

of the Society's avowed objects, is naturally small. So, while this may be a chief attraction to a few, others do not even consider it, but like to see the Society founding Sanskrit and other schools, writing and publishing magazines and books, and doing other useful works. It has its exoteric and its esoteric activities, and few members are occupied with both. It cannot supply a Guru, nor devote time to taking any one through a course of occult instruction, nor adopt his sons after the ancient custom (as the Founders have frequently been begged to do), nor supply him gratis with books, nor forward his correspondence to the Mahatmas. No such expectation should be entertained, for we have no more right now to expect favours that we have not yet deserved than had our ancestor, who never dared to hope for any reward or favour that he had not won the right to, by years of useful devotion and determined self-evolution. But those who join the Society should do so because it gives the chance to help humanity, to gain happiness by assisting to enlighten, raise and stimulate the moral nature of our fellow-men, to make the Aryan name once more the glorious synonym of every moral and spiritual excellence, and to show an age that is suffering from vicious tendencies and unhappy under stifled intuitions that, in the bygone times, our common ancestors knew every psychical power latent in man, the development of which gives Wisdom and ensures Happiness.

Persons willing to aid in establishing Societies of Hindu youth for the revival of Aryan Morals should address P. N. Muthusawmi, F. T. S. Teppakulam, Trichinopoly, President of Sanmarga Sabha.

All business letters must be addressed to the Secretary of the Theosophical Society, Adyar, Madras; and all upon other executive business to the President.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

TRAVESTIED TEACHINGS.

V.

Seth, the Replacer.

THE God-idea owes its position in the Hebrew scriptures to a misapprehension of the meaning of the word Elohim, by which the evolutionary forces of nature had been designated; and to the identification of these, through it, with the personating spirit Jehovah, who in this way acquired the character of a personal Creator.

The Christ-idea, which gained its place in the Hebrew scriptures through a similar misapprehension, and has in consequence been preserved therein and handed down thereby in a more or less oracular and occulted form, is in reality a transitional aspect of the God-idea.

When the Jehovistic teachers took possession of the Elohistie teachings, and, adapting them to a preconceived point of view, made them the basis of their own doctrines, their action was greatly facilitated by the multiple sense attributable to certain of the word-signs or ideograms they were dealing with.

At the very outset of their investigations and on the threshold of their inquiries they were attracted by the opening word of the Elohistie Kosmogony, *Brasith*.

This they saw could be read in many ways.

Four of these ways attracted their attention. On these they dwelt, and from these they derived their attributed interpretations.

They found that this word-sign could be read *B'rasith*, "in the beginning;" *Bra-sith*, "to create a vesture;" *Br (a)-Asith*, "to create Asith;" and *B (a) r-Asith*, "the son, Asith."

This they thereupon regarded as an oracular word, as a word intended to be interpreted through all of these several senses; and

it is owing to the frequent occurrence of such words in these scriptures that they have acquired the character of oracles and the attributive designation "Oracles of God."

In the exposition of this primary oracle the Jehovistic teachers saw a full statement of their own fundamental doctrine, that in the beginning, or from the very outset of the work he had undertaken, God's—their God's—aim in that work was to create a human vesture for his only begotten Son, the Divine Word, who was in due course to be incarnated as the promised Asith, the Renewer or Replacer. And as Elohim, the acknowledged Creator of the heavens and the earth, could be thus shown to have created them to this intent, then must he have been and be their own personal God Jehovah, whose son was to become man, when the appointed time should have arrived, as the promised Restorer of mankind.

Thus were the God-idea and the Christ-idea introduced into and made the basis of the Jehovistic promises in the Hebrew scriptures.

Is it necessary to say that this was not the Elohist's idea of the vesture under creation by evolution—that it was not even a shadow or reflection of his doctrine on the subject? The view held and set forth by him was that the energizing forces of nature, acting in succession through a series of progressively advancing matrices, were gradually producing an organic vesture through which finally to manifest the intent of their action and the perfection of its completed result.

The God-idea and the Christ-idea though thus introduced into the Hebrew scriptures, were not derived through these misapprehensions. They were imparted by the manifesting spirit-god Jehovah, and were the foundation of the doctrine that spirit was seeking to inculcate; and the Jehovists, once imbued with the spirit teachings of their God, as a matter of course found that they constituted the starting point of the Kosmogony they had accepted as giving a detailed account of his creative activity; indeed it was the finding of these doctrines in the beginning of the Kosmogony that caused them to adopt it as the opening of their scriptures.

But though the idea of a divine Replacer was not derived from this misapprehension of the Elohist's teaching, the designation *Asith* was so derived. And it was adopted in Gen. iii. 15, from Gen. i. 1, when the declaration was made to the serpent-spirit by Jehovah Elohim that he would raise up *Asith* (a Replacer) between the spirit and the woman, and between the seed of the spirit and the seed of the woman. And this Replacer was to intervene between the spirit and man, and to rescue from the grasp of the spirit all who proved themselves worthy of such rescue.

But names in the Hebrew scriptures have a fluidic character. Jehovah (*Jahveh*, *Jeue*, "He is" according to the received interpretation, and therefore rendered "the Eternal" as the sole ever-existent) calls himself *deie* ("I am"—Ex. iii. 14); and later this name is abridged into *Je* (*Jah*).

In like manner *Asith* disappears in *Seth*, the second type of spiritually-minded man.

But the passage of *Asith* into *Seth* has some very significant associations.

Seth was the replacer of *Abel*.

His mother said on his birth, when so naming him, "God hath appointed (renewed unto) me another seed, instead of *Abel* whom *Cain* slew." She was penitent now, and, recognizing the spiritual type of the second *Abel*, called his name *Seth*, not merely because she believed him to be a God-given seed—the God-given Replacer—but as a proof of her own repentance and an effort to undo, as far as might be, the evil she had done.

In her impenitence, on the birth of *Cain* she had exclaimed "Where is the retribution (*Sath*) of Jehovah?"

That retribution found her out when her first-born slew his brother.

Realizing this on her repentance, she now makes restitution (*Sath*) to Jehovah, so to say, in the name *Seth*, which she gives to the Replacer, hoping in this way to placate his wrath and thus revoke and appease the *Sath*, she had invoked at the birth of *Cain*.

This word *Sath*, with which *Eve* had tauntingly provoked and defied Jehovah on the birth of *Cain*, is put into the mouth of *Jehovah* in regard to *Cain* when, addressing him (Gen. iv. 7) he said—not "If thou doest well, shalt thou not be accepted? And if thou doest not well, sin coucheth at the door: and unto thee shall be its desire, and thou shalt rule over him," according to the revised Anglican version, but—"If thou shouldst amend, will there not be *Sath*? (will there not be a restoration of my regard?) But shouldst thou not amend, sin lurketh at the door. And unto thee is its desire, and thou wilt be subdued by it," as the idiom requires. In this warning utterance the meaning of *Sath* passes from retribution to restoration.

The idea of redemption is not yet included in the expected and hoped-for replacement, and as the official duty of the Replacer. It is only after the Egyptian bondage, when the possibility of redeeming slaves by purchase has been learnt, that this idea finds place in the scheme of salvation.

The first promise in regard to the Replacer is that he is to be a rescuer or saviour—a rescuer from the bonds imposed by seducing spirit. Under this aspect of the Adamic Replacer, is it without significance that in Gen. iv. 4, 5, (where it is said that Jehovah "had respect" unto *Abel* and to his offering, but that unto *Cain* and to his offering he had not respect) the biliteral root of the proper name *Jesus* is used? Is it not rather here and in this regard that the origin of this name is found? It cannot have been otherwise than suggestive to find it imputed to Jehovah that he *Jesus'd* *Abel* and his offering, but that *Cain* and his offering he did not *Jesus*.

On the birth of *Seth*, *Eve's* frame of mind is completely changed. She no longer challenges the retribution of Jehovah. So far is she from doing this that she humbly calls the newly-born babe *Seth*, as the seed appointed by God to replace *Abel*, the spiritual, who was slain by his brother. Thus she transfers to God the glory she had, in her impenitence, triumphantly appropriated to herself,

and acknowledges that the retribution she had challenged on the birth of her first-born had come through the hand of Cain.

Seth, as the replacer of Abel, was the renewer of the type of the man, to be manifested as the Jehovist.

But the non-spiritual man, the Elohist, looked upon the spiritual man, the Jehovist, as a corrupted man, a man who in passing under the dominion of spirit had surrendered his natural being to the control of its deadliest enemy, and in so doing had depraved his nature and abandoned the true end of his existence.

Under this, the Elohist view, it can hardly be considered strange that Seth, the spiritual man, should, according to the Elohist, have been the father of *Enosh*, "the corrupt man"—the more so that *Enosh* could also be treated as the spiritually developed man, which was what the Jehovist held him to be—for *Enosh* signifies the corrupting influence of developing spirit. And it is still less surprising to find that under this corrupting influence, or in the time of *Enosh*, men began to invoke the name of Jehovah. Both the Elohist and the Jehovist agree in this, for it is the Elohist, as endorsed by the Jehovist, who is speaking now.

Eve believed that Seth was the promised Asith.

In the genealogy of the descendants of Adam, which immediately follows (Gen. v.) from the pen of the Elohist, the direct line is carried through Seth.

But Seth was not the first-born of Eve, not even in the spirit—for Abel had preceded him—though he stands at the head of the spiritual line.

Hence the genealogy which passes through Seth is not a genealogy of the first-born in the flesh but of the leaders in the spirit.

It would appear, therefore, that the genealogy of the descendants of Seth is rather a commemorative list of the promoters of the progressive advance of spiritual doctrine and of the line followed in their doctrinal development, just as the genealogy of the descendants of Cain formulates the course of the evolution of early civilization.

Beginning with Adam and ending with Noah, there are ten generations of named individuals. Why were these individuals specially regarded amongst their unnamed and unnumbered but numberless brethren and sisters, unless because theirs was the spiritualizing lineage?

Hence, though each name doubtless primarily represented an individual who may have had temporal as well as spiritual headship, and whose attributed age may represent the reputed years of his life, it is far more probable that each name in succession, while designating an historical ruler as a traditional developer of doctrine, embodied in its meaning the special modification of doctrine introduced by its bearer, while the reputed duration of life, even if denoting the continued sway of a given dynasty, more properly indicated the period during which the predominating doctrine prevailed, until submitted to further modifications which merged it in its supplanting successor.

Under this view, the names of these leaders of the spiritualizers of man, rightly interpreted, would give a doctrinal history of the earlier races of mankind.

But this spiritualizing was, according to the Elohist, a corrupting process, and even the Jehovist admits that it was accompanied by a terrible corruption of morals—a corruption so terrible that nothing short of the blotting out of the entire human race by a universal deluge could overcome it.

Noah, the last of the ten generations of the Adamic genealogy, and the connecting link between the prediluvian and the post-diluvian era, was, with his family, alone preserved, that the order of nature might be maintained.

With him man was to take a new departure. But even so, spirit having been unaffected by the deluge, the old leaven still remained and soon recommenced its intoxicating and corrupting work. The true Replacer was yet to come.

HENRY PRATT, M. D.

ESOTERIC BUDDHISM AND ITS COSMOGONY.*

"Mysticism is a manifestation of the Unconscious [Absolute Spirit], to which we owe the thoughts, feelings, and desires which, at certain times, occupy the field of our consciousness."—*Eduard von Hartmann*.

"Science is antagonistic to the superstitions [that pass under the name of religion, but not to the essential religion which these superstitions merely hide]."—*Herbert Spencer*.

"True Science and true Religion are twin-sisters."—*T. H. Huxley*.

"TWO things," said Immanuel Kant, "fill the mind with awe—the starry heavens above me and the moral sense in me." An awful problem is that tacitly propounded by the first of these witnesses to the mystery of being. From ages whose relics are but briefly noted in the geological memoirs of this planet, from nations almost shrouded from our view by the gathering mists of an unrecorded past, comes the cry of the philosopher seeking to unravel the "Wherefore?" of existence. System has been reared on system by titanic thinkers; the pendulum of human thought has oscillated from extreme to extreme; and to-day, as if in mockery of our efforts and aspirations, Agnosticism alone remains the creed of science. But, despite rebuff after rebuff, the mind of man disdains to submit to the alleged inevitability of nescience. It believes that truth is to be found somewhere, though possibly the limitations of our ideality necessitate its presentation in the form of symbol. In the silence of orthodox philosophy it is, therefore, incumbent on the mystic to contribute his quota to the solution of the *vezata questio*, What is the purpose of the universe? He is unable to believe, as Mr. Herbert Spencer suggests, that the idea of purpose has no *locus standi* when postulated as immanent in the

* Reprinted from the *Secular Review*.

“nature of things in themselves,” in that Unknown and Unknowable Reality of which the sensuous universe is but a mental symbol. He ventures to affirm, on the contrary, that such a position is only tenable on the Atheistic hypothesis, and in support of his claim points to the utterances of leading exponents of negative thought, who, like Eduard von Hartmann, vehemently reject the assumption. It is, however, a question of some interest, as will be subsequently shown, whether an identity of argument characterising many phases of “Agnostic” and Atheistic speculation is not frequently veiled by a dubious terminology in the latter in deference to popular opinion.

The universe being an actuality of experience—whether we regard it from the extreme standpoints of Realism or subjective Idealism—the questions of the How and Why of its origin at once obtrude themselves on the consideration of the philosophic mind. Despite, however, the progress made in the direction of an enlightened tolerance within recent years, a complete impartiality in discussions of this nature is rarely attainable. The ideal disputant who can honestly say with Emerson, “I covet truth,” and who is, if necessary, prepared to waive the opinions of a lifetime in pursuit of this end, will, too often, be conspicuous by his absence. In this connection it is to be noted that, unpopular—and, in our opinion, unphilosophical—as Atheism continues to remain, the honest partisan of this extreme system is as fully entitled to our respect as is his most resolute opponent. For how trifling a matter, after all, is an error of judgment on a purely speculative subject! Have we any infallible tribunal of reason before which to arraign a fellow-thinker on the great problems of life and mind? Our most cherished opinions are, mainly, the mental resultant of environmental influences affecting innate tendencies of thought. The clash of sects, the bigotry of rival religionists, and even the vindictiveness of hostile metaphysicians, are, fundamentally, mere incidents of environment. Reason, therefore, dictates that, in all cases relating to speculative inquiry, it is our duty to constitute the mind the balance of a pair of scales for weighing argumentative probabilities. Absolute toleration of opinion is the only rational policy open to controversialists in general, because the very possibility of opposition undermines the foundation of dogmatism. What a commentary, indeed, on intolerance is the fact that equally sincere and intellectual men in the different countries of Europe categorically assert mutually-exclusive tenets! The Mohammedan bigot, again, fiercely inveighs against the Giaour; but his arbitrary view is a mere fungoid growth induced by environment. Had he been born a Giaour, he would have thought otherwise!

It is, consequently, apparent that, diametrically opposed to popular opinion as Atheism remains, its vindication is to be sought in a readiness on the part of its advocates to respond to all the challenges of controversy. This trial of strength has never been evaded by its recognised opponents. To judge, however, from the denunciations of this system penned by certain prejudiced writers, its “criminality” seems to be in the fact that it has ventured to broach what is, without doubt, a perfectly open question—

viz., the true philosophical interpretation of the Cosmic Process. Truth, however, invites discussion, and thrives by the survival of the fittest among contending ideas. Every impartial thinker will allow that the man who is “ready to give a reason for the hope that is in him” is far better entitled to our homage than the dogmatic assessor who is not. It is incumbent on us, as the late Professor Clifford consistently maintained, to examine everything presented for our intellectual acceptance. Surely in the mart of knowledge we must exercise caution in selecting the wares proffered by the scientist or ecclesiastic. Our sole responsibility for our convictions lies in the regard we pay to the requirements of an impartial logic. Legitimate belief is the child of Reflection, not of Will. Accepting this position as incontrovertible, the writer may now glance over the conclusions of modern philosophy before introducing to notice the “explanation” arrived at by Eastern Mystics, as to the origin and aim of the tremendous forces around us. “The savant says, How? the thinker, Why?” declares Victor Hugo. Is there a cosmogony in existence which deals satisfactorily with these two essential problems?

THE ATHEISTIC ARGUMENT.

