According as they are viewed there are four, seven or ten stages, between the two points, the highest and the lowest on each plane. Taking two squares, say I. and II. (Fig. 4) though the highest point of square II. is marked below the highest point of the lowest plane of square I. and is in fact grosser than it, it is the manifestation of the highest point of square I. A person feeling attachment for the form of activity manifesting on the highest plane of square II. to the exclusion of all the lower planes on the same square, will have attachment only for the highest plane of square I. and not for the planes below it, because these latter are simply the subtler prototypes of the lower plane of square II., for which the person feels no attachment. It will thus be seen that the person feeling no attachment for all the four, seven or ten planes on any of the squares, will be beyond all activity in any of its forms, even that beyond the latency of activity, and thus will have attained to Eternal Bliss and Peace, or Moksha, as it is called.

Speaking broadly, there are four grades of grossness, through which activity in any of its forms passes in its course of differentiation. These are:—(1) Beyond latency of activity, (2) latency of activity, (3) actual activity, and (4) impression or manifestation. This impression is in its subtlest form and undergoes the same grades of grossness before coming to objective existence which in its turn presents the same four grades of grossness. Thus there are three grand divisions—activity, impression and objective existence,—which correspond to what are called the Kârana, Sukshma and Sthûla Sarîras. Every grade in each of these divisions has the same four-fold sub-division, each succeeding grade being thus the manifestation or impression stage of the one immediately preceding it.

The real Moksha will be when the individual self passes beyond the subtlest state of activity, as represented by the plane beyond the latency of activity. Attaining to that state the individual self ceases to be the individual self it was, and is one with the One Reality. The state of latency of activity, beyond actual activity is, relatively to the latter, a state of Moksha, because in this state every differentiation is in a state of potentiality. It is the plane of Unmanifested Logos, as it is called. But even this is objective relatively, to the state beyond latency of activity, and so far is a state of separateness from the One Reality, the Absolute, and ultimate Moksha is oneness with It.

These few hints, if properly understood, will prevent much of the confusion that is likely to arise when the course of evolution and involution is described from different standpoints. For instance, activity is subtler than impression; the latter is, so to speak, the former in manifestation. But when speaking from the standpoint of the plane beyond actual activity, the plane of actual activity will be the manifestation or impression stage of the plane of latency of activity, and what

was impression from the standpoint of the highest point of actual activity will be objective existence relatively to the plane of latency of activity. The same remarks apply to the various planes along the course of differentiation, from the One Reality with its double aspect, to the grossest manifestation on the plane of objective existence.

CHAGANLAL G. KAJI.

### THE STUDY OF BUDDHA'S DHARMA.

THE publication of the Pāli Pitakas at the expense of His Majesty the King of Siam in commemoration of the twenty-fifth anniversary of his reign is an event of great importance in the history of Oriental literature. His Majesty, with a desire to extend the study of his religion of which he is a devoted follower, has presented copies of the complete collection of the three Pitakas with the exception of the Jātakas, to the learned societies, libraries and universities in Asia, Europe and America. These volumes, in all thirty-nine, are printed in beautiful Siamese characters the study of which has been made easy by a well arranged plan showing the Siamese character and its corresponding Roman character. The critical ability of the editors is manifest by the care taken in the analysis of the contents of the Pitakas. The elimination of the Jātakas from the authorised collection of the three Pitakas is the only objection which can be brought against the editors by the strictly orthodox devotees of Buddha. The Jātaka collection, although it seems apocryphal, still has a historic and ethnological interest especially to the student of Aryan life, in that the stories related by Buddha are of extreme importance, showing the state of society in pre-Buddhistic and Buddhistic time. The absence of these stories from the collection is a loss and it is hoped that at a later date they will be published in a volume so as to complete the text of the three Pitakas. Pāli as a language, stands midway between the highly refined Sanskrit and the vulgar Prakrit of India. Its study, to the student of Sanskrit literature, is of immense importance, as a new world appears before him which is free from the metaphysical subtleties of Brahman pantheistic dogmatics. The translation of the Pāli records, begun in 1837 by Turnom who translated the Pāli Mahāvansa, helped on the elucidation of Indian chronological records and the decipherment of Asoka Edicts. The indefatigable labours of Childers, whose premature death was an irreparable loss to the cause of Oriental literature, gave a new impulse to the study of Pāli, and now we have a band of devoted scholars under the enlightened leadership of Professor Rhys Davids who are doing useful work in the publication of Pāli texts in Roman letters. Professor Rhys Davids, Oldenberg and Neumann have translated portions of the Vinaya and of the Nikāyas of the Sūtra Pitakas. The scholarly Mr. Warren of Cambridge, U. S. A., has in his "Buddhism in translations" given the results of his enlightened researches in a new field of Buddhist psychology. He says in his introductory discourse that he "found more satisfaction" when he took up the study of Pāli.

The munificent gift of the Pāli Pitakas to the Adyar Library by His Majesty the King of Siam, will, it is hoped, be made use of by Brahman scholars who take an interest in the search after Truth. It does seem strange that the very home of Pāli and Buddhism is no more than a forgotten name. Magādhā has become Behar, and the present degenerated sons of that once great Empire of Asoka, have no more idea of Pāli and Buddhism than have the Patagonians of South America. The very language has been forgotten by them since their subjection to the Mahomedan yoke. What a blessing it would be if a few patriotic Beharees would undertake the task of reviving their old literature now buried in the Pāli texts. As for the language itself it is so sweet and mellifluous that other Oriental languages seem in comparison, harsh and barbaric. The study of it will be not only an intellectual treat, but it will land the student on an entirely new plane of psychological thought which would give him a pleasure which he would not like to miss.

But what is there in the Pitakas? A complete collection of the teachings of the Blessed Lord who for forty-five years taught the people and princes of India twenty-four centuries ago. They consist of the Vinaya Sūtra and the Abhidharma Pitakas containing the disciplinary rules of noble conduct which an Aryan should observe when walking in the path of a noble Religious Life; the philosophic discourses of the great Being intended for the peasant as well as for the philosopher; and the profound psychological problems whose solution revolutionises the existing dogmas of metaphysical religions.

It should be made clear that the psychology of Buddha does not deal with the destruction of metaphysical dogmas but with the construction of a new line of thought absolutely independent of all pre-Buddhistic speculations. Superficial students of Buddhism seem to think that Buddhist philosophy has largely borrowed from the ontological speculations of the Sāṅkhya system. It has no more to do with Kapila than the pure teachings of Jesus have to do with the Mosaic Judaism of the Jews. Once for all, a protest has to be entered against the writers who pretend to know of Buddhism and pilfer Buddhistic terminology and mislead the world by giving their own ideas which are repudiated by orthodox Pāli scholars. However learned one may be in Sāṅkhya and Yoga systems and erudite in Vedic lore, the absolutely independent psychology of Buddha will be a dead letter to him. Herein lies the mystery of Buddha's doctrines. The student who wishes to study Buddhism has to be "born again." He must give up the old ideas of soul and creator and other speculations and begin a new life of analysis. Monotheistic, agnostic, materialistic, pantheistic and polytheistic ideas have no place in the practical and analytical psychology of Buddha. Just as the Yoga Philosophy of Patanjali is an interesting study to the mystical student who wishes to find out mysteries latent in man and the Universe, so is the Dhyāna and the Vidarsana of Buddha's Yoga. The late Prof. Moreswar Knute, who had an insight into Buddhist Yoga, in his "Vicissitudes of Aryan Civilization", wrote: "Compared with

Buddhist metaphysics and with the complex system of the different modes of contemplation, the systems of Patanjali, Kapila and Bâdarâyana appear to be simple and meagre. The minutiae of Buddhist ontology are unparalleled in the metaphysics of India, either ancient or modern.' (p. 463.)

The Brahman metaphysicians of old and the masters of Yoga in ancient India had ultimately to come to the Buddha to study the monistic psychology, as it was so eminently practical, bringing truth face to face, thus realising the absolute condition of the ultimately transfigured mind.

We have to overcome prejudices if we want truth, and the essential condition requisite in Buddha's discipline is the overthrowing of preconceived religious ideas in order to grasp and realise truth. This is what modern science insists on having as an important factor in the investigation of truth. Dualistic conceptions of Soul and Creator are the heirlooms of savages and uncultured races. Before the canons of monistic psychology, antiquated metaphysical fortifications have to go. However sublime the ethical principles may sound in an emotional pantheism, the practical and analytical mind is not satisfied with a system that at last lands him in the abyss of hypnosis. Metaphysical systems posit a permanent ego with a persistent individuality, but the psychologist rejects such a doctrine. Ascetic philosophers may find solace under the hypnotic influence of morbid pessimism in the pantheistic speculation of the permanency of a separate personal ego, but no sober scientific psychologist would accept it. It is here that the world religions all disagree with Buddhism. They are all metaphysical while Buddhism is psychological. There is no permanent individuality, since all perceptions, volitions, predispositions, etc., are ever changing.\* There is a continuity and a succession of the spiritualising ideas until the absolute condition is realized—Nirvana.

The world is full, more or less, of insane people who are hypnotised by the ideas of priests, metaphysicians, ascetics and theologians. H. P. B. uses a Buddhist term in the third Volume of her "Secret Doctrine" in naming a certain class of people "congenital idiots." The "Ahetuka puggala" is the congenital idiot devoid of all moral and spiritual potentialities.

To those who want to know the Buddha's doctrine, the study of Pâli is necessary, as well as for a psychological training. Thoughtlessly, people declare that Southern Buddhism is materialistic, but sober scholars smile when irresponsible speakers not knowing the a, b, c, of Buddhist psychology condemn a system whose foundation itself is absolutely spiritualistic. But we live in a materialistic age full of selfishness, and people are very slow in recognising Truth.

H. DHARMAPALA.

\* [Our readers should bear in mind the distinction between individuality and personality; the latter is ever changing, the former remains the eternal witness of these changes. Cf. Col. Olcott's "Buddhist Catechism," thirty-third edition, pp. 64; 65, 66, foot-note.—E.]



### MYSTIC FIRE.

PERHAPS of all the elements of the material universe which are presented to the mind there is not one which so readily suggests the mysterious, or, is so easily recognised as being a mystical symbol of the spiritual aspect of nature as that of the element *fire*. We know that it is everywhere latent though unrecognizable by our senses; that it cannot be seen except as it feeds on the material elements; that it exists in every grain of sand and drop of dew, yet has no atomic quantity for the physicist; he cannot imprison it in his crucible. As we watch the forked flames, the cloven tongues of fire ever ascending upwards, we become conscious that it is Divine in nature and source; possessing the capacity to absorb into itself that on which it feeds, and then pass entirely from the plane of its action into the invisible.

It is the great ensouling principle in all nature, our earth itself being a fire-born world. And who can tell us what forms of development its vast interior may not have reached through the potent operation of this mysterious element. We can conceive of a counteracting economy in nature that may be utilising the outside pressure which the physicist considers inevitable, for shaping and forming amplitudes of harmonious beauty, scenes of living splendour far surpassing that of the outer shell.

