

The following officers have been elected :

President : D. Sriramulu.
Vice-President : L. V. Krishnayya.
Secretary and Treasurer : V. G. Narayan Iyer.

BEHAR.

At a general meeting of the Behar Theosophical Society, the following resolution was passed on the departure of the late President Babu Trailokya Nath Mitra :

“That the Society records its deep sense of regret at the departure from this station of Babu Trailokya Nath Mitra, who has for the last four years so honourably and ably filled the office of President of this Branch Society.”

Babu Govind Charan has been elected President.

MASULIPATAM.

On the 6th of October, at a meeting of members of the Theosophical Society held at this place, Colonel Olcott presiding, it was resolved to form a local Branch under the name of the Masulipatam Theosophical Society.

The following officers have been elected :

President : V. Sundera Ramayya Pantalu Garu, B. A.
Vice-President : V. Subrahmanyam Pantalu Garu, B. A., B. L.
Secretary : Burra Subbarayudu Pantalu Garu.
Librarian : W. Ranganayakulu Nayudu Garu.

CEYLON.

Our latest advices from Ceylon are encouraging. The circulation and influence of our weekly vernacular journal are increasing. The English school of Mr. Leadbeater at Colombo, and the one of our Kandy Branch, are very prosperous. The Colombo pot-collection is resumed. The new Ratnapura Branch has built a bungalow for Head-quarters and school. The Chittagong Buddhists have formed close relations with their co-religionists of Ceylon ; and Mr. H. Don. David writes—“The people of Rangoon want assistance to form a new Branch, and to petition Government for a Buddhist holiday throughout Burma, as has already been granted to the Buddhists of Ceylon.”

FRANCE.

We have received a copy of the Rules and Regulations of the Paris Branch of the Theosophical Society called the “Isis.” These rules provide for the election of officers, admission of members, etc. The French Theosophical Journal, *Le Lotus*, is supported and conducted by members of this Branch.

The officers are :

President, L. Dramard.
Vice-President, Froment.
Secretaries, K. Gaboriau Colins.

GYA.

The following gentlemen have been elected officers of this Branch :

President, Babu Raj Kishore Narain.
Secretary, Babu Tribhoowan Singh.
Joint Secretary and Treasurer, Babu Indra Narain Chukra.

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THE THEOSOPHIST.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

TRAVESTIED TEACHINGS.

III.

The Serpent in Eden.

THE third chapter of the book of Genesis deals with a subject of universal interest. The tradition of the fall of man is widespread, and is generally accepted as a plausible explanation of his actual condition and surroundings. But the teachings as to the nature of that fall have been, and to a certain extent still are, various.

The wise men of the East held the doctrine, that the human was the outcome of a progressive materialization of spirit which culminated in man. Hence to them the fall signified the descent of spirit into matter.

Yet earlier sages condemned the acceptance by man of the teaching of spirit. To these the fall represented the falling of man under the dominion of spirit.

Relatively later teachers protested against the yielding of man to natural inclination, and were averse even to the innocent indulgence of appetite. To this class the fall was the passing of man into subjection to his animal instincts by the surrender of his spirit aspirations to his natural impulses.

Under each of these views the participation of spirit in the traditional fall of man is admitted. And yet, in the Mosaic account of the fall, as traditionally rendered, the action of spirit is absolutely excluded.

In its place a wholly different agency has been introduced—that of the serpent.

But the serpent was the earliest doctrinal symbol of spirit.

The question therefore necessarily arises—Was the form of the serpent figuratively used on this occasion to symbolize spirit ?

According to the Jehovist it was not so used, for he commences his narrative—“ Now the serpent was more subtil than any beast of the field which the Lord God had made” (Gen. iii. 1) ; and continues a little further on, “ And the Lord God said unto the serpent, Because thou hast done this, cursed art thou above all cattle, and above every beast of the field ; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life” (Gen. iii. 14), and thus identifies it with the beasts created by Jehovah Elohim, while at the same time making it appear that it brought on its own degradation with the degradation of man.

But then the Jehovist was the spiritually actuated man—the man who believed that the tradition of the fall epitomized the cause and origin of the subjection of spirit to matter, of the spiritual to the animal. Hence had a symbolical representation of the traditional fall been presented to such a man, he could but have interpreted it from his own point of view ; and his interpretation would have been clothed in a grossly animal sense—which is precisely the sense attributed to it in the Jehovistic narrative.

And yet even so it has been found impossible to strip this narrative of its relations to spirit, and it is therefore assumed by all spiritualizing teachers that a spirit—the Evil One—took the form of a serpent to tempt the woman ; and that the form of the serpent was then other than it is now, its present being its consequent degraded condition.

But this is mere assumption, to get out of a difficulty. It is an assumption, however, under which it is conceded that the Jehovistic narrative can only be accepted on the condition that the serpent represents the Evil One, an evil spirit or spirit generically. That is to say, it is admitted by the interpreters of the Jehovist that a personating spirit was the tempter of the woman. But is not this equivalent to saying that the figure of the serpent, assumed to represent the form of this personator, was so used as the symbol of spirit ?

It is highly probable, therefore, that the third chapter of Genesis is simply a record of the Jehovistic interpretation of a pictorial representation of the fall.

The next question that arises is, why was the figure of the serpent used as the symbol of spirit ? And here at length we come on to firm ground.

Spirit was considered to be an unembodied or disembodied state of being. Hence it was looked upon as an imperfect condition of existence, as an unsatisfied and dissatisfied state. Now the serpent's was a memberless body, a body deprived of the members usually appertaining to animated life. Hence by the Semitic races it was called *Nakhash*, “ Deprived.” And it was so called because names, as then given, indicated the apparent conditions of the objects named.

But spirit also was deprived—deprived of the possession of a body, and with this of the happiness accruing from the right uses of embodied life. Hence while the serpent was thus indicated as the

proper symbol for spirit, the word *Nakhash*, by which it was named, became the designation *not only of the symbol but of that also which it symbolized.*

Moreover spirit, through being deprived of a body, was considered to be void of the moral sense, which is only acquired through the uses of life. And this absence of moral sense was typified by regardlessness of truth ; while regardlessness of truth was itself known and treated as a characteristic of “ the double-tongued ”—a generic designation for the liar. A figure of this was seen in the cleft tongue of the serpent. Hence that reptile was held to symbolize not only the bodily deprivation, but the moral void of spirit.

Besides this a very prominent quality attributed to the serpent is its subtlety. This is imputed to it—through its deprived, stripped or naked condition—by the same Hebrew word-sign, here used in the singular (Gen. iii. 1), which affirmed the nakedness of the man and the woman (Gen. ii. 25, iii. 7, 10, 11). This subtlety, shown in the penetrating character of unembodied spirit, has been read as craft by the animalizing interpreters. It more truly indicates the craft of the spirit than the cunning of the serpent.

Another characteristic of the serpent in Eden, as symbolizing spirit, is that—powerless to learn of itself—it seeks knowledge through the human. But then it seeks for knowledge that it may apply the same to its own purposes ; seeks for knowledge that it may misinterpret and distort its meaning ; and thus justifies the symbol seen in its cleft or double tongue.

Ignorant of Jehovah Elohim's designs in man, doubtful of the means by which these are to be carried out, and yet cunning enough to suspect the agency implicated, it commences its veiled attack with the seemingly innocent but really artful query—“ Hath Elohim said, ‘ Ye shall not eat of any tree of the garden ’ ” (Gen. iii. 1.) ? To this the woman replies, “ Of the fruit of the trees of the garden we may eat : but of the fruit of the tree which is in the midst of the garden Elohim hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die ” (Gen. iii. 2, 3). When the serpent thus learns the command of Elohim and the penalty prescribed for disobedience, the absence of the moral sense, seen in its disregard of truth, is shown by the double-tongued in the words addressed to the woman—“ Ye shall not surely die : for Elohim doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as Elohim, knowing good and evil ” (Gen. iii. 4, 5).

But on eating the fruit, of which they were thus tempted to partake, the man and the woman found that, instead of simply knowing good and evil as Elohim, they became subject to evil as mankind ; and that the tree which was expected “ to make wise ” was, as the Hebrew word-sign also signifies, a tree “ to corrupt.” Thus, at the instigation of the serpent—the symbol of spirit—they learnt to distinguish between good and evil by the commission of evil and the becoming subject thereunto. And the first effect of the knowledge of evil on them was the perception that they were naked—stripped of the good, the innocence which had clothed them as with a garment.

It would appear, on carefully considering the record of the interview between the serpent and the woman (Gen. iii., from the middle of verse 1—5), that it is a survival of an older teaching adapted to a more recent interpretation; and that the older teaching testified to an original belief in a struggle between spirit (symbolized by the serpent) and the energizing force (Elohim) working through nature. This can hardly be overlooked even in the several versions, for Elohim, not Jehovah Elohim, is the "God" spoken of, and the transition from Jehovah Elohim (the Lord God) to Elohim (God), and then back again to Jehovah Elohim is very striking; and, since Jehovah Elohim is referred to both before and after, who can doubt that an older fragmentary teaching is here embedded in a more recent interpreting addition? But if so, then this chapter bears witness to, and is the outcome of, one of the earliest efforts to transform the teaching of a primary struggle between spirit and man in nature into a conflict between the animal and the spiritual in man.

The older, that is the Elohistic teaching, sprang up in the interval between the giving forth of the Elohistic and Jehovistic Kosmogonies, and has been subjected by the Jehovists, into whose hands it fell, to the treatment applied to all Elohistic survivals. Like the Kosmogony, of which it was a later sequence, its original form seems to have been pictorial. The ordinary illustration of the subject (that of a serpent twined round a tree loaded with fruit and holding a broken bough in its mouth with two—apples, shall we say? since the Hebrew word-sign *a-p'l* means "I fall"—towards the woman, who, with the man, is standing by the tree) may be considered to reproduce the original picture with sufficient accuracy. This picture, taken by itself, was liable to at least three interpretations—for the serpent might be held to symbolize spirit generically, an evil spirit individually, or an animal spirit instigating animal appetency anthropologically; and either of these three significances have been severally and successively imputed to it. In either case it was the recognized symbol of spirit, and its symbolical use shows that the existence of spirit was then generally admitted. But, indeed, its symbolical use on this occasion goes further than this, for it claims that spirit, whose existence it affirms, was the tempter who brought about the assumed fall of man. Thus spirit was then not only distinguished from, but held to be acting in antagonism as well to, the energizing force of the Elohist as to the personal creator of the Jehovist.

But the earlier teacher, the Elohist, was the advocate of natural evolution, as shown by his Kosmogony rightly understood—which was the text-book of his teaching. Hence to him the serpent-spirit was indistinguishable from the spirit-god; and this serpent-spirit, which through its mouth symbolically tempted the human by deceiving utterances in the guise of desirable fruit, was the teacher of spiritualizing doctrine urging man to attempt to spiritualize his being. Thus, according to the Elohist, the fall of man was due to the instigations of spirit, and was a falling under the dominion thereof. But then, under the Elohistic system of teaching, the doctrine of the fall was a parable, fable or myth through which

the Elohists warned their followers against the assumptions of spiritualizing teachers.

This pictorially depicted warning myth was reinterpreted by the Jehovists, when they gained the ascendancy, as the yielding of man to his animal appetites through the seductive influence of an evil spirit. And this misrendered myth has survived and maintained its authority to the present day.

The succeeding stages of the narrative of the fall and its sequence are of Jehovistic origin, though the hand of a later as well as of the earlier Jehovist can be detected in some of the details.

Jehovah Elohim comes to the garden after the fall, possibly in the spirit, breeze or cool of the day, but certainly—as the Hebrew phrase held to express this says—"to inquire into the event."

Ashamed to appear before him the fallen man and woman hide themselves.

In answer to the inquiries of his maker as to the cause of his sense of shame, the man said, "The woman whom thou gavest [not merely to be with me but] to make me stand, she gave me of the tree and I did eat" (Gen. iii. 12). In these words, while seemingly throwing the blame on the woman, the man actually imputes it to Jehovah, inasmuch as the woman who was to help him to stand had caused him to fall.

Then the woman said, "The serpent beguiled me [fascinated me, caused me to forget], and I did eat" (Gen. iii. 13).

Upon this Jehovah Elohim said unto the serpent, "Because thou hast done this, cursed art thou above all cattle and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life" (Gen. iii. 14). In this, the degradation of the serpent from a nobler form is assumed; through this spirit, in its symbol the serpent, is declared to be lower than the animal world above which it sets itself; by this it is affirmed to have a limited existence and is condemned to be the eater of dust.

But the Hebrew word rendered "dust" has been shown to be a designation of mankind; and the serpent is no more an eater of dust than is man himself. Hence, in this regard, the relations of spirit to man are declared here. The actual meaning of this declaration and these relations has been lost sight of and is very difficult to recover, though it may be approximately recognized.

Now comes what may be termed the saving clause, for Jehovah Elohim continues—*not* with the singular misrepresentation of the later Jehovist, based on the view that an actual serpent, the eater of actual dust, is referred to, "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel," *but*, as the same Hebrew word-signs declared according to the earlier Jehovist—"I will raise up *Asith* ["I will renew"—the earliest designation of the Jehovistic Redeemer] between thee and the woman, and between thy seed [the spiritual man] and her seed [the natural man]. He shall take [rescue] from thee the head [the developed in the order of nature] and thou shalt take from him the heel [the degraded portion of mankind]" (Gen. iii. 15.)

As one of the consequences of his fall, man is told that he is to return to the ground from whence he was originally taken. That as dust [the word is here used in one sense] he is to return to dust [where it is used in another]. But in this sentence the immortality of the soul is plainly disavowed—unless dust, as levitable matter, is to be regarded as the symbol of the human, just as the serpent is the symbol of spirit.

The man thereupon named the woman, evidently with reference to what had just happened, for he called her *Khavah* (*Khue*, "Life-giver" under one aspect, "Life-stainer" under another), not merely because she was to be the mother of all living, which was the secondary meaning attributed to the name in this regard later, but because she was to be the (*a-mcl*, "I stain") "stainer of life" (Gen. iii. 20).

This chapter of Genesis, while dealing largely in symbolism, is significantly illustrative of the way in which the unpointed Hebrew text of the Jewish scriptures lends itself to multiple utterances; but this is too large a subject to be entered upon on the present occasion. What cannot be too much dwelt upon, however, is that its original subject-matter, whatever its teaching value may once have been, became in prehistoric times the basis of a transforming myth, fable or parable, through which the origin of evil was supposed to be accounted for by its Jehovistic framers, who were consciously or unconsciously dealing with a teaching the primary doctrinal import of which had either been long lost sight of or disappeared under their manipulations.

HENRY PRATT, M. D.

THEOSOPHY IN FRANCE.

THE fact that the theosophical movement had extended to France, and had gained a number of clever persons as adherents, has long been well known. It is known, as well, to some few what difficulties, mainly resulting from personal incompatibilities, have obstructed its advance; and how some individuals, otherwise theosophically inclined, have been led by the violence of their personal resentments to sacrifice the good Karma derivable from taking the lead of the movement. This was inevitable, and it is useless to ignore while natural to deplore the fact that man is often very noble in aspiration, but very ignoble in conduct. We should try to make him better, and to begin with ourselves is the best way to encourage our neighbours to try for self-mastery. I am revealing a secret of Polichinello, no doubt; but, since this homely and ancient rule seems to have been forgotten by many excellent members of our Society, who have been demanding perfection of their colleagues without trying for it themselves, and since it bears upon the French situation, I have mentioned it in passing.

France, from having been a super-religious country under kings and priests, has become a materialistic one under the savants of the Academy, the Encyclopædia, and the *École de Médecine*. The radical Republicans in power have done all they could to imbue the youthful mind with atheistic and materialistic beliefs,

to give education an anti-religious complexion, and to drive the clergy away from those fat pastures of popular support where they had grown round and rich through many centuries. Nihilism and socialism were the fruits of this reactionary tendency; all social conservatism having come to be viewed as twin evils with the conservatism of royal and ecclesiastic prerogatives. It is not our business to consider the merits of these minor problems. We have only to deal with the major one of the validity or non-validity of the sceptic's claim that materialism is the highest philosophy, and religion but a basis for traffic between mankind and their parasites, the clergy. The Theosophical Society was formed by persons of anti-materialistic, *i. e.*, religious, convictions. Its founders thought that it was not a good, but a bad, thing for man to lose his religious belief, that is to say, his faith in the existence of the Higher Self, of a practical way to remove all obstacles to gaining a knowledge of it, and of a future life or lives. It has been our declared aim to help religion against its most dangerous foe—materialistic nihilism. And to help it, not by taking up the cry of "Faith! Faith!" when faith was practically dead, but by aiding to show that the materialistic theory was most unscientific, and the religious one the opposite. The plan has succeeded. We have won over to our side many of the most brilliant intellects among the graduates of Indian universities, previously imbued with materialistic views under modern collegiate teaching; and in other countries the same results are showing themselves. To such as have not kept an eye upon the work of our colleagues in France, the revelations contained in an article by M. Charles M. Limousin in the *Paris Figaro* of September 11th last, from which I shall presently translate extracts, will come as a surprise. It could hardly have been expected by them that anti-materialistic theosophy should have changed the raging lions of French socialistic and materialistic communism, into eclectic friends of religion. But let such remember that any man who has thought his way out of ecclesiastical bondage into atheism (so called, though a very stupid term it is, after all) proves *ipso facto* that he is a thinker: a thinker is one who thinks over what he reads, hears and observes; and if he thinks only so far as the materialists, the secularists, and the atheists, it is because he has digested all his garnered thought-stuff. If you want him to think farther or deeper, you must give him more thought-stuff. That is what the founders of this Society said to themselves when they proposed to open up the immense treasures of ancient literature, with the help of its living custodians of the Aryan, the Iranian, and other pre-European races. They knew that there were stored away by the ancient sages exhaustless supplies of the very ideas needed by the modern "free-thinker" to develop him into a truly high-thinker. He was only a traveller resting before his journey was half finished, unconscious that the road ran on beyond the mountain looming just before his eyes. The recent psychical researches of Prof. Charcot and other eminent European physicians and biologists have greatly helped us, by demonstrating intellectual faculties and subtle attractions and antipathies, previously ignored in the West,

however well known in the East since many centuries. They are helping in another way. They are demonstrating the fact that hypnotic suggestion may be employed for criminal purposes, such as, among other things, theft; the seduction of virtuous women; perjury; the total obscuration of the moral sense in a victim of either sex; the creation of an irresistible impulse to murder even one's dearest friend or own child or parent, to bestow one's property upon a stranger, or reveal professional, private, or state secrets that ought to be, and otherwise would be, inviolably kept: in short, that the possessor of psychical knowledge acquires an awful power of evil. Thus are they proving beyond power of cavil that the ancient Rule of Silence as regards nature's secrets, save with tested and advanced pupils, was the wise and only safe one.* In short, the friends of both occultism and true religion have every cause to feel easy as to the future, bad though the outlook may seem for mere sciolists and sectarians, who prosper most when men are most ignorant. To the latter, the spirit of divine tolerance, alike inculcated by Sri Krishna in the *Gita* and by the Buddha in his discourses, is abhorrent; but for the true theosophist, it is a rock upon which he may erect his shrine. Nihilism is a constitutional weakness with only the few; mankind in the mass are religious, because the race has evolved the spiritual sense to a certain degree.

The article of M. Limousin in question contains a number of misconceptions about us, which need not be dwelt upon, but much truth. "Their doctrine" or theosophy, says he, "was nothing else than the esoterism of Brahmanism and Buddhism—two hostile religions in India, but which, in reality, form but one, the latter having been but a reform of the former effected six centuries before our era." Then he goes on to analyze a popular cult into three factors—exotericism, esotericism and hermeticism: the first, the symbolical cult for the use of the masses; the second, a preliminary explanation of the exoteric features to recommend it and make it acceptable to men of intelligence and learning; the third, the stage of supreme knowledge and wisdom. Let us not wrangle over "classifications" and "principles," as different scientists do over the division of the mercury column into degrees, upon the theories of Fahrenheit, Reaumur and Celsius—but be satisfied if the two extreme points are defined. They are so here: at one end, the faith-ruler, unquestioning devotee, at the other, the full adept, the *gnyani*.

These theosophical missionaries, he says, "affirmed that brahmano-buddhistic esotericism contained at once the whole of Christian morality—the truth is, the resemblance is very great—and all the

* The *Temps* of March 30th last published an account of the ruin of a young girl, a discharged hypnotic patient of the Hôtel Dieu Hospital, by a medical student attached to the Hospital. The facts were communicated by the celebrated Dr. Dumontpallier, Director-in-Chief of the Hospital. As she was passing by the door of a café, the young doctor called her to him, suddenly threw her into the hypnotic state, commanded her to follow him to his lodgings, and there effected her ruin; she being all the while quite unconscious of what was passing. Well might Dr. Dumontpallier say: "A man who has acquired a thorough knowledge of the actions of a hypnotic subject should never trust in his discretion."

teachings of the most modern philosophy, the most advanced science." Shortly after the arrival of the Theosophists in France, there appeared the book of the Marquis de Saint-Yves d'Alveydre, called the "Mission of the Jews" (*Mission des Juifs*), which made a profound impression, and was strongly and even bitterly attacked.

"M. de Saint-Yves, a western occultist, went more into details than the Theosophists about the exotericism, esotericism and hermeticism of the ancient religions. He affirmed that in an antiquity of which our own classical antiquity was but the close, a sort of Catholicism, born in India, and which was none else than primitive Brahmanism, spread its sway over Central and Southern Asia, Northern Africa, and Southern Europe. This universal religion was masked with various national cults, among which were Judaism, Chaldean Mazdianism, and Greek Paganism. But behind the veil of the temple, which no profane was ever allowed to pass, the priests of all the exoteric religions recognized each other as brothers, and received the same identical teaching and initiations. At this far remote epoch, science and religion were merged in one, and the science of this ancient Catholicism was as developed, even more developed than the lay science of which our era is so boastful."