Briefly stated, the Atheistic position resolves itself into the dogma that the twin-existences, “Matter—Force,” constitute the only ultimate reality. Matter and force (= matter in motion) are inseparable, indestructible, and eternal. The existing universe is but a passing phase in an endless series of redistributions of matter and motion—the aggregation of diffused cosmic matter into nebulae, the consequent segregation of planets from central nuclei, the life-cycle of each sun and its planetary children, and the final dissipation of cosmic matter into the nebulosity of the primæval fire-mist, whether predicated of isolated systems or the cosmos as a grand totality, merely exemplifying a page in the eternal history of things. Consciousness in all its modes is a resultant of molecular complexity, the “activity of certain parts or tissues of the brain,” as Büchner remarks (“Force and Matter,” p. 319). God is necessarily non-existent; “if we could imagine a thinking universal spirit, it can only be on the basis of a universal brain nourished with oxygenated blood” (Ibid, p. 401). In fine, matter, animated by motion, is All-in-All. Its so-called “laws” are as eternal and necessary as itself. “Natural law,” says Moleschott, “is the most stringent expression of necessity.”

Starting from the scientific “law” of the persistence of force and the indestructibility of matter *in time*, the Atheist is compelled to infer its validity throughout a past *eternity*. Büchner, the most powerful and consistent writer of this school, devotes no less than eighty-four pages of his famous work to the consideration of this question. What he rightly regards as an indisputably-established fact, under existing cosmic conditions, he assumes as immanent in the “ultimate nature of things,” and at this point passes into the realm of pure assumption. This, however, is a subject for subsequent comment.

The insuperable difficulty, to most minds, of assenting, even as a working hypothesis, to the extreme Materialistic doctrine is the

conception of a self-subsistent, mechanical substratum, void of all *raison d'être*, as the basis and ultimate of things. The notion that a blind, extended substance is to be regarded as the *fons et origo* of Being, though frequently expressing the conclusions of the man of science, is rarely championed by the metaphysician or philosopher. A universe ever evolving and dissolving myriad solar systems without end or aim—in ceaseless activity, as barren as it is without final purpose; eternally the same under its varied phases, but realised as existent by no percipient save during the ephemeral evolution of its “bye-product,” consciousness, on some stray planet; a mechanism ever grinding on with automatic indifferentism:—this universe is a phantasm of the mind, which no clear thinker can harbour for an instant. It is true that the inconceivability of self-existence, as applicable to an ultimate “matter,” holds equally valid of the ultimates of Theistic, Agnostic, and Pantheistic thinkers; but, while these latter postulate some unknown *x*, or absolute spirit, as the basis of all being, and discard all question of a “material” first cause, Atheism attempts to raise the veil of Isis by positing an unconscious matter as the “Great Unknown”—an existence inferior by many a degree to the mind, its mode, which contemplates it!

But, if Atheism presents us with the idea of a mechanical universe, as abortive, as it is without *raison d'être*, it fails also to offer any remotely plausible explanation of the mystery of consciousness. Though not directly relevant to the present discussion, the question as to the genesis of consciousness has an implication too important to be overlooked—viz., the necessity of tracing mental manifestations to a source which, whatever it is, is not matter. If, as asserted, mind is to be considered as a mere “resultant of molecular change,” we are unable to account for that depth of subjectivity which its most exalted pursuits involve. It has been repeatedly shown, in the first place, that the passage from the physics of the brain to the phenomena of consciousness is unthinkable; that the terms, “consciousness” and “matter,” are expressive of things so utterly contrasted as to render all attempts to correlate the former with modes of motion necessarily futile. In the second place, it amounts to a contradiction in terms to suppose that the motion of those molecules which, according to our most eminent physicists, are “unintelligent,” and “indifferent” as to their combinations, is transformed into the intelligent, purposive, and concentrated thought of the poet or philosopher. It is equally inconceivable how an “automatically-evolved” product of brain process, mind, is able to meditate on the eschatology of the self-same molecules postulated as its creators; more especially as the corollary of such a proposition is to the effect that, to bring about this consummation, the molecules in question must be regarded as interested in their own motions—a conception which Dr. Tyndall and Du Bois Reymond altogether repudiate. It is difficult, also, to picture to ourselves a “conscious automaton”—the ideal man of modern science—brooding over the problems connected with its own origin, mentality, and the genesis of the planet it inhabits. No mere organic automaton, in the case of which the mind

necessarily occupies the position of a helpless spectator, can exhibit the spontaneity and freedom of ideation which characterise the exercise of the reflective faculty. The alleged ability of a nervous apparatus to “cerebrate” out thoughts regarding the problems of philosophy lands us in the materialistic dilemma: Molecules think; but molecules are strictly non-intelligent! To sum up this line of argument:—If mind is not immanent in matter, it cannot be evolved by mere nervous complexity. A fountain gives forth only what it contains. An *unintelligent* basis cannot *unintelligently* produce intelligence, any more than the combination of two or more chemical elements can give rise to a compound in which something more than the constituent factors are present. If, to evade this conclusion, we endow matter with unconscious intelligence, Atheism is discarded in favour of a form of Pantheism.

Passing over for the present the unique mystery of *self-consciousness*, it is noticeable that the rigidity of ideation implied by the doctrine of human automatism is negatived by our subjective experience. It is a fact resting on the broadest possible inductive basis that we possess—a power within “constitutional limits” to mould our tendencies of thought and control our actions. For instance, our ideas exhibit no unbroken flow automatically determined by the laws of association. Whole trains of them are frequently shifted to a latency below the field of consciousness, as exemplified in those cases of “thought control” in which the eradication of some moral taint is attempted. Nothing is clearer than that the physiological automatism of our Huxleys, Vogts, and Spencers is an essential feature of all theories which correlate consciousness with nervous motion. It is, however, precisely in this quarter that the breach in the wall of negative psychology is to be sought. The doctrine is absolutely inconsistent with that “subjective liberty to think” with which we are directly conversant, and the reality of which is invariably assumed by negative thinkers in their demand for an *impartial hearing*. Surely, again, just as clearly as the ability displayed in self-analysis by negative psychologists proves the reality of a “self” or “ego” competent to review its own mental states, the Materialistic doctrine of mind, by constituting us automata, destroys its own basis and lands us in universal scepticism. Who is to take it as a matter of faith that the molecules constituting the hemispherical ganglia of one organic machine will alone “evolve” the correct interpretation of phenomena? Different automata will “cerebrate” differently, of necessity. It is, however true that some Materialists contrive to evade this difficulty by regarding consciousness as both a product of *and* sovereign over matter! Mind is, to them, both the resultant and cause of molecular motion; *e. g.*, we are told by the leading exponent of Materialistic Atheism, Dr. Louis Büchner, that the “human will is not absolutely bound”—a statement obviously at variance with the same writer’s previous designation of consciousness as a “mode of motion.” In strenuously asserting as he does that we possess liberty within definite limits, and assailing the fundamental position of the Necessarian school, Dr. Büchner is inconsistent

with himself on a vital point of his philosophy. If consciousness, as he indirectly admits (and theoretically denies!), is proved to regulate nervous motion, we must look to a source beyond matter to account for its manifestations. Instances such as the above are of not unfrequent occurrence in negative writings, and can scarcely be said to advance the cause championed in these. Attempts to "explain" consciousness are necessarily infertile, if the *Œdipus* who seeks to solve the riddle presented by the sphinx, Mother Nature, is himself a congeries only of "modes of motions" transformed into thought with automatic rigidity. We shall have occasion to revert at length to this point at a later stage. For the present it is sufficient to state that the inability of Atheism to offer any plausible explanation of the presence of the subjective factor in our constitution is such as to deprive it of all *locus standi* as a philosophy.

Regarded from the purely scientific standpoint, Atheism can give us no reason why the mass of matter in the cosmos is what it is, and neither more nor less (a blind mechanical substratum obviously being unable to fix its own quantity)*; it cannot tell us the "whence?" of motion in its protean forms, but evades the difficulty by making it co-eternal with matter; it does not explain *why* the primæval fire-mist aggregated into nebulae, and nebulae crystallised into solar systems with their transcendent beauty and harmony; nor *why* protyle—the primal homogeneous world-stuff of Professor Crookes, corresponding to protoplasm in biology—split up into the seventy odd "elements" of chemistry; nor *why* the genesis of consciousness, which, as John Stuart Mill remarked, is as radically opposed to matter as the N. is to the S. pole, ever took place at all, much less how it rose into the intensity of self-realisation; it can give no account of the reason, order, and beauty which everywhere prevail; and, in denying design in that evolutionary impulse which has resulted in so wondrous a harvest of organic forms, it cannot exclude from our view the constitution of the environment itself, the plasticity of species, and the "spontaneous" (in a universe of matter, force, and *necessity!*) variations offering a field only to the operations of "natural selection." It is unable to deny that the "progress of things upward" is, for the present, at least, fixed by an unalterable destiny. It avers an absolute ignorance as to the whole drift and *raison d'être* of the vast cosmic process—of the travail of a universe in labour. Is there a purposiveness in the mighty effort of Nature, or is the grand panorama of evolution a resultant of blind laws existing from eternity, with no inherent aim, and ever evolving and dissolving solar systems with a persistency as ceaseless as it is futile? It is, on the contrary, as urged even by the pessimist, Von Hartmann, impossible to explain the rationality displayed in the world-process consistently with the mere mechanical causality of the Atheistic hypothesis. Somewhere there is a mighty Power behind the veil—a mysterious Presence which is the life and soul of the harmony around us. But the veil which hides the features of the Great Unknown is not lifted by the apostles of modern Theism.

* An argument first broached by the Bishop of Carlisle.

THE THEISTIC ARGUMENT.

Scant recognition though the doctrine of a Personal God receives in modern philosophy—psychologically untenable as the conception is declared to be, the true Theosophist never forgets that a very large number of sincere persons still regard it as a most sacred mental heirloom. When, therefore, compelled to oppose the Theistic hypothesis as apparently incompatible with ascertained data, we do so with a reverent reluctance to assail a belief so firmly implanted by national heredity in the minds of our fellow-thinkers. The question, however, as Mr. Herbert Spencer admirably observes, resolves itself into a choice, not between a Personal Creator and something lower, but between a Personal Creator and something higher. It is not a dispute as to the existence or non-existence of a great First Cause, but as to the degree of majesty we should attach to so lofty an abstraction. We lose nothing in freeing our ideal from the imperfections and blemishes with which ancestral imagery has surrounded it. On the contrary, by discarding all such errors, we perceive the sun of truth more clearly through the cloudrack of ignorance which must ever canopy the proudest summits of human speculation. In what, then, are we to look for the "something higher," when once the determination to repudiate conservative religionism has been arrived at? Some consider the culmination of the "religious idea" to have been arrived at in the "Unknowable" of current Agnosticism; others, again, in the sublime Ultimate of German Pantheism. I venture to maintain that neither of these latter is distinguished by the breadth of basis and the comprehensive symmetry which characterise the grand conception of the Esoteric philosophy.

Dismissing as an anachronism the anthropomorphic imagery of pre-scientific eras and the degrading attributes assigned from time to time to the "First Cause," the writer will only offer some incidental observations on that spiritualised form of the doctrine accepted by the riper metaphysics of modern ecclesiasticism. "God is a spirit" was the watchword of the founder of Christianity—an expression which must be held to denote a purely subjective being or essence. This subjective being is endowed with the attributes of thought, volition, and emotion. He is distinct from and independent of the universe declared to be his handiwork. He is necessarily changeless, infinite and omniscient.

Now, thought, volition, and emotion are attributes of Mind. Mind resolves itself, in the light of psychological analysis, into a series of successive states strung together on the continuity of an "Ego" or "Self." If God thinks or wills, there must arise a succession of states in the Divine mind. How, then, in the first place, can changelessness be predicated of such a being? As a purely subjective entity—an "infinite mind"—it is obvious that this ascription of changelessness is referable to the nature of his subjectivity alone. But the latter, being of the order of mind, is conceivable only as constituted of a seriality of states, and must, hence, be considered as illustrative of the feature of change which their sequences imply. Moreover, a consciousness, to be infinite,

ought eternally to mirror in itself all its own states in one unbroken aggregate. Once centred on one aspect of itself, to the temporary exclusion of other aspects from the immediate field of mental vision—a process essential to all ideation of the nature which we term the “activity of mind”—it becomes finite. Again, the existence of objects—the universe of an alleged “creation”—externally to their “Creator” renders the use of the adjective “infinite” unjustifiable from another point of view. We are compelled to take into consideration the objective universe postulated as “creation” by theological Realism. If not identified with its Creator, but held to be a distinct reality called into being by an almighty fiat, something evidently now exists which is not God, despite the infinity and omnipresence imputed to Him! Furthermore, did objects, when “created,” add to the sum-total of being? If so, God, previously to their “creation,” was not infinite (unless we accept the Pantheistic doctrine that Nature is the manifested essence of the Absolute). Did he “mould” the universe out of pre-existing material? Once more, then, he is improperly termed “infinite,” with the independent co-existence of the “rough material” of creation to disprove the assertion. Mind is, in addition, impotent to create; it perceives and reasons on perceptions alone. To crown all, the doctrine of an Infinite Personality is controverted by the bare fact that our own self-conscious personalities exist. It is not contended by Theists that the egoity of a criminal is embraced in the egoity of God. The corollary of such an admission would, indeed, be too obvious. But, if not, how can the latter be said to embrace the sum-total of being?

How, also, it has been asked, could the Divine mind have possessed intelligence before the existence of objects? Intelligence, as we know it, is the product of dualism. Mind operates by the establishment of relations between ideas—these latter built up primarily out of sensations: that is to say, in the absence of sense impressions set up by objective stimuli, mental states cannot exist, and, consequently, thought is impossible. It is not maintained that an objective basis exists co-eternally with a creator, as such a contention refutes itself.

We are, therefore, not unfairly entitled to characterise the imputation of intelligence to a Personal God prior to the creation over which he is supposed to preside as absolutely untenable. Knowledge, as predicated of *mind*—for we have yet to analyse the conception that *absolute wisdom* is at the base and foundation of being, as held by Esoteric thinkers against Agnostic and Atheistic philosophy—involves the dualism of subject and object. Objective stimuli not existing before creation, the intelligence located in a “*supreme mind*” is a dream of theology.

So far wide of the truth, however, is the allegation that God created the visible universe, that it is we ourselves, as individuals, who create it. This is deducible from the premises of modern metaphysics and psychology, which declare the so-called “external world” to be the subjective creation of the senses.* “Man,” as

* The phenomenal world is the objective phase of *our own egoity*. “The senses are the parents of illusion” (Kant). “Nature.....is the continuous illusion of the senses” (Schopenhauer).

even Protagoras said, anticipating the matured verdict of philosophy many a century, “is the standard of all that exists; all that is perceived by him exists; that which is perceived by no man does not exist.” We are, indeed, forced to admit the objective reality of an unknown cause, to which we refer our sensations;* but it is an almost demonstrable certainty that the phenomenal universe has its only existence in the consciousness of percipient beings. “Consciousness,” wrote the late Mr. G. H. Lewes, “is no mirror of the world; it gives no faithful reflection of things as they are *per se*: it only gives a faithful report of its own modifications, as excited by external things” (“Biographical History of Philosophy,” Vol. i., p. 369). Our notions of objects are all manufactured for us by the senses. Matter, Motion, and, possibly, even Space and Time, are but symbols in consciousness of unknown realities behind the veil. If this is the case, the God-idea, in common with all others formulated by man, possesses no essentially objective validity. It may be a mere phantom conjured up by the “empirical reason;” it may well, indeed, shadow forth a mighty mystery, finding constant expression in human consciousness as the religious instinct; but, as a stereotyped concept, elaborated as it is in terms of phenomenal experience, it has no possible basis of reality. Finality in religious thought is never attainable. Veil after veil may be raised; but there will always remain—

“Veil after veil behind.”

Man, who thinks in terms of empirical data, is unable to transcend his limitations and grasp the absolute truth in this particular instance. The Absolute and Unconditioned is beyond his *intellectual* grasp, not only on account of the relativity of his knowledge, but because the discrimination between objects of consciousness, which constitutes a necessary feature of that same knowledge, must, in this case, be dispensed with—the desired object, as all-in-all, excluding all possibility of contrast with another.† The believer in a Personal God creates an ideal out of his own nature. He projects his subjectivity into Space, and worships a spiritualised counterpart of himself in the hypothetical being enthroned as Ruler of Creation. The history of the attributes ascribed to God in the course of religious evolution will bear out this statement, the loftiness of the conceptions varying with the mental and moral status of the nation or individual harbouring them.

The idea of Universal Evolution has, of recent years, rendered the working hypothesis of “creation” superfluous—irrespective of the fact that the latter is, in any case, only conceivable of Noumena; the world of sense lacking an objective reality. Hence

* In Kant's words “an indescribable something.....of whose ontological existence we are made aware by its phenomenal projections or effects in consciousness.” Occultism, however, invests it with the capacity of differentiation.