As regards its material manifestation, it seems apparent that the harder and denser a body is, the greater the amount of fire it contains, as rocks, metals, &c. And as in its essence it is everywhere present it must be spiritual, becoming materialised in the denser atoms of the material universe.

Therefore as it presents itself to us it has two aspects—the material and the spiritual—and each of these again can be viewed as twofold, in their *latent* and *active* characteristics. As a latent energy it makes physical life possible, it enters into and builds up all the infinite varieties and forms of life, and thus becomes to us the source of life, light, gladness and joy in the mundane world of ephemeral life. As an active force it re-absorbs all that it has produced and vivified; having given life, form and beauty, it now again gathers all into itself. Fire in its spiritual aspect also is a duality, a mystic symbol of defilement and purity; of defilement the most awful and terrible when carried into heavenly places and there used for selfish purposes; and of purity the most spiritually perfect, as in consequence of its nature as fire: where it is supreme it consumes all but itself. ‘Strange fire’ on the altar of the gods, and heaven-descending ‘fire of God,’ holy and pure, are ideas as old as the world.

In the Witches' cauldron as used by Shakespeare in *Macbeth*, &c., we have a vivid and realistic symbol of the concentrated power and energy of evil; of intellect and knowledge applied to the basest purposes; and in the vase or urn of fiery transmutation in which all things of the world are changed and purified, we have the same idea applied to a worthier purpose; thus giving us an illustration how our earthly lives their worries, trials, pains, &c., may have a purposeful issue; so that we need not think it strange concerning any fiery trial through which we may have to pass, as though some strange thing had happened unto us, but rather, discerning its necessity in regard to our purification, accept gratefully the fiery ordeal, which is intended to work for us the peaceable fruit of righteousness, in purity of character, humility of mind, and compassionate sympathy and charity toward any stumbling fellow-traveller in the difficult pathway of life.

It is therefore in no way surprising that 'Fire Worship' has assumed such an universal character in the past ages, that it has left such a deep impress upon all the religions of the world; that we find it permeating all forms of Christian belief as truly as in Zoroastrianism, Buddhism, Mahomedanism; and indeed also in what is called 'heathenism' of all kinds, whether Eastern or Western, Northern or Southern; from the lowest Fetishism of an African savage to the most refined metaphysical conceptions of a Parsee, Buddhist or Hindu philosopher. The mystery of Fire stands ever foremost of religious symbols, constantly recurring and conspicuous, as universal as man himself and the thoughts of man.

As a consequence, outward evidences of the same are conspicuous in great variety in all climes and countries, generally associated with its symbol the sun. Fire monuments are everywhere found; the pyramidal form, the monolithic as in grave-yards, obelisks and all spires and towers all the world over, symbolise the majesty of the Supreme and the generative power in Nature. It will assist us in our investigation regarding this mystic principle if we give a little detailed attention to some of the more prominent of these material embodiments of spiritual ideas which have been left us by former generations of worshippers of the Divine in Nature, through the aid of the mystic symbols of sun and fire.

In Buddhist countries, particularly in China, &c., we have the emblematic Pagodas as a conspicuous figure in the landscape. It would be a useful and instructive undertaking if some spiritually instructed Buddhist gave us the detailed symbolic significance of these remarkable buildings. It seems evident that the fundamental, the basic teaching of the transmigration of the soul, the Divine Spark, through various stages of material form of being, back to the divine unparticled Flame is indicated. Their peculiar form evidently embodies an Ideal; and have we not in it this upward trend of the pilgrim soul architecturally emblemated in the diminishing stories carried upwards, and fining away into the series of discs struck through a vertical rod until it culminates,

and its last achievement is blazoned in the gilded ball, indicating the final glorifying absorption into the All, the Nirvanic rest and bliss unutterable.

In the Mahomedan Minaret whose beautiful and elegant forms are so conspicuous in many Eastern cities, the idea of Mystic fire-worship is evident, as its name, from the Arabic *Mandrat*, a light house, indicates. From its top as the orb of Light and day emerges above the horizon, the Meuzzin calls the faithful to the worship of Allah, the God of Life and Light. Have we not also in the Pyramid, from *Pyr*, *Pyre*, another world-wide variety of the same ideas? There are indications that these vast emblematic structures, among other mystic uses, were in a pre-eminent way indicative of, and associated with, fire-worship. May we not legitimately conclude that they were vast fire-altars on whose tops should burn the sacred flame, the everlasting symbol of a fire-born world. Are not these giant structures of enduring material, attestations in these spiritually weaker times, of the transcendental ideas and mighty faiths of those hoary ages of antiquity; times when the opened heavens revealed to peoples of a higher spiritual development, the mysteries of life and being in all its aspects, material, psychical and spiritual?

There are in the South-western counties of England some immense pyramidal mounds, sometimes of very considerable height, whose origin and history are unknown, and I think also their existence, except to a few antiquarians. In some instances excavations have revealed evidences of the entombment at some unknown period, of artistic productions and human remains. There are some remarkable specimens within a few miles of Stonehenge and Avebury Wilts; the situation of one of these about four miles west of Avebury, has, on his passing it on several occasions, arrested the writer's attention and aroused his interest. It could not have been raised as a beacon, as it is almost surrounded by hills the natural formation of which enclose it on several sides as in an amphitheatre, and these hills are so near that many thousands of worshippers could be accommodated on their sides within sight and hearing of what might transpire on the earth-built pyramid, which is of round formation covering a considerable area and having a very sharp ascent. Travelling backward in imagination to those far off Atlantean ages when Great Britain formed part of an immensely larger island, we ask, may it not have been the scene of many a religious festival, with accompanying ceremonial of mystic fire-worship, on the site of the buried remains of some great saints or heroes; having interred with them the material emblems of their earthly riches and greatness, which they had parted with, having passed into the enjoyment of the more enduring, the unseen and Eternal. So far as I am aware it has never been suggested that these earth-built pyramids had a practical use as religious emblems, but that such was the case it remains they have been found to contain, and their form, unite in giving us suggestive indications; and I believe that they must be classed with the

Pyramids of Egypt and Central America ; and that from their tops also, as I have indicated, I doubt not that the Sacred Flame soared toward heaven as in reverence assembled multitudes prostrated themselves in worship before the Unknown, so sublimely symbolized in the mysterious altar flame. Mountain tops have ever been held sacred to the God of fire. In Christianity, through Judaism, we have the Holy Mountains of the Sinaitic peninsula, and those upon which rest the city of Jerusalem continually used as symbols, with great effect and in remarkable boldness of imagery, by the seers and prophets of Israel, and some of the mystical writers of the New Testament, as illustrations of the mystic fire of Deity, its sublimity and power, both as a destructive, and a renewing and vivifying element. These Holy mountains are generally treated and viewed in juxtaposition, the former setting forth the majesty of Law, chiefly as a destructive element and power in Nature, ' God as a consuming fire,' and the latter as having a redeeming and purifying character. It is in the Holy City on the mountains of Zion, the home of a purified people, whose wanderings in the Wilderness of Sinai are over and passed, where the Holy Fire ever burns on the altar of its Temple, and where its perfected inhabitants walk in the light of the spiritual Sun which no more goes down, the Deity enshrined within it being its everlasting Light and Glory.

The Biblical literature connected with Mount Sinai is too large even to glance at ; the notable feature for us now is that it is always connected with fire, and the graphic accounts of the descent of the God thereon contain many passages of great grandeur and sublimity in their conception, as well as being of pre-eminent mystical import. It is the position into which they have been dragged by a materialistic and dogmatic Theology, which has robbed Christian peoples of a fruitful source of instruction ; as well as, to their minds, very largely destroying the beauty of the highly imaginative imagery employed by their authors, in order to express their conceptions of God in Nature. Let us turn to a few samples of these mystical scriptures. (See Exod. xx. 16,18,20). The Hosts of Israel are supposed to be encamped in their many ten thousands, in the ravines under the awful Mount ; having been awakened in mystic Egypt to a sense of the ' bondage' and ' death' attendant on a life devoted to fleshly gratification and enjoyment, the feeding of the lower passions of our nature, they have now commenced a pilgrimage to the mystic Canaan, and it is needful that they become acquainted with the stern demands of the Law of our Nature ; that the material must be sacrificed to the spiritual, the earthly to the heavenly, in order that pure spirit, or God-Nature, the goal of their pilgrimage, be apprehended. The scene opens thus :

" And it came to pass on the third day, when it was morning, that there were thunders and lightnings, and a thick cloud upon the Mount, and the voice of a trumpet exceeding loud ; and all the people that were in the camp trembled. . . . And Mount Sinai was altogether on smoke, because the Lord descended upon it in

fire ; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And...Moses spake, and God answered him by a voice. And the Lord came down upon Mount Sinai, to the top of the Mount : and the Lord called Moses to the top of the Mount, and Moses went up."

The writer of Ps. lxxviii, 7, 8, alludes to the same mythical, or rather mystic scene, " O God when thou wentest forth before thy people, when thou didst march through the wilderness, the earth trembled, the heavens also dropped at the presence of God—even you, Sinai, trembled at the presence of God, the God of Israel." *Paran* appears to be another appellation for the Sinaitic mountains, it occurs in two remarkable passages. Let us endeavour to enter into their spirit and mystical significance. When Israel's Great Law-giver was about to pass away on the mystic Mount Nebo, he is represented as assembling the ten thousands of Israel and after a voluminous speech recalling to them their wilderness wanderings and the lessons they contained, he concludes in a beautiful poetical rhapsody, pronouncing therein his blessing upon his people. The song of Moses opens thus :

" (Deut. xxxiii, 2—5) And the Lord came from Sinai, And He rose from Seir unto them ; He shined forth from Mount Paran ; And He came from the ten thousands of Holy Ones ; At His right hand was fire, a Law unto them. Yea He loveth the peoples, all their Holy Ones are in Thy hand, and they sat down at Thy feet, every one received of Thy words, Moses commanded us a Law, an inheritance for the assembly of Jacob, and he was King in Jeshurun, when the heads of the people were gathered, all the tribes of Israel together."

In Habakkuk we have the same ideas in a charmingly poetical allegory on the mystical power expressed in the phenomenon of Nature. He opens thus : (Chap. iii, 3—7) " God came from Leman, and the Holy One from Mount Paran ; His glory covered the heavens, and the earth was full of His praise and His brightness was as the light ; He had rays coming forth from His hand ; and there was the hiding of His power. Before Him went the pestilence, and fiery bolts went forth at His feet. He stood and measured (or shook) the earth ; He beheld and drove asunder the nations ; and the eternal mountains were scattered ; the everlasting hills did bow. His goings were as of old (or everlasting). I saw the tents of Cushan in affliction, the curtains of the land of Midian did tremble."