Thus succinctly do St. Yves and his reviewer present the bare truth about the Secret Doctrine, and make clear the platform of religious neutrality upon which the Theosophical Society is so rapidly expanding.

The next paragraphs of M. Limousin's article are important enough to be remembered by every member of our Society, as evidence of its services to the cause of religion. He mentions the fact that M. de Saint-Yves's book gained him many disciples and that they are "near relatives to the Theosophists." He then explains who they are:

"These disciples of M. de Saint-Yves and the Theosophists are, for the most part, old free-thinkers, men who very recently were professing materialism and atheism. Among the most ardent are even revolutionary socialists, collectivists. I am not permitted to name all, but M. Malon, former member of the Commune and one of the Apostles of popular socialism, has not shrunk from giving the hospitality of the offices of his *Revue Socialiste* for the organization of the new "Isis" branch of the Theosophical Society. This recruitment is in itself the sign of an evolution, of a reaction, as I have said above, among the adherents of free-thought. All freethinkers, be it understood, have not evolved, nor are all such as have done so joining themselves to Theosophy.... its esotericism appears to them too symbolic and miraculous, nor can they see that it has done very much socially for India, where it has reigned for four thousand years. These independents, without manifesting any intention of returning formally into Christianity, prefer to keep themselves upon eclectic ground, and declare their wish to follow the lines of critical and impartial historical research, conceding to religion, to Christianity and especially to Catholicism, the justice they deserve for the services rendered during the period of formation of human societies, in particular of European societies. The knowledge of this fact that Christianity has likewise its exotericism, its esotericism, and its hermeticism, assists one to comprehend many things, promotes research, and helps interpretations. *The implacable hatred against religion which animates freethinkers of the old sort has disappeared under this influence: it makes them understand, moreover, that religion, or the common moral idea, is the cement of human societies, and grateful—conformably with the teaching of Auguste Comte, the Founder of Positivism*

—to the various religious sects for having established and tightened this moral bond. What shall be the consequence of this evolution, of this reaction? This outcome depends upon the concurrence of so many co-efficients that very foolish would he be who should venture to predict. My sole desire has been to succinctly sketch the present situation."

We have seen in the above extracts the spiritualising power of Theosophy upon the most violent foes of religion, who, in the acerbity of their feeling, outrival the worst sectarians in narrow bigotry. Mr. Bradlaugh and Mrs. Besant, of London, are examples in point: Theosophy would do them good. Themselves passionate advocates of individual freethought and of the removal of every obstacle in its way, they once put themselves on record in their own organ, the *National Reformer*, as competitors of the Pope for the sceptre of infallibility. A Hindu disciple of theirs, impressed with the good our Society was doing and likely to do to his nation, asked them if a "Secularist" could with propriety become a member? Mrs. Besant, with Mr. Bradlaugh's concurrence, replied that "while Secularists would have no right to refuse to enrol Theosophists, if they desired it, among their members, yetconsistent members of our body cannot join a Society which professes belief" in another world! [See *Phil. Inquirer*, July 16, 1882.] If Mr. Bradlaugh had had a special hell available, his disciple might have received a gentle hint as to what awaited recusancy!

If upon such radicals and revolutionists as above described the esoteric doctrine has so modifying an influence, what is it not capable of in the cases of such as have not thought themselves loose from their family and ancestral religious ties? With intelligence enough to be dissatisfied with the crude exotericism of their respective sects, they form the great body of indifferents; making, perhaps, their daily ceremonies from force of habit, or to please their friends, or keep their "respectability," but really having no heart in it all. They are not orthodox in feeling, nor yet thorough sceptics (*gnastikas*). To such, theosophy serves as a comfort and an illumination. It relights the fire upon the altar of their faith, and illumines all the dark places: their special scriptures acquire meaning, their temples sacredness, their idols divine life. Hence it has been seen that, by getting even a glimpse of the Secret Doctrine and its keys to the creeds, the Buddhist, the Hindu, the Parsi, the Jew, the Christian, and the Mohammedan members of our Society, have become interested students and adherents of their respective religions, and exercised their personal influence in their favour. There is nothing in sect to bind the whole family of man together fraternally, for the different sociological conditions of various communities forbid the idea that one sect will ever over-spread the earth. But with regard to religion the case is different, and nothing can be truer than the expression that it is the cement of all societies, as the sunshine is the life of all organized things. The Secret Doctrine is that universal solvent of human antipathies which the philanthropist dreams of and the real theosophist should work for.

A striking feature of this French intellectual movement that we are considering is its spontaneity. It has not been engineered

by a committee *en rapport* with the journalistic fraternity; pulling the strings of puppets who direct public opinion, judiciously disbursing ample funds, controlling popular sympathies. It seems a reaction, pure and simple, under that recognized intellectual law that every swing of the mental pendulum is isochronous with its opposite. Extreme materialism must be followed by spiritualism in belief, and *vice versa*, or there would be no equilibrium: a law stated by Guizot, among others. One year ago such a phenomenon as that we see could have been anticipated by none but the deepest-searching observer; and none are more surprised at it than our group of faithful Parisian colleagues. At that time the aspect of things was discouraging enough to please the worst pessimist: in our ranks, bickerings, treachery, bitterness; outside them, ridicule. But, though it has been said that nothing kills a cause like ridicule, the history of our theosophical movement belies the proverb. Ridicule was tried at the beginning in America, was tried by the vitriol-throwers of the *Saturday Review*, tried in France, in India, and everywhere. Useless, quite useless: the cause prospered, the Society steadily increased, the movement undulated throughout the world's atmosphere of thought, the light shone on. All individual demerits in its conductors were overlooked and forgotten in the supreme merit of their mission as vindicators of the Aryan sages and revivers of the esoteric doctrine. That ancient wisdom is a sole prop for the weary spirit, the ark of safety for the exhausted intellect. To the materialist, who has slipped back from every peak of speculation by which he had hoped to arrive at the ultimate truth—*Sat*—it is a harbour of rest. To this port must the French mind come at last. Formerly, the Parisian press talked of us flippantly, wittily, and superficially, as though we were on a par with the puppet showmen of the boulevards or any passing object of the day's gossip. Now, on the contrary, kindness of interest overbalances hostility. The majority of the criticisms appear sympathetic to Theosophy, the others confine themselves to refuting the ideas which seem false; but in a self-respectful spirit the exact opposite of that which prompted a blackguard personal diatribe in the *Lanterne* a year or so ago. Such a shameless article, which places a stigma upon French journalism and its entire body of chivalrous, honor-prizing representatives, would now be impossible, when Theosophy is openly defended by a group of gentlemen universally esteemed, and justly, for their scrupulous delicacy.

I have been favored with copies of the *Matin*, *Figaro*, *XIXme Siècle*, *France*, *Reveil-Matin*, *National*, and *Constitutionnel*, which, as everybody familiar with French journalism knows, reflect almost every shade of public opinion—popular, aristocratic, commercial, progressive, reactionary, clerical and freethinking, and my observations above are based upon their discussion of Theosophy. They show but an elementary or superficial acquaintance with Eastern philosophy, but its religious eclecticism and equal importance to all churches and sects is the main topic of their criticisms. Within the past six months these most influential organs and others have, I am told, published more than an hundred

articles on Theosophy and the various branches of occult science. Palmistry, thought-transference, clairvoyance, astrology, and hypnotic experiments have become the frequent topics of talk and subjects of experiment in society, high, middle and low. The Reviews, those frigates among the gunboats of journalism, have taken up the subject in seriousness. The great fact, the central fact of all, is that sincere men, the conscientious and disinterested thinkers of France, have heard of the Eastern doctrine, have begun to study and to appreciate it. The outcome we can easily foresee: France may be regenerated in morals and in spirituality, sooner or later according to the number of workers who join our ranks and to the persistence of their efforts. In short, her case is identical with that of India, of Ceylon, Japan, America, Great Britain, and all other nations whose religious aspirations are now stifled by the modern educational system.

In taking this cursory review of the present state of Theosophy in France, one is forced to recognize how largely it is due to the devoted and intelligent labors of our small group of colleagues, and to the boldness of their monthly magazine, *Le Lotus*, of which M. F. Gaboriau, F. T. S., is Editor. If it scrupulously adheres to that tone of dignity and impersonality which is demanded by its noble themes and characteristic of a great review, it may become in time one of the most famous and influential publications in the world.

H. S. OLCOTT.

THE RELATIONS OF THE LOWER AND THE HIGHER SELF.*

IN the seventh of the published Transactions of the London Lodge I set forth a theory concerning the dual aspect of the human soul which endeavoured to account for some of the mysterious conditions of our nature by recognising the more exalted aspects of that consciousness as something almost external to our bodily consciousness, and thus conveniently described as the "Higher Self." In the two years that have elapsed since that paper was written, the view there put forward seems to have stood the test of deliberate consideration; and within the limits of a more expanded controversy, as to the true nature of Self regarded as identified in its essence with the Universal Spirit, we may usefully attempt to bring a higher microscopic power to bear upon that phase of evolution through which individualised human beings of our own rank in the scale of existence are now passing.

The leading idea concerning the Higher Self emphasised in my former paper involved the recognition of the soul as overshadowing the body, in life, rather than abiding within it; and as thus retaining a hold throughout the life of the body, on the spiritual plane of Nature to which it properly belongs, and on which its higher consciousness may be supposed to function in a manner of which the waking Man in the flesh is wholly unaware. In the same way, of course, though under conditions that are still more

difficult to grasp, the spirit may be thought of as overshadowing the soul, but we may as well talk of one thing at a time, and it will be seen that I use the word "soul" in its familiarly-accepted meaning as covering all the super-physical individuality of Man—ethereal and spiritual principles together. To guard from the outset, moreover, against any misconception of meanings, let me point out that the division, so to speak, of the human soul into the Higher and the Lower Self does not imply the existence of two separate beings. But the characteristics of the soul,—as we observe it sometimes functioning on the lower plane and sometimes on the higher, and in each case carrying but an incomplete recollection of its own states of consciousness on the other plane—will be all the better appreciated if we recognise to the full the differences of condition which affect the soul according to whether it is functioning in the one aspect or the other. This recognition may, perhaps, lead people untrained in these inquiries to make the mistake of picturing the higher and lower phases of the self as separate and distinct beings. It will be better, however, that they should make this mistake at first rather than fail to realise sufficiently the separateness and distinctness of the attributes and conditions of the soul, as working on the lower as compared with the same soul working on the higher plane. Indeed, if at any moment a complete mental concept of his own Higher Self could be set before a human being awake in the flesh, it would probably differ from his own state of consciousness so widely as to seem an entirely independent being, external to himself. Probably there are cases in which the attributes and conditions of the Higher Self have actually been cognised in this way from the lower plane of consciousness—owing to abnormal but still imperfectly developed powers of clairvoyant vision on the part of the lower self—and in such cases the Higher Self may not unnaturally have been taken for a guardian angel or celestial spirit. Nor is such an impression to be despised or rebuked too hastily. It is assuredly a stepping-stone to a better comprehension of the higher aspects of the soul than one which, by dwelling prematurely on the unity of the two aspects, should tend rather to degrade our conception of the higher than to elevate our consciousness in the lower. Certainly the guardian angel view of the Higher Self theory can only be treated as a stepping-stone to a thoroughly philosophical comprehension of the matter, but it is, perhaps, the most instructive view which can be presented to people only beginning to deal with esoteric thought; and it is better in harmony with the language used, even in esoteric philosophy, concerning the union of the soul with God, than any view which should deny us the advantage of contemplating the guardian self as a being to aspire towards, and, so to speak, to reverence. It is just as wrong, metaphysically, to speak of the Higher Self as a being external to the Lower Self as it is to speak of God, or the all-embracing, incomprehensible, primary cause, and soul of Nature, as external to ourselves in a similar manner. But while we have to use language at all as an instrument of thought, we shall make much worse mistakes if we are too scrupulous in trying to avoid that one.

* No. 13 of "Transactions of the London Lodge, Theosophical Society."

Meanwhile the conceptions with which, it seems to me, the original idea of the Higher Self may now be enriched, tend rather to emphasise the unity of the two aspects of the soul—widely unlike each other as they are—than to harden the lines of demarcation between them. Only do not let us imagine that the unity can, as a general rule, be felt by the Lower Self in the same way that it can be felt by the Higher. A full appreciation of all that lurks in that proviso will do a good deal to illuminate the pathway we have to travel if we want to live in the Lower Self on conditions conducive to the interests of the Higher. As a general rule—and by that I mean in all cases but those of people very exquisitely spiritualised already in their (relatively) lower nature and endowed with clairvoyant vision of a high order—the Lower Self must be content to regard itself as appointed to undergo the suffering phase of existence for the benefit—not really of another being—but for the benefit of a phase of itself of which it can never have any direct consciousness in the flesh. But, on the other hand, it may acquire an intellectual conviction that the consciousness of the Higher Self will be ultimately so adjusted as to provide for the enjoyment of the fruit of this suffering in a manner that will constitute a complete recompense to the true individuality of the Lower Self.

Is it necessary here to take note of the occult theory that calculations of recompense do not furnish the highest motives of human action? We may all be aware of that, but at the same time be interested, on all grounds, in studying the methods by which Nature provides a recompense for the suffering incurred through aspirations towards a higher life.

The comprehension of the problem before us turns, I think, on a realisation of the fact that while the Lower is not conscious of the Higher Self, the Higher *is* conscious of the Lower, and will be increasingly conscious thereof in proportion to the extent that the lower applies itself deliberately to the task of living for the sake of the Higher. Let us keep in view the theory or principle, or fact of Nature, as probably none of us here doubt it to be, that consciousness on the superior planes or spiritual realms of Nature is accompanied by a vivid sense of enjoyment. In proportion as the Higher Self is expanded and developed is that sense of enjoyment broadened and deepened. In such expansion, in such development, the reward of the efforts made by the Lower Self is realised. This appears to me to be an all-important point on which it is desirable for us to dwell with the closest attention.

The crude, guardian angel theory of the Higher Self, as well as that which looks *too* far ahead and seeks to identify the Higher Individual with the Universal Self, or God, both err in leading us to think, so to speak, too well of the Higher Self as a rule. There are, no doubt, as I have suggested, very far-advanced human beings still in the flesh for that matter, and far below the Mahatma level of advancement, with whom the Higher Self is a very exalted and highly conscious kind of guardian angel, highly gifted with the faculty of insight into Truth, and with knowledge of the kind

which, in its perfection, is Omniscience. But with the vast majority of people it would, according to my own conviction, which it is my present purpose to put before you, be an immense mistake to regard the Higher Self as anything but higher in kind. It may not be nearly so much higher in degree—on the general scale of human progress, that is to say—than the lower self, as people are sometimes apt to imagine. Of course its affinities are all spiritual in their order. The Higher Self, such as it is, of the most grovelling sensualist is wholly indifferent to sensual things; and in touch, to some very limited extent, with the ocean of real knowledge, which is the same ocean on which a planetary spirit floats. But its consciousness on its own plane of existence is, to a corresponding extent, torpid and imperfect. For its growth, for its happiness, for its awakening to the opportunities within its reach in the higher realms of Nature, it is altogether dependent—altogether, at all events, in the earlier stages of such growth—on its Lower Self; on its own material phase, on the earthly fulcrum which it leans upon to accomplish an upward movement. Let us remember, indeed, that though thus dependent, it is not itself lethargic in the matter. The Lower Self *action* which conduces to such growth is necessarily when accomplished, the result of promptings from the Higher Self *thought*, or suggestion. The growth we are considering may thus be said—by an enlargement of the view already expressed—to be dependent on the responsive action of the Lower Self; on the efforts and exertions made by the lower in response to the influence of the higher. The action and reaction, in short, by which progress is accomplished, should always be thought of as started, in the first instance, by the Higher Self. But, keeping this in view, we may safely shut our eyes for the moment to the capacity said to be latent in every human soul of universal knowledge. “Your own soul,” say some occult students, “is Omniscient. You only have to get into union with it to share its knowledge.” The doctrine may not be false, but it is misleading. Your own soul, your own Higher Self, may grow into Omniscience—or something approaching that—if you give it time and adequate help—through, certainly, more than one life, from the date at which that enterprise is first set on foot by “you” yourself—the earthly phase of the being we are considering. But the Higher Self of an ordinary man of the world is certainly not yet in the perfection of its potential development. On the contrary, the fact that it is not, and cannot be, will be seen, on reflection, to square exactly with the information which has been formulated during the last few years (with the help of high authority,) in respect to the Devachanic State. For the majority of those who attain to it, that state is not one of highly-advanced insight into truth. It is a state of great happiness, the intensity of which is probably proportioned to the advancement of the soul which experiences it; but it is a state replete with illusion. And yet, undoubtedly, those are the Higher Selves of the human beings concerned who are enjoying the Devachanic happiness; and more than this, if they can be regarded as conscious on the Devachanic plane at all, they must be already human beings who in the flesh have been animated with

very well-defined spiritual aspirations, or deeply moved by truly spiritual emotions.

Their gradual elevation into Higher Selves of the true guardian angel type may be looked upon—if for the moment we do not look further—as the purpose and justification for physical existence. This view of the situation, be it observed, is quite compatible with the view which in all cases assumes the best and noblest impulses of each man's life, be he higher or lower as an incarnate being on the scale of spirituality, as emanations, warnings, or guidance from his Higher Self. To the extent that they are active the aspirations of the Higher Self must be all towards good. But except as regards its kind and affinities, it would be a mistake to consider the mental activity of the Higher Self as very greatly superior to that of the lower. Before the Higher Self can use the faculties latent in its nature, before it can be awakened from its lethargy on the higher plane, which, in fact, has deepened in the course of ages as its periodical presentations on the plane of matter became more and more intense, it must be revived by the conscious effort of its own Lower Self,—of itself on the lower plane—an effort which is analogous to the rebound of a ball dropped on the ground from a height.

This group of conceptions, I think, will prepare the mind for an appreciation of the manner in which the recompense for meritorious but painful action on this plane of life is worked out. The Higher Self, in portion to the extent that its perceptions are awakened, can survey the whole process, embrace in one retrospective glance the suffering and the beneficial consequence, and thus feel that the efforts made were not thrown away. In the case of an undeveloped Higher Self, indeed, the fruits of the good deeds of the Lower Self are enjoyed without being analysed in the way just supposed. But by the hypothesis the correspondingly undeveloped Lower Self would never in such a case have been oppressed by metaphysical speculations concerning its own future. It would have been content to regard that future in the light of some exoteric religious fiction, and though its expectations might not be fulfilled to the letter, their essence would be fulfilled in the unreflective bliss of the Higher Self—the same individuality, really, though not yet inspired with an interest in the observation of the fact of its own identity with its physical phases. But by the time a long succession of physical lives and spiritual interludes have cultivated the consciousness of the Higher Self to such a degree that it begins to approximate to the guardian angel type of Higher Self, its relations with the lower become sensibly modified. The true Ego begins not alone to feel, but to think, in the higher plane. It becomes more and more a conscious, directing power, watching and influencing the acts of its Lower Self, and alive to the advantages it may derive from the co-operation of its Lower Self. For metaphysical purposes one might, of course, throw the idea just expressed into other language, which would, perhaps, avoid some crudities involved in the more dramatic formula, but at the expense of vivid significance. It could be argued that the physical and spiritual aspects of the Ego act and react on each other, and that

the soul as manifested in the phenomenal world is an illusory counterpart of the true Ego, whose absorption in the universal self is more or less retarded by the greater or less subjection of its physical consciousness to the plane of *maya*. But the processes of development we are examining will be rendered more intelligible, I think, for most observers—incarnate, for the time being, on this plane of *maya*—by language in harmony with the conditions of the physical consciousness.

It will be understood that I am not supposing the Higher Self to be standing sentinel over the Lower at all moments of its existence, and in respect of all the acts of its daily life to be nervously watchful lest its *protégé* should take a false step. With persons of advanced development there is, perhaps, a greater approximation towards such a condition of things than a first glance at the situation would lead us to suppose; for the spiritualisation of the Lower Self or aspect, renders the Higher all the more continuously conscious, but I take it that in conditions of advancement greatly lower than those of adeptship, the Higher Self is always more or less asleep on the higher plane, when the Lower is awake and only fully conscious of its place in nature, of its relations with the Lower Self, and of the consequences to itself of the exertions its Lower Self, or its allied personality (to suggest an alternative phrase) may have been making—when that allied personality is asleep on the physical plane—plunged, that is to say, in a spontaneous or artificially induced trance as regards its lower consciousness. A proviso should be interpolated here, indeed. Sleeping and waking are the best terms we can use to describe the alternate states of the Higher Self during the life of the body, but we should remember that its sleep has reference only to its own Higher plane consciousness, and its influence is not extinct as regards the incarnate personality at any time. Thus the so-called voice of conscience, which asserts itself, and is heard from time to time, even in the most unspiritualised personalities, is neither more nor less than the influence of the Higher Self making itself felt. This influence is, of course, feeble and incomplete in cases where the Lower Self does not, by action responsive to this influence, increase and strengthen its power. But in endeavouring to realise the oscillation, as it were, of the centre of consciousness between the higher and the lower planes, it would be undesirable to lose sight of the fact that the Higher Self is always the source of the best impulses of the Lower.