† Cf. Maimonides: “If you give attributes to a thing, you define this thing; and defining a thing means to bring it under some head, to compare it with something like it. God is sole of his kind. Determine him, circumscribe him, and you bring him down to the modes and categories of created things.”

all disputes as to possible "reconciliations" of the Mosaic cosmogony with science are, strictly speaking, anachronistic—the Realistic fallacy of the independent existence of the sensuous universe finding no place in the highest modern philosophy. As to phenomena in general, it is an axiom with the scientist that, in every quarter, we discern the reign of immutable law. While the village preacher is imploring the Deity to appear in the form of Jupiter Pluvius, the meteorologist is collating the facts and drawing the generalisations which render his zeal unnecessary. William of Prussia invokes the aid of the Almighty to further the cause of the Fatherland in 1870; but Moltke and military organisation win the day. "Providence is on the side of the strongest battalions," remarked Frederick the Great. History, with its tearful pages of misery and horror, proceeds in unbroken continuity with the Past. "God does nothing," bitterly urged Thomas Carlyle. John Stuart Mill was forced into the conclusion that (granting His existence) he could not be *both* all-good and omnipotent. Would not a being embracing these attributes in their completeness have selected a less cruel and tortuous method of organic evolution than that revealed by biology? Or, to cite Dr. Mansel, "The representation of God after the highest human morality is not sufficient..... to account..... for all phenomena..... [e.g.], the permission of moral evil, the adversity of the good, the prosperity of the wicked, the crimes of the guilty involving the sufferings of the innocent, the tardy appearance and partial distribution of moral and religious knowledge in this world." Gautama Buddha maintained that, had the universe been created by Iswara (a Personal Deity), evil would have been impossible, as also suffering and misery; while philosophical Atheism would not have arisen, owing to an unquestionable primary revelation.

If, despite the above objections, it is urged by Theists that the doctrine of a personal creator must, in any case, claim our respect as an exalted working-hypothesis as to the origin of things, the obvious answer is that religion would suffer if founded on such an ideal basis. The worship of a working-hypothesis is hardly one of a nature to evoke enthusiasm or sincerity. Far more powerful is the contention: "We are conscious of an awful presence. Can we not base our belief in a personal God in that indeterminate intuition of a presence pervading all things—an intuition which seems to saturate thought?" There is an omnipresent something.* But it is impersonal; it is an influence we vaguely realise, but the exact nature of which we are perhaps unable to formulate in terms of experience. The poor Red Indian in mute reverence before the "Great Spirit" is less deeply awed by a sense of the mystery in

* "It is one thing to create or evolve (even unconsciously) a mental image of ourselves which we vainly attempt to magnify to infinity;..... it is another to discern for a moment an august Presence other than the human through a break in the clouds which usually veil him from our eyes, ("Quarterly Review," July, 1871). The "Presence" realised is the "Omnipresent Spirit of the Pantheist," of which intellect and consciousness are regarded as direct, though finite, manifestations. Hence the argument of Jacobi and others, to the effect that the reality of thought proves the reality of an Infinite First Cause. The Esoteric Buddhist doctrine is not quite that of any European system yet formulated, as will be subsequently apparent.

which we "live, move, and have our being" than the scientist or philosopher, who, unable to wrest from Nature her secret, bows his head before the transcendent sublimity of the "Unknowable."

E. D. FAWCETT.

(To be continued.)

NATURE'S FINER FORCES.

II.

Continued from page 104.

THE theory of the *tatwas* is so interesting that it is worth while to leave for a time the human body and take a trip into the universe. It will be interesting to trace, according to this theory, the development of man, and this investigation will, at the same time, lead to a better understanding of man himself.

The *tatwas*, as we have seen, are the modifications of *swara*. Regarding *swara* we find in our book: "In the *swara* are the Vedas and the *sastras*, and in the *swara* is music. All the world is in the *swara*; *swara* is the spirit itself." The proper translation of the word *swara* is the *current of the life wave*. It is that wavy motion which is the cause of the evolution of cosmic undifferentiated matter into the differentiated universe, and the involution of this into the primary state of non-differentiation, and so on, in and out, for ever and ever. From whence does this motion come? This motion is the spirit itself. The word *atma* used in the book, itself carries the idea of eternal motion, coming as it does from the root *at* eternal motion; and, it may be significantly remarked, that the root *at* is connected with, is in fact simply another form of, the roots *ah* breath, and *as* being. All these roots have for their origin the sound produced by the breath of animals. In the book under consideration, the technical symbol for inspiration is *ha* and for expiration *sa*. It is easy to see how these symbols are connected with the roots *as* and *ah*. The current of the life-wave spoken of above is technically called *Hansachara*, that is the motion of *ha* and *sa*.

This primeval current of the life-wave is then the same which assumes in man the form of the inspiratory and expiratory motion of the lungs, and this is the all-pervading source of the evolution and involution of the universe.

The book goes on: "It is the *swara* that has given form to the *first accumulations of the divisions* of the universe; the *swara* causes evolution and involution; the *swara* is God himself, or more properly the *Great Power (Maheshwara)*. The *swara* is the manifestation of the impression on matter of that power which in man is known to us as the power which knows itself. It is to be understood that the action of this power never ceases. It is ever at work, and evolution and involution are the very necessity of its unchangeable existence."

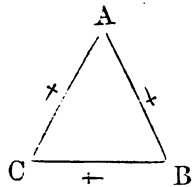
The *swara*, as I have already said, has two different states—the one is known in the animal creation as the sun-breath, and the other is known as the moon-breath. We shall, however,

in the present stage of evolution designate them as positive and negative respectively. The two states make up, of course, one entire current of the life-wave, and the current comes back to the same point whence it started. The period of this current is known as the day and night of Brahma. The positive or evolutionary period is known as the day of Brahma or the Kalpa; the negative or involutory portion is known as the night of Brahma, the *Maha pralaya* or *Vikalpa*. These nights and days follow each other without any break.

When the process of evolution began, this *swara*, this great power, threw itself into the form of *Akasá*, and thence respectively one after the other into the forms of *Vayu* (air), *Agni* (fire), *Apas* (water), and *Prithivi* (earth). It does the same when it enters the involutory process.

To understand its action we must first examine the five modifications of *swara*. They are different kinds of vibrations. The auditory vibrations correspond to *Akasá*; the tangible vibrations correspond to *Vayu*; the visual vibrations correspond to *Agni*; the gustatory vibrations correspond to *Apas*; the olfactory vibrations correspond to *Prithivi*. The reasons for the adjectives I have bestowed upon these five kinds of vibrations will be seen further on. I shall first try to define the nature of these vibrations. The algebraical symbols for these five kinds of vibrations are respectively H (which means a cypher), P (the first letter of *pavana* a synonym of *Vayu*), R (which means fire), V (the first letter of *vari*, water, a synonym of *Apas*), L (earth). I may have occasion to use the symbols. The *Akasá tatwa* (H) is said to move by fits and starts (*sankrama*). This means that the vibrations of this *tatwa* take place in the direction of its motion. The particles which are subjected to this motion return to their places along the path of their motion; it is not a motion of translation. The length of this vibration is one finger's breadth. The shape is spherical, which, represented on a plane, will make something like the ear. These vibrations produce in man the sensation of sound.

The *Tejas tatwa* (R) moves upwards from the direction of the wave, *i. e.*, in a direction at right angles to the wave. The range of this upward motion is four fingers' breadth.* It causes the phenomenon of expansion, and the sensation of sight. The shape of the R vibrations is said to be triangular.



The upward motion CA causes expansion, the motion AB gives the forward impulse; along BC the particle returns to the same or symmetrical position.

* It is to be remembered that these figures hold good on the plane of human existence alone.

The *Vayu tatwa* (P) moves in curves. This causes what is called *shivering* motion. The range of its vibrations is eight fingers' breadth. The P vibrations produce the sensations of touch; they may produce both cold and heat. The shape of the P vibrations is said to be spiral.

The *Apas tatwa* (V) moves downwards or rather inwards. This direction is the reverse of the motion of the *Tejas tatwa*. It causes the motion of contraction. The range of the V vibrations is sixteen fingers' breadth. The shape of these vibrations is said to be semi-lunar above or below the line of the wave. These vibrations cause taste.

The *Prithivi tatwa* (L) moves in the middle. The direction of this *tatwa* is a combination of the directions of *Agni* and *Vayu*. The shape of the vibrations thus becomes a quadrangle. The range of these vibrations is twelve fingers' breadth. These vibrations cause smell.

We have spoken of these five modifications of the great Power as if they caused the five sensuous sensations separately. Certain *minima* of each however, enter into the composition of all of these, and thus each of these *tatwas* has a colour, a taste, a smell, a peculiar sound, and a peculiar touch.

Thus, H has all colours, taste, touch, taste, smell confused.

P is blue in colour, acid in taste, cold to the touch, has spiral motion and light sound.

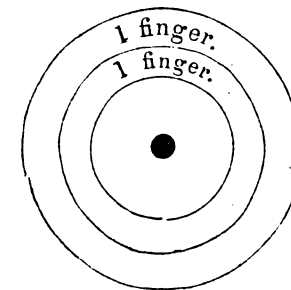
R is red in colour, hot in taste, very hot to touch, has rotatory motion and light sound.

V is astringent in taste, white in colour, has rapid motion, is heavier in sound than L, and cold to the touch.

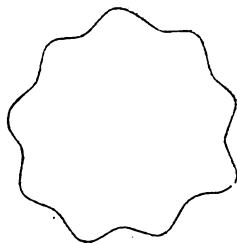
L has yellow colour, a sweet taste, slow motion, heavy sound, slight heat.

The periods taken by these five forces have the following ratios;
 $\frac{50}{L} : \frac{40}{V} : \frac{30}{R} : \frac{20}{P} : \frac{10}{H}.$

The order of their motion is respectively P, R, L, V, H. H comes between the positive and negative currents, and my teacher tells me that H comes after every *tatwa*, and that each *tatwa* takes its start from the same elementary state. H, for example, moves in this way,



This is the primary state, and succeeded by every *tatwa* and succeeds every *tatwa*. This is at first thrown into spirals. This is the *Vayu tatwa*.



The second time it is thrown into the triangular form of the *Tejas tatwa*. The third in order is the *Prithivi*, and the fifth the *Apas tatwa*. The action of these forces on the infinite expanse of undifferentiated matter, has brought into existence the innumerable suns which adorn our heavens, as well as the planets which revolve round these suns, and the moons which belong to these planets.

When in the beginning of the present day of Brahma the *Vayu tatwa* came into action (I shall presently try to give the period of its reign), that part of the heavens which is occupied by the following lunar mansions took form, and the stars contained in these mansions assumed individuality.

1. *Visháká*; 2. *Uttaraphalguni*; 3. *Hasta*; 4. *Chitra*; 5. *Punarvasu*; 6. *Ashwini*; 7. *Mrigshirsha*.

During the course of the *Tejas tatwa*: 1. *Bharani*; 2. *Krittika*; 3. *Pushya*; 4. *Magha*; 5. *Purváphalguni*; 6. *Purvábhadrapada*; 7. *Swati*.

During the course of the *Apas tatwa*: 1. *Purváshádhá*; 2. *Shleshá*; 3. *Mula*; 4. *Ardrá*; 5. *Satabhisa*; 6. *Uttarábhadrápada*; 7. *Revate*.

During the course of the *Prithivi tatwa*: 1. *Dhanishtha*; 2. *Jyéshta*; 3. *Anunradha*; 4. *Sratana*; 5. *Abhigit*; 6. *Uttarishadhá*; 7. *Rohini*.

Before going further in this direction, it will be necessary to calculate the periods and sub-divisions of those periods during which each *tatwa* may be said to have the mastery. I cite Manu for the divisions of time.

18 nimesa (twinklings of the eye)	make one <i>Kúshthá</i> .
30 <i>Ká</i>	Make 1 <i>Kalá</i> .
30 <i>Ká</i>	1 <i>Muhúrta</i> 48 m.
30 <i>M</i>	1 Day and night = 24 hrs.
30 <i>D</i> and <i>N</i>	1 Month (Day and N. of the <i>Pitris</i>)
12 Months	1 year (Day and N. of the <i>Devas</i>).
12,000 years of the <i>Devas</i>	} = 1 <i>Chaturyugi</i> (four <i>yugas</i> .) <i>Satya-</i> <i>yuga</i> , <i>Kaliyuga</i> , <i>Tretayuga</i> , <i>Dwa-</i> <i>parayuga</i>)
or	
360 × 12,000 Solar years.	1 <i>Daivayuga</i> .
12,000 C.	1 Day of <i>Brahmá</i> .
1,000 D. Y.	1 Night of <i>Brahmá</i> .
1,000 D. Y.	1 Day of <i>Brahma</i> .
1,000 Y. of <i>Brahmá</i>	1 Night of <i>Brahma</i> .
...

Here we see in the first place that the nights all through this division are sacred to the negative current, the lunar breath, and the days to the positive current, the solar breath. It is also to be noted that the six months of a year when the sun remains in the northern hemisphere constitute a *day*, and when he travels through the southern hemisphere, a *night*. Similarly the black and the bright fortnight of a month. During each of these period the *tatwic* current travels on. Each of these *tatwas* pervades one place for the same time. Some time is taken by the *sandhis*, the joining points of two *tatwas*. Thus during the day of Brahma each *tatwa* takes about 200 *yugas* of *Brahmá*, and 200 *yugas* are divided among five *sandhis*, thus making the period of *akásá*. Coming lower down, during the sway of *Brahmá*, each *tatwa* takes 28,800,000 years, and each *sandhi* about 5,720,000 years. Lower still, each year takes about 26 days and some hours for each *tatwa*. Similarly coming further and further down, we have in human life the duration of half *muhúrta* for each *tatwa* at a time, the period of *akásá* being completed in the *sandhis*. Similarly the duration of the positive and negative breath in human life is about 2½ *muhúrtas*. This equals two hours, which is nearly what was given before, the two or three minutes being omitted in these vast calculations. It may be interesting and instructive to remark that in the scale of life we go yet lower down, and do not make a pause at man. There are forms of life (even in man himself) whose period of existence is fulfilled in one *nimesha*, the positive and negative currents both being completed in that short space. The divisions of time may yet be carried further, until beginning with Infinity, we end in Infinity itself. The tail of the serpent finds its place in its own mouth.

The current of these *tatwas* passes on in a circle. This means that the whole limitless expanse of infinite matter is not subjected to one force at once. The current of each *tatwa* agitates one portion, and as it vacates its place by onward advancement, its place is taken by its successor; or, we may understand it in another way. Let us take these *tatwas*, pervading the whole expanse of matter one at a time, the other succeeding it in the sphere of infinity. We shall then for clearness have to give different names to these *tatwas* in their superior and inferior capacities. Thus, Brahmic *tatwas* are those *tatwas* which run their courses during the days and nights of Brahma. We may call them *B. T.*, and the different modification, *BL*; *BV*; *BR*; *BP*; *BH*. The duration of each of these *tatwas* is, as we have seen, the 200 *yugas** of *Brahmá*. The other, and one grade lower, class of *tatwas* are the *tatwas* of *Brahmá*. We shall call them *Br. T.*; and *Br. V.*, *Br. L.*, etc. This takes about 24,800,000 solar years. Thus we see that during the course of one *B. T.* many courses of the fine *Br. T.*'s take place.

* One day and night of <i>Brahmá</i>	= 360 × 288,000,000	... Solar years.
One month	= 360 × 8,640,000,000	... Solar years.
One year	= 360 × 103,680,000,000...	Solar years.
One <i>yuga</i>	= 360 × 41,472,000,000,000 (?)	Solar years.
200 <i>yugas</i>	= 360 × 8,294,400,000,000,000	Solar years.

The *breath* of Brahma ever moves on according to the same laws. This alone is the meaning of its unchangeability. This breath is the source of the life and death, in their appointed times, of innumerable universes similar to the one of which we form a part. Each universe is a *Brahmá*. Leaving others we shall now take up our own progenitor. As this *breath* of God set *Prakriti* in motion, it was with the beginning of B. P. thrown into curves. This motion was followed by the motion of the *Agni tatwa*, this by that of the *Prithivi*, and finally by that of the *Apas tatwa*. The curvy motion of the *Vayu tatwa* was the beginning of *formation*, which may also be named consolidation. After this first step in *consolidation*, these curves join their ends, and form a sort of spherical triangles. These are the vibrations of the *Agni tatwa*. These glide very easily into spherical quadrangles, and these into hemispheres of the shape of a half moon. This is the final stage of contraction, and when this *tatwa* has run its course, one centre of development has come into existence. It is of the very nature of the *Apas tatwa*, to move inwards, towards one common centre. This is in fact contraction.