Again the writer of Ps. xviii gives us some sublime ideas regarding the majesty, the power and dignity of the God of fire, as revealed in Nature. (Ps. xviii, 6-15). He says : " In my distress I called upon the Lord, and cried unto my God ; He heard my voice out of his temple, and my cry before Him came into His ears. Then the earth shook and trembled, the foundations also of the mountains moved and were shaken, because He was wroth, There went up a smoke out of His nostrils, and fire out of His mouth devoured ; coals were kindled by



it. He bowed the heavens also and came down ; and thick darkness was under His feet. And He rode upon a cherub, and did fly ; yea, He flew swiftly upon the wings of the wind' He made darkness His hiding place, His pavilion round about Him ; darkness of waters, thick clouds of the skies, at the brightness before Him thick clouds passed, hailstones and coals of fire. The Lord also thundered in the heavens, and the Most High uttered His voice ; hailstones and coals of fire, and He sent out His arrows and scattered them ; yea lightnings manifold, and discomfited them. Then the channels of waters appeared, and the foundations of the world were laid bare, at Thy rebuke O Lord, at the blast of the breath of Thy nostrils."

We now have to turn our attention to the Mountains of Zion and its City, Jerusalem. As already observed, in its mystical character it is always placed in a series of contrasts with Sinai. The latter is closely related to 'Law' and 'Bondage;' 'Jerusalem which is above, is free.' Sinai is located in a desert, 'in a waste howling wilderness,' on Mount Zion rests the 'City of the living God'—*Salem* the abode of peace. The former is typical of *involution*, the descent into material physical existence, into the 'bondage' of matter in its animal and passional aspects ; of duality, the law of opposites ; of Karmic justice and retribution. The latter typifies the ascent from bondage to freedom, from the reign of retributive law to the reign of Grace ; from eating of the tree of knowledge of good and evil, to the attainment of immortality by access to the 'Tree of Life' which is mystically represented as growing therein, and bearing its twelve manner of fruits, and whose leaves are for the healing of the nations. Again, we shall see further on, the celestial fire associated with worship in the City, and which constitutes its life, light and glory, are altogether of a character in marked contrast with the fires, the thunderings and lightnings of Sinai ; those are severe, searching, retributive ; these are healing, enlightening, life-giving and glorifying. In a word these mark the process and the progress of the upward arc of man's long evolutionary career, until the goal is reached, the transmutation accomplished, the transformation completed, perfection attained in that condition of *peace* which passeth our present understanding,—ruling in the soul, heart and mind.

Let us now accept the invitation of the Jewish prophet and "Walk round about Zion, mark her bulwarks, tell her towers and consider her palaces." And yet it may be that the proposed course will take us too far from the immediate object of our study ; would open a wider field of observation than the limits of a magazine article admit, and need a volume for its elucidation. Let us therefore make our way into the centre of the City, and confine ourselves to examining one episode in its eventful story.

In II. Chron. Chap. ii. to vii : we have an account of the gathering of the material, the building, the completion and dedication of the Temple of Solomon. Of course as all careful and critical readers and students are aware, this highly finished realistic picture is not literal

history ; we do not accept the glowing account given us by Ezra the Priest, or whoever wrote it, as historically true. For us, for our purpose, it is an allegory setting forth a reality, a permanent reality in man's evolutionary career. We here have allegorically set forth under the building of the Temple as an habitation for the Highest, the entire evolutionary course of man, from its inception until the crowning act of the ages transpires, by the descent of the Holy Fire upon the consecrated altar ; the visible symbol of the presence of Deity who fills the House with His Glory. This fine figure was clearly seen by the Apostle Paul when he exclaimed, " What, know ye not that your bodies are Temples of the Holy Spirit which dwelleth in you." These bodies of ours, so apparently ephemeral, have an amazing history both backwards and forwards ; in the eternities of the past, and of the future ; their present coarse coverings having to pass through many purifications ere they become perfect vehicles of the spirit-power. Let us trace the process until there is awakened in us echoes of their future exaltation and glory.

Solomon, the wise-master-builder, having assumed the reins of power, has at his command a profusion of materials drawn from various sources. Gold, silver, precious stones, &c., have been collected in abundance by his father, the warrior king, from the nations he has subdued on every side. And it may also be noted that David is in his own person and career a type of animal man starting on the upward evolutionary journeys, as is so vividly portrayed in his humble origin, his active life ; in his weaknesses and nobility, his passions and sufferings ; in his successes and final exaltation. At the present juncture the human animal has been subdued, and the spoils and gathered riches of his evolutionary career are in the hands of the wise king, Solomon. But the animal kingdom alone is not sufficient for the supply of fitting material for rearing the wondrous house which is to be the habitation of Deity. The vegetable and mineral kingdoms must also be laid under contribution, so 85,000 hewers in the mountains are engaged in preparing the stone and the cedars of Lebanon ; while other armies of workers convey them from quarry and mountain, after they have been fully prepared for use according to a Divine plan of the future house. And now at last the building is completed according to its designs in all its details of beauty and magnificence. King Solomon has assembled the princes and elders of Israel ; the ark of the covenant containing the two tables of stone, inscribed by the Divine finger with the ten Sinaitic commands, is brought into its resting place in the Holy of Holies. Each item glows with spiritual imagery as we pass them in review. " The singers arrayed in fine linen, with cymbals and psalteries and harps stand at the east end of the altar ; and with them 120 priests sounding trumpets ; and it came even to pass, when the trumpeters and singers were as one, to make one sound—(complete harmony being now attained), to be heard in praising and thanking the Lord ; and when they lifted up their voice with the trum-

pets and cymbals and instruments for song, and praised the Lord, saying, 'For he is good; for his mercy endureth for ever'; that then the house was filled with a cloud; for the glory of the Lord filled the house of the Lord." The King now steps forward and in the presence of the assembled multitude offers the dedicatory prayer. "Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house, and the priests could not enter into the house of the Lord, because the glory of the Lord filled the Lord's house: and they bowed themselves with their faces to the ground upon the pavement and worshipped and gave thanks unto the Lord, saying, 'For he is good, for his mercy endureth for ever.'" Chap. iii. 1-3. In all this glowing imagery, we have indicated that Divine Harmony is reached, a vehicle of spirit-power is completed, the human has become Divine; a junction of the ages has arrived, and the goal which has been gradually looming into view is reached; the conflict between good and evil is ended, and the mystic fire has purified and sanctified the temple of the living God, Whose temple we are if we hold fast in the confidence of faith unto the end.

The process which we have been considering is chiefly applicable to the course of *individual* evolution and perfection. But our emblematic city seated on its mountain fastnesses carries the idea further, and eventually the city itself becomes illumined with the Divine Glory, is reconstructed after a divine pattern; its walls, gates, palaces and their inhabitants attain perfection, becoming a cube, the length, the breadth and the height being equal; the river of the water of life—the water of immortality—flows through the midst of it, welling up from under its sanctuary; and 'the tree of life' bearing its twelve manner of fruit upon it, in accord with its twelve foundations, its twelve gates each of one several pearl, and its measurements of twelve thousand cubits in length breadth and height.

But the following of its further career unto this glorious consummation, as depicted by Ezekiel, the second Isaiah, and the author of the Revelations, would take us too far from the purpose of our present study.

W. A. MAYERS.

*MEDITATIVE THOUGHTS ON PURITY.\**

THE term Purity is frequently used in theosophical literature and parlance, but I am afraid not many can tell exactly what is meant practically by it, or if they tried a definition, would probably find that they all differed from each other through only grasping part of the question, although every one would be right to a certain (individual) extent, and, may be, appear more or less wrong in the eyes of others equally sincere.

That I do not claim to stand outside of this circle goes without saying; nevertheless, I shall try to find some standard by means of which to elucidate the general meaning according to my personal comprehension.

There is a short law frequently enunciated in theosophical literature, by which, it seems to me, all or any views or definitions should be tried before being accepted as *approximately* true. None can attain absolute truth on anything whatever, save He who is in possession of *all* knowledge, the "Father," the "Absolute," Parabrahm. The law referred to is, "As above, so below." If we accept it as implying that the same laws governing the highest planes also govern all the others, we also must accept the reverse, "as below so above", for we who live and act in the lower planes, can only learn to understand the upward course by learning to comprehend the laws ruling "below," until we become as perfectly confident that the same causes will produce the same effects wherever acting, as we are in respect to our clocks.

The abstract noun "purity" is derived from the adjective *pure*. This, like other adjectives, denotes a quality, that is, a state belonging to some object, and may be present in any degree, but always implying its opposite, nay, it demands it, and likewise, adjectives require always an object of which that quality is an attribute. In regard to purity, the object in the present instance is primarily matter, and concrete. The mental concrete picture or idea thus formed is afterwards figuratively applied to abstract objects, such as morals, love, life, etc., and becomes a symbol, depending for its subjective meaning upon the clearness of the mental picture (idea) formed by diverse persons, of the things possessing the quality of say purity, in higher or lower degree, hence difference of opinions. For example, an ordinary person with indifferent eye-sight would consider water as pure which another with sharper eyes would deem impure; a third armed with a low power microscope would similarly denounce the "pure" water of the preceding; and a fourth, provided with a high class instrument, would discover impurities

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\* A Paper read by J. G. O. Tepper, F. T. S., at Adelaide Branch, 24-1-97.

in the "pure" of the third, and his again be condemned by the analysing chemist. The acknowledged degree of the quality not only depends therefore, upon its real intensity, but upon subjective opinion founded upon personal experience or bias,

Purity, as a quality, means *unmixed*, but does not necessarily mean that the objectionable admixtures are bad in themselves. Each of several things, ideas, etc., may be very good in themselves; when placed in regular order and proportion they may form a most desirable aggregate; but if one or other ingredient be undesirable for certain effects or purposes, it impairs the actions of the others,—sometimes apparently quite out of proportion to its quality—and becomes thereby an impurity, evil and vile, and not because it is evil or vile *per se*. Take, for example, Phosphorus and Iron. Both are indispensable for developmental work on this physical plane, but if mixed when either alone is wanted, render each other impure and unreliable even in small quantities; each in turn becoming an impurity, an evil to the other.

As above, so below! As with things, so with habits! As with the Kosmos, so with man, and their inversions. Any matter, any force, any word or thought out of place, becomes an evil, an impurity, checking the good, and exacting exertion in the latter to overcome the hindrance or even turning the good into evil; and force is wasted, so to say, to neutralize these out-of-place matters or forces or guide them into situations or channels where they can act in harmony with others.

In the *Bhagavad Gītā* and elsewhere we are told that during each *Manvantara* every manifested entity is required to give experience; that none can attain to complete union with the All till it has acquired *all* experience,—mind this, *all*—the universal term permitting no exception! The long, seemingly endless wandering of the monad is therefore necessary, so as to gather this experience during unnumbered incarnations, that is, to associate the Self with every kind of matter and sensation, and come under the influence of all forces by degrees in the downward course (learning to distinguish right from wrong through *pain*), and to dissociate itself as gradually from all matter by gaining power over every kind of force (desire) in the ascending curve of its cycle, for knowledge—right knowledge—is power, and real knowledge can only be gained by experience.