The Ego, as I have said, awake on the physical plane is normally quite unconscious of its periods of supra-physical or spiritual consciousness—of the existence, in other words, of its Higher Self—even though that same Higher Self, on its side, is fully conscious when itself in its wakefulness on the Higher plane, of the Lower personality, and of its efforts or inaction, as the case may be. How far it may consciously deplore the failures of its Lower Self to achieve this or that specific rung on the ladder of progress—how far it may be distressed, so to speak, at observing its own Lower Self give way to temptation, is a point to be considered separately. The conditions of the existence of the Higher Self may not afford

it scope for emotions of distress or regret; and a failure or surrender to temptation by the Lower Self may take the shape, as regards the Higher, of so much retardation in its progress in regard to which, with its sublime capacity for patience, it may be quite unconscious of any irritation. But, on the other hand, every success and every victory of the Lower Self over temptation may none the less be translated at once into so much progress for the Higher Self, and so much definite consciousness of satisfaction and enjoyment arising from that progress.

Now it may seem, at first sight, to an imaginative mind, that these views are comfortless, as regards what may be called the interests of the Personality. All its struggles, and all its sufferings, are undergone for the benefit of a Being that it can hardly help feeling external to itself—an almost pitiless taskmaster and a thankless consumer of the fruits of its physical slave's industry. Calm and impassive in the serene realms of spirit, the Higher Self lives for enjoyment only, luxuriating in the harvest of the toil carried on below—when there is a harvest to reap,—but undisturbed by the disaster when the heavily-burdened labourer staggers or falls beneath his load. But though that would not be a satisfactory or equitable arrangement, all round, if the two phases of the Ego were really the separate entities they look like from the earthly point of view, the propriety of the whole situation is amply vindicated as soon as we can be quite sure that, from the celestial point of view, the personality and the Higher Self or Individuality, are felt and seen to be one and the same centre of consciousness, though functioning first under one and then under the other set of conditions. How, it may be asked, are we to get proof of this vitally important theory? In such a region of thought as this we are exploring, it is almost superfluous to answer that proof must be sought for in the interior consciousness, which is the more or less obscured reflection in each of us of the Higher Self to which such personality may belong. But, meanwhile, I venture to think that, in the "sweet reasonableness" of the position, a provisional guarantee of its security may be found. We stand face to face with the perennial problem of life,—the hardship of existence and the necessity of accounting for this in some way that shall be coherent with the general drift of humanity towards perfection, and the prevalence of Justice as a law of Nature in the long run. Around the leading ideas of the esoteric doctrine, which we in this generation have been stimulated to reflect upon, theosophical study has enabled us to group a considerable mass of inevitably certain detail. The alternate manifestations of the Ego on the physical and spiritual planes of Nature lead, by an indisputable train of conjecture, to the doctrine now for some time spoken of as that of the Higher Self, and this brings us to the present conjectures along a causeway of reasoning, which seems to me to be trustworthy;—to the present doctrine, that is to say, of the *Evolution* of the Higher Self.

Whether others will share with me the impression I have formed concerning the value of this doctrine, remains, of course, to be seen; but to my own mind that value, in its practical bearing

on life and conduct, and on our capacity to bear whatever trials of one sort or another we may have to bear in our "lower selves," is immense. The central idea of the view to which I thus attach importance will be seen to be that the old, vague religious hope that we shall somehow be rewarded after we die for any meritorious behaviour we may have contrived to carry on here below in face of our manifold embarrassments, is now replaced by a specific scientific comprehension of the way that process may be worked out.

The method is altogether in harmony with all truths of spiritual science we have been able to reach, and the consequence is, that once thoroughly assimilated, it is calculated to soothe in a remarkable degree the strain of emotion and the great vacuity of life which are among the well-known concomitants of any deliberate attempt to tread the upward path. It is not in human nature to be content,—above all it is not in the highly speculative and introspective nature of an occult student to be content,—with the attenuated promise of an ultimate absorption of his consciousness in the Infinite Consciousness, as a compensation for painful self-denial in this life, and as a readjustment, in accordance with infallible justice, of the long account of physical existence. Some exalted natures may be indifferent to compensations as far as they themselves are concerned, or may honestly imagine themselves so indifferent at all events, till some unforeseen turn of the screw, influencing them in an unexpected way, may betray their natural human weakness to their own inner consciousness. But at any rate even these will not be content to suppose that humanity at large is destined all along the line to the cheerless prospect of unremunerated labour. Let us each, leaving ourselves out of the calculation, and thinking only of our brother, admit that we have not made sense of the problem of Nature till we have distinctly provided by our interpretation thereof, for the reward of merit.

And up to the very threshold of the theory I have endeavoured to set forth, this reward is not adequately provided for in the sense of being specifically apprehended. If the Higher Self were in all cases an already Omniscient Being, as some occultists have seemed to imagine, and if progress merely represented the efforts of the Lower Self in any given case to rise into conscious relations with it, the Lower Self or personality would go altogether unrewarded in the enormous number of cases where that conscious relationship is never established. The struggle to do right on this plane of existence would then indeed be a futile and miserable undertaking, at the very best rewarded only by the good Karma that would render the next physical life which the impassive Higher Self or Individuality might overshadow, a less painful experience for the practically new entity which would have no recollection of its former struggle to give zest to its relative enjoyment in the new and altogether detached physical existence. Without the evolution of the Higher Self to express the consequences of that struggle, the situation would go far to justify the familiar objection to the doctrine of re-incarnation, which rests upon the forgetfulness in each physical life of the circumstances of the last. But let us once realise the position as I believe that

it actually stands, and the incarnate man, however little he may himself, in his own incarnate consciousness, *feel* the reward of his good deeds or self-denial, is nevertheless assured of being himself, in his spiritual condition after release from the body, the recipient of the harvest that he has sown. He may not, in the flesh, be conscious of the emotions and exhilaration of the Higher Self due to his work, but the consciousness of his Higher Self embraces his consciousness as he looks back on his past career from the point of view of the superior plane. We are not violently straining or materialising the facts; merely adapting them to the character of our present consciousness if we imagine the Higher Self as reflecting: "If, in the physical environment from which I am now set free, I had not the strength of mind to do this or that," whatever the important achievement may have been, "I should not now be enjoying my present rich sense of spiritual blessedness." Indeed we may, in the attempt to realise the position in all its bearings, accept the service of illustrations drawn from commonplace life. A man, established from very early life abroad to carve out his fortunes in some distant country, may have set his face during that undertaking against all kinds of wasteful and temporary self-indulgence. He may have been guided by the resolution to postpone the enjoyment of his earnings till circumstances should permit him to return to his own natural home, even though the ways and surroundings of life there should be unknown to him, and the lines along which it should be spent, left to be planned out later on. But assuming the programme to be fulfilled, the fruition of his efforts on his return home might be an ample compensation to him for the toil and self-denial of his earlier years. So, in a far more elevated and glorious degree, and unqualified by risks of disaster which may always dash any worldly cup of enjoyment from expectant lips, may we regard the programme of physical effort and fruition on the spiritual plane, as assuring us the reward which we must be able to discern as awaiting the meritorious actor in this life's drama, if the whole proceeding is to be regarded as something better than a farce and a tragedy in one.

It is not necessary to this speculation to treat, as an essential part of the scheme of Nature, the possibility that, by the conscious direction of our efforts on this plane of life to the fulfilment of the idea thus conceived, we may actually, if all circumstances are propitious, obtain, even during this life, something more than an intellectual conviction of the spiritual reward that will be secured by our efforts here. But we should let slip a very important consideration connected with the whole transaction if we did not take note, in reviewing it, of the possibility to which I refer. There may be here and there, even among people who are not obtrusively elevated to any remarkable degree above their fellows of this race to which we belong, some who in the Lower Self-consciousness are invested with the beautiful characteristics of a spiritualised clairvoyance. Such persons will be able, from time to time, to ascend into the consciousness of the Higher Self, retaining in the physical brain a recollection of those experiences. They are in a position to be the pioneers of spiritual progress for their less gifted brethren,

rendering transparently obvious, as a fact in Nature, the existence of that relationship between the Lower and Higher Self which I have endeavoured to depict. And they may afford to any resolute explorer of the higher life, good ground for hoping that others in turn, by earnest endeavours in that direction, may anticipate the revelation—even while in this life—of that which has hitherto been regarded as the great and insoluble mystery of death.

In dealing with these problems I have endeavoured to avoid the comfortless dissipation of thought and conjecture apt to ensue if we endeavour to examine the conditions of our present existence by the light of metaphysical thinking which seeks to adapt itself to infinity. But if the subject has thus been kept upon a plane of thought below the level of some to which our speculations may occasionally soar, I would, nevertheless, suggest that, in dealing with the circumstances under which the Lower Self may be drawn towards the true individuality of the Ego, which is the Higher Self, we are really dealing also with the circumstances under which the true individuality—overshadowed by the spirit as it overshadows the incarnate man—is itself drawn towards the highest influence—the universal self or universal spirit. We may not, from our present standpoint, be able to divine very much concerning that process, but we can infer, with complete confidence, that the development and evolution of the Higher Self, which it is within the power of the Lower Self, or incarnate man, to promote, is none the less its response to that mysterious emanation from the supreme, that is the ultimate goal towards which the later efforts of a perfected humanity, in some remotely future epoch, may consciously and appreciatively turn.

A. P. SINNETT.

ROSICRUCIAN LETTERS.]

VII.

The "Brothers."

The following are extracts from an (occult) letter written to K. Von Eckartshausen. The letter is dated 1801. No signature is attached.

TO comply with your request for information regarding the *Inner Circle* of the Brothers, we will communicate to you the following. Do not ask who the persons are that write these letters; but judge of the value of the writings by their own merits. Consider the spirit in which they are written, and not merely the words in which they are framed. We are prompted by no selfish motive, it is the light within us that causes us to act. It is this inner light which impels us to write to you, and our credentials are the truths which we possess, and which will be easily recognized by those who are true. We will communicate them to you in proportion as you become able to receive them, and you are at liberty to either accept or reject what we say; for Divine Wisdom clamours not for admittance, it is a light which shines in eternal tranquillity and waits patiently until it is received.

Our community has existed ever since the first day of creation,* and it will continue to exist until the last; it is the society of the *Children of Light*, and its members are those who know the light which shines out of, and into, darkness. We know the nature of man's destiny; we have a school in which Divine Wisdom herself is the teacher, and she teaches all who desire the truth for its own sake and not merely on account of any worldly benefit that may result from its possession. The mysteries explained in that school concern every thing that can possibly be known in regard to God, Nature and Man; all the ancient sages have been taught in our school, and no one has ever learned wisdom in any other place. It has among its members inhabitants, not only of this globe, but also of other worlds. They are distributed all over the universe, but they are all bound together by one spirit, and there exists no difference of opinion among them. They all study one book only and all follow the same method of studying it.

Our society is composed of the *elect*, *i. e.*, of those who are seeking for light and are capable of receiving it, and he who has the greatest receptivity for that Light is our chief. Our place of meeting is intuitively known to each member and easily reached by all, no matter where they reside. It is very near and yet it is hidden from the eyes of the world, and no one who is not initiated will find it. Those who are ripe may enter; those who are unripe must wait.

Our order has three degrees. The first one is attained by the power of divine inspiration, the second by interior illumination, the third and highest one by spiritual contemplation and adoration. In our society there are no disputations or controversies, no speculations or sophistry, no scepticism or doubt, and he who has the best opportunity to do good, is the happiest one amongst us. We are in possession of the greatest mysteries, and yet we are not a secret society, for our secrets are open to every one who is able to read them. The secrecy is not caused by our unwillingness to instruct, but by the weakness of those who ask for instruction. Our secrets cannot be sold for money, nor can they be demonstrated publicly; they are comprehensible only to those whose hearts are able to receive wisdom and fraternal love, and in whom those powers have begun to awaken. He in whom the secret fire has begun to burn is happy and contented. He perceives the causes of human infirmities and the unavoidable necessity of evil and suffering; his clear view enables him to see the foundation of all religious systems, and he recognizes the latter as modifications of relative truths, which have not yet entered into equilibrium by the attainment of knowledge.

Humanity lives in a world of symbols whose meaning is not yet understood by many; but the day is approaching when the living spirit within these symbols will be generally known and the sacred mysteries revealed. Perfect knowledge of God, perfect

knowledge of Nature, and perfect knowledge of Man, are the three lights upon the altar of truth illuminating the sanctuary of the temple of wisdom.

There is only one fundamental religion and only one universal brotherhood. External forms, religious systems and associations, are shells in which a part of the truth is hidden, and these external things are only true in so far as they represent internally existing truths. They are necessary for those who have not yet attained the power of recognizing the invisible and formless truth, unless it is represented by a symbol, and to educate them into a belief that the truth—although unseen to them—exists; and this belief will serve as a basis from which their *faith*, *i. e.*, spiritual knowledge, may grow; but if the external forms of a religious system represent internal truths which do not exist in that system, then such forms are merely masquerades and shams. There are as many errors as there are theories and forms; because theories can be only relatively true, and absolute truth being infinite, cannot be squeezed into a limited form. Men have mistaken the form for the spirit, the symbol for the truth, and from this mistake a legion of errors has been produced. These errors cannot be corrected by denunciations, by heated controversies, or by assuming a hostile attitude towards those who are living in error; darkness cannot be dispelled by fighting it with weapons; it is the *light* which dispels the darkness, and where knowledge enters ignorance ceases to exist.

In this present century, which has just begun, will the light appear. Things hidden for ages will become known, veils will be removed, and the truth that exists in and beyond the form will be revealed; humanity as a whole will come nearer to God. We cannot tell you now why this is to take place just in *this* century; we can only say, that there is a time and a place for everything, and all things in the universe are regulated by a divine law of order and harmony. First came the symbol containing the truth, then came the explanation of the symbol, and after this the truth itself will be received and known, like a tree that can be seen and perceived after it has grown out of the seed—the symbol wherein its whole character was synthesized. Our duty is to assist in the birth of the truth, to open the shells wherein it is contained, and to revivify everywhere the dead hieroglyphics. We do this, not by our own power, but by the power of the light that acts through our instrumentality.

We belong to no sect, we have no ambition to gratify, we do not wish to be known, nor do we belong to those who are discontented with the present state of things in the world and who wish to rule or to obtrude their opinions upon mankind. We are influenced by no person or party, nor do we expect any personal reward for our labour. We are in possession of a *light* which enables us to know the deepest mysteries of Nature, and we have a *fire* by which we are nourished and by which we may act upon everything in nature. We possess the keys to all secrets, and the knowledge of the link that unites this planet with other worlds. Our science is a *Universal Science*, for it embraces the

* It is said that those mind-born sons of Manu who did not pro-create, but whose office was the instruction of mankind, formed the first occult lodge, and that all adepts ever since trace their spiritual descent to one or other of these sons.—*Ed.*

universe, and its history begins from the first day of creation. We are in possession of all the ancient books of wisdom. Everything in nature is subject to our will; for our will is one with that of the universal spirit, the motive power in the universe, and the eternal source of all life. We need no information either from men or books, for we have the power to perceive everything that exists and to read in the book of nature, wherein no errors occur. Everything is taught in our school, for our teacher is the light that produced all things.

We could tell you of the most wonderful things which are known to us, and which are as far beyond the reach of even the most erudite philosopher of this age as the sun is distant from the earth; but which are as near to us as the light of the spirit is to the spirit from which it emanates; but it is not our intention to excite your curiosity. We wish to create within you a thirst for wisdom and a hunger for fraternal love, so that you may become able to open your eyes to the light and see the divine truth for yourselves. It is not for us to come and open your understanding, but it is the power of the truth itself which enters the heart; it is the divine bridegroom of the soul who knocks at the door, and there are many who will not admit him, because they are entangled in the illusions of external existence.

Do you wish to become a member of our Society? If so, enter within your own heart. Do you wish to know the *Brothers*? If so, learn to know the divinity manifesting itself within your own soul. Seek that within you which is perfect, immortal, and not subject to change, and when you have found it, you will have entered our society, and we shall become known to you. No imperfections of any kind can be admitted within our lodge, and before you can enter you must throw off all the imperfections of your own nature. The corruptible elements within you must be consumed by the fire of divine love. You must be baptized with the water of truth and clothed with an incorruptible substance such as is produced by pure thoughts. The inner *sensorium* must be opened to the perception of spiritual verities, and the mind illuminated by divine wisdom. Then will great powers, now unknown to you, become developed within your soul and you will be enabled to conquer evil. Your whole being will be renewed and transformed into a being of light, and your body will serve as a habitation for the divine spirit.

You ask, what are our doctrines? We have none to proclaim; for any doctrine we presented could be but a doubtful opinion to you as long as you do not possess self-knowledge. This self-knowledge cannot be attained through external instruction, it must grow within yourself. Ask the divine spirit within you, open your inner senses to the understanding of what it says, and it will answer your questions. All we can do is to submit some theories to your consideration and examination. Not that you should merely believe what we say without due examination and be satisfied with such a belief; but that they may serve you as landmarks and guideposts in your wanderings through the labyrinth of self-examination.

One of the propositions which we desire to submit to your consideration is, that humanity as a whole will not be permanently happy until it has absorbed the spirit of divine wisdom and fraternal love. When this takes place the crowns of the world's rulers will be pure and unadulterated reason, their sceptres will be love; they will be anointed with power to liberate the peoples from superstition and darkness, and the external conditions of mankind will improve after the internal improvement has taken place. Poverty, crime and disease will then disappear.

Another proposition is, that one of the causes why men are not more spiritual and intelligent is that the grossness and heaviness of the material particles composing their frames prevent the free action of the spiritual element therein, and that the more grossly they live, and the more they are given to sensual, animal and semi-animal pleasures, the grosser will their organisms become and the less will they be able to rise in thought into the higher regions of the ideal world, and to perceive the eternal realities of the spirit. Look at the human forms you meet in the streets, stuffed with meat full of animal impurities, and with the stamp of intemperance and sensuality imprinted upon their faces, and ask yourself, whether or not these forms are adapted for the internal manifestation of divine wisdom.

We also say, that *spirit is substance, reality*. Its attributes are indestructibility, indivisibility, impenetrability, duration. *Matter is an aggregate*, producing the illusion of form; it is divisible, penetrable, corruptible and subject to continual change. The spiritual realm is an actually existing indestructible world, whose centre is the Christ (*the Logos*) and its inhabitants are conscious and intelligent powers; the physical world is a world of illusions, containing no absolute truth. Everything within the external world is merely relative and phenomenal; it is, so to say, the shadow-picture of the internal, real world, produced by the light of the living spirit acting upon and within animated matter.

Man's lower intellect borrows its ideas from the everchanging realm of the sensual; it is therefore subject to continual change; man's spiritual intelligence—his intuition—is an attribute of the spirit, unchangeable and divine. The more ethereal, refined and moveable the material particles constituting man's organism become, the easier will they be penetrated by the divine light of spiritual intelligence and wisdom.

A rational system of education must be based upon a knowledge of the physical, psychical and spiritual constitution of man, and will only be possible when the whole of man's constitution—not merely in its animal, but also in its spiritual aspect—is known. The external aspect of man's constitution may be studied by external methods, but a knowledge of his invisible organism can only be attained by introspection and self-examination. The most important advice we have to give, is therefore: *Learn to know thine own self*.

The above propositions will be sufficient for you to meditate upon and to examine in the light of the spirit, until you receive further instruction.

THE CREST JEWEL OF WISDOM.

(Being a translation of the *Viveka Chudamani* of Sankaracharya.)

(Concluded from page 128.)

513. ACTION, enjoyment, wickedness, goodness, ignorance, bondage, liberation, etc., are the creations of mind, but in reality they do not exist in *parabrahm* which is one and non-dual.

514. Let there be ten, a hundred, or a thousand modifications of *prakriti*, then, just as a mass of clouds cannot affect the sky, so these do not affect me whose mind is without attachment.

515. I am that Brahm which is like space, subtle, non-dual, without beginning and without end, and in which the whole universe, from the unmanifested down to gross matter, is known to be a mere phantom.

516. I am that non-dual Brahm which supports and illumines all, which is of all forms, all-pervading, empty of all else, eternal, pure, immovable, and not subject to change.

517. I am that non-dual Brahm which is truth, knowledge and bliss, which is uniform and can be attained through knowledge, and in which all phenomenal differences are at an end.

518. I am actionless, immutable, indivisible, formless; I am subject to no change, eternal; not depending on another, and non-dual.

519. I am all-pervading; I am everything and transcend everything; I am non-dual, indestructible knowledge and eternal bliss.

520. O Guru, this supremacy over earth and heaven is attained by me through thy compassion and greatly esteemed favour. To thee, great-souled one (*Mahatma*), I bow down again and again.

521. O Guru, having in thy great compassion awakened me from the sound sleep (of ignorance), thou hast saved me, roaming about in the dream-like forest of birth, old age and death, created by *maya*, daily tormented by manifold affections, and terrified by the tiger of egoism.

522. O Guru, I bow down before thee who art truth alone, who hast the splendour of wisdom and who shinest in the form of the universe.

523. Observing the disciple, best of his class, who had acquired the truth and attained spiritual happiness in *Samadhi*, the *Mahatma*, lord of *gurus*, greatly pleased, again spoke these noble words:

524. The universe is an expansion of its idea in Brahm, hence Brahm alone is real. Perceive Brahm everywhere and in all states through spiritual sight and with quiet mind. What but form can be everywhere perceived by those who have eyes? In like manner what other thing than reality can recreate the mind of one who knows Brahm?

525. What wise man, renouncing the enjoyment of supreme bliss, will take delight in unreal things? Who will desire to look at the moon in a picture while the delightful moon itself is shining brightly?

526. By the enjoyment of unreal things there is neither contentment nor destruction of sorrow, therefore remain contented

with the enjoyment of non-dual bliss, and happy in devotion to the *atma*.

527. O thou high-minded one, pass thy time in the perception of the (real) self everywhere, reflecting on thy non-dual self, and realising the true bliss.

528. To attribute changefulness to the *atma* who is indestructible wisdom and changeless, is like building a castle in the air. Therefore, always attain the great peace through the *atma* who is full of non-dual bliss; and keep silence.