This centre of development, holding in check, in revolution round itself, that form of *Prakriti* which has now come into existence, is called *Brahmá*. This form of matter is as yet, it will be understood, only subtile. It will, however, be also understood that this subtilty is only 2nd grade. The No. 1 subtile matter was that which was the vehicle of Brahmic swara. The Brahmic subtile matter has not ceased to exist. That remains in the same state for ever and ever, giving immediate life and death, to *Brahmá*, and through him to all living beings.

Imitating its original, this centre of the one universal existence, this Brahma, has two sides, the positive and negative, the light and dark, the male and female. These two sides are correlative and complements of each other.

We have two grades of subtile matter. The second grade of subtile matter, which fills up one whole *Brahmanda* or universe, gives birth to innumerable other beings. These are known as the *Devas*, which are nothing more nor less than as many suns. It is by the same process of consolidation that this further state of matter comes into existence. These suns are not the creation of one and the same time. They begin to develop at different times, and take, according to the circumstances of their beginning, different times to finish, so as to give birth to other beings. Some begin during the course of the *Vayu tatwa*, others during that of the *Tejas tatwa*, and so on during the courses of the L. and the V. And even during these at different times. Thus in many of these the *Apas tatwa* may prevail in different degrees. The qualities of our sun are the best known to us, he being the immediate source of our own existence.

The ken of present humanity reaches up to this stage. As regards however further developments of matter, this stage is also that of (*sukshma*) subtile matter. This then is the third stage of subtile matter.

In the fourth stage of development we come to what may be called sensuous matter, that is the gross matter which we divide into solids and liquids and gases.

By the same process of consolidation which we have noticed above, this solar matter (the third grade of subtile matter which has the sun for its centre—the *Surya mandala*) is thrown into the form of planetary matter. This matter is nearest to the physical ken of men and is therefore called gross. During the creative process, the sun himself of course represents the positive side of the life current. Wherever the sun is present under certain conditions, the force of life works on under certain conditions to be investigated further. Its absence under certain conditions represents the negative side. This negative side of planetary existence is embodied in the moons, which move round these planets. It will however not be forgotten that the original source of life is the sun himself.

The planets known to us have come into existence at different times, and one or other *tatwa* prevails in the nature of each, according to the course of the *tatwas* during which that planetary centre began to take form.

Each of these planets influences the life of the other planets which constitute the solar system. As far as this earth of ours is concerned, the following planets represent the different *tatwas*.

Mars (Mangala)	represents the	<i>Tejas tatwa</i> .
Mercury (Budha)		<i>Apas</i> „
Jupiter (Vrihaspati)		<i>Vayu</i> „
Venus (Sukra)		„
Saturn (Sani)		„

The sun, as has been said, represents the positive, and the moon the negative side of terrestrial existence.

We have at this point of evolution our earth, with the positive and negative or the solar and lunar currents of life passing in it, by way, as it were, of superposition on that life which has already come into existence. This doctrine of superposition may require explanation. Terrestrial life has come into existence by the influence of the sun; but the influence of the sun has not ceased to exist after terrestrial life has come into existence. This continued influence after the formation of the earth is what I mean by superposed influence.

These superposed currents go to make what is called organic life. The positive current gives existence to the right side of the human body, the negative to the left. And not only to those of the human body, but to those of the vegetable and animal kingdoms as well.

By the same process of graded consolidation which we have noticed above, the mineral world comes into existence, and here at this stage, we have the elements of the chemist. Next to this again is the scale of vegetable existence. Then we have animal existence, the last of which is man.

With all animals the immediate source of humanity is the vegetable kingdoms, then the mineral, then the sun, then *Brahmá*, and finally Brahma. But man, besides all these things, is preceded

by lower animals too. I shall in future call the *Brahma*, the *Brahmá*, and the sun, the three higher principles. Earth-life with all its modifications, mineral, vegetable, animal, is manufactured by the influence of these three principles. That fourth principle which gives shape to minerals may be called the mineral life-principle.

This in process of time becomes the vegetable life-principle, and this again the animal life-principle. This animal life-principle finally evolves into the human life-principle. With the change of the life-principle, corresponding change is made in the shape of the substantial matter in which this principle works. Immediately before the advent of man on earth, we have thus a being composed of the following bodies.

1. The body of substantial matter, called also the gross body, the *Annamaya kosha*.
2. The life-principle, the *Pranamaya kosha*.
3. The solar principle, the *Manamaya kosha*.
4. The Brahmaic principle, the *Vignanamaya kosha*.
5. The Brahmie principle, the *Anandamaya kosha*.

For easier understanding, principle No. 2 may be divided into three, (2a) mineral, (2b) vegetable, (2c) animal. This is however not necessary. It is simpler to say that this animal principle has not lost its mineral and vegetable affinities; it goes on constantly drawing into it these related principles in various forms.

All these five principles are made up of the five *tatvas* in various degrees of subtlety, the finer governing and moulding the actions of the grosser.

In very low animals the three higher principles are almost entirely latent; but the solar principle begins to show itself as the scale ascends. In the highest of the irrational scale, it is only so much evolved, under the constant influence of the sun, as to be a sort of help in the fulfilment of what now begin to be called animal tendencies. In my next I shall attempt a short sketch of these principles.

RAMA PRASAD.

(To be continued.)

THE GOLDEN RATIO.*

ITS USE IN ANCIENT EGYPTIAN ARCHITECTURE AND ITS
PSYCHOLOGICAL SIGNIFICANCE.

IN the first number of this journal (*Sphinx*) Carl du Prel has drawn attention to the connection of the proportion of the golden ratio to psychology and mysticism, and shown that the appearance of that proportion in the human body and in works of human art and technique refer to a twofold identity, viz.:

1. To the identity of the formative principle of our organism with that of our mechanism (I would rather say, of our art products).
2. To the identity of this common formative principle with the unconscious one in the human spirit.

* Translated from *Sphinx*, December 1887.

The relation thus expressed by Du Prel of the golden ratio with the unconscious and with the organizing principle in man, is, according to the conviction of the writer of the present article, on the whole valid; but for those who have not more deeply occupied themselves with the manifestations of that proportion in nature and art, this connection will not be clear without further explanation. An attempt will be made in this article to set forth this connection, and the architecture of the ancient Sphinx-land—Egypt—will furnish the material, for the buildings of that land are the oldest examples of the “unconscious” application of the golden ratio in art.

It is precisely the “unconscious” application of this proportion that is of interest for psychology, for this points to a psychological law and the identity of the unconscious and conscious psychological principles.

But before we go on to point out the unconscious application of the golden ratio in Egyptian architecture, a few remarks may be made on the signification of the unconscious psychical principle in art.

That it is especially in the domain of artistic activity and artistic enjoyment that the unconscious conformity to reason plays an important part, is already generally recognized. One of the greatest living scientific authorities, Helmholtz, the physiologist, has repeatedly enunciated this truth in his lecture on the physiological reason of musical harmony (delivered at Bonn, 1857). He says, among other things, that mathematics and music, in spite of their opposition in other ways, are inherently connected, “as if they would indicate the hidden consequence which runs through all actions of our mind, and which, even in the manifestations of artistic genius, suggests to us the expressions of a secretly working conformity to reason.” Helmholtz says further, at the end of his lecture: “Æsthetics seek the essence of the beautiful in its unconscious conformity to reason.” The physiologist whom we have named has specially indicated the working of the unconscious conformity to reason in the domain of the musical art. Among all arts architecture has the closest relationship with music. Fergusson says on this point, with reference to the great temple at Karnak: “Here or nowhere does the soul comprehend, how and why architecture can and ought to be called music in stone.”

It would not be difficult to show mathematically the aptness of this dictum of Fergusson’s by reference to the above-named and other temples, and that by pointing out that just those simple numerical relations which govern musical harmony, prevail likewise in the arrangements of the columns of the Egyptian temples, especially in those of Karnak. But as the detailed proof would demand too much space and would, moreover, lead us away from our proper theme, a short explanation may suffice for the present. In music the fullest concord is the fifth, in which the number of the vibrations of the two tones of this interval are to one another as 2 : 3. This same numerical relation also occurs very frequently, and in many gradations, in the arrangement of the columns of Egyptian temples. The most simple case of this relation is given

in one of the smaller temples of Karnak.* In a hall of this temple there are 2 × 3 columns, viz., 2 side by side in the breadth and 3 in a row in the length. This hall opens into a smaller one with 4 columns. Thus the number of columns in the smaller hall is to that in greater as 4 : 6 = 2 : 3. In the temple of Ombos two halls follow one another, of which the first, the larger, has 15, and the second, the smaller, 10 columns. The relation is again as 2 : 3, but in such a manner that each term of the relation occurs five times. In the great hall of columns of the great temple at Karnak, there are in all 134 columns, which are so arranged that 12 rows, viz., 6 on either side, which traverse the whole length of the hall, have each 9 columns, giving 108 for both sides. Then come 2 rows of 6 and 3 of 7 columns each, but these last four rows do not extend throughout the whole length. These shorter rows take up the middle of the hall, the longer ones are in the side wings. In the longer rows we again find the relation 2 : 3, but so that each term of the relation is taken three times; for in the direction of the breadth 6 follow on each side, and in the direction of the length, 9 columns follow one another. Moreover, since the rows with fewest columns have 6 each, but those which have the most columns have 9 each, we again find the relation 6 : 9 = 2 : 3. Other numerical relations are indeed to be found in the arrangement of the columns of Egyptian temples, but most of these are again identical with the numerical relations of musical concords. In the great hall at Karnak, for instance, we find the relation 3 : 4, which is the fourth in music, occurring in such a manner that the two terms are raised to the second power, giving the relation 9 : 16; for along the length of the hall, in the side columns, there are 12 rows of 9 each, but along the breadth 16 columns, in all, follow one another in one row.

For the reasons already stated, I shall not now further follow out the arithmetic-musical conformity to law of the Egyptian temples, but will only remark generally, that that law of musical harmony, according to which those tone relations which can be expressed by small figures are in accord and thus are of importance, also holds good, in an analogous manner, in most Egyptian temples with regard to the numerical relations of the arrangement of the columns; for even when we find the absolute number of the columns is very large, the terms of numerical relations governing the arrangement of the columns are small, and in most cases identical with the numerical relations of musical concords. Of this identity the Egyptians could indeed have known nothing, as the musical relations, at the time the temples were built, was absolutely unknown.†

Combined, in Egyptian temples, with the above briefly indicated arithmetical conformity to law, is also a geometrical one, which

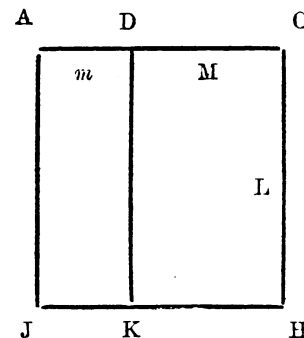
* Marked Z in Lepsius Abt. I. Bl. 74.

† This does not follow. The Egyptian temple was, or ought to have been, a sort of numerical synopsis of the cult to which it was dedicated. The Hindus claim that the same thing can be expressed in terms of musical intervals, etc., as well as by numbers. How do we know that the Egyptian initiates had not this knowledge also?—Ed.

last, however, follows another law, namely, the law of the golden ratio, the actual though unconscious following of which in Egyptian temples will now be set forth by a few examples. But before I make special reference to the proportions of the temple of Karnak, a few general remarks touching the ground-plans of Egyptian temples will not be out of place.

In the first place we have to distinguish between two principal types of ground-plan. The characteristic of the one type is that the whole space enclosed by the temple walls is in the form of a rectangle, which only seldom—in smaller temples—is a square (or nearly a square), but in by far the majority of cases is a long rectangle. The peculiarity of the other type is that, in the long axis or depth of the ground-plan, several rectangular spaces, differing in breadth and length, follow one another, the broadest of these being invariably the space next the entrance. In the ground-plans of the first type, the space enclosed by the walls remains the same breadth throughout the whole length; only the pylons at the entrance sometimes overstepping on either side the boundary line of the space enclosed by the walls.

This first type, however, includes two forms, which specifically differ as to their proportion and their relation to the golden ratio. This difference may be thus mathematically formulated. Let L be the longer side of the rectangle and B or *b* the smaller side. Let L be divided into two parts according to the golden ratio, and let *m* be the smaller and M the greater part. The first modification of the first type is then characterised by the formula $B = L - m$, the second modification by the formula $b = L - M$. Or, in words, if the longer side be divided according to the golden ratio, we get the breadth or smaller side for the first type by subtracting the minor and for the second by subtracting the major.



The temples at Karnak gives examples of both these forms of ground-plan, the larger one being an example of that according to the formula $B = L - m$. The following will serve as proof:

The hall of columns mentioned above has an entrance hall of even more colossal proportions than the hall itself. Both spaces taken together, including the massive pylons and walls, have a total length of 175 metres. Dividing this length according to the golden ratio, and subtracting the minor, we get 108.15 metres for the major. If the breadth corresponds with the formula

$B = L - m$, the breadth must be exactly or very nearly 108·15m. The actual measurement of the breadth, including the walls, is 108m. which does not differ materially from 108·15m.

We obtain almost the same relation, if we compare the inner extension of these two spaces, the entrance hall and the hall of columns, in the direction of the depth. The depth of the entrance hall is 84·75m. Dividing this according to the golden ratio, we obtain 52·375m. for the major, and the depth of the hall of columns measures but little less, namely, 52m. We may say here that the entrance hall alone occupies a much greater area than the whole of Cologne Cathedral (about 8,559 square metres).

Further, we also find the other form of ground-plan, represented by the formula $b = L - M$, represented in the ground-plans of two temples at Karnak. One of these temples is so built on to the pronaos of the great temple, that the wall of the pronaos is broken through on one side and the temple built on to it stretches some distance into the pronaos. This temple has an inner length of 55·865m. According to the formula $b = L - M$, the breadth is 21·34m. And this is the measurement of the inner width. The same formula is also applicable to the temple of Chons (Chensu) at Karnak. The inner length measures 65m. By the formula $b = L - M$, we get 24·828m. for the breadth. The measurement gives only 24·5m., but the difference is relatively small. Before going on to the other type of ground-plan in which spaces of different breadths follow one another along the length, it may be remarked that the *Cella* or sanctuary, including the walls, generally follows the plan according to the formula $B = L - m$.

The second principal type of Egyptian temple plans, has the peculiarity that the whole area included in the temple consists of rectangles of different breadths which follow one another along the length of the edifice, and of these the first, the space next the entrance, is the broadest. This type is found in the great temple at Dendera and the temple of Ombos; in the first two, and in the second three, rectangular divisions of different breadth follow one another along the length of the building. The proportion of the golden ratio is most beautifully carried out in the temple of Ombos, and in such a manner that the plan follows the two formulæ, $B = L - m$ and $b = L - M$. If, taking the inner space, we compare the greatest breadth, which is at the entrance, with the whole length of the inner space of all three divisions, then breadth and length answer to the formula, $B = L - m$. When, however, the inner breadth of the farthest part of the plan, which is at once the longest and narrowest, is compared with the total length, the formula $b = L - M$, is found to hold good. These relations may again be expressed in the following form: If the whole inner length be divided according to the golden ratio, the greater part is equal to the greater, and the smaller to the smaller inner breadth. Thus the relation of breadth to length is expressed proportionally in a double manner.

The total length of the temple of Ombos* is 51·8m. Dividing according to the golden ratio we get 32·012m. for the major and

* Lepsius, Denkmäler, Abt. 1, Bl. 102.

19·788m. for the minor. The inner breadth of the hall before the hypostyle is exactly 32m., and the inner breadth of the third and narrowest part of the temple measures 19·75m. The first dimension differs from the major of the length by only 12mm., and the latter differs from the minor by only 38mm.; and again these two breadths have the same relation to one another as the two parts of the golden ratio. In the temple of Chons at Karnak, the subtraction of the dimension of the breadth, which is not to be found in the plan of the temple itself, is carried out in the two pylon buildings belonging to this temple. The temple had, before its entrance, two pylon buildings of different breadths, separated by an alley of sphinxes; the breadth of the greater, at the beginning of the alley of sphinxes, is to the breadth of the smaller, at the entrance of the temple, as the major is to the minor.