Now in the "Path of Discipleship" (p. 44) it is said, that by mere destruction of desire man may obtain liberation, that is, freedom from re-birth, which is associated with adeptship of certain degrees: "That, as I say, may fairly easily be gained", says the authoress, but "in a future cycle such souls have to come back to take another step toward what is the really diviner destiny of man, the evolution of the human consciousness into the All-consciousness, which is to be used for training for helping, for guiding the worlds of the future."

Now how *can* a person become conscious of anything he has not experienced? How can he become aware of the deterring impurities or defects of mind unless he have studied matter and spirit in all directions,



and have thus acquired the power mentally to identify himself at will with any object of contemplation and to view the world not only in connection with that object, but as the world appears to that object, be it a grain of sand, a plant, a bird, an animal, or a brother man of any given grade of development? Unless we can do that, real sympathy, real compassion, real understanding appear to me unattainable, and with it that of the goal of evolution.

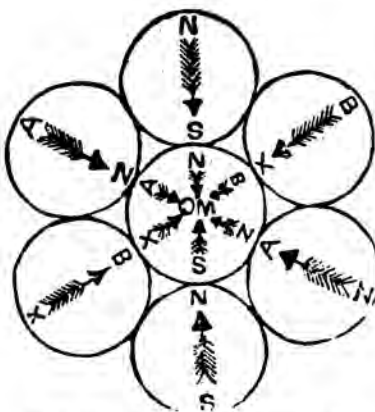
This shows the necessity for the Self, of a longer or shorter series of repetitions of earth-studies; of sinking into matter again and again, to learn by degrees the qualities of every combination of matter (Prakriti),—becoming impure and purifying itself in turn—until the Ego can judge from experience and not from mere hearsay-knowledge, what is good and what is evil under every given condition. According to the views expressed in the "Secret Doctrine" (and even the Bible, for we are told "that in God and through God are ALL things";—the former being the real key to the doctrines of the latter), the grossest matter and the most sublime spirit are equally of divine origin, and a manifestation of That; hence nothing can be evil or impure in itself, and everything dissolves into the absolutely pure (*i. e.* homogeneous) world-substance (Mula-prakriti).

To attain to some sort of understanding how impurity (and therefore evil) arises, it seems requisite to form a distinct idea how the homogeneous (the all-alike) became heterogeneous or unlike at the end of Pralaya.

We cannot escape from the assumption as a starting point, that the capacity of separation and aggregation must be latent in that which to all intents and purposes is homogeneous at the beginning of activity; that, in fact, the ultimate primordial atoms were present at perfectly equal distances, were of perfectly equal form and consequently equal in quality, each ready to assume the function of a centre or *the* centre of divine thought, will and manifestation.

Now, according to the law of "as above (below) so below (above),"

Fig. 1.



Polarity of Forces of Attraction.

latent polarities of all kinds must also be assumed as present in each. Of these there are at least three (perhaps more) kinds acting at right angles to each other. Perfect neutralization (or quiescence, equilibrium) is secured when, besides equal size, distance and form, the negative poles are directed to the positives of the neighbouring atoms in the respective (*i. e.*, all) directions. The simplest and most perfect form of atoms is the sphere, as every part of

any circumference is equally remote from the centre. There is a curious relationship connected with the circle and sphere in point of numbers, that I have not seen mentioned in the theosophical literature studied by me (and represented in the accompanying diagrams), viz, that if we take a sphere of any dimension and arrange circles or spheres of the same diameter around and touching the central one, that in the circle just six find room around the seventh; thus we have the mystic number 7. (Diagram 1.)

In the case of the sphere we find that 14 ( $2 \times 7$ ) cover the central one, making 15 ( $3 \times 5$ ), and that these are arranged in three circles of six each around the central one ( $3 \times 7$ ), of which one third (6) appertain to other cycles, the central one counting with all. If we connect the centres of every three in the same direction,  $5 \times 3$  in all, by straight lines continued to the circumference, we obtain the three axes of any plane ( $3 \times 3$ ) or circle and five of the sphere, of which two of the former and four of the latter are at right angles, and forming half a right angle with the 3rd or 5th respectively (main axis).

If we connect the circumferential poles by straight lines, the hexagon 1 : 3 is produced

FIG. 2.

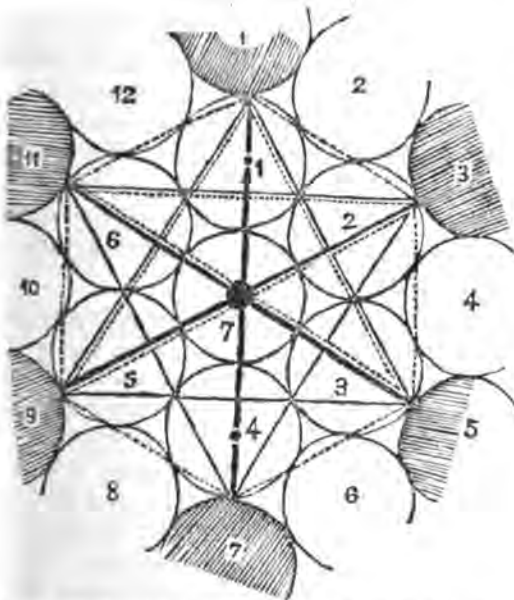


Diagram showing simplest state of world substance in Pralaya; also origin of Hexagon, Double Triangle and Pentacle.

From the student of the occult all these numbers and forms are highly suggestive and sacred, and illustrate some of the properties of the simplest and most perfect states of Prakriti. Straight-line forms of crystals are the fundamental forms of the mineral kingdom alone, the above examples forming the basis of the first and sixth systems of crystal

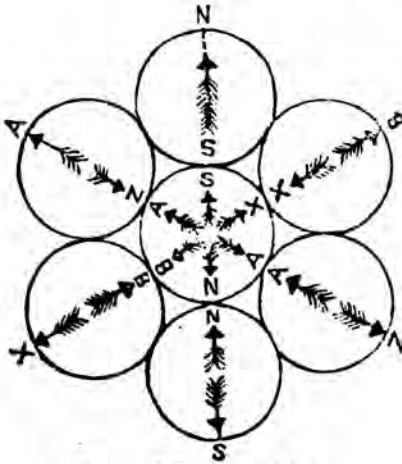
from the circle (densest matter); the dodecahedron (12 squares or 24 triangles) from the sphere. If we connect every alternate pole by such straight lines in a system of seven circles, the interlaced (double) triangles (Solomon's) appear, but if the lowest be left out and adjoining ones be connected, the pentacle is obtained (Diagram 2).

To the student of the occult all these numbers and forms are highly sugges-

forms, while in plants and animals the spherical cell and its derivatives rule supreme.

Let us now return to the world substance about to manifest from

FIG. 3.



Forces of Polar Repulsion.

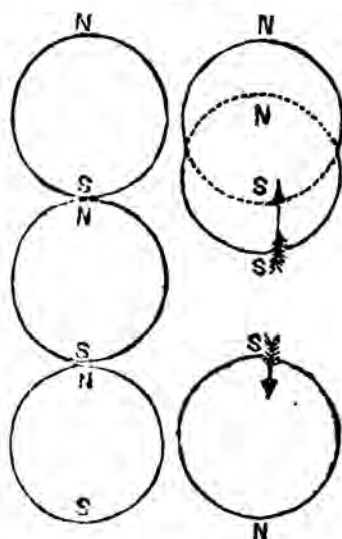
its perfectly balanced homogeneous state as unstable heterogeneous matter. All that is needed for the divine will of All-consciousness or THAT, to bring about the most far-reaching and most varied changes is to cause the coalescence of two atoms into one! There are, as far as one can understand, two ways only of securing perfect universal neutrality among the atoms, viz., by attraction or repulsion acting alone and equally upon each. The former causing or seeking contact, the latter equal separation, the law for both being that similar poles repel, dissimilar attract each other (+ - ; male, female), with a force directly as the mass, and inversely as the square of the distance; i.e., a body weighing two pounds attracts or repels another with twice the force of a one pound body, but at a distance of two feet (miles, etc.) four times less ( $2 \times 2$ ) than at one foot (mile, etc.). These curious relations of mystic number and form could be much extended if space permitted, and I recommend the examination of the triangle with the ten jods as the simplest superficies, and the resultant simplest solid, the tetrahedron, to the study of the curious.

Homogeneity being premised, the attractive is probably the more consonant in maintaining equilibrium during pralaya. If a single atom be inverted as regards its poles, by divine will-power, its 5 poles (or more) would become opposed to similar ones of 14 others, resulting in repulsion from the central one, thereby increasing their force of attraction in regard to those beyond them, causing them, or some of them, to coalesce or join into molecules of two and therefore of double strength, thus setting up heterogeneity (Oxygen—Ozone for example). Impulses and varying vibrations being once set up, endless changes are initiated, which, when guided by the indwelling or ruling intelligences, can be readily conceived as resulting in the building of worlds and all their support. Double atoms may separate, or may continue with another simple one or other double ones; later trebles, doubles and simples may unite with complex systems with or without a guiding central one, in ever increasing variety, while a large portion retains its pristine purity and simplicity, filling the intermolecular spaces and extraneous space. In relation to this we must bear in mind that the coalescence of two equal

spheres does not form one of double their diameter, but one of much smaller size, in some cases even less—density does not necessarily increase correspondingly to the volume.

Now it seems to me that abstract purity of the various combina-

FIG. 4.



Attraction,  
equilibrium,  
homogeneous  
State.

Repulsion,  
coalescence,  
heterogeneous  
State.

tions depends upon the presence or absence of homologous macro-atoms, or micro and macro-molecules, producing harmonious effects in the desired direction, for the primordial atoms composing them are still the same, no matter how combined; are wholly neutral themselves and neither good or evil *per se*; that impurity results from atoms or molecules of adverse character becoming entangled or imprisoned in the sets or groups forming an entity of definite personality.

As above, so below! The laws alluded to, being applied to human affairs would show, I venture to think, that things, ideas, etc., pure and good for one set of people, conditions or environment, would become impure and evil for others; nay, what might be most appropriate in a highly advanced state, might be more or less injurious and deterrent for lower ones, and ill adapted for proper evolution; hence proper discrimination in all acts, I presume, is so much insisted upon as one of the qualifications for a disciple of the Path.