529. The quiet state of the mind which is the source of modifications and false conceptions, is (called) the great peace. In that state the *Mahatma* who knows Brahm enjoys everlastingly non-dual bliss through the *atma* who is *Parabrahm*.

530. To one who knows the nature of the *atma* and who enjoys self-bliss, there is nothing but silence, void of desire, causing the greatest happiness.

531. The wise man who delights in the *atma* and who always remains silent (*muni*), spends his time either moving, standing still, sitting or lying down or otherwise, at will.

532. To a *Mahatma* who has fully attained the truth there is neither space, time, sitting in a particular posture, direction, self-control, etc., nor any need of an object to be aimed at, for (causing) the cessation of (mental) activity. When one knows the self, of what use are such conditions as self-restraint?

533. Does one need self-restraint to know that this is a pot? An object cannot be known without sound proofs.

534. That this *atma* is ever perfect becomes clear through proofs. Neither space, nor time, nor purity is needed (for proving it).

535. To know that I am *Devadatta* does not need anything else. (One knows his own name without being obliged to wait for proof). In like manner for one who knows Brahm, nothing else is needed to know that he is Brahm.

536. How indeed can that which is not *atma*, unreal and insignificant, illumine him (*atma*) by whose radiance, like that of the sun, this whole universe shines.

537. What indeed can illumine the knower by whom the *Vedas*, *Sastras*, *Puranas* and all beings are rendered significant?

538. Knowing this *atma* alone, who is self-refulgence, infinite power, all knowledge and immeasurable, one becomes liberated from the bond (of changing existence). This knower of Brahm excels as the best of the best.

539. He is neither afflicted by, nor delights in, the objects of sense, nor does he become either attached to them or estranged from them. Being always contented with the enjoyment of bliss, he enjoys and delights in himself.

540. Just as a child, ignoring hunger and bodily pain, plays with a toy, so the wise man, renouncing egoism and selfishness, being happy, delights in himself.

541. The wise are free from anxiety, they eat food obtained by begging but without cringing. They drink water from a stream, they live independent and free. Without fear they sleep either in a cemetery or in a jungle, their clothes are the regions of space

which need neither washing nor drying. Their bed is the earth, their way lies along the roads of the Vedas and their recreation is in *Parabrahm*.

542. The knower of the atma who is not attached to externals and whose characteristics are not perceptible, resting in the body as in a chariot, enjoys, at the desire of others, all surrounding objects, like a child (does).

543. He who is clothed with wisdom, whether he wears clothes or is clad with the regions of space, or wears a skin, roams the earth either as an insane person, or as a child, or as a ghost.

544. The ascetic, free from the idea of desires, always self-satisfied, himself abiding in the all-pervading atma, lives and wanders alone.

545. The wise man behaves sometimes as an ignorant man and at others as a learned one; he is sometimes as dignified as a great king, at others he is like a lunatic; at times he is gentle, and at times his behaviour looks like that of a serpent. Here he is respected, there disrespected, and is not known anywhere, thus he lives happily in supreme, eternal bliss.

546. Though poor he is always contented; though helpless, he is very powerful; though not eating, he is ever satisfied; though without an equal, he regards all equally.

547. Though doing, he is not the doer; though enjoying the effects, he is not the enjoyer; though embodied, he is bodiless; though confined (in the body), he is all-pervading.

548. Likes and dislikes, good and evil, do not in the least affect the knower of Brahm, who is bodiless and always existing.

549. Happiness and misery, good and evil, belong to him who is attached to gross (objects), and who refers them to himself. Where are good or evil or their effects to the *muni* (ascetic) who has cut asunder his bonds and has become the real atma?

550-551. The sun appears to be swallowed up by darkness (during an eclipse), though this is not so. But the people who, through delusion, do not understand the nature of the thing, say it (the sun) is (swallowed up). So also the ignorant, seeing the phantom-like body of one who knows Brahm and who is freed from the bonds of body, regard him as embodied.

552. Like the slough of a serpent, moving hither and thither at the least breath, the knower of Brahm remains released from the body.

553. Just as a piece of wood is carried along to different places by a torrent, even so the body is led in time by *daiva* (karma) into enjoyments.

554. He who is liberated from the body and is himself perfect, abides in enjoyment like a worldly man full of desires created by past karma (does). But he lives quietly as a spectator, free from desires and changes, like the centre of a wheel.

555. He neither applies his senses to objects nor removes them therefrom, but remains a mere spectator. He whose mind is intoxicated with excessive draughts of bliss, does not pay even the slightest attention to karmic effect.

556. He who knows Brahm, renouncing the pursuit of either the visible or the invisible, abides in the atma alone and is evidently Siva himself.

557. The knower of Brahm who has attained the end, is ever free, though living (in the world). By the destruction of *upadhi*, he, being Brahm alone, reaches the non-dual Brahm.

558. Just as a male being is (always) a male, whether he acts (women's parts in dramas, etc.) or not, so also he who knows Brahm and is perfect is always Brahm alone and not another.

559. What is it to an ascetic who has become Brahm if his body, already burnt up by the fire of wisdom, falls anywhere like the withered leaf of a tree? (He does not care what becomes of his body or where it happens to be placed for the moment).

560. The *muni* who ever abides in the all-pervading atma, who is full of non-dual bliss and is *parabrahm*, does not wait for the proper place, time, etc., to throw off this lump of skin, flesh and filth.

561. Neither the relinquishment of the body, nor of the staff, nor of the water-pot (the wooden water-pot used by ascetics) is *moksha* (liberation); but *moksha* is the happiness (that results from) untying the knot of ignorance in the heart.

562. What good or evil (effect) is there to a tree if its leaf falls into a canal or a river or in a sacred place, or in a place where four ways meet?

563. The destruction of body, senses, vitality, and intellect is like that of leaf, flower and fruit; but there is no destruction to one's atma whose essence is truth and who is the embodiment of bliss. This (atma) remains like a tree.

564. The true characteristic of the atma is that he is full of wisdom. It is repeatedly said that *upadhi* alone is destroyed.

565. The *Sruti* thus asserts the indestructibility of the atma when the modifications are destroyed: "Ho! atma is indestructible!"

566. Just as, when burnt, a stone, a tree, grass, grain, a corpse, a cloth, etc., become earth only, so also the whole of the visible universe, such as body, senses, vitality, mind, etc., when burnt up by the fire of wisdom, attain the condition of paramatma.

567. Just as darkness, different from (light), becomes merged in the light of the sun, so also the whole visible universe becomes merged in Brahm.

568. Just as space (limited by form) becomes evident as such on the destruction of form, so also the knower of Brahm becomes Brahm alone on the destruction of the *upadhi*.

569. Just as, when mixed, milk becomes one with milk, oil with oil, and water with water, so an ascetic who knows the atma becomes one with him.

570. Thus the ascetic, renouncing the body, attains *mukti* (deliverance) which is mere existence, indestructible, and the state of Brahm does not return again.

571. Where is birth to one who has become Brahm, and whose body, etc., beginning with ignorance, are burnt up by (the fire of) wisdom through union with the atma who is existence?

572. Bondage and liberation created by *maya* (illusion) do not exist in reality in the *atma*; just as (the idea of a) serpent and the opposite do not exist in a rope on knowing it (to be rope and not serpent).

573. Bondage and liberation are said to be through the existence and non-existence of *avriti* (encompassing energy). There is no encompassing energy in Brahm. It (Brahm) is not encompassed, because nothing else exists therein. If there exists (something else), then non-duality is destroyed. But the *Sruti* does not allow duality.

574. Bondage and liberation are indeed false. Just as hiding from sight, caused by the clouds, is predicated of the sun, so also the ignorant impose the attributes of mind on the (one) real substance, whereas this (substance) is indestructible, non-dual, without attachment, and is wisdom.

575. Belief in the existence of the (one) real substance and non-belief in its existence, are only the attributes of mind and not of the eternal substance.

576. Hence those two, bondage and liberation, are created by *maya* (illusion) and they do not exist in the *atma*. How can (anything) be attributed to supreme truth which, like space, is indivisible, actionless, calm, blameless, stainless and without a second?

577. There is neither restraint, nor birth, nor bondage, nor an adept (to aid the disciple), nor one desirous of liberation, nor one liberated—this is the highest truth.

578. The supreme and most mysterious doctrine contained in the Vedas is now revealed to thee. Expound it to one whose mind is free from desire, whose vicious tendencies have vanished, and who aspires after liberation, and cause him to reflect on the same.

579. Having thus listened to the teachings of the *guru*, the disciple saluted him respectfully, then, liberated from bondage, with the permission of the *guru*, he went away.

580. The *guru*, whose mind is plunged in the ocean of real bliss, ever roams about purifying the whole world.

581. Thus, in the form of a dialogue between a *guru* and a disciple, is revealed the nature of the *atma*, so that those who aspire after liberation may gain knowledge easily.

582. May those ascetics who aspire after liberation and delight in the *Srutis*, who have renounced the pleasures of the world, and who have expunged all vices from their hearts, as enjoined, and whose minds are subdued, respect these wholesome teachings!

583. These words of Sankara, which secure *nirvana*, excel all others and point out an ocean of nectar close at hand, of non-dual Brahm which gives happiness to those who, suffering from fatigue and thirst caused by the rays of the sun of misery on the road of changing existence, wander in an arid region desiring water.

THE BHIRIGU SANHITA.

MR. N. CHIDAMBARAM AYER, B. A., F. T. S., says in his Introduction to the translation of the Brihat Jataka that there is a book called the Nadigrantham which professes to contain numerous horoscopes of living persons, but he says this book is not reliable. He says:—"It would appear from a superficial consideration of the subject that such books cannot at all exist." What he means by the above passage is perhaps that, in consideration of the principles of Astrology, no horoscope can be made of a person unborn, and that any book which professes to contain horoscopes of living persons written in a time which perhaps history cannot trace, must, according to the rules of Astrology, be unreliable. In support of this assertion he gives the instance of Col. Olcott who was deceived by a Brahmin who professed to have a book of the above nature in his possession. With all deference to Mr. Chidambaram's high attainments in Astrology, I think he might have changed his opinion had he seen Bhriгу Sanhita. The Nadigrantham may be a false book, Colonel Olcott might have been deceived by a cunning man, but all these do not go to prove that a book which would give correct horoscopes of living persons cannot at all exist. I will, however, leave Mr. Chidambaram to judge from the following account of the Bhriгу Sanhita.

This book professes to contain 444,444 horoscopes. It also professes to give correct horoscopes of persons born in any age between the Himalayas and the Vindya ranges. That this book does exist there is no doubt, for there is overwhelming testimony in support of the fact, and one can easily satisfy himself if he only takes the trouble to inquire. The only question is, does it make false prognostications like the Nadigrantham or does it give true accounts of the lives of living persons? For the satisfaction of the reader I shall give my personal account as to how I came across it and how I became convinced that the Sanhita is genuine.

In June 1885, I visited a respected relative of mine at H. I learnt from him for the first time that there existed at Meerut a book called the Bhriгу Sanhita which professes to give the horoscopes of living persons.

This relative of mine had got a copy of his own horoscope from the Sanhita and I was simply amazed to see it. It gave with correctness so many minute details of his past life, that, like Mr. Chidambaram, I could not believe, that such a book could exist. The evidence of most trustworthy men even, some of whom had seen the book with their own eyes, could not convince me that a book written Heaven only knows in what remote age could so correctly and so minutely give the lives of living persons. It was indeed a wonder to me, and I made up my mind either to see this wonder with my own eyes or to discover the trick.

Meerut is 330 miles by rail from H. Before I started for Meerut ten persons gave me their Janma Lagnas and Rasi Chakras along with a brief account of each of their lives written in English on separate pieces of paper. The Janma Lagnas and the Rasi Chakras were written in the Devanagiri character. I stopped at

two places on my way to Meerut and some of my friends in those places, learning of my mission to Meerut, gave me their Janma Lagnas and Rasi Chakras along with a brief history of each of their lives similarly written in English on separate pieces of paper. On reaching Meerut I had thus the lives of seventeen persons to consult with the Sanhita. I may here mention that, to the best of my knowledge, no letter was written to the Pandit who has the Sanhita in his possession either from H. or from the two other places where I had stopped, nor have I any reason to believe that any one had any interest in giving him this information. At any rate it was impossible that any one could know the history of the lives of the 17 persons and have sent them to the Pandit previous to my reaching Meerut.

I saw the Pandit seated in a close, wretched room on a mattress. After exchanging the necessary civilities, I asked him to show me the horoscope from the Sanhita which corresponded to the Janma Lagna and Rasi Chakra which I produced before him. This was one of the seventeen which I had taken with me. He took the paper containing the Lagna and Chakra from me and retired to his library for some twenty minutes. He came back with a book containing numerous horoscopes pertaining to a fraction of a particular Lagna (Rising Sign). After a search of about four or five minutes the horoscope wanted was found. The Pandit began to read it aloud and to translate the Sanscrit verses of the Sanhita into Hindi. To my utter amazement I found that the Sanhita gave all that was contained in the English notes and vastly more matter about which none but the person to whose life it belonged could say whether it was correct or not. When on the next day I consulted another horoscope, I took the Sanhita in my own hands and read it myself, of course with the help of the Pandit here and there, the manuscript being obscure in some places. I similarly read or heard the reading of all the seventeen horoscopes I had taken with me. Once reading one of the horoscopes would take at least three hours.

I shall here mention one very amusing incident in connection with this reading of the horoscopes. I had to stop at Meerut for several days for the purpose of reading these horoscopes. There I unexpectedly met a college friend of mine, a well-educated gentleman of great intelligence. On learning of my mission to Meerut he laughed at my credulity and cut jokes at my expense. At my especial request he and another gentleman accompanied me to the Pandit's house one morning. I had intended that day to consult the horoscope of a person whom both of us knew. On hearing the horoscope read by the Pandit he was surprised, but what struck him with utter amazement was one passage in the Sanhita which said that within a few particular months (in which was included the month in which we visited the Pandit), in the particular year of that man's age (it was exactly that year of the man's age as stated in the Sanhita that we visited the Pandit), a Brahman's son, accompanied by two friends would for the first time hear it, that the friends would be of a sceptical turn of mind but would be thrown into a state of mental trepidation on this being read to them, but at

last they would be converted to a belief in these sayings. My friend would not at first believe that what the Pandit was reading was actually in the book. He took the book in his own hands and carefully read each letter before he was satisfied. I need hardly say that one morning's incident converted him into a belief in Astrology and he could not help exclaiming that there are more wonders in the world than he could dream of. He subsequently took a copy of his own horoscope from the Sanhita and acted according to the directions given in it. Thus the words of the wise author of the book were fulfilled to the letter.

I had lost my own horoscope, prepared by my parents at my birth, and consequently I did not know the date and time of my birth. One morning I simply asked him "Who am I?" He ascertained the correct time of the day with the help of my watch, drew a Rasi Chakra appertaining to the time of my query, and, according to certain rules of Astrology, drew a Rasi Chakra of the time of my birth. Then, without reference to the Sanhita, he told me from his personal knowledge of the science some of the incidents of my past life. Some of his conjectures turned out to be correct, others were wrong. He then retired to his library, and after about fifteen or twenty minutes, he brought out a book as usual, and I myself found my horoscope in it after a search of about ten minutes. I allowed the Pandit to read the whole of it, and it took him about three hours to finish it. I cannot now describe my feeling at that time, I thought indeed that I was in a state of dream. The horoscope proceeded, reminding me of the past events of my life from year to year, some of them I had nearly forgotten, and I sometimes had to tax my memory to recall them to mind. I cannot imagine a greater wonder than going to a stranger, who, when you ask him who you are, gives you a book which contains minute details of your life from your birth to death. I assert that there is nothing in my horoscope which is not an actual fact, or which has not happened, with reference to that portion of the horoscope which deals with my past life.

I think what I have already said is quite sufficient to convince any one that Astrology is a true science and that the Bhrigu Sanhita is a genuine book. But yet people who have already formed an opinion against the reality of Astrology may question my veracity and consider my story to be simply a tissue of falsehoods. Such persons I cannot convince by any sort of argument. I shall only request them not to pass judgment against my story unless they can satisfy themselves by personal inquiry that it is false. People who have received a liberal English education generally consider it wise and safe to become sceptics in matters of religion and science, and most of them in our country are actually so in many matters. But unfortunately this ideal of scepticism often leads them into error, and from true sceptics they become blind believers, for they oftentimes confine their faith to the orthodox faith of the country alone, whereas in other matters they are no more sceptics than orthodox people as regards their own faith. A true scientific spirit requires a man to be an honest inquirer into the truth of every thing that falls under his observation, but if I spurn a thing because

it seems strange to my preconceived notions of things, or because I am unable to give a satisfactory explanation for it, I think I shall be no better than the man who would laugh at me on my telling him that the earth moves round the sun. Astrology is such a thing. People educated in the Western sciences are not willing to believe that there can exist a science of Astrology because it is a strange thing in the West. But the West itself does not presume to have discovered all laws and knowledge of nature; and it is not unreasonable to infer that Astrology is one of those sciences of which the West has no idea as yet. If facts are found, it is the work of a true scientific spirit to gather them together and then to inquire into the How and Why of the matter. Therefore I request the reader to inquire into the matter personally before forming any opinion on the subject, and it is no great sacrifice to do so. If the inquirer cannot personally visit the Pandit, he may send him his Janma Lagna and the Rasi Chakra, with the necessary copying fee, and he is almost sure to get a copy of his horoscope out of the Sanhita.

I shall now give a brief account of the contents of my horoscope and make quotations here and there from it for a better elucidation, though by so doing I shall have to make my private life known to the public. My horoscope, like numerous others that I then saw and have since then seen, is divided into three parts, and is a dialogue between Sukracharya, the disciple, and Bhriḡa Deva, the preceptor.

The first part consists of (1) some of the chief events of my present life, (2) the chief characteristics of my body and mind, (3) a brief account of the members of my family, (4) the lines on the palm of my right hand with their effects.

The second part consists of (1) a brief account of my life in the previous birth, (2) some of the principal acts done in the previous life which have produced some of the grand results in the present life.

The third part consists of (1) a detailed account of my life from birth to death, (2) a brief account of the lives of my parents from year to year during my infancy, (3) a brief account of the other members of my family, (4) the diseases, dangers and misfortunes that I shall be subjected to from year to year, (5) recipes to cure those diseases and advice about warding off the dangers and misfortunes, (6) various Prayaschittas or atonements for removing some of the principal wants of the present life which are the results of some of the misdeeds done in the previous life, (7) elaborate description of the manner in which those Prayaschittas should be performed and the various Mantras, (8) how I shall be born in the next life to come. Besides the above there are many other things in the third part.

My horoscope, of course in manuscript, consists of 77 pages of bigger size than royal octavo. I have all along been speaking of only one of the twelve parts of my entire horoscope. This part, which I have in my possession, is called the Tanibhavan—or that part relating to the body alone. There are other parts or Bhavans called the Dhanabhavam (relating to

wealth), the Dharma Bhavana (relating to religion), the Pitribhavana (relating to a father), and so forth. These different Bhavans give detailed account of the subjects of which they treat. But it is a matter of regret that the Pandit has got a few only of the other Bhavans. He has not even got the entire number of the Tani Bhavan parts of all the horoscopes, and he had in several cases to refuse to give copies for he had not the originals.

KEDAR NATH CHATTERJEE, B. A.

(To be continued.)

THE KABBALA AND THE MICROCOSM.

(Continued from page 124.)

THERE is very little to be found in the Kabbala about the fate of the wicked. Punishments and judgments are indeed mentioned not unfrequently, but rather in the sense of purificatory fires burning out the dross and preserving the pure metal in all the brilliance of its lustre. Those most unchristian Christians, who hug the doctrine of eternal damnation, which fortunately has had its day, and conjure up visions of their friends amidst the sulphurous flames of a bottomless pit, will find no support for their hellish doctrine in the writings of Rabbi Moses. But on the other hand it will be found that the Jewish Kabbala accords with the Brahminical doctrine of the Vedanta as expounded in the lectures of Mr. T. Subba Row. It is said that two evils may befall the *karana sarira*. The first is brought about by sloth and indifference: a man becomes more and more degraded and generates no good impulses to form a higher individuality, his *karana sarira* becomes weaker and weaker, having no pure thought or noble aspirations to feed upon, until at length it merges in the general reservoir of matter on its own plane, there being no individuality to keep it together; then, such a man being entirely cut off from the source of all life, the Logos, is soon annihilated; but he must suffer the temporary punishments of hell or purgatory or *kama loka* between his incarnations upon earth, for Nature's machine pulls us up with sharp twinges of pain if we persist in acting in opposition to her law. Now let us take the case of a man who follows the cult of the evil powers on the higher plane. It has been stated that, according to the eastern doctrine, one of those powers he has invoked swallows up his individuality, and the noxious compound entity thus resulting has immortality until the end of the *kalpa*. I have shown in a previous paper that there are strong grounds for believing that *Nephesch* corresponds with *karana sarira*, *Ruach* with *Daiviprakriti*, the individual light of the Logos, and *Neschamah* the supernal type of man on the highest plane of separate existence. Taking this to be so, I will now endeavour to show by passages from the Treatise *De Animá* of R. Moses of Cordova, the general lines of the Kabbalistic doctrine concerning the fate of the man who gives himself up to the pursuit of evil.

“There are some who say that there is no sin in Neschamah, but that it is confined to Nepesch, on the ground that in the whole section ‘On sacrifices’ nought can be found about Neschamah and Ruach—if perchance they have sinned; but it is only written,—if Nepesch has sinned. That is so, Nepesch may die in sin: for death is only ordained so far as Nepesch is concerned, whence it is said (Job xiv. 22), *and his Nepesch will lament over him*. For his Ruach also is taken up from a man as soon as ever he falls into the clutch of sin.”