These examples might be multiplied, but we now have to show that, in the Egyptian temples, the proportion we have pointed out could not be the result of mathematical knowledge and construction of the golden ratio. The ancient Egyptians could only have openly and knowingly applied the proportion of the golden ratio in their buildings if the mathematical construction of this proportion was then known. That such was not the case, there are many strong reasons, above all the following: Euclid of Alexandria (about 300 B. C.), in whose geometry it can be proved that the golden ratio first appears, proves the correctness of the same by the application of the pythagorean theorem, and in his construction the proof depends wholly on this theorem. From this it at least follows that the construction of the golden ratio cannot have been known before the discovery of the pythagorean theorem. But those Egyptian buildings in which the proportion frequently appears, are about a thousand years older than Pythagoras and the theorem discovered by him.* There is indeed another construction of the golden ratio which does not need the pythagorean theorem; but this is of even later date than that with which Pythagoras is associated.

A second reason against the theory that the ancient Egyptians were already acquainted with the proportion in question in its mathematical aspect and properties, may be taken from the geometrical figures found on Egyptian monuments and works of art. Dr. Cantor† remarks on those figures in which the circle appears: "Circles divided by diameters into equal arcs frequently occur. Chariot-wheels especially, since Ramses II, have almost invariably six spokes. A division of the circle into ten equal parts by five diameters, or into five parts by five radii, has not, though sought for, come under our notice!" The last-mentioned facts, the absence of circles divided into 5 or 10 equal parts, goes to show that the ancient Egyptians were not acquainted with the golden ratio in its mathematical aspect; for in order to divide

* True, but even so, can it be proved that Pythagoras was the original discoverer? Considering that these mathematical ratios and geometrical figures go the very roots of occult knowledge in all ages, might not Egyptian initiates have known all about them?—Ed.

† History of Mathematics 1, 59.

a circle mathematically into 5 or 10 parts, a knowledge of the golden ratio is necessary. If this knowledge was wanting, it is very evident why this circle division is wanting also, which presupposes this ratio.

A mathematician who has specially occupied himself with the history of mathematics—we do not mean Cantor—wrote to me on this point as follows: "I believe that we may speak of an instinctive application of the golden ratio by this nation (*i. e.*, the Egyptian), for it is an aesthetic-architectonic basal rule. But that, even in the time of Pythagoras, all means were wanting for the geometrical demonstration of the ratio, is equally indisputable."

In the cited historical facts referred to, there are three points of psychological importance. The first is the chronological priority of the unconscious application of the golden ratio, before the conscious mathematical construction; the second is the striking frequency of the occurrence of that proportion in Egyptian temples; the third is the essential identity of the architecturally expressed proportion with the mathematical.

The psychological importance of the priority of the unconscious application before the conscious construction of this proportion, consists in this, that this fact is connected with a universal law of psychological development, namely, the law that man, especially in his works and productions, often and for a long time follows unconsciously certain laws and only later clearly recognises by scientific investigation the laws at first unconsciously followed. Besides the golden ratio the above-mentioned laws of musical harmony belong here. The golden ratio is in so far a new confirmation of the law of psychological progress from the unknown to the known.

The second important psychological point in the occurrence of the golden ratio is its frequency. It must here be remarked that, in order not to take up too much space, only a very few of the examples of its appearance that might be adduced from Egyptian temples have been brought forward. From this frequency, we may, however, in any case, conclude that the æsthetic sense of the Egyptians was not wholly indifferent in respect to this proportion. For as the golden ratio is only a special case of the innumerable possible proportions, the probability, if we suppose complete indifference thereto, that just this proportion should appear, would be inexplicable. This conclusion also holds good if we are to suppose that the Egyptians consciously and with an object, applied the golden ratio, for in that case they would have consciously chosen out this proportion, and consequently would not have been indifferent thereto. In any case, whether this frequent application were conscious or unconscious, it is a proof of a special inclination of the æsthetic sense, expressed in architecture, towards this proportion. Whether this inclination deserves the name of law may be left unsettled for the present. If so, we should need a wide expansion of the idea of "law."

The third important psychological point is the identity of the proportion unconsciously exhibited by Egyptian architecture with the mathematical proportion. This identity is connected with a more universal fact, namely, that there is a close relationship

between art and mathematics. This relation has been pointed out by Helmholtz, in the above-mentioned lecture, with respect to music. Another specialist, Hauck, the mathematician, has taken the relation of mathematics to art and science as the subject of a lecture in which he specially dwells on the union of the mathematical with the artistic spirit in the architect Schinkel. It is well known that in Leonardo da Vinci the mathematical spirit was united with the genius of the painter. Besides this we meet with this union of mathematics and art as far back as in the person and school of Pythagoras, whose favourite occupations were mathematics and music as well as philosophy. The common elements which bring about this bond between mathematics and art are plainly forms and proportions, with which the mathematician as well as the artist has to do, only in different ways, inasmuch as the mathematician raises the forms and proportions created unconsciously by the artist into scientific relation and consciousness.

From this inner connection between mathematics and art, especially in music and architecture, it follows, in the first place, that mathematical and artistic activity are two different manifestations of one and the same psychic principle, of one and the same soul. But since, as we have seen, the soul begins by unconsciously producing the proportion of the golden ratio in its artistic activity, whereas the mathematical mind constructs the same proportion with full consciousness, there follows, from the identity of the mathematical and artistic principles, the identity of the principle of conscious and unconscious symmetrical activity. The principle which, consciously in mathematics, and unconsciously in architecture, manifests itself in the golden ratio, is evidently one and the same. Thus the golden ratio appears in two different forms of manifestation, the mathematical and artistic, from one and the same source, which is the human soul.

Since this proportion also occurs in the human body and its limbs, as has been already shown by Zeising, and lately by Bochenek, a painter in Berlin, the question arises whether this third manifestation of the golden ratio, which, to distinguish it from the others, we may call the organic, is to be traced to the same source as the mathematical and the artistic; or, in other words, the question is, whether the proportions of the human body are also derived from the soul.

In answer to this question we may first remark that, if the identity of the soul with the organizing principle may, from the other data, be taken to be proved, the answer to the above question is settled, for if the same soul which manifests itself in science and art, is also the organizing principle of the body, it follows that the proportions of the body are the work of this soul. But if this identity between the soul and the organizing principle be not taken for granted, but must first be proved, the question is whether the proportions of the body, and especially those of the golden ratio, may serve as grounds for proving this identity. My view of the question thus formulated is this: The proportions of the human body and especially of the golden ratio, do not in themselves furnish a sufficient ground of proof of the identity of the soul with the organizing

principle of the body; but we are able to show, from the facts of experience, that the formative activity of the soul which manifests itself externally in art, does not stop at these external productions; but rather that, besides this externally directed formative activity of the soul, there is another immanent one accompanying it, which last is directed partly on the soul and partly on the body. It is a well-known fact that the mental and social life, the intellectual and moral character of a man, reveal themselves in his countenance and imprint thereon a type which is the reflection of the soul. Alban Stolz has aptly set forth this truth in his book "Spanisches" (p. 359) in a description of the portrait of Newton, when he says: "He (Newton) is represented with long white hair, and his countenance is full of the finest mind, it is inspired by noble science and the fear of God." From this we see that the soul, through the mental and moral work which, during earthly life, it does in the body, exerts what we may call an idealising influence on the body, and hence we may trace back an influence which the soul must have exerted on the formation of the body when this latter was first formed in the mother's womb. If the soul has any influence on the body already formed, it must likewise have influence on the body that is to be.

Moreover we have before shown that the human soul unconsciously exhibits mathematical proportions in art, and that this unconscious mathematics precedes the conscious in point of time. There are, however, grounds for supposing that this unconscious mathematical activity in art is preceded by a still earlier one which takes place at the time of embryonic development. As mathematics in art occur earlier than in science, mathematics in nature are again earlier than in art. But the human soul is a principle of science, art and nature; in the first instance it is a nature principle, and only in the second and third a principle of works of art and science. We have already seen that the soul, as far as it is a principle of art and science, produces proportions, especially that of the golden ratio. Why should we resist the postulate that the soul, as nature principle, likewise manifests itself in proportions and especially in this proportion. If this postulate be admitted, then all three forms of the manifestation of this proportion, in the human body, in human art and in human science, are traceable to one and the same source—to the workings of the human soul.

XAVER PFEIFER.

SANSKRIT LITERATURE.*

I AM not going to weary you this morning with a long and dry enumeration of the names of books and their writers, all I wish to do is to offer a few somewhat disjointed remarks on some points that have to be borne in mind in any general consideration of Sanskrit Literature as a whole.

The first thing that strikes us about Sanskrit Literature is that, whatever else it may be, it is above all things religious and philosophical. In any case, it is this aspect which is of the greatest importance to the individual man, for surely none will dispute that, of all things worth knowing, the right way to think and the right way to act are the most precious. What we all want to know is the true end of our existence and the path by which that end may be reached. To enable us to understand the teachings of the Sanskrit scriptures on these points, it will be a great help if we examine for a moment the point of view of the Sanskrit writers. In all of them we find one leading idea—the illusory nature of ordinary mundane existence. This is, of course, a merely negative proposition, and taken alone, does not necessarily lead to any positive beneficial results. But the scriptures tell us more than this. Viewing earthly life with its troubles and changes as a sort of bondage, they all insist that it is possible to gain *moksha*, release from this bondage. This release is to be effected by union with the supreme, and, in the able lectures on Bhagavad Gita, delivered in this place last year by Mr. Subba Row, the general theory is set forth so ably that I need not go into it here. It is enough for my present purpose to note that the possibility of attaining *moksha* implies the possibility of the progressive development of human beings into something that we can only characterize as altogether divine. For, in the first place, all the books tell us that before a man attains *moksha*, he must be firmly established in virtue and absolutely indifferent to all earthly attractions, the great factor that brings about re-birth being an attraction to the things of earth. In the second place, between the ordinary state of human consciousness and that represented by *moksha*, there are a number of grades or intermediate states of consciousness indicated, and those who attain these higher grades are always said to thereby become possessed of faculties, powers and knowledge transcending those at the command of men on the ordinary earth plane. The important point here is that unless we concede this possibility of development—a development that stretches into regions whose immensity baffles thought—the teachings of the *sastras* become little better than a farrago of meaningless speculation.

In the theory of human existence there is further necessarily involved a theory of the universe—of all that is. It is in their teachings regarding the theory of the universe that the great difficulties of the Sanskrit scriptures really begin. We are treated to a dazzling pantheon of deities who rise rank above rank to inconceivable heights. Worlds upon worlds are passed in review, all kinds of transcendent powers are described, space is filled with

* Read before the 1887 Convention of the Theosophical Society, by the Secretary.

strange beings of every possible form and exercising every species of function. And, to our normal experience, one and all of these are complete strangers. Yet we find that there is a certain very definite order prevailing among all this almost infinite multitude. The orders of superhuman beings are kept distinct, all have their work to do, their special part to play in the great economy.

Now what does all this really mean? Are we to suppose, with some modern writers, that the gods are but personations of everyday natural phenomena—such as night, day, dawn and the like, or heavenly bodies—the sun, stars, and planets? And are all the heroes of mythology, such as Rama and Krishna, mere deifications of some great men who were the Ramses and Napoleons of their day and generation? And is the whole structure merely the effect of ages of speculation about the unknowable, interesting to us solely as a mighty example of the vagaries of human minds unenlightened by the scientific discoveries of the last few years?

If we are to answer these questions in the affirmative, then, it seems to me that, for us, the cosmogony and mythology of the *sastras* is only interesting as a sort of spectacular extravaganza, the study of which is a kind of intellectual luxury, useful mainly as a mine in which we may perchance discover the origin of some still existing ideas and customs for which we are unable to find an explanation elsewhere.

But we may look for another explanation, and examine the claims of the books themselves. To begin with, they are looked upon as sacred, the result of divine inspiration in their writers. The writers were, at least, the men most looked up to in their time, and the survival of their works through long centuries down to the present day, is in itself a proof of the reverence in which both author and work were and are held. Moreover these writers, in their philosophical works, give proof that they were possessed of mental powers distinctly above the average, while yet accepting, apparently in all good faith, those very teachings and traditions which to some appear so absurd.

Now what do we know about these authors? We must go back to the hypothesis already laid down of the possibility of human development—a hypothesis which is further applied to the universe as a whole,—and we must further note that we ourselves only represent an intermediate stage of that development—neither the highest nor the lowest, and of course this development must have been going on from the very beginning of things. If this view be a true one, it would seem to follow that, when we consider the inequalities in men, as we know them, at any given stage of the world's history there must be somewhere in existence men above the ordinary human plane of development. Such men, with their increased powers of perception and intelligence, would, in some sort, be able to take a kind of bird's-eye view of things in general, and naturally their notions of the universe would be wider and more far-reaching than those of their less advanced fellowmen. This hypothesis of the existence of such highly gifted men, goes to the very root of the teachings of the scriptures in every age and country. An old writer has said that "the gods, even the high gods, were once

men." If you compare this saying with what was said in the Bhagavad Gita lectures about the Logos and a man's union therewith, it will be plain that what are called "the immortal gods" were themselves once men, and we might even go a step further and say that unless there are men, there can be no gods. "If thou wilt, thou also mayest be god" was whispered into the ear of the ancient initiate, and here is the true destiny of man in a nut-shell. This is the central point on which all the teaching of the *sastras* hinges.

If we concede that the authors of the *sastras* possessed the superior intelligence claimed for them, although we may be thereby led to pay more attention to what they have said, we at the same time have to acknowledge that we are unable to criticize the accuracy of their description until we ourselves arrive at that plane of consciousness from which their survey was taken. Thus, for the grounds of our belief or disbelief in what has been written, we are forced to fall back upon the probabilities of the case.

Those who are supposed to have travelled along the road that leads to immortality, have left behind them many instructions for those who would follow in the same way. In all these instructions we find the highest morality is inculcated, we find, in fact, that true progress involves as a preliminary the fulfilment of the law of righteousness. Thus the probability is that the instructions were written rather to help than to hinder others, with intent to teach and not to deceive. Again, if the destiny both of man and the universe is progressive development, and if there is, as is always implied in the *sastras*, a certain unity subsisting between all things that are, it is evidently to the interest of each, considered as a part, to aid the progress of those other fragments that help to make up the great whole. While working for his own salvation the initiate is, directly or indirectly, working for that of all men. All we can know of right or wrong, of morality or immorality, after all comes to this one thing: that right or morality is simply action in accordance with the great law that governs the universe, and wrong or immorality is action in opposition to that law. And that law is a law of progress towards higher things. If then we have some ground for believing it probable that the great ones of the earth will not willingly deceive us, we may be inclined to trust them to have at least done the best they could, but inasmuch as they saw "with other eyes than ours," it may not have always been so easy to convey to others the truth as it appeared to them by the aid of words alone.

Supposing then that we adopt this hypothesis, we may conclude that the authors of the *sastras* endeavoured to convey to their hearers a picture of the universe as it is, or, at least, as they believed it to be. We have already seen that their picture contains things that utterly transcend our ordinary human experience, and it is this part of their teaching, lying outside every-day experience, which is meant when we talk about occultism.

We may indeed say that the recognition of the existence of what is called occultism is absolutely necessary to a full understanding of the *sastras*. From first to last we find mention made of powers

and beings that are found in the domain of what is called occultism, and not elsewhere; and outside occultism no attempt has ever been made to fully account for these things in any way that seems to accord with the manner in which we find them spoken of.

Now what do we mean by the word occultism? At the present day a good deal of nonsense is being talked in the name of occultism, and many people are inclined to imagine it applies mainly, if not solely, to the production of what are vulgarly called miracles.

The word occult simply means hidden, and occultism includes all those things that are to be known, but which are for the time being hidden from the majority of us. The reason they are hidden from us is simply because our senses and mind are not fine enough to perceive them, just as we know that the ear, for instance, is definitely limited as to the range of vibrations it is able to perceive. Occultism, in its full meaning, includes a knowledge of the universe and all its laws and all its parts. As conceived by the occultist, the universe is a mighty whole composed of an infinite number and variety of parts all organically connected one with another and subject to definite laws. With some of these parts, those which enter the field of our sensuous perception, we are familiar, but the occultist believes that the things we see are but a few of the links in an almost infinite series, no part of which is entirely disconnected from the rest, and which, beginning with the grain of sand, stretches upwards to the boundless and inconceivable *Parabrahm*.

Even to the dullest of us there must surely be something very inspiring and soul-stirring in the contemplation of this glorious vista of immeasurable progress, this limitless ocean of boundless knowledge, for inasmuch as each one of us is an integral part of the GREAT ALL, there is within each a spark of the divine light which seems to cry aloud for the removal of its encircling veils, that it may shine more brightly, "even unto the perfect day." But, since by the very terms of our hypothesis, these glories are hidden from our view and are beyond our present mental horizon, our natural caution and doubt, children of an existence fraught with repeated disappointment and disillusion, inevitably prompt the question: Is it all true? Can these things be? With the best intentions in the world, may not our teachers be themselves deceived? Where did they get all their knowledge from?