J. G. O. TEPPER.

## BENGALI FOLK-LORE.

## THE BED AND ITS POSITION.

(Continued from p. 219)

THE direction, in which a Bengali Hindu's bed is disposed, is with his head towards the South and feet towards the North, or with head towards the East and feet towards the West. He is credulous. He believes that one lying with his head towards the North entails on him the loss of virtue, thus indirectly corroborating the fact that a virtuous life has a longer lease than is the case with a vicious one. I referred this matter to a lady. She said that it was not proper and had a mortal effect on the system to lie with one's head towards the North, the direction in which the heads of dead persons were disposed. In corroboration of her statements she adduced the story of Sāvitrī and Satyavān. She laid his head to that direction, from which he did not live to rise. Be the story what it may, I give it simply for what it is worth. It has come under my ken that the English educated classes abide by this rule, though there is a dangerous minority among us, who are no respectors of men and manners, not to say things spiritual. As a dead body may be placed with its head towards the West, so no Bengali Hindu is ever seen assuming that direction in lying. *Kanak champaka*, a kind of flower having a strong scent while fresh, which is believed to be a preservative against bugs, a piece of iron and, with many, a small broomstick, are kept under the bedding. The bed is always kept clean, as certain mutterings of prayer are performed on it, specially at the time of going to it, and leaving it in early morning. Nothing is more acceptable to a Brahmin, or any of the attributes anthropomorphised, such as *Hari*, *Durgā* or *Kālī*, and *ergo*, more conducive to spiritual well-being and pleasing to a Hindu, than a prayer at the auspicious moment just before the luminous orb of the sun begins to loom out in the distant horizon. It is therefore called *Brahma muhurta*. Unless ill, one should not return to bed after one has left it in the morning. Should the bed get unclean any way at night, it is washed in the following morning. Beds are not unoften sprinkled over with the sacred water of the Ganges: one, chiefly of the gentler sex, after having once washed herself (two washings are necessary for her), would not touch them. The articles of a cooked meal are looked on as unclean, however vegetarian they may be. A Hindu consequently thoroughly cleanses the mouth after he or she has done eating. He or she would therefore go the length of carefully keeping the hem of the garment quite apart from the dish of cooked meal served before him or her. Should it happen to fall on it,



the clothes \* thereby get unclean and unfit for further wear, unless they undergo a water-washing or Ganges-water-sprinkling. The latter is supposed to possess a purifying property both spiritually and bodily. If one were so indifferent as to go to bed not having observed the above precept, his slumber would probably be disturbed at night by evil dreams, for which an antidote has been found in taking the name of GOVINDA—one of the names of Nārāyan. So the head should be placed either towards South or towards East according as the case may be.

Some put under the pillow a piece of paper, of banana leaf, or of *Churja* bark, as the case may be, with the name of Durga, or Hari or other tutelary god written thereon, generally in red ink, as a safeguard against evil dreams or other nightly ills that flesh and blood are heir to.

When a family is in mourning the mourners-in-chief lie on the earth with no bedding whatever, excepting a sheaf of straw rolled up for a pillow, and with a pot full of water and a piece of iron, generally an iron-handled knife, dipped in it, placed at their heads. But, ordinarily, any water-pot empty or full is kept aloof. No shift is sent to a washerman nor are the services of a barber called in requisition.

A new-born babe is liable to suffer from a certain eruption called *masipisi* (literally aunts—a sister of mother or a sister of father). During the attack the old outworn cloths of the two near relations are asked for. And the poor little thing is found tucked up with them as an antidote, among other swaddling cloths. The pillow and collyrium of a baby are made with studied fostering care. In the evening even a sick person should rise or rather be made to rise from bed and sit for the time being sufficiently bolstered up. At that sacred time one should cease eating and sipping, and these precious hours should be devoted to prayers and religious meditations alone, having suspended all worldly affairs—for instance, lending and borrowing and spending. .

NAKUR CHANDRA BISVAS,

(To be continued).

\* But a silken or woolen piece of cloth does nowise get unwearable.

### HOW TO IMPART A MANTRA.

**M**Y further study in the Mantra Sāstras has given me the opportunity of presenting some rare thoughts about them; many works thereon keep us too much in the dark. In India many are reciting some sort of special mantras which they receive from their elders or gurus. All the twice-born classes get whispered in their ears in early ages, say between five to twelve in case of Brahmins, and until twenty-fourth year, in the case of others, the Gâyatrī Mantra, which leads them to the belief of having attained second birth. Among the Sudras most of them receive S'iva or Vishnu Mantras, according to their customs, from their teachers. Even among the Brahmins, the Vaishnavas get instructed in the Vishnu eight-syllabled Mantra. So, except the lower classes of the community, among the four great classes people are initiated into the Mantras.

Before going into further detail about these things, I shall enter upon the subject.

Each Mantra has a Rishi, *i. e.*, the founder of that Mantra through the meditation of which he has achieved his object, a certain metre, consisting of some letters, and a deity; these three constitute a Mantra. The mode of the practice of a Mantra is, as every one observes now, first the touch of the practitioner's head by his palm, repeating the name of the Rishi of that Mantra; next touching the mouth, mentioning the name of the metre, and last, touching his heart, pronouncing the name of the deity of the Mantra. About touching the limbs as well as the five fingers, I will explain in my subsequent article, as I am now searching for authority. Moreover, the first ones, that is, the Rishi, metre and deity, play a very important part in the practice of the Mantra Sāstra; while the other one is not so important, as it is merely auxiliary.

Why should one touch his head and so on? Bhāskara, the commentator on the Lalitāsahasranāma, quotes a verse from one of our ancient scriptures:—"The Rishi, being a guru, should be meditated upon in the head, the metre being composed of letters in the mouth, and the Deity should be meditated upon in the heart; this, the practitioners of the Mantras should follow." Next, the most important thing is, after instruction on the above external principles, the preceptor should impart, gradually, the following teachings:—The five states, the six voids, the seven absorptions and nine chakras; then ends the ceremony, that is, the practitioner becomes a liberated soul. By mere repetition, the Mantra would not produce, in the sage's opinion, any result. What are the above-mentioned states, &c. ? First, the aspirant should recognise his five states, *viz.*, waking, dreaming, sound sleep, the

fourth (ecstatic) and beyond the fourth. Whether the fourth is the last goal of a man, or the one which transcends the fourth, there is a difference of opinion among the ancient leaders of philosophy. (Vide Bhāskara's commentary on the Lalitāsahasranāma—name 256.)

Next, the six voids (Sūnyas). Before proceeding to the subject, I shall give here the twelve divisions of the *Pranava* (Om), viz., A. U. M., Bindu, Ardhachandra, Nirodhinī, Nāda, Nādānta, Sakti, Vyāpinī, Samanā and Unmanā\*. The first three are utterable; the next nine are unutterable and are very subtle sounds to be conceived of (they are similar to the closing sounds of a conch when rung). Here too the succeeding one is more subtle than the preceding one. The practitioner giving up the first three, as they are very gross, should begin from the fourth and divide the remaining nine into three groups, and then mentally analyse the sound, and pass beyond the first three (i.e., four to six). Again go through the remaining states and pass to the second group. And in the last one, as the remaining three are most difficult to accomplish, each should be gone through separately, hence the six voids, that is, he transcends the sound.

Then the seven absorptions. These are too technical and should be known from teachers alone, so the scriptures say, yet they are given here for the information of specialists (Siddhantasārāvali Kriyāpāda, verses 84 and 85).

1. *Prānava* (absorption); when the union occurs through the *Prāna* between the self of the student and of his mind.

2. *Mantra* (absorption); when the concentration occurs on the union of the self within the *Nāda* (sound) by the pronunciation of the *Mantra* from the pericarp (of *Mūlūdhāra*.)

3. *Nādi*; when the *Nāda* proceeds through the middle *Nādi* (*Sushumnā*) after breaking the knots (nervous centres).

4. *Prasānta* (tranquillity); when the absorption (of the self of the student) occurs in the seventh *Sakti* by crossing the six *Kalās* (i.e., heart, throat, cheeks, middle of the eye-brows, *Brahmarandhra* and *Dvādasānta*, with their respective deities, viz., *Brahmā*, *Vishnu*, *Rudra*, *Isvara*, *Sadāsiva* and *Anāhatasiva*.)

5. *Sakti*; when that *Nāda* in the *Sakti* proceeds upwards only.

6. *Kāla* (time), from *Sakti* leading the *Nāda* up to *Samanā* and producing it within 16, 17 and 18 minutes (*Trutis*) and dividing it into three, in that motion knowing the distinction of the time called *Apara* (inferior) *Parāpara* and *Para* absorptions, in the *Unmani* which pervades through these three times. (The meaning is, *Prāna* takes 16 minutes to reach *Sakti*, 17 minutes to the *Vyūpini*, and 18 minutes to *Samanā*,—these are respectively called *Apara*, *Parāpara* and *Para*.)

\* *Bindu* (the 4th) is a dot. The fifth is one-half of the sound, the sixth, one-fourth and so on, thus the last is  $\frac{1}{256}$  part of the sound.

7. Tatva. Above that (Samaná) is the abode of Paramasiva (at the end of Unmani) which is eternal and which illumines the Atman. In this the self of the student should be absorbed.

The last is the nine chakras. This is to identify his body, senses, mind, &c., with that of the universal soul.\*

Such is the responsibility of the teacher to his student on the instruction of a Mantra.

R. ANANTHAKRISHNA SASTRY.

## Theosophy in all Lands.

### EUROPE.

LONDON, 27th January, 1898.

There was a good attendance of members of the Blavatsky Lodge, on the 6th instant, to hear Mr. J. C. Chatterji, who lectured on Sanskrit language and Hindu philosophy, under the title of "The Word". Mr. Chatterji explained how much wider and fuller was the meaning of the word "Vach" than any English equivalent for it. It included, he said, higher meanings coming from higher planes, and not merely vibrations or physical sounds; it embraces the meaning of the word *idea* as well as word or speech, so that when Hindus speak of "speech" we must remember that the word includes "idea", and that everything in the universe is built up of this "word" or "speech". When we remember that science explains all life as vibration, we begin to realise how truly scientific and philosophic were the ideas of the old Hindu Sages, and further to understand that Sanskrit is the most scientific of all languages in which the words are derived from action, and actually suggest the meaning by the sound. Mr. Chatterji gave numerous illustrations in proof of his arguments, and contended that so far from being the infantile babblings of primitive people, the language of the early Aryans was given by Great Sages who knew the effect of every sound-vibration which the spoken word set up.

Additional interest is attached to the subject of Mr. Chatterji's lecture at the present moment, as the various daily and weekly journals have been commenting on the assertions of Mr. Howard Swan, who has started a theory of the possible culture and improvement of the moral nature, by means of words and sounds producing effects on the brain through retinal impressions, rather than by way of the auditory nerve. "Give me," says Mr. Swan, "a vicious character to submit to systematic treatment, and I will reform him by uttering to him compositions containing words that will cause the light rings to pass in the right direction, and will check the tendency for them to pass in the wrong direction and for the figures to break up into wrong shapes, and thus accumulate wrong moral impressions in the brain". Mr. Swan may be over-estimating his powers, but his theories based on personal experiment and observation all suggest that *mantrams* are not mere "hocus-pocus;" that a scientific language might have been designed to help the evolution of a young race, and that the Western World may yet realize

\*Compare Varivasyarahasya of Bháskara, for five states, I. 39 to 42; for six voids, I. 44; and for seven absorptions, I. 46 to 53.

something of the possibilities of a scientific religion about which Theosophists have long been talking.