From this we may conclude that Rabbi Moses held that Nepesch or *Karana Sarira* only could die or be annihilated: for it is only a vehicle, and if the light of the Logos is removed from it, the ethereal matter of which it consists is no better than any other ethereal matter. Nepesch, illumined by the light of the Logos, will naturally lament when the personal man on whom it is dependent for its subsistence drifts away and sinks into the mire of debauchery, for it sees its own end approaching and is powerless to prevent it.

“But this opinion is not approved by all. Yet verily it is true that cutting off and perdition apply to the Nepesch but not to the other parts, and it is indeed explained at greater length in the Sohar, that the punishment of sins is suffered in this part, where the cutting off is clearly implied. But the rest of the parts are only defiled, and must be subsequently purified from their filthiness through the river of fire.”

It appears that as the divine part of man is strengthened by the good done by the individual on earth, so also it is injuriously affected by the evil deeds of the bad man. The purification from filthiness through the river of fire probably refers to the baptism of fire, which has been said to take place at the time of initiation, when all that remains of impurity in a man’s soul is literally burnt out by the fiery aura which surrounds his Logos.

“And it is quite clear from other passages in the Sohar that even Neschamah may be corrupted and defiled. For as Neschamah emanates from the highest, so the character of its essence remains effigured in that place where it was cut out and most beautifully prepared: but its grades descend in order like a ladder, until it reaches the very lowest world. And concerning these things some passages are to be found in the Tikkunim: as ‘The type of Neschamah was figured out on high, as it is stated concerning Jacob that his figure was sculpted out in the Throne of Glory, from which all *Animas* were cut off.’ And that figure on high was designed as the type of those which are below. And concerning that supernal type, the figure which is below, it is said: *And behold the Angels of God ascend and descend in it*. That is to say they ascend and contemplate the effigy of the *anima* existing in the light and in the sculpture; and they are exhilarated by it: but they also descend and contemplate the lower effigy to see whether or not ‘it has become changed from the supernal form.’ Such is the meaning of the text.”

I have already mentioned the supernal type of man, which is the image of the Logos of the ray to which he belongs. There is also

another image mentioned in the Kabbala which is below in this world. It would appear from the foregoing passage that one of the duties of the guardian Angels, or Devas living in the light of the Logos which I have alluded to in a former paper, is to ascend from time to time to the supernal type—the Logos of the ray in its form—from which they gain an influx of strength, then to descend again to the man whose guardians they are, to see whether the image below is in its evolution departing from its supernal type, or to lead the man in the right way for him to approach that type.

“From this the relation of the *Anima* is clear: how that Neschamah, seeing that through its grades it is in affinity with the body, although it may be remote from the body, nevertheless it feels all the works of the body and is necessarily corrupted by them. For just as the grades are in sanctity, so they are in impurity, and as a man when he sins draws down upon himself an impure virtue, so he draws the like upon his Neschamah. For even in impurity there is given a subtler nature, which is as it were an impure Aziluth. Hence the man who soils himself, soils his Neschamah and is involved in the powers of evil both subtle and gross. For, as in the case of an upright man holding fast to sanctity in all his works an influence is poured forth for his Neschamah from that supernal place according to the grades that have been described, through which understanding is assigned to him and wisdom, as you may see in the case of prophets and those who speak under the influence of the Holy Spirit, who at all times so cling to their Creator, until that spirit is drawn over their *Anima* and the mysteries accepted on high and the words of occult wisdom are breathed into the same.”

It has been said that prayers and good works ascend grade by grade and produce an effect upon the different planes of existence. It would appear that a wicked will and bad deeds equally take effect even in the very highest conditions of being. The last sentence about the Holy Spirit being drawn over a man’s soul and the mysteries and occult wisdom breathed into it evidently refers to initiation. It is very much what is described as taking place in the initiation of Sensa in the “*Idyll of the White Lotus*.” The Holy Spirit or Holy Ghost, the third person of the Christian Trinity, is Shekinah, the final “*He*” of the Tetragram, the Rose amongst thorns of the Rosicrucians, in its aspect of the Glory cohabiting, or the aura of the Aura of the Logos descending amongst men for their spiritual sustenance.

“Such also is the case in impurity. For as soon as ever a man sins a certain impure virtue has dominion over him in proportion to the greater or lesser degree of his bad work. And that is deduced at greater length in the Sohar, sect: “*Kedoschin*” and sect: “*Maso*,” where are these words: ‘When a man walks in the ways of the law, he attracts to himself the Holy Spirit on high, as it is said: until there is poured forth over us the spirit from on high. But when a man turns aside into the other path, he attracts the spirit from the opposite part, which is the impure part, which

is invoked from the part of the border of the great Abyss, where are the mansions of the filthy spirits which are noxious to men and are called the pests of the world.' This impurity is the corruption to which Neschamah succumbs. And this corruption is only absolved by conversion. For if at length a man turns again to his God and is occupied in earnest penitence, according as he was more or less involved in the evil power, and humbles himself until at length he breaks up those evil powers, within which he entered through his sin; then his Neschamah is able to return to the holy place and to follow the spiritual grade."

It would appear from this that, just as a man who follows the Right Hand Path draws upon himself the spirit from on high, or in other words is initiated in the cult of the Logos, so the dugpa has in like manner his initiations into the cult of the gods of the peoples, or the powers of evil that are symbolised in the Rosicrucian symbology as the thorns surrounding the Rose; and that the adept of the Left Hand Path invokes and draws upon himself the impure influence of these false gods, until at last his consciousness becomes completely merged in that of the god he has honoured with his worship. Krishna in the Bhagavad Gita epitomises the whole thing in these words (Chapter viii.):—"But the gain of these narrow minds comes to an end: they who sacrifice to the gods go to the gods; they who worship Me come to Me."

"From this we can understand the saying, that the place where the penitents are cannot be reached by the perfectly just. For if a man who is involved in the powers of evil bursts through them, and overthrows them, and humbles and breaks up both them and their power, that man's grade is manifestly great, for besides his perfect conversion and return to his ancient place, there is found in his case discipline and the dispersion of powers, which are not found in the just man who has never sinned; for although the latter bears himself uprightly, nevertheless he has done no work of destruction and broken up no powers, so that the potency of these remains to injure others before his Lord."

Compare with this the saying of Christ, "The last shall be first and the first last." Also, "There is no more joy in heaven over one sinner that repenteth than over ninety-nine just persons who need no repentance." It may be that in the early ages of life upon this planet, when the sons of God walked and taught upon earth, and mankind was simple and spiritual, a man more easily approached his Logos and became an initiate. But a man's spiritual power is said to be proportionate to the evil he has overcome and the suffering he has endured—"whom the Lord loveth he chasteneth,"—and if that be the case, the man who reached his Lord in the early ages, when the Path of Righteousness was comparatively easy, would not be the equal of him who had borne the burden and heat of the day and fought a stubborn fight amidst the difficult surroundings of complex and material civilizations. The latter must have a larger fund of experience and wisdom, which he has culled from the world to take as a tribute to his Lord.

The overthrowing of powers possibly means the subjugation of them by a Mahatma to his own service, or more probably it means literally the breaking up and destruction of elementals noxious to humanity.

MONTAGUE R. LAZARUS.

THE SPEECH OF THE GODS.

THE Theosophical doctrine, while endorsing many of the views of the Darwinian system of evolution, has so supplemented that doctrine with another—that of man's spiritual descent or downward evolution from the planetary spirits—as to alter entirely the view to be taken of man's character, constitution and dignity in the universe. Of man's various powers, perceptions and potencies, some belong to the arc ascending from the *monera*, some to the arc descending from the divine and spiritual ancestors.

That the Aryan tongue, the language of the intuitional Fifth Race, belongs to the latter category and is man's inheritance from the planetary spirits, we hope to be able to show.

Philological research has demonstrated that the Indo-European or Aryan languages are reducible to a few hundred primitive roots, from which all subsequent stages and variations of language are by various modes of combination derived. In these days of enlightenment, when man is brought into unpleasant proximity with several very disagreeable poor relations, it is interesting to all mankind, and especially to the Aryan nations, to trace exactly the source from which our ancestor—the Aryan, not the ape—derived his few hundred primitive roots, for in their source and character we have a measure of his mind, a finger-post pointing either heavenwards to man's divine progenitors, or ape-wards to the prognathous and hairy chimpanzee.

On the one hand we shall expect to discover a spiritual relation between sounds and the various powers, forms and colours and the universe, the value of which was intuitively perceived by the earliest Aryans; on the other, we shall look to find the echoes of the grunts and squeals of our poor relation perched on a tree-branch mumbling his acorns.

Roots, say the theorists, were at first either a matter of convention, or were formed by imitating the sounds of nature, and by exclamations and interjections. The chief objection to the first theory (which indeed was never very seriously defended) is that contrary to hypothesis the Aryan roots, as a whole, do not express the wants and notions of such a primitive people as we were led to postulate. We find for example comparatively few words, such as *bow*, *arrow*, and *tent*, while there are a great many expressing abstract or reflective ideas, like *to shine*, *to fly*, *to know*, *to burn*. The second also is all very well as a theory, but at the first rude contact with fact it collapses. We find very few words which could possibly be formed according to its principles, and this for the simple reason that there are no distinctive sounds in nature accompanying the majority of the ideas expressed in these Aryan roots.

The theory which we put forward, on the other hand, is that sounds have by nature a spiritual or innate relation with various colours, forms or qualities, and that the Aryan roots were formed with a clear intuitional perception of this fact. It is probable that the process of their formation was instinctive and unconscious, rather than intentional and deliberate.

To make the theory more clear, we may say that it appears to us that the entities on each plane have a spiritual relation to the entities on the other planes. A particular sound, for instance, corresponds to some one colour, to some one taste, to some one odour, and to some one simple figure or form. In order to connect the Aryan roots, or, to speak more correctly, the sounds of the Aryan roots with their values on the other planes,—thus showing their origin to be spiritual and intuitional—it will be necessary to analyze the chief sounds used in this branch of human speech, and to assign to them their spiritual values; and having discovered these values to apply them to the Aryan roots or to the words of any early language akin to the Aryan. It will be seen that besides the values to be assigned to them intuitionally, a parallel series of values will be discovered arising from physiological reasons, such as the position of the organs of speech while pronouncing them; but it must in all cases be borne in mind that the intuitive is the primary meaning, though reasons for it cannot, from its very nature, be stated argumentatively; in most cases, therefore, physiological reason alone will be given. For the convenience of those unacquainted with Sanskrit phonetics, we shall adhere as far as possible to the English alphabet.

To begin with B and M (pronounced *bă* and *ăm*), if we analyse their character and difference from other sounds and from each other, we find that with the exception P (*pă*) a slight variant of B, they are the only sounds which require the complete closure of the mouth for their formation. Whether it be preceded or followed by a vowel, B cannot be correctly pronounced without first closing the lips and then opening them. It is evident therefore that as *Bă* is the only sound which is made by the bursting forth of the breath from closed lips, it is more suited than any other to express “the beginning of life,” or “life.” M differs from B in this, that it is made not by the breath coming from the just opened lips, but by closing them and stopping the breath completely for a time, then the breath finds an outlet by its upper channel, the nose. Taking these facts into consideration, we perceive that it should mean something extreme, like “end,” “height” or “death,” or, more fully, the stoppage of the life energy and its transfer to a different channel. (We may here remark that this value agrees with the characteristics of Siva, in the mystic syllable Om, or Aum, representing Brahman the Creator, Vishnu the preserver, and Siva the destroyer and regenerator). It is a similar sound to M, but differs from it in this, that the stoppage of the breath, before its transfer to the upper outlet, is incomplete. It means “continuance” or change without any real end. P is a variation of the sound for life, its significance is less though similar, it means “formation of a part,” “division,” or “smallness.” The

principal characteristic of V is its indefiniteness, it means “vague-ness.” F, its companion sound, means “airiness” or “lightness,” it would refer to floating or flying objects. The hardest of the primary sounds is J (*Jă*), its meaning therefore to accord with this peculiarity must be “matter,” “heaviness,” or “earth” (as one of the five objective elements. The hard sharp sound of K (*Kă*), at once defines its meaning—“hardness,” “sharpness,” or “brilliance.” The analogous sound of G (*gă*) means “smoothness,” or “reflection.” The Brahmanical doctrine of emanations teaches, as is well known, that absolute spirit, or Parabrahm (the great underlying reality of the universe), by its expansive activity created the First and Eternal emanation of the Logos, or Spirit; from this was produced the second emanation of ether, the astral light of the Kabbalists, corresponding to *akâsa*; from the ether was produced the element of light or fire; from fire was produced air; from air was produced water; from water was produced earth; from earth was produced the vegetable kingdom; from the vegetable kingdom were produced animals, from animals man.

Here we find that earth is, as it were, the turning point to which downward evolution reaches, and from which upward evolution begins. It is a remarkable and significant fact, but none the less a fact, that, if we take the liquid semi-vowel or ethereal series of sounds, and classify them in the order they come in the throat and mouth, their intuitional or spiritual values in this order will correspond accurately to the order of the elements in this Kabbalistic doctrine of emanations.

The first of these ethereal sounds A (pronounced like the *â* in *atma*), is the first sound of the human voice formed farthest within the throat, and the breath necessary to form all other sounds must pass from the A, the value of A therefore is “God,” the “first cause” or the “self.” The next sound of this series is R (*âr*, as in *for*), from its peculiar fulness and undefinable sound, its meaning is “wind,” “breath,” “movement” or “spirit;” it is the spirit which, in the words of Genesis, “Brooded upon the face of the waters,” and is the first emanation of the A or God; after R comes the sound of H (*hay*) the sound for “heat,” the five elements in one aspect. Next comes L (*el*) the spiritual value of which is “light.” The other aspect of the fire emanation, Y (*yea*) the sound succeeding L, means “compression” or “the drawing together of things;” the next sound of this peculiar class is W (*way*), the sound for “water”; marking the two limits of the circular space enclosed by the pronunciation of this sound are the two sounds of *Jă* and *Kă*, representing the quality of material solidity of the next emanation, the earth, which thus issues from the centre of the water element.

“Let the waters be gathered together

And let the dry land appear.”

says the cosmogony in Genesis. The ethereal or semi-vowel carry us down the earth element, which is, as we have seen, the turning point of evolution. These ethereal sounds represent the objective and supersensual planes, whose peculiar types of being have been called the fire, air and water elementals. When we reach the earth and the objective kingdoms, we come again to hard

sounds. Proceeding outwards from the earth we get the sound of *Ith* which means "growth," or "expansion": with this sound came the emanation or evolution of vegetable life—to use the words of Genesis.

"The earth brought forth herbs."

After *Ith* comes the sound of *F* and *B*, representing the kingdom of birds, fishes and animals and the crowning evolution of man.

Close on the heels of life, follows death, represented by the sound of *M*.

Let us compare this with the Upanishad.

- "From that self (Brahmam) sprang ether, (or spirit.)
- "From ether sprang air; (expansion and heat.)
- "From air sprang fire; (light or colour.)
- "From fire, water; from water, earth;
- "From earth, herbs; from herbs, food; from food, man."

Here we have exactly the order we have arrived at by taking the spiritual values of the sounds as they occur in the human throat and mouth, *A*,—god; *R*,—spirit; *H*,—heat; *L*,—light; *W*,—water; *K*,—hardness; *J*,—earth; *Ith*,—growth; *B*,—life; *M*,—death.

A few more sounds may be added. *S*, formed by a rapid series of sibilations, means "number." *D* means "descent" or "falling;" *T* "ascent."

We will now try how far we may be enabled with the key obtained to comprehend the intellectual and spiritual life of our ancestors. Nothing remains in writing which tells of their wisdom; but no historian could have taken the measure of it so exactly as it is recorded in the bare roots which have come down to us. The traditions about these men might be untrustworthy and enlarged upon by the imagination of those who related them; but their words contain a history which cannot be otherwise than true, because they were intuitive.

It will be found that the examples given are of words of the very simplest class, referring to actions, thoughts and things, the most likely to be first expressed in this newly developed faculty of intuitive speech. We think that almost all the roots which do not seem to be intuitive were formed by a conventional agreement to regard one of these early words as applicable to several different things, for example, *K*, hardness or sharpness, was used in forming the intuitive word "*Ak*," "to pierce into," "*Ak*," "to see," was evidently a result of this primary meaning.

It is easy to see what God meant to the old Assyrians, *El*, the light; *Bel*, their sun-god, seems to mean "he who lives in light," life and light are joined to express this idea. *Aer*, God of the atmosphere, was another Assyrian god, he was also called *Vul*, which is equivalent to Jupiter Tonans. *Vul* probably means "light of the sky," here being used to represent the indefinite air. *Ahiah*, "I am that I am," the name which was uttered from the burning bush, is intuitive, being formed by a double pronunciation of the word for the self or God. *Pal*, the Assyrian word for "time" or "year," would mean division of light; *Pu*, month, should mean a division. *Mul*, star, means "high light," *M* being used here to express some-

thing extreme. To the Aryan race death had the meaning, the "end of movement" or of the "breath." *Mar*, containing the sounds for end and movement. *Ur*, sky, would mean "wide air," as "*Oo*" means "width" and *R*, air. The root *An*, endless, is intuitive, also *Pu*, threshed or purified, *P* being used here to express division. *Ku*, to sharpen, is a word of the same class as *Ak*, to pierce. In *Kar*, to make, there are combined the sounds for hardness and movement; in *Taks*, to hew, the sounds for, to raise, hardness and number, the *S*, referring to what is hewn away or divided. In *Mak*, to pound, to macerate, there is the suggestion of ending with something hard. The united sounds of hardness and falling are in *Kad*, to fall; and of division and hardness in *Pak*, to come, and *Pik*, to cut. The letters which form *Skap*, to chop, mean to cut and divide things. Other words of the same class are *Sak* and *Skar*. In *Sa*, to sow, the prevailing idea seems to have been number. *Swid*, to sweat, has the sounds for number, water and rolling down. Possibly the idea of *Swa*, to toss, was taken from seeing things tossed about upon the waves as *Fath*, to spread out, may have been from observation of the aerial growth of tree branches. *Swal*, to boil up, is clearly intuitive, as well as *Wam*, to spit out. Other intuitive words are *Yu*, to bind, and *Yas*, to gird. *Wa*, meant to bind, either because it was observed that water acted as a girdle to all things or through some confusion of meaning between it and *Y*. It may be observed here that sometimes there is an interchange of meanings between a sound and the one preceding or following it; sometimes *L* has the meaning of *R*, or *H* of *L*, or *Y* of *W*, or *G* of *K*.

S and *W* are joined into one word in *Siw*, to bind, the idea expressed being the binding together of things. It has been used with the intuitive value attached to it in *Flu*, to fly, swim, or float. The Sanskrit *Rasu*, origin intuitively considered, would mean the movement of things, and the Assyrian, *Ris*, beginning, seems to have the same idea embodied in it. The root *Al*, to burn, is intuitive, but the light seems to have suggested the word rather than the heat. Knowledge is the reflection in the mind of what is passing in the world, *Gnu*, to know, is a combination of the sounds for reflection and combination. *Than*, thinness, would seem to be the result of long continued growth. *Gol*, a very common word for late, means "reflection of light," and the glistening appearance of ice probably suggested a word, to freeze, *Gal*; a word of the same class is *Gea*, to glow. *Tar*, to pass over, has sounds of which the intuitive value seems to be "ascent through air." *Thu*, to swell, to be strong, and *Fath*, to fly, are examples of the use of *Ith*.

As it would only be tedious to go on giving examples, after the theory and the method of applying it for the purpose of elucidating the meaning and origin of the roots has been made sufficiently clear, we will add a few more only; they are; *Su*, to generate, to produce; *Cuk*, to shine, *Mu*, to shut up, to enclose; *Mi*, to go; *Bu*, to be, to grow; *Bars* to carry; *Kant*, to cut; *An*, to breathe; *Spark*, to scatter; *Da*, to distribute; and Greek, *Ge*, the earth. A little thought will show at once what idea was intended to be embodied in these words.

Reflecting on the extreme sensibility to sound which this intuitive race possessed, a sensibility which enabled them to find words exactly suited to express the spreading of tree branches and the boiling of water, we cannot help wondering, were they similarly affected by sounds external to themselves, and whether the call of birds or the hoarser cries of animals conveyed any meaning to their ear. The words which they employed to express colour, though, naturally enough, lesser evidence remains of this, show that, for every hue they could find a note of corresponding value on the plane of sound, R and M answering respectively to red and violet, and each letter between to some shade of colour ranging from one to the other of the two mentioned. A study of the forms used in the primeval alphabets, and as symbols, would show that they recognized something more in nature than mere matter, that the tracing of flower and leaf, and the starry arch of heaven, and all beautiful things, were full to them of deep spiritual significance, which the more intellectual scientists of our time cannot see, though they weigh and analyse and examine ever so much. If this essay could persuade even one of them to develop the most god-like faculty man possesses—intuition,—its purpose would be fulfilled.

C. JOHNSTON, F. T. S.
GEO. RUSSELL.

GHOST-LORE FROM GUZERAT.

AS a sort of pendant to Colonel Olcott's recently published translation of "Posthumous Humanity," an additional illustration of Indian belief on the subject will not prove unacceptable to our readers. We quote the information contained in this paper from "Bhut Nibandh," an essay descriptive of the demonology, and other popular superstitions of Guzerat, being the Prize Essay of the Guzerat Vernacular Society for the year 1849, by Dalpatram Daya, translated by A. K. Forbes, Secretary to the Society. This book, we believe, has now become rare, hence we have another inducement to rescue its contents from oblivion.