Here again we are compelled to resort to hypothesis and probability.

The favourite way of accounting for the genesis of human knowledge and human progress in general, is to assume that in all cases man started as a mere savage, and, beginning by the simple observation of such facts as came under his notice, gradually reasoned from the data thus acquired and formed theories to account for the observed phenomena. That is, in brief, the received scientific explanation of the growth of knowledge and civilization. Its principal difficulty is that we never seem to find any savages who developed into civilized beings, unless some other already civilized beings came and showed them how to begin. The original genesis of mind I shall not attempt to discuss, if only for the reason that I am myself ignorant of its details. All we are con-

cerned with at present is the knowledge embodied in the *sastras*. Those *sastras* do not support the modern scientific theory I have just noticed. What they say is that when the human race began its course on this earth, one at least of the immortals was entrusted with the task of teaching the first men. Of the mind-born sons of Manu, those who did not procreate became the teachers of mankind, and formed the first occult lodge.

If our other suppositions are correct, there must, at the time of the creation of men, have been a certain accumulation of knowledge, which knowledge was in the hands of some beings then existing. Now is it not at least probable that some means would be taken to make use of that knowledge, and by communicating it to the new beings who would act upon and make use of it, provide for its expansion and increase?

In all the traditions of all the peoples there always seems to be mention made of some person or persons who were the original teachers of the race, and this tradition is so universal that it cannot be lightly set aside. It gains weight moreover the moment we reject the notion that this earth with all its belongings was the result of a fresh creation out of nothing, and recognize it as one of an infinite connected series, as we must do if we grant the existence of unity in *Parabrahm*.

But what was the nature of this teaching, if such there was? For it must have allowed some scope for future progress, all difficulties cannot have been removed at a single stroke, since in all we see and all we know, triumph over opposing obstacle is the constant condition of anything we recognize as true progress. Now all science, both ancient and modern, very strongly emphasizes the fact that the universe and all things in it are governed by definite laws. No one recognises this more clearly than the true occultist, and it is the greatest mistake possible to imagine that there is anything vague in occultism. In that domain the operation of law is probably much plainer than on the ordinary plane of current science, for it professes to account in a regular, rational manner, for all those things that are otherwise inexplicable. If we are able to bring all the operations of the universe within the bounds of certain definite laws, it does not seem unreasonable to suppose that all these are but varying expressions of some single law, or at least of a very small connected set of laws which, taken together, may be said to constitute a sort of formula of cosmic progress. Now the occultists themselves tell us that there are a few general conceptions—less than a score—which are sufficient in themselves to account for all phenomena whatever, and these form what we may call the germ of occult science, and are the real secrets of occultism. Whether such a state of things is likely or not, must be left to individual judgment, but supposing this to be the fact, is it not probable that the first great teachers taught mankind either these conceptions themselves, or, what is more likely, put men in the way of finding out these ideas for themselves by setting their minds to work in certain prescribed directions? Supposing this to be true, and that provision was made in some way (as for instance by the obligation of each

initiate to hand his knowledge on to its successor) to perpetuate these truths, we can understand first, why there was a teacher at all, and next, why he needed to appear only once at the beginning of a cycle, and further, how room was left for the operations of individual intelligence. Further, this theory does not conflict with what we know of nature's laws in general. In the first place it obviates anything like waste—the waste of the results of acquired experience,—and in the second it is an economical method of operation, all it implies being the striking, as it were, of a keynote, after which the other vibrations and combinations of vibrations would follow as a matter of course.

Such, in broad outline, is the statement of the case for the authenticity of the *sastras* in general. It must be further remarked, however, that what has been said leads us to the hypothesis of the existence of what we may term the universal mind, the great storehouse and centre of all intelligence whatever. And here, I think, we shall find the key to the solution of the disputed questions regarding intelligent creation and what may be called mechanical evolution. As we are unable to conceive the possibility of creation out of nothing—a theory distinctly negatived in the *sastras* themselves,—many persons insist on dismissing the idea of any creation whatever as inconceivable. On the other hand, we certainly do find that intelligence of some kind or other seems to be all-pervading. All that is said in sacred books about the beginnings of things implies intelligent action on the part of the demiurge, and in all mystical writings the plan of the universe is frequently referred to. The truth seems to lie between the two theories, if we leave, as we must at present, the origin of things out of the question. What we find is an endless chain of universes, at the beginning of any one of which there seems to spring into manifestation, at the commencement of the first life-impulse, on the one hand material already impressed with potentiality through its previous manifestations, and, on the other hand, intelligence acquired through former experience, which guides the operations of cosmic force and fashions the universe that is to be. That intelligence we find focussed, as it were, in certain centres whence it radiates its influence upon the material, and those centres are what we mean when we speak of gods, and their action it is that we call creation.

With regard to occultism we may here remark that it is of two kinds—theoretical and practical. Theoretical occultism concerns itself with the knowledge of forces and their laws, practical occultism is the actual manipulation of those forces at the will of the operator. Inasmuch as man has within him, however latent, the potentiality of divinity, he must, by himself, be able without extraneous aid to manipulate any of the forces of nature if he only knows how to do so. Of course I am here speaking of the perfected man. Now the reason why occult secrets are so well guarded by those who possess them, is that a knowledge of some of them will enable an ordinary man to manipulate certain forces. When a man acquires this power he also incurs additional temptation, just as a poor man who suddenly becomes rich finds, with his altered

situation, that his power for evil is equally increased with his power for good. The manipulation of any given force may obviously be applied to either good or bad ends according to the intention of the operator. In our present life, the claims of our personality are so strong that, to many, the object of life is simply to increase and strengthen that personality at whatever cost to others. Therefore until a man has conquered his own personality—his own lower nature—he has no right to be entrusted with knowledge which may be the means of causing harm to others. Another reason is that at the same time as he harms others he also harms himself. In the long run the black magician is sure to come to a bad end; when work for self-advancement does not include work for the advancement of all, it can never be permanent. All that is done in opposition to the great law which makes for universal good, whether the injured persons be ourselves or others, must be broken up eventually. Change is universal and nothing can remain eternally fixed; but change is of two kinds, change for the better and change for the worse. On the one hand, we may attain an immortal existence of ever-increasing progress, on the other, we may hurl ourselves against the inexorable laws of the universe, and finally become broken into fragments that must be ground up and worked over again.

In the highest branches of practical occultism, the adept is himself the sole instrument required for performing whatever operation he may choose; but there is also a vast literature in Sanskrit relating to what we may call occult operations in which the aid of instruments and materials is required. These adjuncts are necessary when the operator is not sufficiently advanced to do without them, and they concern, for the most part, the lower orders of powers. A knowledge of these is liable to prove a dangerous pitfall to the student, for but little exertion on his own part seems to be required to produce astonishing results. One who practises these operations frequently, will rarely escape falling a victim to the forces he evokes.

In this connection we may mention rituals. In all sacred scriptures, especially Sanskrit, a large place is given to directions for the performance of certain rituals, and the injunctions about following them to the letter are very strict. All rituals whatever belong to occultism. They are all intended to produce some definite effect on the performer, and these effects are produced by the introduction into his life or circumstances of some element which, it is supposed, does not already exist therein. Broadly speaking, the object of ritual is to invoke some influence from a supersensual plane of existence and cause it to act on the ordinary life of the devotee. The theory of ritual is that by carrying out a certain set of operations, these effects will be produced. To give the actual origin of all the different details of any given ritual would be difficult, if not impossible; but, viewing rituals as a whole, we may say that a ritual is a device, by setting up certain combinations of energies, human, animal and material, to form a centre of attraction which will draw within its influence the particular power or powers the evocation of which the ritual was designed to bring about. As every power

that can possibly be evoked in this way has its own definite laws and limits, it is plain that mistakes will alter or nullify the effect of a ritual, just as much as the omission of a constituent element will render impossible the formation of a given chemical compound.

When we consider the infinite variety of possible combinations of the multitudinous powers of the cosmos, it is hardly to be expected that a complete account of every one of them exists. It is probable indeed that ages upon ages will elapse before the combinations of the factors already known will be exhausted.

In Sanskrit we have, however, the most complete body of occult literature now available. Many books on occultism have no doubt disappeared, but I have been told that the published Sanskrit works alone contain enough information for all practical purposes for any one who knows how to make use of them. It may also be added that, from what we read in the *sastras*, it would seem that, in former times, a knowledge of occultism—to an extent that of course depended on the capacity of each individual—was, comparatively speaking, very widely spread. It seems as if at least the lower degrees of initiation might almost be said to have formed part of a liberal education in ancient days. I believe we may trace the decline of occult knowledge in India from the days of the great war, to the fact that certain abuses of occult powers were then committed. In addition to this, as the present cycle progressed, those who really understood the deeper meaning of the rituals, and were acquainted with the methods of practical occultism, had greater difficulties in finding apt pupils, and so the knowledge in great part died out, and its few remaining custodians gradually withdrew themselves more and more from the haunts of men, or at least took pains to conceal the fact that they possessed any special knowledge of these mysterious subjects. Occultism seems indeed to have formed the basis of ancient society, and the best minds were occupied, not in a mad struggle for material possessions and a constant endeavour to find happiness in the gratification of the desire for sensation, but in the investigation of nature's hidden laws, in teaching their fellowmen divine truths, and in so ordering their lives and conduct as to fit themselves for the higher parts in the great drama of existence.

There seems to be at the present time a great wave of renewed interest in all things usually called supernatural passing over the world, and it may be that we are on the verge of a new cycle in which search after the higher truths will be the rule rather than the exception. But in this transition time, if such it be, it behoves all of us who are interested in these mysteries to beware, lest, by talking or acting extravagantly about them, we may imperil their recognition by our fellow-men, and so retard rather than hasten the coming of a brighter day.

The kernel of Sanskrit literature is the Veda. I am not now concerned with a discussion as to whether the Vedas are really, as they are claimed to be, the oldest books in the world. What is more to the purpose is the fact that, whatever their age, they form, together with their appendages, the largest and most important collection of sacred works now available.

We all know in what extreme reverence they have been, and are held, and the care which has been taken to preserve their texts intact. Enigmatical as the *Sanhita*, even with the commentary of Sayana Charya most remain for most of us, we may briefly say that the reason for the regard in which they are held is said to be the fact they claim to be the most complete extant revelation of what Mr. Subba Row has called "The Logos." But, in order to understand their meaning fully, they must be read "within as well as without." By this I do not mean that they are merely symbolical, but that they are said to be a sort of gigantic cryptogram revealing, when properly interpreted, the higher mysteries of nature. All I can tell you about the key to that cryptogram is, that it is almost impossible to discover it unless some one communicates it to the student, because its signs constantly change. Not only, I am told, does a particular word bear a second meaning quite different to that given in the dictionary, but that word will mean a dozen other equally different things in different parts of the same book. The arrangement of the hymns has also to be taken into consideration, as well as the number of times which a particular word is repeated. When the key was lost, the reverence remained, and now there are hundreds of Brahmins who think the whole aim of existence is fulfilled in getting the Vedas by heart, without the least regard to any rational interpretation of them.

It is said that our present recension was made by Vyasa, about the beginning of the present Kali Yuga. He is also said to have written the Mahabharata about the same time. This work is also looked upon by many occultists as a perfect treasure-house of occult lore. The same sage is said to have written the Brahma Sutras, and it is further stated that he was a great adept, part of whose mission on earth it was to close one literary cycle and open another. The tradition is that each cycle is provided with the necessary sacred books for its instruction. Either new ones are constructed or old ones are re-arranged, and, where necessary, added to, the latter being the case with the Vedas. In this way a silent witness to the truth is always available for those who are worthy to receive its instruction.

It may further be added that, for these our days, three great men specially stand out as guides to higher knowledge: Vyasa, Krishna and Sankara Charya.

The first laid the literary foundation, the second showed forth the truth in his life, and the third, especially by his commentaries, added certain elucidations to the already existing works. I may say that there is said to be a certain occult connection between these three great adepts, the connection turning on the fact that they all three belonged to the same type of adeptship, each of the seven rishis representing a different type. I believe there is reason to think that the influence of this type, which has already played a great part in these later times, is not yet wholly exhausted.

To understand the mythological part of the Sanskrit writings, we must, of course, find out its esoteric meaning. In other words we must find out the deep truths presented to us under the guise of stories about gods, human beings, animals and monsters. All

beings endowed with intelligence may be divided into two main classes. First, men, including the divine beings who have once been men, and those lower beings who will in time become men in some other system of evolution, and secondly, all those various beings called devas and elementals. The former are, or may become, immortal, because they, and they alone, are able to unite themselves with their Logoi, the latter can only live until the end of the day of Brahma and must die as individuals when the *pralaya* or night of Brahma begins. Roughly speaking, all mythology deals with one of two things: either it represents man's path towards immortality, its dangers and various stages, or it represents nature-forces, and their powers and correlations. For some reason or other, it seems that the great forces of nature, in their higher manifestations, seem each to be synthesized into a sort of individuality, which individuality is endowed with a certain intelligence of its own. They can hardly be said to have form, yet, when they manifest themselves to the adept, they do seem to take on a certain form. It is said that this form is not necessarily the same, many can assume any shape at will, but in most cases there seems to be some one form which is more often used than any other, and is specially characteristic of the particular power in question. What the ancients understood by real science was the knowledge of occultism and the powers and forces therein revealed. The old sages made many discoveries of nature powers and their correlations, and some of the results of their labours have been recorded. The reason why these records are misunderstood and looked upon as mere fables, is that the terminology they adopted has been forgotten.

One of the most important aids to modern scientific research is the accurate system of terminology with which every science is now endowed, representing, as it does in each case, a system of classification based on natural law and scientific principle. Useful as our present terminology is, however, many of the terms in use are somewhat arbitrary, and to the uninitiated, even at the present day, do not convey much more meaning than the well-known x , y , and z of algebraical calculations. If all our explanatory treatises were to disappear, we should find considerable difficulty in re-constructing the sciences from the technical terms employed therein. The old sages who recorded their scientific observations in Sanskrit, endeavoured to put them in a form that would enable the more clear sighted, for whom alone such records were made, to read them without other help than that afforded by the terms themselves. Thinking that human nature was likely to remain much the same in all stages of the world's history, they wrote their scientific treatises not in terms of x and y , but of men and women. So in this way a mythology may be, in its real meaning, a great scientific treatise. Technical terms indeed they used in plenty, nor, as we have said above, did the words always mean the same thing. Vishnu, for instance, is used for I am afraid to say how many different beings, Saraswati has nearly a hundred different meanings, and the case is similar with the other deities of the Hindu pantheon.

From what has been said already, it would appear as if the path to real knowledge, when once found, was a comparatively straight, if not an easy one, but when we come to examine the *sastras*, we find that they contain the teachings of more than one school of thought. It is said that in the wide sea of what is called Hinduism, one may find the tenets of almost every religion or sect that has yet appeared. It is a mistake to talk about Hinduism as if it represented a single system of religious thought, because the truth is, it contains a vast congeries of religious sects; one might just as well talk about Aryan philosophy as representing a single school, or modern science as if it included that branch of it only which is called acoustics. It is useless to speculate over what might have been the effect to mankind if they had, from the beginning, started with some one single religious system. What bitterness and strife would have been spared, what a saving there would have been of mental energy! No sect, no missionary padres, no renegades—only two classes, the believers and the unbelievers—no rivalry among the gods of the nations, merely united effort to keep down unbelief as much as possible! Only it is possible that such a state of things would not have been a particularly healthy one for the human mind. If we remove the element of doubt, the mind is apt to fly to the opposite pole of blind credulity, and it may be that the result of the prevalence of a single indisputable religious system would have been to transform the collective mind of humanity into a huge memorising machine—a gigantic receiver able to contain, but not to work up and transmute. If we examine into the causes which led to the foundation of sects, we shall have to trace them, in the first instance, to the seven types of adeptship already mentioned. But even more than this, the solution is to be found in the fact that the whole field of truth is so immense and its details so numerous, that the human mind is only able to take in part of it at a time. You will find, if you look closely, that the difference between the sects is that each pitches upon a different side of the truth which it takes as its centre, making all else subordinate thereto. The root of most mistakes in religious thought lies in failure to recognize the difference between fundamental principles and side issues. Again, different views of the truth are specially applicable to different cycles and circumstances. We find that every nation and every civilization has its own peculiar set of characteristics, which manifest themselves in the religion, institutions, literature, art, customs, etc., of that nation or civilization. As one civilisation succeeds another, each will be found to possess some characteristic not possessed by its predecessor, each seems to have certain limits beyond which it is unable to pass, and when these are reached the decline begins. We might say that each civilisation seems to be like the utmost expansion of a certain formula peculiar to that civilisation.