On the 13th instant, Mrs. Cooper-Oakley gave an address at the Blavatsky Lodge Meeting, on the subject of her work in connection with the unravelling of the history of the various secret societies, and mystic communities of the past. She showed how, century after century, various bodies had sprung into existence more or less linked together as parent and offspring, and showing by a community of signs and symbology, as well as by a similarity of teaching, that they were all more or less dominated by a common ideal. In one sense they all stood for mysticism and free-thought, as against dogmatism and materialistic conceptions. All were more or less persecuted either late or early in their history, by the dominant party in church and state. That the main elements in their common beliefs were derived from Eastern sources, perhaps chiefly through the Zoroastrian and Chaldean channel, was fairly evident. Purity of life was inculcated in the various orders which arose; often a vow of poverty, and frequently the doctrine of re-incarnation could be clearly traced in their writings. Among the societies described at some length by Mrs. Oakley were the Albigenses, the Manicheans, and more particularly the important body of the Knights Templars, who played a large part in the drama of European history in the middle ages, reaching the apex of their glory in 1166. Some details regarding the foundation of the famous Rosicrucian Society concluded the lecture, the whole drift of which clearly showed that the Western world has never been without its witnesses to the truths which the Theosophical Society is endeavouring once more to put before the world—this time we may hope in a way which shall win the ear of mankind for its own advantage, and alienate none by the method of its propaganda.

We have a little more information as to the discoveries made by the Swedish traveller, Dr. Sven Hedin, in Central Asia. The *Windsor Magazine* for January, contains an article entitled, "The Latest Great Explorer," by Robert Sherard. It is the account of an interview with Sven Hedin in his own home at Stockholm. He is described as a young man only thirty-two years of age, yet this last journey was the third he had undertaken in Asia. It lasted nearly four years. In February 1895 he started to cross the Takla-Makan desert which had never been explored, and about which there were many legends amongst the inhabitants on its confines—stories of ancient towns buried in the sand. He did cross this desert after experiencing great tortures from want of water, having discovered the ruins of two very old towns. He was only able to remain a very short time at these places owing to the want of water, but by digging in the sand he found fragments of plaster walls covered with beautiful paintings. He said, "then I myself made a great discovery. It was a fragment of an old MS., on something which looks like paper, but is not paper; some of the characters resemble Sanskrit but they are not Sanskrit. Afterwards I sent agents back to search for other MSS., and they found some more. We found nothing else for we could not stay long, and we could not dig deep, for the sand keeps falling in." Dr. Sven Hedin said that he should return there, for he considered this discovery one of the most interesting ever made, and certainly the most curious thing that had occurred to him during his journey of nearly four years. He said that to judge from the mural paintings, that civilisation must have been far advanced and that the traces are evidently Buddhistic;



"One of the fragments in my possession" he says, "is a painting of Buddha, sitting on a lotus". No Buddhists are now found in this part of Asia.

In Mr. Lafcadio Hearn's new book, "Gleanings in Buddha Fields," there is described a curious instance of talent found in a young child. Mr. Hearn was in Kyoto and there visited an exhibition of pictures or *Kakemono*. Amongst these was a beautiful specimen of handwriting—a Japanese Poem. It was a wonder of calligraphy, and instead of the usual mark of a Japanese writer, it bore the imprint of a tiny living hand which had been smeared with crimson ink, and pressed on to the paper. What made the thing curious was that the writing had been done by the brush of a child five years of age, and was writing so beautiful that few adult calligraphers could surpass it. Mr. Hearn's remarks are interesting; he says:—Of course such a child can be born but once in a thousand years,—to realise, or almost realise, the ancient Chinese legends of divinely inspired writers. Still, it was not the beauty of the thing in itself which impressed me, but the weird, extraordinary, indubitable proof it afforded of an inherited memory so vivid as to be almost equal to the recollection of former births. Generations of dead calligraphers revived in the fingers of that tiny hand. The thing was never the work of an individual child five years old, but beyond all question the work of ghosts,—the countless ghosts that make the compound ancestral soul. It was proof visible and tangible of psychological and physiological wonders justifying both the Shinto doctrine of ancestor-worship, and the Buddhist doctrine of preëxistence."

E. A. I.

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#### NEW ZEALAND SECTION.

The Second Annual Convention of the New Zealand Section was held in Auckland, on January 3rd and 4th, and was a most successful and harmonious gathering.

The General Secretary called the meeting to order at 2 P. M., on Monday, January 3rd, and Mr. S. Stuart, President of the Auckland Branch, was elected chairman. Delegates were present from Auckland, Christchurch, Waitemata and Woodville Branches; Wellington, Dunedin, and Pahiatua being represented by proxy. Wanganui was not represented officially, but an unattached member who was present reported on the condition of the Branch, and a member from Dunedin was also present.

The chairman in his opening address spoke of the great good to be derived from such meetings by the promotion of good feeling and understanding among the members, and by the enlargement of interest through the discussion of matters pertaining to the Section as a whole; such extension going from the Branches to the Section, and then on from the Section to the whole Society.

The General Secretary reported that during the year, one member had died, three had resigned, and four had left the Colony; but against the loss, forty-four new members had joined and two had rejoined the Society, making an increase altogether of thirty-eight, a very fair addition to the membership, a noticeable feature being the increase of unattached members. The most notable events touched upon in the Report were, the visit of the first General Secretary, Miss Lilian Edger, to Australia, her final departure to India, and the highly successful visit of the President-Founder to New

Zealand. The successful issue of various methods of increasing the usefulness of the Society, such as the establishment of a Lecture Bureau, was dwelt on, and the unselfish continuous work of the Branches was commended. The reading and discussion of the Report and correspondence, and the election of officers occupied most of the first session of the Convention, and the second day was devoted to the consideration of various suggestions made by the Branches, concerning which the following resolutions were passed :

"That this Convention recommends that a system of correspondence be initiated between the Branches of the Section, the correspondence to be conducted by a corresponding officer to be elected by each Branch."

"That the Convention recommends that each Branch open a subscription list for donations for sectional expenses."

A resolution was also passed recommending the trial of a system of propaganda through the press, brought before the notice of the General Secretary by the Countess Wachtmeister, and found to be successful in America.

A proposed alteration in the Rules, relating to the voting power of Branches and the admission of new members, resulted in a discussion, but finally, with a slight amendment, the proposals were carried. The first gives Branches the same voting power, when their vote is taken by writing, as at a Convention; while the second, giving Presidents of Branches power to issue certificates of membership, brings the New Zealand Section into line with the other Sections of the T. S. and also more fully with the General Constitution of the Society, the latter being an integral part of the Constitution of the New Zealand Section. All the proposals and resolutions adopted by the Convention were carried unanimously.

There was some informal discussion of the state of the Society generally, and the Chairman closed the proceedings by an eloquent address, giving expression to the very friendly and brotherly spirit which had animated the Convention all through, and recommending that in future, special efforts be made to secure the attendance of a delegate from each Branch in order that members might get to know each other as fully as possible, thus helping to spread more extensively throughout the Section, that good feeling and harmony which are so essential to progress, and which would so strengthen the work of the Society, which he characterised as "the greatest of all great causes."

Two public meetings were held in connection with the Convention. At the first, addresses were given by Mr. J. McCombs, Mrs. Driffin, and the General Secretary, Mr. C. W. Sanders; and at the second by Mr. J. Bigg Wither and Mr. J. McCombs, both meetings drawing very fair audiences.

In addition, social meetings were held at the houses of various members, and several picnics were given, all of which added to the enjoyment of the occasion. The general feeling is that the Convention was a great success, and will do much towards strengthening the feelings of unity and brotherhood throughout the Section.

## AUSTRALASIAN SECTION.

During the month of December the General secretary of the Section, Mr. J. Scott, M.A., has utilized his vacation in visiting Hobart and delivering a series of four public lectures there, besides attending meetings for members and social receptions. Much good work was done by him, particularly in clearing up misconceptions which had arisen between members as to the attitude which should be taken towards those of their number interested in Metaphysical Healing. Our Fourth Annual Convention is to take place on Good Friday, April 8th.

Invitations have been sent out for papers to be sent in for consideration as to their suitability for reading at the Convention—the best and most original ones will stand the best chance.

The ordinary activities of almost all the Branches have been carried on as usual, although owing to the great heat the audiences have been smaller than is generally the case.

H. A. W.

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 Reviews.
 

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 THE ISAVASYOPANISHAD  
 AND SRI SANKARA'S COMMENTARY.\*

It gives us much pleasure to notice the above, which is the first instalment of a series embracing seven of the most important Upanishads, viz., the Isa, Kena, Katha, Prasna, Mundaka, Taitiriyā, and Aitareya, which are to be issued by the energetic publisher, separately, and also in one volume complete. As stated by the publisher, in his preface:

The special feature of this publication is the translation of the Commentary of Sri Sankarāchārya, the greatest exponent of the Advaita system of philosophy. The work has been undertaken chiefly with a view to bring within easy reach of the English-reading public the priceless teachings of the Upanishads, in the light of the interpretation of Sri Sankarāchārya. The spirit of the text and of the interpretation has throughout been faithfully adhered to, and perhaps in some instances even to the detriment of elegance in diction."

The work, by kind permission, is dedicated to Mrs. Annie Besant. The eminent scholarship of the translator is a sufficient guarantee for the correct rendering of the Sanskrit-Devanāgiri text which in all cases precedes the English version; and English-knowing readers may properly consider themselves under obligations to the worthy publisher for undertaking such a commendable work in response to the growing demand among cultured people in all lands, for a better knowledge of Eastern Religious Philosophy. Advance subscribers will receive the completed edition by remitting Rs. 6-8, or for the work in paper covers Rs. 4-8.

E.

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\* Translated by S. Sitarāma Sastri, B. A., published by V. C. Seshacharri, B. A., M. L., Vakil, High Court, Madras.

A CASE OF PARTIAL DEMATERIALIZATION OF THE  
BODY OF A MEDIUM.\*

BY MONS. A. AKSAKOF.

(Formerly Prime Minister of Russia).

This book contains a very full statement of all the circumstances attending the "Seance given by Madam d' Esperance at Helsingfors, Finland, Dec. 11th, 1893, at which the partial dematerialization of the body of the medium was demonstrated to sight and touch."

These particulars have been collected with great care and patience by Mons. Aksakof from the different members who comprised the seance, and are arranged with all the order and accuracy of detail which characterize this devoted scientist, and accompanied by appropriate drawings and measurements. Those who have read "Shadow Land" will be particularly interested in this translation, as it affords a complete vindication of the honesty of Madam d' Esperance and her friends. It is a substantially bound and neatly printed work of about 200 pages.

E.

MAGAZINES.