The writer tells us at the outset that he has no personal belief in *Bhuts*, or the earth-bound spirits of deceased men—having been disappointed in all his efforts to come across one. He speaks of both *Bhuts* and *Prets*, a *Pret* being considered to be "half a *Bhut* and half a *Dev*." Our author thus gives a general account of their residences and exploits: "Bhuts and Prets generally live in the place where the funeral pyre is erected, and in trees which are of no useful nature for sacrificial purposes, such as the Mango, the Karir, the Babul and the Acacia; also in deserted places—where the death of the body has taken place—and where four roads meet, and for this reason people put *utar* or food for the *Bhut* to eat at this place. They say that the pipe of a *Bhut*'s throat is the size of the eye of a needle, and that he is continually thirsty enough to drink twelve water-vessels full. Therefore *Varun Dev*'s watchmen are stationed wherever there is water, who prevent the *Bhuts* from drinking. His food is excrement and all

kinds of refuse. The *Bhut* of the best class—that is to say, he whose *Sapindi* funeral ceremony has been performed, but who has become a *Bhut* from over-anxious affection for a son or something else—is called a *Purvaj Dev* and lives in his own house or in a *khijro* or *peepal* tree. The *Bhuts* and *Prets* have the following powers. They can enter a corpse and speak from within it. Sometimes they make another man appear such as themselves were in their life-time. Sometimes they take the form of an animal, and then suddenly vanish in a flame of fire. Thus they frighten people. Sometimes they remain invisible and speak in whispers, or entering into a man cause him to speak. They also afflict people with fever and other diseases. I have heard too, from old tradition, of a *Bhut* coming to fisticuffs with a man, and of his spiring a man away and setting him down in another place. *Bhuts* have been said to get woman with child." Stories illustrative of some of these points will be found in "Posthumous Humanity."

We will now give some of the stories related by Dalpatram Daya. We begin with a story of a *Bhut* who was supposed to have passed into the form of a serpent.

"Two guests came from another village to the house of a *Shrawak Wanio*. The householder's wife, after seating her friends in the house, went to fetch water. The master of the house himself was at the bazaar. At this time a large snake showed itself in the house. One of the guests jumped up and pinned it to the ground with a stick. The other went to hunt for the *sanso*.* In the meantime the woman came back with the water, and seeing the snake pinned to the ground, cried out—'Let him go; he is our *Purvaj Dev*; he used to come to my mother-in-law's head and set her a-trembling, and then he would mention my father-in-law's name and assert that he was he. He also said that his life had remained in his wealth, and that, therefore, he had become a snake and lived in this house. One day he bit a neighbour of ours and the *Jati* came to cure him. He then set the neighbours a-trembling, and said that he had bitten him because he had fought with his son, and that he would quit him when he got security that there should be no more quarrelling. In this way he quitted him. From that day if the snake goes to our neighbours' houses, no one does him any harm. If at any time you were to put him twenty miles off, he would still come back to this very place. He has often touched my foot, but he never bit me. If I am gone at any time to get water and my child cries at home, the snake rocks him in his cradle. This I have seen him do many a time.' In this way she prevented their interfering with the snake, and released him, paying him obeisance. The guest, too, took off his turban and said—'O! father snake, forgive my having pinned you to the earth, I am your child'."

It seems that ultimately a great cat killed this snake. The dead reptile was burnt and an offering made of five seers of ghee, a cocoanut and half a seer of sandalwood. The current belief seems to be that, if a snake appear in a house where one has died,

* A split bamboo for catching snakes.

within a year after the death has taken place, that snake is supposed to be the *purwaj dev*, of the deceased.

The next is a story of a treasure-guarding serpent. We do not think there are in Europe popular traditions about the re-appearance of the dead in the form of snakes, but there are plenty of legends of dragons who guard treasures.

"A Shrimali Brahman purchased premises in Dholka from a certain person. In digging there he came upon a subterranean chamber, in which was a great deal of property. There was also a large snake there to guard it. The snake came to the Brahman by night in a dream and said to him—'This is my property and I live here to protect it; therefore you must not injure the chamber nor covet the treasure it contains. If you do, I will cause your posterity to cease.' In the morning the Brahman poured a vessel full of hot oil into the chamber, so that the snake died. He then destroyed the chamber and took out the property, and burned the body of the snake in due form in the yard of his house. With the treasure he had thus obtained he erected splendid buildings; but he had no son, and his daughter was childless." This happened about forty years ago, adds our author.

Here is a similar story. "About three years ago a Waranagar Nagar Brahman was told by a certain sly Syud that a large hoard of wealth was buried in a certain spot in Dharyapur, protected by a large serpent. The Syud recommended that the Brahman should purchase the piece of ground, promising that he would then charm the serpent from its station. The Nagar purchased the ground, where he found a large serpent true enough, and therefore was perfectly satisfied that there must also be much property. The Syud said that ten thousand rupees would be required to construct charms for the purpose of driving away the snake, and the Nagar paid the sum down in ready cash. However the Brahman found that a long time wore away, but that the charms were productive of no effect. He then demanded the money back again, and, on the Syud's refusing to give it, complained to the Police. The Syud was arrested and imprisoned, but the money was not discoverable."

This last story has all the marks of a very ordinary swindle. But we are not sure our author is right in supposing, as he apparently does, that the treasure-guarding snake is necessarily the Bhut of a deceased person. In all lands there are popular traditions about elemental spirits who guard treasures. In Arabia they are the Djinns and in Europe the gnomes. In India there are similar traditions. Indeed here it seems that any buried treasure of considerable value has its guardian elemental—whether manifested in the form of a snake or not. Any one who wants to gain possession of such treasure without incurring evil consequences must find out the proper ceremonies to be performed for the purpose of propitiating the elemental, and then all will be well. But should he neglect this precaution, the elemental (if there is one in the case) will look to the finder for payment in one way or another and, failing other compensation, will attack him through his aura and kill him. We remember hearing a story of

two men who found out the position of a treasure through clairvoyance in that form of "magic mirror" called *anjunam*,—a betel leaf rubbed over with a shiny black substance forming the mirror—and they not only ascertained the position of the treasure, but also the ceremonies necessary to propitiate its guardian. One of them undertook to procure the necessary materials and they agreed to meet at the place at an appointed time. But when the man arrived on the spot with the materials for the ceremony, he found no treasure and no companion—only a big hole where the treasure had been. The companion died within a few days after removing the treasure.

The "evil eye" is common in Guzerat. The popular belief seems to be that girls born on certain days is a "Poison daughter" or natural witch. The Jostish (astrological book) says:

"In Bhadra with the serpent, Agni, and Warun Nakshatras

"If, in order, Tuesday, Sunday and Saturday

"Follow,—then what is born on those

"Days is "Poison-daughter."

Of such a child it is said "whatever it looks at with desire, no other person can possess happily." It is also said that besides born witches there are others who become witches by the recitation of certain mantras.

Our author tells the "story of the witch of Danta village."

"A company of pilgrims was on its way to Shri Ambaji. It stopped at the village of Danta. Three Brahmans of the party sat down to cook their dinner at a well near the village. They had prepared a cake of ghee, sugar and wheat flour. At that time a woman of the village came up to where they were, to draw water. Her eye fell upon the cake, she felt that this was the case, and that if the Brahmans ate it they would suffer some calamity. Upon this she said to the Brahmans, 'Maharaj! come to my house. I will give you ghee, sugar and flour, and you can make another cake. If you eat this one you will suffer for it.' The Brahmans instantly understood what she meant. One of them went to her house, and, bringing the materials thence, made a cake of them. They threw away the cake that had first been made. Three or four dogs came up and ate the rejected cake. An hour or so after, the whole of these dogs began to vomit violently, and seemed as if they were going to die. The Brahmans reflected that if they had eaten the cake they would have suffered similarly, and that the woman had done well in warning them."

Our author continues: "I heard in another place that such a cake was buried in the earth, and that, on examination, an hour or two after, nothing but blood was found in the place where it had been buried. At another time I heard that such a cake, having been put aside in a plate, was discovered on examination, an hour after, to have turned to worms."

Our author gives several stories to show how people deceive themselves into the idea that they are themselves possessed or that they see the ghosts of others. One is that of a Brahman relative of his own who died. His relative's wife then professed to be possessed by her husband's Bhut. Our author interviewed

her, but found she could not answer any questions except on well-known matters. For instance she could not tell the name of a book the inquirer and her husband had been reading together on a certain day.

Another story is worth giving in full. "A Brahman who had quarrelled with his wife, went on a pilgrimage to Benares. Six months after the wife received a letter, stating that the Brahman had died at such and such a village on the road, and that he had at the time, in his possession, clothes and other property, which the villagers had disposed of as directed by him previous to his death. The name of the Brahman's village, those of his brothers, his wife, etc., had been ascertained by the villagers, and the letter written accordingly. When his brothers received this letter, they performed the funeral ceremonies, and his wife broke her bangles, shaved her head, and took the other steps usual on the decease of a husband. A month after, the husband appeared to the wife in a dream and said, 'I have become a Bhut, and am now arrived here to torment you, because you did not behave well to me.' The woman started up from her sleep and began to weep. In the morning she was in a high fever, and trembling. She used to say, too, that she sometimes saw her husband. The brother of the deceased, however, considered the tales of Bhuts as altogether fictitious, and did not believe what she said.

Thus the thing went on for about seven months. After that, one evening, when the woman was sitting in her house crying, the deceased Brahman appeared to her visibly, standing at the door. She ceased weeping and was terribly afraid. At the same time her brother's wife saw the ghost from the window of the upper story of the opposite house. She called to her husband and said, 'See there is your brother!' The Brahman, seeing his brother, came downstairs. In the meantime the ghost became invisible. The Brahman asked the wife of the deceased where it had gone. She answered that she had passed her hand over her eyes, and that, when she had withdrawn it, the appearance was there no longer. The Brahman went out and made enquiries of the neighbours. Some of them said that they had seen the apparition entering the house and had gone to tell their friends, and that when they came back it was there no longer. Nothing satisfactory was elicited by the enquiry. Afterwards, whenever the brother's children were unwell, his wife fancied the deceased was annoying them. The Brahman afterwards appeared to a neighbour in the character of a goat, and to the brother's wife as a cat. So the thing went on, and no one in the village would pass by that road at night for fear of the Bhut. When the wife of the deceased was beginning one of her trembling fits, she would say to her brother-in-law—'Will you swear that you have never seen me since I became a Bhut?' The Brahman returned no answer, and, after much consideration, could make nothing of the matter. At last he too began to be afraid and to hesitate as to whether Bhuts had existence or not. He then adopted several remedies to procure his brother's liberation, and, among others, made a sacred place for him in the house, as the woman in her character of Bhut

directed. Two years after, the Brahman who had gone to Benares came back alive, and took up his quarters in a garden outside the village, where a Gosai lived. He told the whole story to the Gosai, viz: that he had himself written the letter to his wife, that he had come one evening to see what was going on, and then considered that he had better let his wife have a good fright before he returned, and that he had thereupon performed an additional pilgrimage to Setubanda Rameshwar. The Gosai told the man's brother, who came and persuaded him to return home, and cleared away the sacred place which had been concocted."

MAURICE FREDAL.

(To be continued.)

Reviews.

POSTHUMOUS HUMANITY.*

A FULL and complete natural history of ghosts yet remains to be written, yet there are signs that such a work will be among the literary products of the present stage of human thought. Indeed the book before us might have been called a classified description of the genus Ghost from the standpoint of positive philosophy, and is among the first attempts in recent times, to apply modern methods to the investigation of facts in which the actors are denizens of the kingdom of the shades. This investigation touches but slightly on the phenomena of the seance-room; it is rather a study of the ghost "on his native heath." This study derives additional value from the circumstance that it was in a manner forced on our author, by his accidentally being brought face to face with a series of psychic phenomena at the baths at the medicinal springs of Aulus, where M. D'Assier had taken up his residence. Let us give the story in his own words:

"After the death of the old proprietor of the springs, the bathing establishment had become almost nightly the theatre of scenes of this character. The watchmen dared not sleep there alone. Sometimes the bathing-tubs resounded at midnight as with the strokes of a hammer. If the closet was opened whence the noise proceeded, it straightway stopped, but recommenced in the next compartment. When they were quiet, there were other manifestations not less curious: blows were struck on the partitions, human footfalls were heard in the watchman's room, objects of various sorts were flung upon the floor, etc. My first impulse upon hearing these stories was, as usual, incredulity. However, finding myself in daily contact with persons who had been witnesses of these nightly scenes, the conversation would naturally keep reverting to the one topic. Certain peculiarities at last riveted my attention. I cross-questioned the manager and watchmen of the establishment, all those who had passed the night, and, in short, every person who could give me

* Posthumous Humanity: a study of Phantoms. By Adolphe D'Assier, Member of the Bordeaux Academy of Sciences. Translated and annotated by Henry S. Olcott, President of the Theosophical Society. To which is added an Appendix showing the popular beliefs current in India respecting the post-mortem vicissitudes of the human entity. London, G. Redway, 1887.

any facts about these mysterious occurrences. Their answers were identical, and the details they supplied so circumstantial that I saw myself forced into this dilemma—to believe, or to suppose them all insane. But I could not tax with madness some twenty honest villagers living peaceably about me, solely because they repeated what they had seen or heard, and because their stories were identical.

“This unexpected result recalled to memory circumstances of a similar kind that had been related to me at other times. Knowing the localities where these phenomena had occurred, and the witnesses as well, I made further researches, and there again was forced to yield to the evidence. I then began to see that I had been as absurd as those whom I had so long been ridiculing, in denying facts which I had declared impossible simply because they had not been produced under my own eyes, and because I could not explain them.

“The proofs which I possessed seemed to me strong enough to convince unprejudiced minds. However, I did not stop there, but consulted the most reputed authors of different countries. I then chose between such as presented the characteristics of the most incontestable authority, giving most value to facts which had been observed by a large number of witnesses.”

The aim of this book is summed up by the author in these words:

“The philosophical purpose of the book may be then stated thus. To bring within the compass of the laws of time and space the phenomena of the posthumous order, hitherto denied by science because it was unable to explain them, and to rescue the people of our epoch from the enervating hallucinations of spiritism.”

Our author begins by citing a series of facts “establishing the existence of the posthumous personality in man, and its various modes of manifestation.” Of these manifestations some are visible, others are not; only making themselves heard or felt. Examples are also given of the appearance of the “double,” or astral body, of living persons at a distance from their physical bodies. From an examination of the facts recorded, M. D’Assier remarks that “innumerable facts, observed from antiquity to our own day, demonstrate in our being the existence of an internal reality—the internal man... Externally, it is the exact image of the person of whom it is the complement. Internally, it reproduces the mould of all the organs which constitute the framework of the human body. We see it move, speak, take nourishment; perform, in a word, all the great functions of animal life.” The extreme tenuity of the molecules of which it is composed “allow it to pass through the walls and partitions of apartments... It is but exceptionally that it shows itself in connexion with a living person. But as soon as death has snapped the bonds which attach it to our organism, it definitely separates itself from the human body and constitutes the posthumous phantom” or, in other words, the *sukshma sarira*, which survives the death of the physical body, and which, under certain conditions, may appear in the form of a ghost to living people.

Our author next quotes facts “establishing the existence of the personality in animals, and concerning a posthumous animality.” He also shows, from the recorded phenomena of animal magnetism and from indications furnished by clairvoyants, the existence in trees and plants of “phantasmal duplication analogous to that of animals.” Another chapter is devoted to a detailed examination of the “character of the posthumous being”—its outward appearance, the modes of action it employs, and the mechanical effects sometimes produced, as in cases of stone-throwing. We are inclined to think, however, that this last case belongs rather to the domain of the nature-spirits, or elementals, for an acquaintance

of our own is able to produce the phenomenon of stone-throwing by invoking elementals. Having chosen a suitable spot, he draws a figure, arranges torches or candles in a certain order at its angles, places stones and seeds of a not uncommon plant, in certain positions with relation to the said figure, repeats a mantram, visualises strongly the house where he wants his phenomenon to take place—and elementals do the rest. This is of course a perfectly simple and easy operation, as far as the magician is concerned, a good deal easier than many modern physical experiments, and collectors might fill a book as large as the one before us with such experiments, and a very interesting book it would be—if mayhap a little dangerous—though of course the true occultist has something else to do besides groping about to find conjuring tricks “that no fellow can understand.”

Our author next goes on to discuss the nervous fluid, electric animals, electric persons, electric plants, the mesmeric ether, the somnambule, the seer, the turning-table, the medium, miracles of the ecstatists and magic. To give a perfect explanation of all the points touched upon, we should need a complete theory of the astral light, its powers, laws, and modes of operation, including, of course, the human astral body, its origin and development—with especial regard to the workings of the force-centres called *chakrams*; the nature of its consciousness, which seems analogous to that of the elemental spirits who live on the same plane—a sort of instinct directed and moulded by reminiscences of past experience;—the limit of its power, its senses, and its connection with and influence on the physical body. We are very far from having a clear answer to many of the questions that naturally occur regarding this plane of being, and we cannot expect to understand it fully unless we can find some means by which we may not only transfer our consciousness to that plane, but also transfer the experience there gained to the normal consciousness of waking existence.

But, in the meantime, it is important to realize that the astral world with its mysterious inhabitants has an existence at least as real as that of the physical world on which we live. And M. D’Assier, in “Posthumous Humanity” has given us a body of valuable material. Whether we consider his book merely as one of the best extant collections of ghost-stories, or as the brave, honest attempt of a modern scientist to grapple with one corner, at least, of the “mystery of the ages,” or, again, as a useful model according to which we may arrange the result of our own investigations, we congratulate the author on the way in which he has done his work; for, in a small compass he has gathered together typical examples of almost all the phenomena associated with posthumous humanity, and by skilful arrangement and lucid exposition of his views, has so marshalled his evidence that few will read his book without a resulting conviction that there is at least a good deal to be said in favour of ghostly existence.

This is hardly the place to say much about the translator’s share of the present work. In a number of notes Colonel Olcott has endeavoured to throw additional light on M. D’Assier’s work, by citing fresh examples, and by indicating the current theories of eastern occultists as explanatory of the phenomena dealt with. He has also, in an Appendix of some seventy pages, given the answers to a set of questions drawn up by himself and sent to Indian members of the Theosophical Society illustrating some of the beliefs generally held here on subjects connected with posthumous humanity. The measure of Colonel Olcott’s success we leave his readers to estimate for themselves, but we think that, while some will think the notes the best part of the book, none will regret their introduction.

ZOROASTRIAN MORALS.*

It is rather an axiom than a debateable proposition, that the evolution of a religion must succeed that of the moral sense. Without the latter man must be a mere Egotist, self-centered, self-sufficient, and with no higher aspiration than to be comfortable in his physical environment. When he begins to think of a future existence, he has begun to realize the impermanency of his present one; and as his moral nature develops so do his religious speculations become clearer, juster and higher. A truly moral man is a just one, and in formulating his religion he will instinctively lay its foundation upon morality and justice. So we find in all religions a basis of morality, truer and higher proportionately with the reasonableness and dignity of the religion. And, again, as human nature seems in all times to follow an identical law of evolution through the successive stages of appetite, intelligence, moral perfection, and spiritual aspiration, so we are not surprised to find the main moral maxims of the principal religions threaded upon duplicate wires of ethical perception. Thus when we epitomize Aryan Morals from the Hindu Scriptures, we are really compiling at the same time the ethics of Buddhism, Zoroastrianism, Christianity and Mohammedanism. Judge Sreenevasrow's *Epitome of Aryan Morals* has now been circulated all over India and translated into a number of Vernaculars, so that it will be easy to verify the above allegation by comparing the Hindu ideas of ethics with those of the Parsis, as ably presented in the monograph of Mr. Dhunjibhoy under notice, and the *Golden Rules of Buddhism* now in press and shortly to appear. Mr. Herbert Spencer, truly says† that "Great mischief has been done by the repellent aspect habitually given to moral rule by its expositors." If men rebel against a code of morals thrust upon them by stern supernatural injunction, it is because the mistake has been made to force them up to the plane of spirituality before developing their moral instincts. The spiritual mind will always be instinctively moral, and, *per contra*, the immoral nature must be instinctively unspiritual. So, if parents would commend their religion to a child of innate spiritual capabilities, they should place it before it in its most attractive moral aspect: they should make the child respect the religion as the embodiment of pure moral teaching. We are living in a time of religious resuscitation: the old scriptures are being dusted and read, old creeds and symbols studied, old codes of morality brought to public attention. There will be no true revival of either of the ancient religions, however, until the old standards of ethics are reinforced by public opinion. Hence the gratitude of every friend of Zoroastrianism is due to Mr. Dhunjibhoy and a few other benevolent Parsi gentlemen, for the publication of their several works on Iranian and Zoroastrian morals. The Parsi religion has the extreme merit of standing upon three shining supports that a child can see and comprehend—Good Thoughts, Good Words, Good Deeds. There is a passage in *Javidan Khirad*, translated in Mr. Dhunjibhoy's little work, to this effect: "Religion is like a fortress raised and supported by columns and towers; should one column be allowed to totter, the whole fabric will give way." How true! We have but to glance at the moral delinquency of the larger body of followers of each of the extant religions to comprehend why the religions themselves are so prostrate and so misunderstood. The Parsi religion teaches prudence, morality, chastity, industry, the care

* *Ancient Iranian and Zoroastrian Morals*. Compiled by Dhunjibhoy Jamsetjee Medhora. Bombay, 1887.

† *The Data of Ethics*. Pref. viii.

of health, humility of spirit, love of justice, hatred of hypocrisy, devout reliance upon God. "The best disposition for man is that he should have a lively appreciation of the high and godlike character of his own nature, so that the thought may keep him from evil, or cause him to repent if he have done wrong." "Knowledge consists in four things:—to know the root of Truth, the branches of Truth, the limit of Truth, and the opposite of Truth. Mr. Dhunjibhoy's compilation is full of excellent maxims but, of course, as compared with what the ancient code must have been, it is as meagre as the body of extant Parsi scriptures are in comparison with the rich literature that must have existed when the great dasturs and mobeds lived and taught in venerable Iran.