In Sanskrit literature one of the great difficulties is the fixing of the chronology. The system of marking time by counting the years from the accession of some particular king, without at the same time making clear the chronological relation of that king's

reign to previous reigns and events, has given rise to much confusion in Indian, as it has done in Egyptian history. This general absence of a continuous chronological record makes it difficult to prove anything about the dates at which the books were written. Another difficulty is caused by the custom of attributing books to some great author of established reputation rather than the real writer, so that to be told, for instance, in the colophon of a philosophical treatise, that it was written by Sri Sankaracharya, is not of itself the least proof that the real Sankaracharya ever had anything to do with it. At the best of times there is often considerable difficulty in fixing the exact year in which any event took place, and without some continuous record, such as that of the Olympiads, one of the chief sources of European chronology, it may be well-nigh impossible. The earliest date considered as fixed by European authorities is about 900 B. C., the date of an eclipse recorded on a Babylonian tablet. I believe that, in course of time, it will be possible, with the help of inscriptions and family records, to construct Indian history more fully than has been done as yet. This, however, only applies to comparatively modern times; for more ancient ones, I would suggest a careful examination and verification of all astronomical data, particularly any statement of the nature of horoscopes, such as those given in Ramayana and Mahabharata. It is said that a Brahmin of Southern India, who died not long ago, spent some twelve years in verifying these horoscopes, working out the calculations by modern as well as ancient methods, and that he was himself surprised to find how accurately the given positions of the planets coincided with tradition and what was stated in the books. Unfortunately this man's manuscript cannot now be found. This is very much to be regretted, as it may be a very long time before a second person is found able and willing to devote time to this task. Unless, however, these astronomical data are methodically hunted up and verified, it will not be found easy to base the claims for the antiquity of the *sastras* on a really solid foundation.

CALCULATION EXTRAORDINARY.

PANDIT Narayan Martand Sukhatine, who has given exhibitions in various parts of India, seems to be one of the greatest intellectual prodigies of the age.

The following are the feats he offers to perform, to which is added a list of testimonials:

Calculation of (1) The square root of the square of a number of 4 terms; (2) Cube root of the cube of 3 terms; (3) Fourth root of the 4th power of 2 terms; (4) Fifth root of the 5th power of 2 terms; (5) Square of 4 terms; (6) Fourth power of 2 terms; (7) Addition of squares of numbers from 1 to 20; (8) Addition of cubes of numbers from 1 to 20; (9) Multiplication of any 5 figures upwards and 4 figures downwards; (10) Multiplication of 2, 49, 99, 99, 92, 975 or any other sum which he shall give by any number of 1 to 10 figures; (11) Day and month of any one of the last 50 years according to the Hindu Calendar being given, the correspond-

ing English date will be given; (12) Date and month of any one of the last 200 years according to English Calendar being given, corresponding day of the week will be given; (13) Division of 6 or 8 figures by 3 figures; (14) Interest simple on any sum; (15) Any equation with integral values of x and y . All these will be done while (16) playing at cards, and (17) holding conversation on various topics, and while (18) solving several curious problems.

N. B.—The calculations are over by the time the playing comes to an end.

Pandit Narayan holds testimonials from the following most distinguished persons:

LORD REAY, Governor of Bombay, (August 1887.)

G. W. ANSON, Esq., Private Secretary to the Lieut.-Governor, Allahabad. (18th March 1872.)

J. GRIFFITH, Esq., Principal, Queen's College, Benares, (29th January 1872.)

P. S. MELLVILL, Esq., Agent to the Governor-General, Baroda, (23rd February 1876.)

THO. S. TAIT, Esq., Principal High School, Baroda, (17th January 1879.)

SCHNEIDER, Esq., Political Agent, Kholapur, (5th November 1879.)

W. A. EAST, Esq., Dhoolia, (21st December 1879.)

RAGENDRA LALA MITRA, Esq., Calcutta, (18th March 1881.)

MAJOR WALLER, Ag. Jt. Ar. of Sangly, (8th September 1885.)

COLONEL BARTON, Political Agent, Bhawnagar, (10th March 1882.)

W. WORDSWORTH, Esq., Principal Elphinstone College, (25th January 1883.)

J. T. HATHORNTHWAIT, Esq., Professor of Mathematics, &c., (25th January 1883.)

CHAS. CARTER, COL., Madras, (3rd February 1884.)

J. W. MAJOR, LIEUT.-COL., Madras (3rd February 1884.)

The other witnesses were MAJOR MACKENZIE, MAJOR SAWYER and DR. FOX.

The Nagpur Branch Theosophical Society send the following account of an actual performance which took place at Nagpur:

Proceedings commenced by the Theosophical Brother, Mr. C. Shreenivas Rao, Naidu Garu, consecutively reading, once for all, the following paper of questions to the Pundit:—

1. Find the square root of 1106704.
2. Find the cube root of 29503629.
3. Find the fourth root of 96059601.
4. Find the fifth root of 1419857.
5. Find the square of 1009.
6. Find the fourth power of 29.
7. Addition of squares of Nos. from 5 to 14 both terms inclusive.
8. Addition of cubes of Nos. from 8 to 13 both terms inclusive.
9. Multiply 78847 by 8803.
10. Multiply 24993999975 by 100100101.
- *11. Give the English year, month and date corresponding to the 8th Magha of the increasing Moon of the year 1752 of Salivahana.
- *12. Give the week day corresponding to the 10th August 1832.
13. Divide 28894545 by 123.
14. Find the simple interest on 8576 for 16 years at 3 per cent.
15. $6x - 7y = 42$; $7x - 6y = 75$.

When the Pundit had taken into his head the questions thus read to him, *i. e.*, when the reading of the question paper was over, Mr. Extra Assistant Commissioner Rambhaji Rao began to play cards with the Pundit.

While playing cards, certain members of the meeting went on conversing with the Pundit, and further proposed to the Pundit

* *N. B.*—These two questions were proposed by the President himself.

various questions, including questions in Arithmetic, which involved operations of addition, subtraction, &c. All these *vivâ voce* questions were immediately answered by the Pundit in the midst of the card-playing.

The card-playing was over in about half-an-hour, the Pundit winning the game (as he is ever said to do.)

The Pundit then delivered consecutively, the following correct answers to 14 of the 15 questions contained in the paper of questions that had been read to him before the commencement of the card-playing :—

Question.	Answer.
1.	1052.
2.	309.
3.	99.
4.	17.
5.	1018081.
6.	707281.
7.	985.
8.	7497.
9.	694090141.
10.	25025025247497497475.
11.	21st January 1831.
12.	Friday.
13.	234915.
14.	4116.

The missing of the answer to the last of the 15 questions proposed, was, however, *more than compensated for*, by the Pundit then and there extemporising a feat still more wonderful than any that had been till then announced. This feat consisted in the Pundit's pointing out, in a pack of 40 or 50 cards, the particular card which I had mentally selected. The like card-identification was made by the Pundit in respect of the mental selections of some others also of the assembled friends. "Ashtadasa-Avad-hanam" or simultaneous attention to eighteen difficult mental operations, was thus completely achieved.

THE ANGEL PEACOCK.

CHAPTER I.

The Great Ceremony.

THE valley of Sheikh Ali, where stands the tomb of the great saint, was filled with devotees who had come great distances across the deserts to worship at his shrine.

This valley lies in a remote province of Persia, where no European had as yet penetrated. And a bold man must he be who came hither uninvited on this great night of the ceremony—whether European, Persian or Turk, if not of that faith in which Sheikh Ali was canonized.

For days the pilgrims had been gathering to the valley; pausing, before they entered it, to bathe in the mountain streams and to wash their clothes free from travel stains. For none, from the rich families of the wandering tribes of the hills of ancient Adiabene, to the poorest villagers of Mosul, would enter the sacred valley without complete purification. The white robes of the most

poverty-stricken were white indeed, before they passed through the narrow inlet to the precipitous ravine where the mystic rites of their faith were to be celebrated.

The evening of the great celebration was now closing in; and the assemblage, which consisted of some five thousand persons, lit torches, which they carried with them hither and thither as they wandered through the forest. These innumerable moving flames, glimmering among the trees, and reflected in the streams and the sacred fountains, produced a most extraordinary and magical effect. It made the heart of a newcomer leap within him, as he entered by the narrow passage to the valley and paused suddenly to look round in amazement at the marvellous scene before him. There was a buzz and hum of human voices all through the valley, but suddenly this ceased and the thousands of voices rose upon the still night air, united in a chant so majestic and pathetic that it sent a thrill of awe through the veins of the new listener.

He was a European; an Englishman. A stalwart, sunburned traveller, with keen bright eyes and long beard that waved across his broad chest. It was easy to see at a glance that this man had faced every adventure which can come to the adventurous. He had grown accustomed to Persia, the land of adventure and mystery, where a European feels that he has stepped into the strange days of the Arabian nights, and knows not from hour to hour what his fate may be. Vernon was habituated to all this, and started upon a ride across the desert, with no companion but his Persian servant, as indifferently as he would have undertaken a railway journey in Europe. He had penetrated most of the mysteries held sacred in the cities and in the temples of the various religions of the fascinating country he was in. It would have seemed as though no startling emotion, no amazement of the soul, was now possible to him. And yet, as that strange chant broke the quiet air of the solemn night, a fever seemed to rage within him, a passion of excitement; he leaned forward on his horse's neck, and swayed like a man intoxicated. He clasped his fingers tight in the horse's mane, so tight, that the horse started, and trembled; for it was a fine Arabian, and though tired out by a forced march, the nerves in its beautiful body were as keenly sensitive as ever. For many a long day he had carried his master and had learned to love him; but he had never felt him succumb to such a sweep of emotion as this before.

Vernon himself had no room left in his mind to wonder at his own excitement; if he had, he might not have regarded it as strange, passionate though it was. For he was better able than any less experienced traveller would be, to judge of the power of the mysterious spell under which he had so suddenly entered.

This chant, so sweet, so rythmical and so unearthly, had never before been heard by any European ears. Vernon knew this well; and felt as if he stood upon an unknown shore, gazing upon an unknown sea. And as the sweet melody thrilled him through and through, he realised that he must stand firm or the sea might wash him away in its great strength; the madness of the devotee might obscure even his soul. For he was in a position unknown, untried to any of his kin or his like before.

Many softly played flutes accompanied the harmony of the innumerable voices; and at intervals the clash of cymbals and tambourines broke in upon it. Now and then the voices rose only from the tomb itself, where the priests and priestesses led the chant; and then again it would be taken up, in perfect harmony, by the thousands of unseen devotees who thronged the precipitous sides of the ravine.

It was the song of the Yezidis, the devil-worshippers of Persia.

No religion in the world is more exclusive, more mysterious in its rites, more absolutely a veritable part of the life of its devotee. A Yezidi will invariably prefer death or torture to the renunciation of his faith, however completely he may be at the mercy of his conqueror; and no Yezidi would dream of revealing any of the peculiar doctrines which he holds, but preserves them sacred at any cost to himself.

That an Englishman should dare to enter the valley of Sheikh Ali on the night of the great ceremony was a strange thing indeed. But Vernon came bearing his credentials. The Yezidis are very marked in their qualities; the most heroic and warlike of men, and the most revengeful where they have been injured, they are capable of great gratitude where they have received kindness. Vernon had accidentally been of some considerable service to their political chief; and consequently a priest had been sent to Mosul to carry him an invitation to the great ceremony. Nasr Bey knew well that, in the oppressed condition of his race, he could offer no present to the Englishman worthy of his acceptance; and had therefore induced Sheikh Ali, the high priest, to send this extraordinary and unprecedented invitation. For Nasr Bey, who was a keen and intelligent man, knew well that to witness this scene would be a privilege prized beyond any other by the European traveller.

Vernon, on his side, knew well that he would witness the ceremonies only as the most absolute outsider, unless his wit and ingenuity could compass anything further. But be that how it might, it was worth while to have ridden, almost without rest or food, from Mosul—it was worth while to have travelled from the other side of the world—only to hear this strange barbaric harmony that now made him feel as though some strong intoxicating wine were mingling with his blood and filling his brain with phantasies.

His Persian servant was behind him, unable to enter through the narrow way, which was blocked up by Vernon's restless horse; and in front was the priest who had taken the invitation and led the visitor to the sacred valley. The priest had paused also to listen to the chant, and to mingle his voice with the others. But now that it died slowly away he turned to Vernon and urged him to commence the descent. Vernon guessed that the man, who was a Cawal, a priest of the second order, desired to finish his duty as quickly as possible, in order to return to his right place in the sacred services of the tomb. He therefore roused himself and followed his guide down into the valley. On every side the pilgrims were encamped; carpets were spread, which marked the several resting-places of the many families. Among the crowd the Fakirs

were moving, dressed in their coarse brown cloth robes, carrying lights and each bearing a pot of oil and a bundle of cotton wicks. They were busied in trimming and filling lamps in every direction.

Already the walls of the tomb and the court-yard surrounding it were brilliantly illuminated, and now the priests were climbing the ravine and lighting lamps on the sides of the black mountain and among the distant trees. As they went through the people carrying their torches which had been lit within the sacred precincts of the tomb, the pilgrims gathered round them to seize an opportunity of touching the flame. They leaned towards it and passed their right hand through the flame; then the hand was passed over the right eye-brow and pressed to the lips. Vernon looked about him at this extraordinary scene, with a wonder which grew momentarily stronger. Certainly it was one to affect the imagination profoundly. Many of the men were dressed in rich colours, with turbands of great beauty wound about their heads; the women with them wore rich silk antaris, and their long dark hair lay in plaits upon their shoulders, thickly twisted with the gayest of the wild flowers of the mountain. These women wore gold and silver coins upon their foreheads, in such masses that the brow was almost entirely hidden; and strange barbaric necklaces, thick ropes of stones bearing inscriptions of coins, or of coloured beads. These were the tribes of the nomad Kochers; mingled with them were the strong, upright people of the Sinjar, carrying themselves majestically, and wearing white robes that added to the dignity of their appearance. Infinitely varied were the faces and dresses on which the lights flashed and gleamed; and the absorbed and eager expression of those who crowded round the light-bearing priests had an intense fascination for Vernon. He could not gaze enough on this brilliant fantastic scene, set so strangely against the deep darkness of the mountain and the forest; and it was with a feeling of regret that he found he had arrived at the carpet of Nasr Bey, who rose immediately to receive him. This meant that he could no longer be a mere on-looker, an absorbed spectator, but that he must play a part in the scene and play it very carefully. Nasr Bey had conveyed to him a hint that many of the Sheikhs and Chiefs of the tribes might be greatly opposed to the presence of a stranger among them; and that it would need considerable care on Vernon's part to make Nasr Bey's friendship and invitation a sufficient protection for him. All this Vernon clearly understood; and he had come with his life in his hand, as it were; determined to return safely, if possible; and determined also to discover as much as was in any way practicable of the mysteries and secret doctrine of this extraordinary people.

Nasr Bey was not of an attractive or pleasant appearance. His face was scarred with wounds received in battles with the Kurds and Turks, and his eyes had the fierce gleam in them of the born desperado; his dress and carriage were distinctively those of the warrior chief. But nevertheless, though Nasr Bey was little calculated in manner or appearance to inspire confidence, he was highly beloved and respected by the whole sect of Yezidis. Their life had long been one of warfare, of constant struggles against

oppression and tyranny. They were regarded with such hatred by those more powerful than themselves, that they had literally been massacred by successive Pashas, while the irregular troops of Beder Khan Bey were allowed periodically to hunt them as though they were wild beasts. Their children were carried and sold as slaves; and in many a harem of southern Turkey the Yezidi maid grew up in her strength and beauty, the slave of a hated master. For the Yezidis never forget their creed or their own people; and even the children, sold into slavery, held fast to their faith, and in some mysterious manner, which defied all detection, succeeded in holding communication with their priests. Under such dire and bitter oppression the people had become fierce and warlike to the last degree; and such a warrior as Nasr Bey was the chief most certain to be respected by them.