*The Theosophical Review*, January 1898. The two important serials, "The Symbolism of the Gnostic, Marcus," by G. R. S. Mead, and "New Wine in Old Bottles," by Alexander Fullerton, are each concluded. The article on "The Persistence of the Individual," by J. C. Chatterji, proves that the Buddha taught, according to the Pali scriptures, that man's consciousness persists through successive lives. "Some results of Evolution" by Annie Besant, will interest all Theosophists. The Historical sketch of "The Comte de St. Germain" by Mrs. Cooper Oakley, is accompanied by a portrait of the noted mystic and is to be continued. The monograph on "The Major Scale," by a Doctor of Music, gives some scientific and fundamental points on the scale as related to sound-vibration. Mr. Leadbeater's excellent article on "The Christian Creed," and Mr. W. C. Ward's, on "Intelligible Beauty," are each continued. Alfred Hitchens takes a spiritual view of the nature of planetary influence and relates it to the cumulative power of will. Dr. A. A. Wells writes on Michael Scot, the magician and mathematician, gleanng his historical facts from a late work by Rev. J. Wood Brown, M. A., entitled, "An Enquiry into the Life and Legend of Michael Scot." "Theosophy and Education," by Mrs. Firth, is a brief article abounding in common sense. Activities reveal a growing life in the different Sections of the theosophic vineyard.

*Mercury*.—Mrs. Besant's admirable article on "Sorrow and Evil, their Cause and Cure," and Professor John Mackenzie's well written paper on "The Religious Mission of Theosophy", are each concluded. "The power of the Soul over the Physical Body" is a thoughtful article by Nellie E. Dashiell. There is also a letter written by H. P. Blavatsky to the American T. S. convention of 1888, which has lost nothing by the lapse of time, and an interesting letter from Countess Wachtmeister, descriptive of her recent labors in Boston and vicinity.

\* Translated from the French, by Tracy Gould, L. L. B., Banner of Light Publishing Co., Boston.

*Theosophy in Australasia* gives some valuable hints in the "Outlook," on the necessity of organised action for the accomplishment of theosophic work. Next follows a report of Miss Edger's lecture on Reincarnation which was delivered at Sydney last July. It is a clear and logical presentation of the subject. "Questions and Answers" seem to be serving a useful purpose in the magazine.

*The Theosophic Gleaner* for February contains a comprehensive review of the paper which appeared in Jan. *Theosophist*, under the title—"Where Brahman and Buddhist Meet," and various extracts from our current T. S. teachings.

*Intelligence*, for January presents its readers an attractive table of contents, as usual, among which we notice "The Origin of Symbolism," "Peace," "The Soul's Eden," "The Mysterious Key," "Pythagoras and Being," "The Empire of the Invisibles," "The Ethics of Diet," &c., and among our other American exchanges may be mentioned *The Pacific Theosophist*, *Notes and Queries*, *The Phrenological Journal*, *Universal Brotherhood, Food, Home and Garden*, *The New Century*, *Journal of Hygiene*, *The Temple*, and *Banner of Light*.

Among our most important Indian Exchanges are the *Journal of the Maha Bodhi Society*, *The Brahmavadin*, *The Prabuddha Bharata*, *The Arya Bala Bodhini*, *The Dawn*, *The Light of the East*, and the *Journal of Education*.

*The Journal of the Buddhist Text Society*, Vol. V., part III., gives a record of the proceedings of the Society at a "crowded" meeting held at Darjeeling in November last, during which a Tibetan Mystery Play was enacted for the first time this side the Himalayas, which excited great interest. Sarat Chandra Das, the Honorary Secretary, writes on "The Translation of the Soul from one Body to Another," and presents a memorandum on the proposed "Anthropological Survey of India." Papers are also given on Buddhism and Ayurveda," and the "Story of Pratiharyya," and the "Life of Chaitanya" is concluded.

*The Vahan* and all our continental T. S. Exchanges are acknowledged with thanks; also *Light*, *Modern Astrology*, *Rays of Light* and *Harbinger of Light*. From the latter we take a valuable extract.

#### CUTTINGS AND COMMENTS.

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

An Anglo-Indian novelist indulges in the following sapient reference to us in his "Confessions of a Celebrated Dacoit" (Calcutta, 1891):

"Indeed, without some knowledge of legerdemain a man may preach piety all his life and not gain a single convert. But only let him acquire the reputation of doing something out of the common, and thousands will flock to his standard. How silly and stupid the English missionaries must be to neglect the cultivation of magic or the black art. See what Col. Olcott and Madame Blavatsky are doing in India and other places because they pretend to be able to work miracles. They are simply carrying all before them. I really believe that if the English army were not in the way, Russia might conquer India through Madame Blavatsky alone. The natives of all classes would certainly follow her as blindly as the French did the maid of Orleans, to death or glory."

The picture of the flesh-encumbered H. P. B., clad in ample steel and marching "to death or glory" at the head of a countless army



of "natives of all classes," is stirring to a degree. She would, of course, be waving the Theosophical banner in one hand while employing the other to "do miracles," under the open sky and without a dark cabinet! The less gaudy, yet indispensable, part assigned to her practical colleague would, perhaps, be to provision and transport the skouting columns to the realm of Yama or the Svarga Loka, as the turn of the cards might apportion them to death or glory. This childish view of my dear colleague was shared by the Indian Government at the outset, and we were tracked by the Police, on our journeys, and our relations with the Hindus closely watched; but in time the comical mistake became apparent to Sir Alfred Lyall, then at the head of the Foreign Department, and in official notes of a friendly character that passed between him and myself the harmlessness of our work was officially conceded. But it is undoubtedly true that, if, in India, any person pretends to some divine commission, and backs it up with phenomena or public healings of the sick, like those of H. P. B. and myself, for instance—to take a case near at hand—he or she might find one of the greatest, richest and most powerful religious sects in Bharatavarsha: instead of constant poverty and ceaseless insults he might roll in wealth, have marble temples built for him, and be worshipped with even more fervour than Rai Saligram, of Agra, or the Vaishnava "Maharajahs" of Bombay, whose broken victuals are eaten by their disciples as *amrita*, and bath-water drunk as nectar of the gods, though neither of them can work wonders. Our own honesty is proven by our voluntary pauperism; our political harmlessness by our immunity from Police interference, from the beginning down to the present day.

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Concerning the advisability of holding another  
*Another* "Parliament of the world's Religions," as has been  
*Parliament of* proposed for 1890, a liberal Western divine, Rev.  
*Religions?* Theodore T. Munger, says, as noted in *Light*:

At present I am not inclined to the opinion that it is well to have another parliament of religions. I do not consider that our American and British Christianity is sufficiently developed to be put on exhibition. Here at home we know that it holds eternal and vital truths, but what a picture does it outwardly present—divided into more than one hundred and forty sects, unable to agree as to the meaning of its sacraments, and holding antagonistic opinions in respect to them; not agreed as to whether it has a priesthood or not; not agreed as to the meaning of the doctrine or fact on which it depends, namely, the death of Christ; Churches holding mutually excluding interpretations of it; not agreed as to the person and nature of Jesus Christ, and not agreed as to the interpretation to be put on our sacred books. Our Churches have in some cases no fellowship, and in others only a partial one.

They will not commemorate the death of their own Lord and Master by sitting down together at His table; and yet we propose to go into a general parliament of religions to exhibit our religion by the side of the Asiatic religions, which are at least free from these horrible inconsistencies. Is it not better to stay at home a while and strive to mend these rents which at present are too many and great to make it presentable abroad?

I think a general convocation of all Christian bodies for the sake of confession and humiliation and reconciliation would be more appropriate. In short I see nothing to be gained by another parliament at present. We are now smarting, justly, under the criticism of keen-minded Japanese and Hindus, and it is not best to give them another chance.

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Our friend P. J. G. sends us the following which may be of interest in the plague districts.

*A Plague prescription.* In 1525 when a bubonic plague (*charbon provençal*) desolated Aix in France, its progress is believed to have been arrested by a remedy discovered by the celebrated astrologer Michael de Notre Dame (Nostradamus). His prescription was as follows :—

Take of :—				
Green Cypress wood, powdered	...	...	...	1oz.
Florentine Orris root	...	...	...	6 "
Cloves	...	...	...	3 "
Sweet Rush ( <i>calamus odoratus</i> )	...	...	...	3drms.
Ligni Aloes	...	...	...	6 "

To the above add about 400 roses gathered early in the evening, and pound the whole (roses first) in a stone mortar. Divide into cakes or boluses and dry in the shade.

Dr. Fortin of Paris says (*Vide Theosophist*, Vol. IV, p. 27) "I recommend this medicine, Nostradamus affirms its efficacy against any plague, its action spreading immediately in ambient-air. I have tested its marvellous effects personally, especially against offensive smells, (breath included)," and your correspondent, Capt. A. T. Banon, in last December's *Theosophist* remarks in his *Treatise des Fords*, "He (Nostradamus) gives us a prescription for the cure of the plague, which with the recrudescence of the Plague in China and India, should prove of great value." But to a modern student of medicine it seems very unlikely that this remedy, compounded as it is entirely of harmless vegetable ingredients, will be in any degree efficacious as a germicide. Its efficacy, if it possesses any, will probably be due to the fact, admitted, I believe, by all modern chemists, that perfumes or odoriferous substances, when burnt, add to the amount of ozone in the air (?) and thus purify the atmosphere. However, when so many more objectionable nostrums are being used, this might well be given a trial.

Goethe in the opening scene of his great dramatic poem represents Faust as studying a

"Book of secret lore  
Inscribed by Nostradamus' hand,"

but this seems an anachronism, as Dr. Faustus, who was after all an authentic personage, is believed to have died about 1466, or more than a generation before the birth of Nostradamus.

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*An excess of Messiahs.* A writer in *Light*, in alluding to a somewhat noted teacher in the West says :

It has been my study in recent years to watch the workings of what we understand by Modern Spiritualism, and especially to note the characteristics of those who are subject to the craze of Messiahship, in one form or another....To the psychological student these cases present no difficulty whatever, inasmuch as such pretenders one and all are variants of the same thing. They are in short, mediums ! Mistaking the purport, and ignorant of the true source and nature of the controls by whom they are influenced, they literalise and apply to their own personalities that which is intended to be representative. Thus we have the amusing, if not sad, spectacle of a competing class of men and women aspiring to be something above their fellows, and aiming at nothing less than domination over the minds and bodies of the race ; and thence follows the publication of the in (s) anities which appear in their works.

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*Pre-historic Battles.*

Twenty thousand years ago, according to the announcement of Professor Walters, the archæologist, in the *New York Sun*, a terrible battle was fought on the Arkansas River, in the Indian territory, between the Mound Builders and the Mayas, in which over 75,000 warriors bit the dust. He has reached this remarkable conclusion on account of his investigations of a pre-historic burying ground in the Choctaw Indian country, which he has found to cover thirty acres, and to contain fully 75,000 skeletons. His attention was first called to the remarkable number of human skeletons to be found there several months ago, when the Kansas City, Pittsburg, and Gulf Railway was built through the Choctaw country. The workmen, in grading, brought to light tons of human bones and a remarkable number of implements of savage warfare, and Professor Walters set about to investigate the matter scientifically. To his amazement he found a large tract literally underlaid with these relics of a forgotten race. The skulls were pierced with darts or arrow-heads, one specimen containing thirteen moss agate arrow-points. This proved that they died in battle. The skeletons were found buried in sand, and above the sand were two distinct strata formed in geological periods. These facts enabled Professor Walters to compute approximately the period when the battle occurred. He has compared the facts just learned, with the result of seventeen years previous study of the Mound Builders, and formed the theory that the battle was one of a long series of sanguinary encounters between that mysterious race and the Mayas, which latter race came from Central and South America and sought to gain possession of North America.—*Madras Mail*.