SACRED MYSTERIES AMONG THE MAYAS AND THE QUICHES.*

EXCEPT on personal grounds, as in the case of an ancient and noble pedigree, the possession of which may add to the importance of its owner, men care, as a rule, very little about the past or its records. The tourist in Rome who, when asked if he had seen the ruins, said that with regard to such things his sentiments were "let by-gones be by-gones," was a fair specimen of the average man of the present day.

A few people here and there take an interest in digging up antiquities or helping others to do so, but the diggers are few and the fields are large, and of the few who trouble their heads at all about anything that happened as long ago as the day before yesterday, the number who are willing and able to contribute of their substance to aid fresh antiquarian discoveries is almost infinitesimal.

The case of the Central American monuments is one of the most pitiable of all. Here there are temples and pyramids and statues and sculptures of undoubted antiquity, of a type unknown elsewhere, and yet Mr. Le Plongeon says that, although he and his brave wife have worked for twelve years among these ruins, have learned the language of the inscriptions, taken casts of sculpture and photographs of buildings, he can get no help from his fellow-countrymen. The publishers will not publish his books, because "American readers do not care for this subject," Museum trustees say "those things are not appreciated, they are looked upon as of no value," literary, scientific and historical Societies say "our people are not interested in such a subject;" as Mr. Le Plongeon adds, "Americans not interested in American antiquities! in ancient American civilization!" Alas! poor America. Let us hope, if all this is true, it will not be so much longer.

In the present work Mr. Le Plongeon attempts to show that the Maya traditions are the original fountain-head of all mysteries and initiations throughout the world. No doubt he is right in believing that the Maya civilization belonged to that of the fourth race Atlanteans, and that this people planted colonies in all parts of the world. It is also possible that the Maya temples are older than any in India, for many think that few, if any, temples in this country date back earlier than the beginning of the Kali Yug as, in the oldest books, although cities and towns and palaces are mentioned, nothing is said about regular temples.

But we think Mr. Le Plongeon is mistaken when he traces the sacredness of the number seven to the fact that King Can had five children, and therefore his family consisted of seven persons. Instead of this

* *Sacred Mysteries among the Mayas and the Quiches 11,500 years ago; their relation to the Sacred Mysteries of Egypt, Greece, Chaldea and India, etc.* By Augustus Le Plongeon, New York, Robert Macay, 4, Barclay Street,

enlhamerization we should be more inclined to imagine that the history of King Can and his relations was symbolical from beginning to end, invented as a vehicle for instructing neophytes in the mysteries.

Mr. Le Plongeon shows that there is a most striking similarity between the Egyptian and Maya alphabets which cannot be due to chance; and mentions many Maya symbols resembling those found in Chaldea, India and Egypt.

Here is an account of the Quiche initiation quoted by Mr. Le Plongeon from the *Popul Vuh*, the sacred book of the Quiches:

"The applicants for initiation to the mysteries were made to cross two rivers, one of mud, the other of blood, before they reached the four roads that led to the place where the priests awaited them. The crossing of these rivers was full of danger that were to be avoided. Then they had to journey along the four roads, the white, the red, the green and the black, that led to where the council, composed of twelve veiled priests, and a wooden statue dressed and wearing ornaments as the priests, awaited them. When in presence of the council, they were told to salute the king; and the wooden statue was pointed out to them. This was to try their discernment. Then they had to salute each individual, giving his name or title without being told; after which they were told to sit down on a certain seat. If, forgetting the respect due to the august assembly, they sat down as invited, they soon had reason to regret their want of good breeding and proper preparation, for the seat, made of stone, was burning hot. Having modestly declined the invitation, they were conducted to the Dark House, where they had to pass the night, and submit to the second trial. Guards were placed all round to prevent the candidates from holding intercourse with the outer world. Then a lighted torch of pinewood and a cigar were given to each. These were not to be extinguished. Still they had to be returned whole at sunrise, when the officer in charge of the house came to demand them. Woe to him who allowed his torch and cigar to get consumed! Terrible chastisements, death, even, awaited him.

"Having passed through this second trial successfully, the third was to be suffered in the House of Spears. There they had to produce four pots of certain rare flowers, without communicating with any one outside, or bringing them at the time of their coming; and had also to defend themselves, during a whole night, against the attacks of the best spearmen, selected for the purpose, one for each candidate. Coming out victorious at dawn, they were judged worthy of the fourth trial. This consisted in being shut up for a whole night in the Ice House, where the cold was intense. They had to prevent themselves from being overcome by the cold and frozen to death.

"The fifth ordeal was not less terrible. It consisted in passing a night in company with wild tigers, in the Tiger House, exposed to be torn to pieces or devoured alive, by the ferocious animals. Emerging safe from the den they had to submit to their sixth trial in the Fiery House. This was a burning furnace in which they had to remain from sunset to sunrise. Coming out unscorched they were ready for the seventh trial, said to be the most severe of all, in the House of the Bats. The sacred book tells us it was house of Camazotz, the "God of the Bats," full of death-dealing weapons, where the God himself coming from on high, appeared to the candidates and beheaded them if off their guard."

Mr. Le Plongeon says that one of the objects of the book before us is to awaken public interest in these antiquities and so enable him to publish more books (already written, though there seems to be a difficulty

about a publisher) and to continue his explorations. We wish him all success, and shall be glad to hear more from him of these American remains. It seems a pity that the American Government cannot send out a properly equipped expedition, but perhaps this is too much to expect.

PHANTASMS OF THE LIVING.*

THESE two thick volumes, containing together over 1,300 pages, will long remain a great storehouse of facts connected with the third object of the Theosophical Society. An explanation of the class of matter included in this work will be best given by quoting from the opening paragraph of the introduction. "Under our heading of 'Phantasms of the Living,' we propose, in fact, to deal with all classes of cases when there is reason to suppose that the mind of one human being has affected the mind of another, without speech uttered, or word written, or sign made;—has affected it, that is to say, by other means than through the recognised channels of sense.

"To such translation of thoughts or feelings we have elsewhere given the name of *telepathy*; and the records of an experimental proof of the reality of telepathy will form a part of the present works. But, for reasons which will be made manifest as we proceed, we have included among telepathic phenomena a vast class of cases which seem at first sight to involve something widely different from a mere transference of thought.

"I refer to *apparitions*: excluding, indeed, the alleged apparitions of the *dead*, but including the apparitions of all persons who are still living, as we know life, though they may be on the very brink and border of physical dissolution. And these apparitions, as will be seen, are themselves extremely various in character; including not usual phenomena alone, but auditory, tactile, or even purely ideational and emotional expressions. All these we have included under the term *phantasm*; a word which, though etymologically a more variant of *phantom*, has been less often used, and has not become so closely identified with *visual* expressions alone."

The object of the book is to prove the following thesis:

"I. Experiment proves that telepathy—the supersensory transference of thoughts and feelings from one mind to another,—is a fact in nature.

"II. Testimony proves that phantasms (impressions, voices or figures) of persons undergoing some crisis,—especially death,—are perceived by their friends and relatives with a frequency which mere chance cannot explain.

"III. These phantasms then, whatever else they may be, are instances of the supersensory action of one mind on another. The second thesis therefore confirms, and is confirmed by, the first. For if telepathy exists, we should anticipate that it would exhibit some *spontaneous* manifestations, on a scale more striking than our *experimental* ones. And, on the other hand, apparitions are rendered more credible and comprehensible by an analogy which for the first time links them with the results of actual experiment."

Thus it will be seen that these two volumes are put forth, in the first instance, as a record of experimental and spontaneous manifestations tending to establish the existence of "telepathy."

* "Phantasms of the Living." By Edmund Gurney, Frederic W. H. Myers and Frank Podmore. 2 vols. London, Trubner and Co.

Many people on reading this book will be inclined to blame its authors for confining themselves—as far as theory is concerned—within such narrow limits. This point is noticed in the book itself and arguments adduced, for and against. In narrowing their thesis to the three divisions above quoted, the authors have simply confined themselves to the points which, as it seemed to them, the contents of the book definitely proved as far as proof in such matters is available—at any rate they represent conclusions at which the majority of candid readers cannot fail to arrive after going through these volumes.

It seems to us that our authors have shown great wisdom in thus limiting themselves. If a branch of science has to be explored, of such a nature that it is, so to speak, outside the limits of the sciences hitherto studied, then, in the investigation of its phenomena, it is absolutely necessary to proceed with the simplest first, and so gradually lay a sure foundation from the outset. And this is what Mr. Gurney and his colleagues have done. They by no means deny that the material here presented leaves room for theorizing, several lines of theory are suggested, and Mr. Myers in a "Note on a suggested mode of psychical interaction" develops one at considerable length.

But while the inferences that an investigator may allow himself to draw at the beginning of his enquiry must be so strictly limited as to contain nothing that is not susceptible of the strongest support from irrefragable evidence, we are afraid that in this particular line of enquiry, limits will be found beyond which no advance can be made. An oriental occult philosopher would say that all the phenomena recorded in this book are simply manifestations of the astral body and its capabilities. But we are afraid it is a very long step from telepathy to proving the existence and explaining the nature of the astral body. It will be found very difficult for instance to tabulate the conditions of consciousness of those who make excursions in that body, and the states of consciousness corresponding to the different degrees of *Samadhi* do not easily lend themselves to scientific experiment.

But let us not expect too much. Every mystic throughout the world owes a debt of gratitude to the authors of this book for what they have actually done, and we hope that these are but the first-fruits of a continued series of investigations which will lead us on step by step to the establishment of a scientific basis for much that must now come under the category of personal belief sanctioned by authority, the value of which is liable to change in each individual case. We hope also, as facts accumulate, to see the establishment of a scientific working hypothesis that will help us to comprehend the nature of psychic facts considered from a scientific standpoint. To bring these facts before the world in such a form as to enable them to carry conviction to the minds of those previously utterly ignorant of such facts, or if not ignorant strongly sceptical as to their possibility, is a grand work, and for this work the book before us does much to lay a firm foundation.

It cannot be too strongly impressed upon those who are interested in the present revival of occultism, that if they would bring their discoveries home to the minds of the ordinary thinking men and women of this our day, they must do so in such a manner as will render those facts most easy of assimilation to persons unfamiliar with the mode of thought they engender. If you want to prove such facts to another, it is not enough to appeal to your own moral certainty, to your own intuitive perception of what seems to you the truth, but you must put them to him in such a manner as to make them appear at least probable, from his own standpoint.

Not the least valuable parts of this work are the introduction and the chapter on the nature of evidence that may be looked upon as sufficient to establish psychic facts, and the details of the necessary difficulties with which such investigations are met from the outset. It would be well if every would-be occultist would read these carefully in order to help him to realise his own position with regard to the outside world who "care for none of these things." Many of us are apt to be led away by the flights of fancy to which the strange but true stories of other-world phenomena give rise, and to forget that if there is any truth in occultism and its teachings, these must be amenable to logical treatment as well as any other branch of study.

Many of us are apt to look upon the Society for Psychical Research with no friendly eye, and it is true that some of their remarks about the Theosophical Society seem as ungenerous as uncalled-for. But, on the other hand, we cannot hold ourselves wholly free from blame, if, when trying to place our conclusions before the modern sceptic we at times forgot to give due consideration to his point of view, and were not always careful to present them in the only form in which they were of use to him. Such considerations ought not, however, to blind us to the value of the work that society has done and is doing, and while protesting against the imputations of fraud it so freely scatters on Theosophists and Spiritualists alike, we still thank it for the results achieved.

The volumes before us represent the results of fourteen years of patient investigation in that branch of psychic research of which they treat, and no reader can help being struck by the infinite amount of pains taken in sifting the evidence in every case, and the labour involved has been enormous. Not more than a third of the cases examined has been printed, but we believe that third will stand every possible test and will remain for all time a treasury of undisputed fact. Recognising, as we do, that the complete key to psychic phenomena can only be obtained by the trained psychic investigation that only initiation can enable us to undertake, we gladly leave the task of classifying isolated facts to the Society of Psychic Research, feeling sure that every advance thus made is a gain to our own cause.

Correspondence.

HINDU ASTROLOGY AND RAJA SIR T. MADHAVARAO, K. C. S. I.

A plan for reforming the Hindu Calendar.

SIR,—I dare say you must have seen Raja Sir T. Madhavarao's pamphlet against Astrology. Kindly allow me space for the following lines:—

I have fulfilled the condition suggested by Raja Sir T. Madhavarao in the preface to his tract against Astrology, namely, of going through the whole of the tract and considering it in its entirety before forming any conclusion. Not only have I gone through the whole of it, but I have taken a retrospect of the contents to have a good idea of the whole.

Raja Sir Madhavarao says, in his 88th para., that European scientists are unanimously of opinion that Astrology is false. I do not know the exact data for this opinion, but I know, as a matter of fact, that more than one Almanac is published in England itself, in which the remarkable probable events of the year are predicted by means of Astrology. Zadkiel's Almanac is one of these. Each year's Almanac is published about two months before the commencement of the year. Now, I have

before me the Almanac for the year 1857. I make the following quotations from it before making remarks with reference thereto :—

It is Zadkiel's custom to write on the title page in large black type the most prominent predicted event of the year. The Almanac for 1857 has these words in big black type—"NATIONAL LOSS, AND HUMILIATION."

Again, he opens the very first month, January, under the heading "Voice of the Stars," as follows :—

"DARKENED SHALL BE THE SUN IN HIS GOING FORTH!" Mark well these sacred words, my readers! Ere the year now opening come to half the number of its days, will this mystery be unfolded to the land of "Albion."

Again, in noticing at p. 40—41, the entry of the sun into Aries, he writes—

"It will be an evil year truly for Old England—a year of griefs and alarm and disputes—MARKED BY A GREAT NATIONAL LOSS! Let not the people of this country dream that they shall go unpunished for looking calmly on, and so far sanctioning the wicked conduct of the East India Company in the daring act of cruel wrong lately practised on the King of Oude, by driving him from his throne, without provocation or any just ground of quarrel. The eye of Heaven is not yet dim—the arm of Heaven is not yet shortened. Talk indeed, of making war on Russia for an attempt to take possession of part of Turkey! Why, here was an act of far more open and unscrupulous spoliation done by men bearing the banners of Great Britain! And the Government at Home wink at the iniquity while the people nod their indifference or approbation—for 'Silence gives consent.' Out upon such hypocrisy! But the King of Oude will speedily see the avenging hand of Heaven pressing hard upon those who have done him wrong. And England will perceive that even she may not do such wrong with impunity; for again I say, as at page 5, 'CHESHEK HESHEMESH BETZATHU—Darkened shall be the sun in his going forth' !!!"

Again, for the month of May, under the heading "Voice of the Stars" appear the following words—

"At the return of the sun to his own place in the royal nativity, we find the Sun and Mars conjoined, at the same time the Sun to conjunction of Saturn by converse motion. It is true we may not set forth all we see in these matters; for truth is not yet enough respected; and 'pity it is 'tis true.' Alas, there are troubles destined for the land near to this period."

Again on p. 42, while noticing the total eclipse of the sun on the 25th of March 1857, Zadkiel writes :—

"When the sun is eclipsed in any of the first ten degrees of Aries, it portends the sudden and frequent motion of armies, continual expeditions, assaults and batteries, with many tumults, seditions, and controversies.....These, therefore, are the evils I foresee; and I have no doubt that we may be driven suddenly into a state of war—not this time with Russia."

Now, I ask whether, in the above quotations, the great Indian Mutiny of 1857 was not most clearly predicted. To my mind it appears it was. If so, mark the circumstances connected with the prediction. The mutiny broke out on the 10th of May 1857; the very month in which it was predicted. Zadkiel's Almanac for 1857 must have been out at least in November 1856, so that the dire event was foretold and published more than six months before it occurred. Raja Sir Madhavarao is a

statesman, and must have been at the head of Some State at the time of the mutiny and was therefore in the best position to get an early inkling of the coming catastrophe. Let him say whether even he, with all his advantages, knew in November 1856 that National Loss and Humiliation were coming on England, in India, in May 1857, as foretold and published by Zadkiel. Everybody knows how much Prabhaya element from Oude existed in the army which mutinied and what hand the Oude Talukdars had in the affair.

If there be something in the above prediction, how is it to be accounted for? Is it to be put to the credit of the word *Accident* or *Chance*? The next Almanac of Zadkiel, that for 1858, has on the title page the important words in black type "STRIFE—REFORM—AND PEACE!" and he shows how his predictions in 1857 about the mutiny were fulfilled; and we all know how peace subsequently came on. Again, the Crimean War broke out and ended as predicted by Zadkiel. In his Almanac for 1853 he put in a Hieroglyphic, wherein Bellona, Goddess of War, points with her sword to the significant words "I come." On the title page of the Almanac for 1854 are the words "THE FATE OF TURKEY," &c.; "FEARFUL WARS IN EUROPE." In the Almanac for 1855, he wrote "THE STARS foretell a BRIEF and successful issue of the struggle with the monster who rules over the barbarians of the north." And in the Almanac for 1856 he wrote "The Emperor of Russia is pacifically disposed this month (January) and the next,"—the period when actually he agreed to negotiate for peace. Is it not too much to put down all this to the credit of *Accident* or *Chance*?

In para. 62 Raja Sir T. Madhavarao gives the method of cross-examining any one who alleges a remarkable fulfilment of an astrologer's prediction, so that, in his opinion, it will be found that the whole story is derived from hearsay of the vaguest and loosest character quite unworthy of credence. Let the test be applied to the following facts :—

A. Several years ago, one evening, I was sitting with a number of friends and acquaintances. The subject of conversation was Astrology and Horoscopes. I maintained that there was no truth in horoscopes. An elderly gentleman who was in the company evidently felt annoyed, and said that he would say what he had to say the next morning. We separated for the night. Early next morning, the gentleman came with a male child of two years old on his arm and a rolled-up bundle of paper in his hand. He placed the child and the bundle before me. On my asking the meaning of it, he said that the two things would give an answer to the question whether Astrology and Horoscopy were true or false. I opened the bundle of paper and found that it was the horoscope of the gentleman. The exceptional circumstances connected with the horoscope and with the gentleman, as related by himself, must be mentioned here. The horoscope in question was prepared by a *Sanyasi* for the services rendered to him during his illness by the gentleman. The *Sanyasi* said, 'I have of course no money to requite you for your services, but I know Astrology and would cast your horoscope.' The gentleman was then in his 42nd year, and, in addition to the prominent events of his past life, the prominent events of each of the next ten years of his life were also put down. The gentleman had no child up to his 42nd year. His wife had arrived at puberty fifteen years before, so that, according to current understanding, she had passed the stage of child-bearing in the gentleman's 42nd year when the horoscope was prepared. This was not all. It was put down that he would have a son in his 48th year, that is six years after the horoscope

was written and twenty-one years after the period of the puberty of the gentleman's wife. However, to the utmost surprise of the gentleman, *a son was born to him in his 48th year, as put down in the horoscope.* The son was two years old when our conversation took place, and the gentleman put the son and the horoscope before me and asked me to say, how, in the face of such verification, it was possible to say that Astrology and Horoscopy were false! This account of mine is no hearsay account. It is all direct, supplemented by the ocular inspection of the son and the horoscope by myself. What has Raja Sir T. Madhavarao to say to this?

B. A man had come with heaps of horoscopes already cast, which he said were from Brighu Samhita, an elaborate work on Astrology, in which all the different permutations and combinations of the planets, for the different latitudes and longitudes, are already calculated, and the principal events of each of such horoscopes put down. I had my brother's nativity with me, but not the brother or any of his family. I got the horoscope in the Astrologer's bundles corresponding to my brother's nativity hunted out and took a copy. Among other fulfilments of the events of my brother's life, according to that copy, the most remarkable were two or three—*viz.*, the year of his first marriage at a very early age, the year of the death of his first wife, and the year of his second marriage. I myself did not know these years, and there was not the least chance of the astrologer knowing anything about my brother's life from anybody. How is this to be accounted for?

A patient consideration of Raja Sir Madhavarao's pamphlet produces the impression on my mind that unfortunately he has come across only superficial astrologers, and that he himself has not studied deeply the subject of Astrology, probably because from the beginning his mind has been troubled with a deep-seated doubt that the planets can have nothing to do with the man's material and moral destinies. He states this plainly in the 69th, 77th, 80th and other paras. of his pamphlet. With this deep-seated doubt in his mind, he could not have much patience to spend his time in the study of the books or in making inquiries of astrologers, who moreover could not have communicated their secrets to one who was evidently an unbeliever. If he had read "Isis Unveiled," he could have got some glimpse of the connection between Astronomy and Astrology. That book sets forth the grand idea that what Psychology is to Physiology, that is Astrology to Astronomy. Just as Physiology notes the laws of the human visible body and Psychology notes the laws of the human mind, Astronomy notes the laws of the visible body of the universe and Astrology notes the laws of the working of that universal mind by which the universe is moved and kept under laws. Raja Sir T. Madhavarao speaks of planets as globular quantities of unconscious matter; but has he deeply and seriously thought of the one mind which regulates and governs all unconscious matter, both the vast globular quantities called the planets or stars, as well as the little quantities called the human bodies, *nay even the human minds?* I hope Raja Sir Madhavarao is aware that, according to Hindu Philosophy, *mind is matter*, though finer and subtler than the visible matter. It is only a grasp of a philosophy which regards an all-pervading spirit, spread through, guiding, governing and regulating every piece of unconscious matter from the smallest atom of sand to the grandest globe in the firmament, through the instrumentality of the subtler and finer matter called the universal mind, that can give a glimpse of the connection between Astronomy and Astrology. I doubt whether Raja Sir Madhavarao's theory that even scientific minds have a tendency to falsehood, and that whereas the tendency to truth led the scientific men to discover and give out the truths of Astronomy, the

tendency to falsehood led them to manufacture and give out the falsehoods of Astrology as the results of true science—I say I doubt whether this theory can be acceptable to any serious scientific mind. On the contrary, where we have palpable verifications of the truth of Astrology in some very remarkable instances, under test conditions, is not the inference natural that the science is true, but that all that profess to know it are not good professors of it or that the present appliances are not such as can warrant correct results in all matters? And this leads me to the subject of the Reform of Native Calendars. Mr. N. Chidambaram Iyer, B. A., F. T. S. Founder of Tiruvadi Jotestratra Sabha, has dwelt very forcibly on this subject, as shown by Raja Sir Madhavarao himself. Why should not steps be taken to bring about this most important and much needed reform? Raja Sir Madhavarao would have been a benefactor to the whole Hindu community if he had moved in the matter, and even now he can assist in the movement. As the reform is most urgent and its importance acknowledged on all hands, I beg to sketch a plan of operations for bringing it about. The plan I propose is as follows:—

A reform in the Hindu Calendar, to be acceptable to the Hindus, as a body must have the conjoined sanction of three bodies.

1. Of the men of science and learning.
2. Of the spiritual Heads of the Nation.
3. Of the Temporal Heads of the Nation. The question is how to secure this triple sanction.

The practical plan that suggests itself to me is the following:—Let the importance of the subject be impressed on the minds of one or more Native Chiefs. When this is secured, let the Native Chiefs move the Spiritual Heads within their jurisdictions, or to whom they pay spiritual respect—I mean the Sankaracharyas or the Vaishnavacharyas whom they acknowledge as spiritual leaders. The other Native Princes should be moved through the Sankaracharyas and the Vaishnavacharyas, except in the case of Princes who are on terms of private friendship with the promoters, and who are considered to take a special interest in the movement. The Sankaracharyas and Vaishnavacharyas will all co-operate with one another in a cause of such scientific importance, which is useful to all classes and which includes no sectarian doctrines. A grand Council should be called at the capital of the highest Native Prince, who should take special interest in the movement,—by the Sankaracharya or Vaishnavacharya who might be the acknowledged chief Guru or spiritual head in that principality. That spiritual head will request the other Princes and Chiefs within his spiritual jurisdiction to send learned men—both men of general learning and especially those learned in Astrology and Astronomy—to the Council. He will also issue special invitations to men of special learning from Benares and other seats of learning. He will also address the other spiritual heads, and through them call their own representatives and the representatives of the Princes and Chiefs within their respective jurisdictions. The expenses of those learned men, who will not be specially sent by the different Princes and others at their own expense, will have to be paid, and rewards in the shape of dress and Daxina will have to be given to all who will be invited or specially sent to the Council. The spiritual head who issues the invitations will also have to be present.

Regular meetings will have to be held, and definite conclusions will have to be arrived at, after full deliberation, which will have to be signed by all the learned men invited or specially sent. The proceedings and the result will have then to be published under the sanction of the

presiding Sankaracharya or Vaishnavacharya and widely circulated both to the general public, and to the spiritual and temporal heads who took special interest in the movement. All this means expense, but an enlightened Native Prince, duly impressed with the importance of the subject, will gladly undergo the expense, nor will it be so great as to be felt very heavy. Native Princes are accustomed to such expenses; what is required is that they and their advisers should be duly impressed with the importance of the movement. A Prince like H. H. the Maharaja of Mysore, who has the Shree Sankaracharya of the chief Math of Shrīngagiri within his jurisdiction, or H. H. Maharaja of Travancore, or of Baroda or of Indore, or of Gwalior or of other Northern States, or some of them in co-operation, can easily make the idea a reality—to the lasting honour of themselves and to the lasting advantage to the whole community, as the sciences and the every-day ceremonies of that community are loudly crying out for a reform in their calendar as their own shastras proclaim, but which has been so long deferred for want of organized action. I would propose that Col. Olcott, the President of the Theosophical Society, in conjunction with Mr. N. Chidambaram Iyer, should take up this subject, and put it down as one of those which has to be attended to when the Native Princes and other leading persons are visited or addressed. This is my skeleton of the plan of operation, and if you think it of any importance, I would request you to use your best endeavours to give it some practical shape, with any modifications that may be thought desirable.

I enclose my card, that you may know who is your correspondent. If Raja Sir Madhavarao should wish to know my name, he may write to you, and on your writing to me, I will communicate with Raja Sir Madhavarao himself.

A LOVER OF TRUTH.

RAJAH SIR MADHAVA ROW ON HINDU ASTROLOGY.

SIR,—I am favoured with a copy by the eminent author of his Notes intended to expose the science of Astrology, but I do not find any arguments or facts in the tract which have not been urged at all times by all sceptics. In the first place he should not have challenged the astrologers, for they are in no way bound to reply him at his bidding. In the department of religion—of which our author should know Astrology is a part or “*Angam*,” reverential study and seeking only are rewarded with knowledge. Suppose a Christian to say:—“Christianity is false, because I deny the incarnation and the resurrection and the power of the God and Son and Holy Ghost in Heaven to save me,” will all the Christians give up their faith and practice? Yet all modern scientists are unanimous against miracles. So also Rajah Sir Madhava Row's denial of “the theory of Astrology” with modern scientists at his back, does not go for much. His secularism is not the test of all knowledge. And further his understanding of the theory of Astrology is false, for the theory is not that the Astrologer predicts colour, sex, &c., &c., from the planetary positions or that the planets create or modify these attributes. It is *Past Karma* which causes re-birth and influences the present life, while the planetary positions serve only as external guides to read and interpret the astral nature within man. *Rishis* and not astronomers have revealed the science of Astrology. The Rajah's history of Astrology, as the result of guess-work or of hasty generalisation on the part of

conceited astronomers and crafty priests, is extremely childish. He may next publish notes on the Hindu Vedas and condemn them, because the Mantras are not bearing fruit. He does not grasp the truths of the *Sukshma* and spiritual planes, because they do not tally with his sensuous perceptions. The Rajah has not even learnt the names and lives of the great teachers, nor the first principles of the sacred science.

Will he grant that his mind and body as they came from his mother into the world (through the Pitris into his father and through the father into the mother) were not like those of every other child? The culture and surroundings after birth would only train and develop or restrain in-born tendencies and capacities. Why are these tendencies and capacities so various?

Why are the culture and surroundings so various too? Astrology gives the reasons in Past Karma which must operate through the present life, and is yet constantly modified by the present Karma.

The Rajah has given extracts from Chidambaramiyer's Translation of a Manual of Astrology composed by Varahamesrachariar. Taking that in the light of the Manual of Logic or Physiology for the F. A. examination, we may trust and employ ordinary astrologers as much as we may trust and employ young F. A's. in the public services. In that same Manual of Astrology, Astrology is called the book of nature or Karma and compared to a boundless ocean which the ken of a Maharshi only can fully take in. *Astrology is the record of past life and therefore of present tendencies*; for the present is the result of the past and the cause of the future. The sceptic's past does not go beyond the physical life and amour of his worldly parents, but the astrologer takes cognisance of the soul as an entity passing from one embodied life into another. So Krishna tells Arjun, “I have lived through countless births and you have. But I know my past though you do not.”

Whereas even the Christian believes in one more life with a Christ-given body, the sceptic holds that the soul ceases to survive the body. But the welfare of the soul, its emancipation from physical bonds and worldly vanities, its progress to God-head with knowledge of the past, &c., &c., are the subjects of Hindu sacred scriptures, of which Astrology is a most essential part.

Well then, remembering that Astrology is an occult science and an occult art, we should not be surprised if mere students of a Manual, and even proficient versed in Rishi-made sastras fail often in their account of what will happen or what has happened; for they will find the truth in proportion to their living the life of the *Rishi*. The Christians believe in the New Testament, because it fulfils the prophecies of the Old. The prophets had spoken as astrologers, even as the sages sought out Jesus by the star.

His Highness the late first Prince of Cochin wrote his will because he apprehended death as an astrologer, and started for Benares where he died, as he wished to spend the bad month in the holy place. Hundreds of facts based on Astrology could be collected from educated Europeans, Hindus and Mahommedans, where neither guess-work nor priest-craft has any scope. Successful statements prove the science, while failures show the limited knowledge and unvedic character of the astrologer and his hearer. Also Karma fulfils itself most generally by the parties not being in a position to defeat it by correct previous forecast.

Horoscopy reads from within what physiology, physiognomy and phrenology explain from the outside.

God's intelligence resides not only in the human body, but in all bodies. The universe is His Body, and the human body is the microcosm. The

solar system outside men indicates the Karmic constitution inside men, and every tract on Astrology sets out with that premise and describes the correspondences at more or less length. The more one realises the correspondences intellectually, the more correct and comprehensive will be his answers as an astrologer.

Also the Rishis see in *Dhyan* "bhutanam agatim gatim" the evolution of beings, and for the instruction and training of chelas are pleased to declare the science which is handed down by the spiritual pupils to the secular sishyas, who understand them in various aspects and more or less imperfectly. I shall conclude this letter with comparing Astrology to the science or art of making a match to light a fire where-with to see what is now in the dark. Astrologers will succeed (a) in proportion to their knowledge, (b) subject to their skill, (c) subject to the substances employed, (d) subject to the match not being spoiled by the weather, (e) subject to the lamp or torch or fire prepared with the match-light, and (f) subject to the use (or search) made at the end. The seven planets of Astrology called "Jyotimshi" or lights, are to be used to kindle torches to search the past Karma or "Prarabdha." The Karma of "Agamya" or present life (for Karma is incessantly at work) is constantly affecting the movements or experiences of soul due to Prarabdha. The F. A. astrologer will only succeed in giving some general outlines from Rasi and Amsa positions of the planets. The B. A. astrologer who works more to become a chela accepted of the Rishi than to be rewarded with a few annas or rupees (for the astrologer's professional gain for his supposed pretension and cunning and superstition is most unenviable) will give correct details and effective advice on points necessary to be known, and the M. A. astrologer, or the chela, will be enjoying while surveying the phenomena of creation, preservation and destruction. Rajah Sir Madhava Row will command little or no respect for his notes or thoughts on religious or quasi-religious subjects until he makes known his belief in, say the "Panchikarana" and the "Bhagavatgita" at least. Sceptical or captious inquiries into the mysteries of existence will not do anybody any good, either here or in the hereafter.

There are numbers of educated natives, graduates and lawyers, in the Theosophical Society who, as members, are not committed to any theories, but only to respectfully and tolerantly examine into all religious literature and observances. Rajah Sir Madhava Row may request such persons to favor him and the public with their opinion of astrological works and astrologers, after encouraging them to secure the best works and the best scholars available. Whatever may be the success of astrological practitioners, their ill-success will be traced to their imperfect knowledge and character and not to the falsity of the science.

A. SANKARIAN, F. T. S.

SUPPLEMENT TO THE THEOSOPHIST.

DECEMBER 1887.

THE CONVENTION.

The final preparations for the meeting of the General Council on the 27th December are making, and Delegates will be as well cared for as circumstances permit. The attendance will be unusually large and the proceedings interesting.

Subscribers to the *Theosophist* will please remember that the January number will be delayed for a few days, as usual, for the full official Report of the Convention.

ADYAR LIBRARY.

Over three hundred volumes have been added to the Western Section of the Library since last December, and several hundred MSS. and printed volumes to the Eastern Section.

BELLARY SANMARGA SAMAJ.

Mr. T. A. Swaminatha Aiyar, the Secretary, writes as follows:

"Since my last communication Mr. R. Jagannathiah, F. T. S., has been explaining "Light on the Path" regularly in our Hall on Sundays in addition to his discourses on various other subjects. A good number of our members and outsiders take great interest in it.

The first portion of the "Light on the Path" has been finished, and we are about to begin the second portion. There are now 27 members on the rolls.

"The Sanskrit School started some time ago under the auspices of the "Samaj" is also doing well. The subjects of study are Logic, Naishadam, Raghuvamsam, Hithopadesam, Panchathanthram, &c.

"A Sunday moral class has of late been started for the benefit of young boys. The class is opened in the "Samaj Hall" at 3 p. m. on Sundays; and most of the students of the Sanskrit School and some from the local primary A. V. School attend it. It has been arranged that one of our members should teach the class moral lessons by turns.

"We earnestly trust that the public will appreciate the usefulness of this institution, and hope that they will kindly and heartily co-operate with us for further improvement and for the good of humanity."

Mr. R. Jagannathiah, F. T. S., has issued the following appeal to the public of Bellary, calling on them to contribute to the support of the Sanmarga Samaj and Sanskrit School established in their towns:—

"The system of instruction in the public schools being on the policy of religious neutrality, we cannot expect our young men to learn even the first principles of our religion in these institutions. Any deviation from the established rule cannot be advocated, being pregnant with mischief in the long

run. As our boys generally attend the schools even before they attain their 7th or 8th year, they cannot in any way acquaint themselves tolerably with their vernacular studies, much less with their religion. The only way of supplying this defect is by establishing private non-sectarian Religious Institutions. We daily come across young men, graduated in our local Universities, who know very little of our religion, much less of the basic principles on which our religion and customs are founded, and in spite of such want of knowledge, they treat all our institutions with contempt, and their public and private utterances are never calculated to harmonize with the good intentions of our Aryan Sages. A few of our educated Hindus who try to understand our religion, for the sake of fashion, are well satisfied with the translations which do not and cannot convey the full spirit of the original works. An acquaintance with the Sanscrit literature in which all our sacred books are written, will enable us to understand our religion and customs better than obtaining any knowledge of it second-hand from a perusal of the existing translations of the originals.

"Another deplorable defect now existing in our Society, and whose source lies partly in the modern system of education, and partly in the teachings of modern science, is that most of the educated even pay no thought to the cultivation of morality as the first duty of man. Those who read moral science know the problems in theory, but they never consider it their sacred duty to put them into daily practice. They largely advocate liberty, social and political, forgetting the claims of morality. Liberty and morality should go hand in hand. Liberty is a double-edged sword if ill used, and it becomes a merciful gift if well used. *Morality first, and Liberty afterwards*, must be our motto.

"To make up these defects to a certain extent, the above institutions were founded, and they have been working well and satisfactorily and producing already such results as could be easily expected to treble with enlarged means. This could be observed from an inspection of the "Samaj" records.

"To give a substantial basis to the institutions at this stage *more funds* are now required. It is a poor satisfaction to know that good institutions have been started, unless and until we see them fully established and strengthened. Such undertakings can never be accomplished single-handed, unless backed up and supported well by the public.

"The regeneration of our country, I need hardly remind you, depends much upon our rising generation; and our attempts at instilling sound principles of morality and religion into their young minds, and inciting in them a desire to investigate further into our time-honored philosophy, will, I humbly think, not fail to give the much needed impetus to the now slow and imperceptible moral and spiritual development of our rising youths.

"I now appeal on behalf of the above Institutions to the generous, patriotic and noble-hearted gentlemen of Bellary individually and collectively to assist the founders of the said Institutions to the extent of their power, both by their own purse and by advocating strongly the righteous cause which we are all morally bound to uphold.

"I hope the sacred names of our Rishis—Vedavyasa, Valmiki, Jaimini and Gautama, of the Scientists—Bhaskara and Asura Maya, of the Poets and Pundits—Kalidasa, Bhawabhooti, Magha and a host of others, who worked for the good of the country, and who left us a rich legacy, in the shape of intellectual, moral and spiritual knowledge, will strike the chord of sympathy and patriotism in your hearts, and induce you to help the founders of the institutions. This is the only way of bettering the condition of our countrymen, and the charitable deeds you do in behalf of your country and fellow beings are eminently calculated to perpetuate your name and fame. May the *Eternal* bless you!"

N. B.—Contributions in the shape of subscriptions or donations will most thankfully be received and acknowledged by Mr. T. A. SWAMINATHA IYAR, Secretary of the "SANMARGA SAMAJ" of Bellary.

CUDDAPAH.

The first anniversary of the Cuddapah Branch of the Theosophical Society was celebrated with much éclat on the 30th October.

The morning meeting was a private and business meeting for members only. The only thing that marred the rejoicings of the day, was the much felt absence of our beloved Colonel who was obliged, by ill health, to decline to accept the invitation sent to him. Amongst other things, it was resolved, at the instance of Mr. R. Jagannathiah, to reopen the Sanskrit School, which had been opened last year but has been lately discontinued.

The public celebration took place at 6 p. m. in the local Anglo-Vernacular School with M. R. Ry. Iyaswamy Pillai Averal in the chair. The Chairman opened the meeting by calling upon the Secretary to read the report. The chief points of the report are, that the members meet regularly every Sunday to read the theosophical publications, that its President, Mr. Pundit N. Bashya Chariar, has presented the Adyar Oriental Library with very many rare and valuable Sanskrit manuscripts, and that it was resolved, and adequate arrangements made, to feed the poor of the town in honour of the happy occasion. He then read a telegram from the Gooty T. S. Brothers expressing their congratulations.

Pundit N. Bashya Chariar Garoo, the President, then addressed the audience in eloquent and impressive Telugu on the aims and objects of Theosophy and the Theosophical Society.

Mr. Jagannathiah then read an able and instructive paper on "Theosophy, What it is, and What it is not." Our esteemed brother, Mr. K. Seshaya Chettiar, then addressed the audience on the subject of Theosophy, and in a short, but graceful and eloquent speech, explained away several objections that are often brought against Theosophy and the Theosophical Society. A Theosophist from the south then rose and made a few remarks. The Chairman then closed the proceedings and proposed three cheers to the noble and illustrious founders, Col. H. S. Olcott and Madame H. P. Blavatsky, which were heartily given. The meeting then dispersed.

OBITUARY.

From the *Madras Mail* we learn of the death, at the age of forty-seven, of Captain Adelbert de Bourbon, F. T. S., an officer in the King's Body-guard. The deceased gentleman was the son of a noted personage, who claimed to be the missing Dauphin of France, son of Louis XVI and Marie Antoinette, whose fate, after the death of his parents under the guillotine, was never known. The Bourbons rejected his claim, yet he was interred at Delft, Holland, some years ago as "Louis XVII." Certainly the photograph of our deceased colleague presents the face of a man with marked Bourbon features. He was President of our Branch at The Hague, whose Charter dates from 1881, and himself an ardent supporter of our Society.

CHINA.

The Admiral of the Chinese fleet, while at Colombo the other day, received from the Secretary of the Colombo T. S., a copy of Col. Olcott's Buddhist Catechism, and, in a note of reply, says he will endeavour to have it translated into the Chinese language for circulation in the Empire.

CEYLON.

The Buddhist Fancy Bazaar, to which the people of all parts of the Island contribute useful and fancy articles, will be held as usual at our Colombo Head-quarters on the 17th December. The managers would gratefully accept donations in cash, and the Secretary of the Society, Mr. T. Vija Raghava-Charlu, is authorized to receive and forward any that may be sent to Adyar.

PROPOSED EUROPEAN CONVENTION OF MEMBERS OF THE T. S.

In the month of July 1888, at a date to be more fully specified hereafter, there will be at Bayreuth (Bavaria) several consecutive representations of Wagner's Parsifal and other pieces of that music whose deep esoteric meaning has been discussed by Mr. A. Ellis in the "Theosophist" and "Lotus."

The members of the Vienna Lodge of the T. S. consider this to be a most opportune time, when a meeting with English, French and other members of the T. S. might be arranged, and they therefore invite any or all such members who may be inclined to meet them at Bayreuth during that time, for the purpose of becoming personally acquainted with each other and to exchange their views.

A vegetarian restaurant will be opened as usual at Bayreuth while these Wagner operas are performed, for it has been observed that those who are most capable of recognizing the mystic beauty in music are also opposed to the killing of animals and to feeding upon animal food. As many strangers are expected to arrive in the town and rooms may be scarce, it will be well for all the members of the Theosophical Society who desire to attend, to communicate beforehand with the undersigned, who, being well acquainted at Bayreuth will cause the necessary arrangements to be made.

FRIEDRICH ECKSTEIN.

Wien, V. Siebenbrunnengasse, No. 15.

BOMBAY.

THE BOMBAY THEOSOPHICAL SOCIETY'S HOMOEOPATHIC CHARITABLE DISPENSARY.—The total attendance of patients treated in this institution during the month of October 1887 was 886, consisting of 445 males, 167 females, 274 children. Out of these 609 were Hindus, 216 Parsees, 53 Musalmans, 8 other castes. The daily average was 64.07.

SIND.

His Excellency the Viceroy of India laid on the 14th November the corner-stone of the Arts College about to be erected at Kurrachi, and which is to be named the Dayaram Jethmal College, after the Hon. Dayaram Jethmal, F. T. S., recently deceased.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

TRAVESTIED TEACHINGS.

IV.

The first born of Eve.

UNDER the symbolism of the serpent in Eden the Elohist warned his followers against the fascinations of the spirit-god and his representatives; against the snares laid for them by the personating Jehovah and the Jehovists.

To bring the Elohists under the control of spiritualizing influences and subject them to the dominion of spirit, it was absolutely necessary to subvert the Elohistic teaching.

This the Jehovists did in a manner as ingenious as it was simple. The serpent-spirit, the Elohist's symbol of the spirit-god Jehovah, was transformed into a real serpent actuated by an evil spirit—the spirit-author of evil; and this spirit-possessed serpent was represented as acting in antagonism as well to Elohim as to Jehovah—to Jehovah-Elohim, the two now and thus merged in one, the One God, whose unity was affirmed by the Jews.

This realistic view gradually supplanted and suppressed the Elohistic symbolism; superseded it so effectually that it disappeared in prehistoric times.

In this realistic view the Jehovist depicted, not what actually happened—for he was dealing with a myth, which he transformed into history—but what he concluded must and would have happened under the circumstances, conditions and relations set forth. What he wished to be believed in this regard can be gathered from a careful study of his narrative,—and more especially through a thoughtful consideration of the frame of mind attributed to the man and the woman after their fall.