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*A Missionary's experience, portrayed.*

The Abbé Dubois, an earnest French Missionary who toiled in India thirty years, with a perseverance seldom equalled, living with the Hindus and even adopting their dress and customs, wrote a history of his unique and extended experiences which has recently been translated from the original French by Mr. H. K. Beauchamp, Editor of the *Madras Mail*. In this admirable work the Abbé gives a very candid summary of the results of his labors, as follows :

"During the long period I have lived in India in the capacity of a missionary, I have made, with the assistance of a native missionary, in all, between two and three hundred converts of both sexes. Of this number, two-thirds were Pariahs or beggars, and the rest were composed of Sudras, vagrants and outcasts of several tribes who, being without resources, turned Christians in order to form connections, chiefly for the purpose of marriage, or with some other interested views."

Again, as to the possibility of christianizing India, the Abbé freely expresses his honest opinions in these words :

"Let the Christian religion be presented to these people under every possible light . . . the time of conversion has passed away and under existing circumstances there remains no human possibility of bringing it back."

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*Not fond of shooting.*

The paper read before a recent meeting of the Indian Section of the Society of Arts, in London, by Sir Mountstuart Grant Duff, a former Governor of Madras, on "Recreations of an Indian Official," was listened to with intense interest and declared to be a charming production. Being an enthusiastic naturalist, and taking especial delight in the study of botany, it is no wonder that he had small sympathy with the more cruel varieties of sport, so common among English Officials in the East. Referring to this subject he said :

"Many people would begin with sport, but about that I know absolutely nothing. My sympathies, save in the case of man-eating tigers and such

like, are, I am afraid, with the four legged as against the two-legged mammal. Anyhow I subscribe to the doctrine of the late M. Van de Weyer. That eminent scholar, collector, and diplomatist was once asked by one of those excellent but rather tiresome hosts who insist on sending this man to fish, that one to shoot, and so forth, 'Now, Mr. Van de Weyer, what can I do for you?' 'Oh! thank you,' he replied, 'I don't want to kill anything; not even time.'

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*Buddha's  
nativity.*

Charles Johnston, F. R. A. S., contributes to the *Madras Mail* some beautiful extracts from Ashna Ghosa's Sanskrit Life of Buddha, a part of which we reproduce. The King Suddhodana, seeing a sorrowful expression upon the countenance of the Sage, Asita, and fearing that some misfortune threatened either his kingdom or his child (the coming Buddha), begged for an explanation, and the Sage spoke thus :

"Change not thy faith, O King, for what I have said is fixed and sure. I am full of sorrow, not for any evil that shall befall him, but for my own disappointment. For my time has come to depart, but this teacher of the Law, whose like is hard to find, is but newly born. He shall give up his kingdom, free himself from sensual temptations, and win the truth by strenuous effort. He shall shine forth to slay the darkness of the world, for he is a sun of wisdom.

From the occasion of sorrow, whose scattered foam is sickness, whose waves are age, whose swift tide is death, he shall rescue the world, carried away and afflicted, on the mighty boat of knowledge.

This thirsting human world shall drink his righteous river of the Law, whose tide is wisdom, whose banks are righteousness, whose cool waters are the soul's peace, and vows the birds upon its stream.

He shall point out the way of freedom to the sorrowing who are wandering in the bye-paths of the world, in the midst of the forests of sense—who have lost their way.

To the people in the world who are burned with the fire of passion, whose fuel is lust, he shall bring the refreshing waters of the law, as a great cloud brings rain to a weary land.

He shall open the prison—whose bolts are lust, and whose doors are delusion and darkness—and shall set the people free. With the blows of the Good Law shall he break it open, the excellent and invincible Law.

He shall free from the bondage of their own delusions, the people, bound, and sorrowing and hopeless; the King of righteousness shall set them free.

Therefore be not troubled at my sorrow; grieve only for those who will not hear the Law.

All my heliness is lost, its virtue gone, for that I shall not hear Him. I count it sorrow now to enter Paradise."

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*An  
appeal  
from  
Ceylon.*

In our *Supplement* may be found an appeal from Mrs. Higgins, of Colombo, in behalf of the Musæus School and Orphanage, of which she is the Principal. There must certainly be some qualified European or American ladies who would be willing to come and render permanent aid to Mrs. Higgins in the good work to which she is so earnestly devoting her life, and we hope their services will be secured. There is further need of a building to be used for recitation rooms, and there is also a promise of Government aid for the school as soon as this much needed building is erected. We hope all friends of the school will remember these urgent needs and do their best to help in supplying them.

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*Magnetic  
Sleep  
and  
Clairvoy-  
ance.*

In a recent issue of the *New York World*, we find a somewhat sensational article entitled "The most Marvellous Girl of the Century! X-Ray Eyes!" It is simply the record of a case in which clairvoyance has been developed by human magnetism, and is not new or strange to those who are familiar with the annals of magnetism. We select the following extracts:

"Of the strange, marvellous power of this young girl there seems no possible doubt.

There is proof that she can send her intelligence to the uttermost parts of the earth in the twinkling of an eye. Her mind annihilates space and all physical conditions.

She is nineteen years old and beautiful. She is enveloped in a mystery that has not yet been penetrated. She is known as Elfa, which is not her name, of course, and she is accompanied by a man who calls himself her teacher, and who uses the name of Rayon, which is French for a ray of light, an emanation, an appearance."

"She and Rayon declare that it is neither hypnotism, clairvoyance nor magic, but it is magnetism. Elfa goes to sleep and roams the wide world over if she chooses, describing whatever is going on at any place that it is desired to know about, or she searches the human body with more acuteness, more thoroughness than an X-ray. There are no shadows in her mind. She describes even the colour of thought, and the aura is as plain to her as a picture on a wall. At least, so she says. Of course the privilege of seeing an aura, which is supposed to be the spiritual essence of the ego, is given to very few people in this world."

"A reporter made a personal investigation of Elfa's powers. The tests took place on three different days. The young woman was in 'psychoma,' or the 'temple sleep,' as she calls it, about half an hour each time.

There was no mystery about it at all—none of the accessories which are often employed by those purporting to go into a trance. The things here described took place in a large and pleasant parlour in which there was plenty of light. With the reporter, on one day, was Dr. H. Travers Cole.

'Are you ready, Elfa?' Rayon asked her, exactly as he would if they were preparing to go out of the house.

'Yes,' said Elfa, with a smile.

She laid down on the couch naturally and composedly. She crossed one little foot over the other and shrugged her shoulders to make comfortable hollows. She looked exactly as if she were preparing to take an afternoon nap.

Rayon stood before her, and the girl's eyes took on a strange expression. The pupils dilated until they were of extraordinary size and brilliancy. Her face became rapt and ecstatic. You have seen the expression in the face of Madonnas and in the pictures of *Jeune d'Arc* where she is shown listening to the voices. . . .

Her eyes dilated until the Iris seemed to fill the whole eye. Her lids drooped and fluttered. All colour fled from her face. Her breathing was deep and regular. Finally the eyes closed. Elfa appeared to be in a deep natural sleep.

'She is in psychoma now,' said Rayon. He turned to his pupil again.

'Do you feel all right, Elfa?' he asked.

'Yes,' came in a weak, far away voice, after a little silence.

'May I speak with her now?' Rayon was asked.

'You may speak with her, but she will not hear you,' replied Rayon with a smile. 'She can hear nothing now but my voice.'

The reporter addressed her and there was no reply. Every question had to be repeated by Rayon before Elfa would pay any attention to it. All the time Rayon held the young woman's hand and watched her with the tenderest solicitude. He seemed to be guarding against some baneful influence.

'What would you like to do?' asked Rayon.

'I do not know yet,' she replied. 'I observe a curious action of the brain cells,' she went on after a little pause.

'Where?'



'There?' She pointed to the reporter's head. 'I see an excessively rapid action of the brain cells. The thought vibrates back and forth. It changes from blue to red and through the shades of orange. You need more passivity, more time. You work too rapidly.'

She described the mental process and the mental economy of the reporter, with an accuracy that was marvellous, setting forth secrets that none other could know.

'You have had trouble with your right ear,' she said presently. She described the trouble accurately, although it was known to no one but the sufferer.

Then came a description of the magnetic system of which medical science takes no account whatever and which it is therefore impossible to verify. She located the poles, the colour of the currents. She told of the defects of different organs. She called every part of the body by its scientific name, and Dr. Cole said she had made no blunder. No X-ray ever explored so thoroughly, so uncannily. She described physical conditions which only her visitor knew about.

After a time Rayon asked Elfa to give some purely objective tests.

"I see three pieces of silver in a purse," said the girl, "one is a quarter, one is a dime, and the third a half dollar. The dates are 1894, 1878, and 1897."

An examination of the coins showed that it was correct. The owner did not know how many coins were there or the dates. Elfa also described three keys in the purse. She was told to direct her attention to the street.

Her eyes were closed all the time. She was in a position where neither she nor Rayon could see out of the window and the shade was drawn as well.

The girl described the people who passed, with perfect accuracy; the peculiarities of walk, of dress, of manner were pointed out as clearly as if she had been looking at them.

When Elfa came forth from her psychoma she was again a natural, wholesome girl. There was nothing in the least strange about her. She simply awoke and smiled.

The girl is ready to talk about herself and her work. She speaks of the time before she knew the powers that repose in her.

"Magnetism is a strong factor, but magnetism is the true healing principle, and if the faculties of the soul are aroused, and all these are under the control of a strong, well-trained will, there are no limitations to the work that may be done.

Rayon says he is one of those persons who have magnetic control over the animal kingdom, and there is no animal who can resist him.

Speaking of his influence over Elfa he says :

'It would be very dangerous, for her to attempt to make one of these journeys alone while in the 'temple sleep,' for she is not magnetically as strong as I am. In any of these journeys she is likely to pass through counter currents of magnetism that would destroy her were it not that I am able to observe them and bring her back instantly'—he snapped his fingers—'as quickly as this. Were this not done, any journey that she would make and encounter these hostile elements would be her last. What we call her body, her mortal shell, would simply lie there silent until it decayed.'

'Then it is not at all dangerous?'

'Not while I control her—no.'

*The  
homeless  
Santhals.*

Attention is called to the notice of the "Santhal Provident Fund,"—See *Supplement*. The object is a worthy one and we hope help will be forthcoming.