The carpet of the chief was spread close to the walls of the tomb, at the side of the sacred fountain. A circle of the other men of weight among the Yezidis, heads of tribes, sat on their carpets round this fountain; and Vernon found himself at once the centre of attraction to a number of fierce and suspicious eyes. But Nasr Bey turned and spoke two or three words to these others before he even greeted Vernon; and his brief announcement of the arrival of a welcome visitor whom they had been prepared to expect was received by them in a silence which Vernon was unable to interpret as either favourable or unfavourable. But he was not uneasy. His claim on the hospitality of these chiefs was that recently, by a stroke of good fortune, he had been enabled to rescue the young daughter of Nasr Bey from slavery through the intercession of the British Vice-Consulate. True her price had to be paid, but this was willingly undertaken by the Yezidis. Without the accidental assistance given by Vernon, she would have been immediately sold by the Kurdish chief who had stolen her into a distant harem from whence she would never have been rescued. Such a service was deeply appreciated by the Yezidis, and they were disposed to look upon Vernon with a kindness which hitherto they had never entertained towards a European. This was shown by the quietness with which they accepted his presence in their midst at such an hour; but Vernon, glancing round from face to face, saw that this kindness was merely tentative. Nevertheless Vernon made himself easy. He knew very well that Nasr Bey's gratitude was no slight thing; and he relied upon this and his own discretion to carry him safely through his strange adventure.

Nasr Bey greeted him with all the courtesy possible; invited him to seat himself beside him until his own carpets were spread. He gave some orders to the people about him, and they immediately went to assist Vernon's servant in his preparations for camping. A convenient spot had been reserved for the spreading of his carpet; and when this was done a message was brought to say that the Fakirs wished to serve the strange traveller with a feast from the sacred kitchen. Vernon was very much surprised at receiving this hospitality from the priests themselves; but he remembered that Nasr Bey, without the countenance of the high priest, could not have invited him at all. In fact, the high priest, Sheikh Ali, was

the actual host on this extraordinary occasion. Guessing this, Vernon accepted the offer as a matter of course, and rose immediately to retire to his own carpet. He was in great need of food, though his keen excitement had made him forget the fact; and he was glad to find his carpet spread in a sheltered place, beneath a gigantic tree, and on it platters of boiled rice, roast meat, and fruit. Some special dishes arrived later, which were sent by the wife of the high-priest; and Vernon saw that so far as the priesthood itself was concerned, he was to be treated with all honour and consideration. It was not till later that he learned that the child he had helped to rescue was, through her mother, a priestess by heredity; and that he therefore had an even greater claim upon the kindness of the priesthood than upon Nasr Bey himself.

The night had now completely fallen; as the twilight had vanished, the scene had grown more animated and brilliant. Before Vernon had satisfied his hunger, he again forgot it; for there rose from within the tomb the voices of the priests and priestesses in a new melody, more weird, more fascinating than that which he had heard before. Very slow, very measured and solemn were the first notes that fell on his ear; yet he recognised in them a wildness and a rising surge of excitement which filled him with a wonder of expectation.

Nasr Bey rose and approached Vernon, who had started to his feet.

"It is the song of the Great Angel" he said in a low voice. "It will cease, and then rise again. I will take you to the tomb before then, for when next it is sung you shall see the dance of the devotees."

Vernon stood beneath the shade of the great tree and laid his hand upon its rough bark. Yes, it was real; he was not dreaming. Yet the strange song which came from the tomb filled him with a sense of unreality such as he had never experienced in any nightmare or vision seen in delirium.

MABEL COLLINS.

(To be continued.)

Reviews.

THE KABBALAH UNVEILED.*

THE Sage Epictetus, in the days of Nero, was wont to satirise the æsthetic Roman youth who grew long hair and donned the robe of the philosopher before he had acquired the first principles of philosophy. At Athens, about four and a half centuries earlier, Socrates, in his defence, employed his remorseless logic against the fashionable pseudo-philosophers of the day, to prove that he was wiser than they, in that he was well aware that he knew nothing, whereas they were ignorant even of their own ignorance. Many more instances might be adduced to show that every great civilisation produces, together with the flowers of the age, a crop of pseudo-philosophers, pseudo-mages, pseudo-all-sorts-of things, whose works are, as it were, impermanent bye-products in the evolution of knowledge. But at no period of the world's history have these gentry had such golden opportunities as in this nineteenth century, when the facilities of the printing press enable them to issue their lucubrations a thousand copies at a time, and the wide spread of what is known as higher education has prepared a large area for their reception.

We have before us a book by one Mr. S. L. MacGregor Mathers, entitled "The Kabbalah Unveiled." It is dedicated to Anna Kingsford, M. D., and Edward Maitland, for whose work, as honest labourers in the cause of truth, however we may differ from them in the conclusions we have arrived at, we entertain a sincere and respectful appreciation. The question arises in our mind, what is meant by the term 'Unveiling' as applied to occultism? In the Bible it is said that at the time of the crucifixion the veil of the temple was rent in twain from the top to the bottom, and herein, we take it, the final initiation is indicated when the last veil of the godhead is removed and the Initiate sees his Logos face to face. Setting aside, however, this high aspect of unveiling the Logos, which is impossible in a book, it is only reasonable to expect of an author who claims to unveil a system of occultism, that he should extract the philosophy of that system and express it in such a manner, that a reader, who starts with some general acquaintance with the subject, may, with a due amount of study, acquire a theoretical knowledge of that system. Whether Mr. Mathers has satisfied this requirement will be seen as we proceed in the examination of his book.

In his preface the author tells us :

"Before finally presenting to the public the first English translation of three of the most important books of the "Zohar," a few additional remarks are necessary. These three books are so closely connected in sense as to be practically inseparable, the last two forming consecutive developments of the first. But, as to launch the unprepared reader on these abstruse Qabalistic writings without some preparatory explanation of the tenets of the Qabalab, would be simply to hopelessly bewilder him, I have written a long and full Introduction, in which I have endeavoured to explain thoroughly the principal dogmas of the "Zohar," and have further added explanatory notes to the actual text for the better elucidation of difficult passages. Therefore I would advise the reader first to carefully study the Introduction, and then to read the three books of the "Zohar" in the order in which they stand."

"To explain thoroughly the principal dogmas of the Zohar" to the general public is no light task to undertake. For the three books which Mr. Mathers has dealt with, the "Siphra Dtzenioutha," the

* Containing the following books of the Zohar: (1) The Book of Concealed Mystery; (2) The Greater Holy Assembly; (3) The Lesser Holy Assembly, translated into English, by S. L. MacGregor Mathers. London: George Redway, 1887.

"Idra Rabba" and the "Idra Zuta," belong to the technical department of occultism, and were never intended to be understood by any but practical occultists, and for their purposes a translation would not be of much use, as the system depends to a great extent on a numerical system which it would be well nigh impossible to reproduce in another language. To prevent misunderstanding, we may state that by a practical occultist we do not mean a mediumistic person through whom a few trumpery physical phenomena may be produced by some power, nor what is called a clairvoyant, nor yet a mesmerist, nor even a person who can invoke a spook or an elemental, and fondly believes he gets out of his body and wanders through the realms of space in an aerial form. But we mean the man who has approached the Logos, been connected with it through initiation, and spends his time in a manner which it would be as hopeless for a non-initiate to comprehend as for an ox to understand the delights of literature. On these books of the Zohar learned men in Europe have racked their brains for many generations in the vain attempt to discover the key to their mysteries, Templars, Rosicrucians, Illuminati and Masons, the last of the long list who is worthy of note being Eliphas Levi (Abbé Constant). Scholar though he was and brilliant writer, his works testify to the fact, that, after a life-long study, he totally failed to grasp the higher truths of the Kabbalah, and drifted hopelessly through the great sea of astral light. It is not the writer's intention to claim for himself a knowledge which he denies to others; but, having been for some time himself a labourer in the field, he considers it his right to test the claims of those who profess to know.

We will now pass on to the Introduction by Mr. S. Liddell MacGregor Mathers, which the unprepared reader is to carefully study before being launched upon the abstruse Kabbalistic writings. Addressing himself to the English people, the author says (page 2):

"I say fearlessly to the fanatics and bigots of the present day: You have cast down the Sublime and Infinite One from His throne, and in His stead have placed the demon of unbalanced force; you have substituted a deity of disorder and of jealousy for a God of order and of love; you have perverted the teachings of the crucified One. Therefore, at the present time, an English translation of the Qabalab is almost a necessity, for the Zohar has never before been translated into the language of this country, nor, as far as I am aware, into any modern European vernacular."

If the 'unprepared reader' be a devout member of one of the churches of Christendom, we fear his feelings will receive a shock from this little display of rhetorical fireworks which will be calculated to upset that calm and serene state of mind which is so necessary for the investigation of the mysteries of religion. Even supposing that the Christianity of the present day is such as the author describes it, we fail to see how the translation of a book, which must be incomprehensible to all but the very few, whom we need not consider, since they have passed beyond all formal religion, can possibly work the miracle of a transformation from 'a deity of disorder and jealousy' to 'a God of order and love.'

For the history of the Kabbalah Mr. Mathers falls back upon Dr. Ginsburg and quotes from his essay. The following is a specimen (page 7):

"The Qabalab was first taught by God himself to a select company of angels, who formed a theosophic school in Paradise. After the Fall the angels most graciously communicated this heavenly doctrine to the disobedient child of earth, to furnish the protoplasts with the means of returning to their pristine nobility and felicity. From Adam it passed over to Noah, and then to Abraham, the friend of God, who emigrated with it to Egypt, where the patriarch allowed a portion of this mysterious doctrine to ooze out. It was in this way that the Egyptians obtained some knowledge of it and the other Eastern nations could introduce it into their philosophical systems....."

Ye shades of Hermes Trismegistus and the mighty ones of Egypt, was it then from the droppings of a wandering Hebrew that your hierophants were enabled to build up their mighty systems, some few outward emblems of which remain to this day in the Pyramids, Sphinxes and Obelisks of that sacred land? Was it from these crumbs of Kabbalistic lore, after they had been consumed by the Egyptians, that the Maha Rishis of Asia obtained their wisdom, and that the works of Vyasa and Sankara were composed? Moreover this is supposed to have taken place during the last 5,000 years, for Mr. Mathers shows (on page 12) from the numerical value of the word *Berashith*, which occurs in the beginning of the book of Genesis, that the number of years between the creation of the world and the birth of Christ was 3,910, which about takes us back to the commencement of the Kali Yuga, leaving out of count those yugas which are supposed to have preceded it. The idea of God holding forth on the Kabbalah to a select angelic party, who graciously communicated it to the naughty Adam, who gave it to Noah, from whom it passed on to Abraham, any one who has read the translations of some of the sacred books of the East will appreciate at its true value. Like the man with the apple cart, when all his apples rolled down to the bottom of the hill, words fail us to do justice to the occasion.

On page 7 the author treats us to a disquisition upon Gematria, a kind of cypher which is also used in some of the Sanskrit theosophic works. Mr. Mathers says:

"Gematria is a metathesis of the Greek word *Grammateia*. It is based on the relative numerical values of words, as I have before remarked. Words of similar numerical values are considered to be explanatory of each other, and this theory is also extended to phrases. Thus the letter *Shin*, Sh, is 300, and is equivalent to the number obtained by adding up the numerical values of the letters of the words RVCH ALHIM, *Ruach Elohim*, the spirit of Elohim; and it is therefore a symbol of the spirit of Elohim. For R = 200, V = 6, Ch = 8, A = 1, L = 30, H = 5, I = 10, M = 40; total = 300."

Now in an Alphabetical Table which he gives, the author assigns to final M the numerical value of 600, which would make the total numerical value of *Ruach Elohim* 860, in which case it would not equate with *Shin*. Which is incorrect, Mr. Mathers' Table of numbers or his instance of Gematria? We are inclined to think that the table is wrong, for in our Hebrew alphabet the number 600 is not assigned to final M, and in many instances of Gematria, which are given in Rosenroth's Kabbala Denudata, the number 40 is assigned to it. Furthermore in the glossary of the above-mentioned work under the letter *Shin* (page 694), we find "In Sohar it refers to the three Fathers with allusion to the three *Vaus*; Nezach, Hod and Jesod, which are the appendices of those letters, being however included." Seeing that the letter *Vau* does stand for *Ruach* in Kabbalistic symbology, and that the 3 *Vaus* are the 3 Fathers, the same, we presume, as are alluded to in the "Sephir Jetzirah" or "Book of Creation," and that we read in Genesis, "In the beginning Elohim created," Elohim being here used for the seven Logoi who combined for the purpose of creation, it is quite possible that the letter *Shin* might stand for *Ruach Elohim*, but the student who tried to fix that meaning on to it wherever he found it, would occupy his valuable time in discovering mares' nests. The author continues:—

"Similarly, the words AChD, *Achad*, unity, one, and AHBH, *Ahebah*, love, each = 13."

No doubt they do: but there are other words in Hebrew which make 13; for instance, GHH, a medicine or cure, and HHG, to bring or carry forth, in act, sound, word or thought. But we cannot see that

love, unity, medicine and sound, though of the same numerical value, are explanatory of each other.

"Again, the name of the angel MTRYN, *Metatron* or *Methraton*, and the name of the Deity ShDI, *Shaddai*, each make 314, so the one is taken as symbolical of the other."

Now this instance is taken from the glossary of the "Kabbala Denudata," page 528, where we read, "And concerning him (*Metatron*) it is said that his name is as the name of his Lord, because it is equal in number to *Shaddai*. And he is said to have 70 names, as God has." Now all that this means I take it is that *Metatron* represents the power of his Master on the lower plane (the astral); for he stands in much the same relation to *Shaddai* as the Duke of Cambridge to Queen Victoria, being Commander-in-Chief of the heavenly hosts and therefore the representative of his Lord in the field. I take it, it is only in the sense that Mr. Mathers' servant, who wears Mr. Mathers' livery, is symbolical of Mr. Mathers, that *Metatron* is symbolical of *El Shaddai*, and *vice versa*.

We will now take up one or two instances of Gematria which Mr. Mathers gives in foot-notes as explaining the text. On page 174, commenting on the kings who reigned in Edom (Gen. xxxvi. 31), whom he takes as symbolical of unbalanced force, the translator says:

"ADVM (Edom) = 1 + 4 + 6 + 40 = 51 = NA = Failure. AN also = 51, and means pain. Ergo, also unbalanced force, is the source alike of failure and pain."

We say KhLA, a prison or fold = 20 + 30 + 1 = 51. Therefore unbalanced force = failure = pain = prison. But AKhL (to eat) = 51. Ergo, we assert that eating is the source of unbalanced force, of failure, of pain and of prison. Furthermore AIM, an adjective meaning terrible, = 51 (1 + 10 + 40). Ergo, all these things are very terrible. *Quod non erat demonstrandum*.

Again, commenting on the 613 paths proceeding from the parting of the hair of the Ancient of Days, the translator says:

"The precepts of the law are said to be 613 in number, which is also expressed by Gematria in the words 'Moses our Rabbi'; MShH RBINV, *Mosheh Rabbino* = 40 + 300 + 5 + 200 + 2 + 10 + 50 + 6 = 613."

Now let us take the word Moses alone. MShH = 40 + 300 + 5 = 345. But we find in the Hebrew dictionary the word RQMH, meaning needle-work, or brodered work of diverse colours, which = 200 + 100 + 40 + 5 = 345. Also the root ShMH, meaning to rejoice = 300 + 40 + 5 = 345. Herein, if we exercise our theosophical intuition, we can find an esoteric interpretation for the allegory on the banks of the Nile and the exodus of the children of Israel. For what the Egyptian princess found was not the embryo-thaumaturge Moses, but her embroidery, which a careless handmaid had lost amongst the bull-rushes; and the discovery was a source of rejoicing. Also it was in search of needle-work, which many of them have now found in the east of London, that the Jews went out of Egypt. There is no end to the absurdities which Gematria will lead to, if practised without a proper understanding of its laws. Amongst other things we discovered, by following Mr. S. Liddell Mac Gregor Mathers' method, that Jehovah = to be heavy, dull, grievous, = the liver, which organ in the Kabbalah is assigned to Samael, the prince of darkness and the father of lies. We fear we have been somewhat prolix over this subject of Gematria. But if we have exploded it as an infallible method of unravelling the mysteries of the Kabbalah, we have at any rate discovered a delightful drawing-room game. Assign numbers to the letters of the English alphabet—A = 1, B = 2, &c.—then giving a number see who can make most words or sentences out of it in ten minutes, and present the winner with a pretty medal.

We will now pass on to Notaricon, a method of abbreviation sometimes used in Kabbalistic writings. The most familiar instance that occurs to us is ABJA, which is made to stand for Aziluth, Briah, Jezirah and Asiah, the four Kabbalistic planes of matter. We believe this was only used in the case of familiar words and was not so much a cypher as a method of abbreviating writing! In the volume before us we find it described as follows:

"Notaricon is derived from the Latin word *notarius*, a short-hand writer. Of Notaricon there are two forms. In the first every letter of a word is taken for the initial or abbreviation of another word, so that from the letters of a word a sentence may be formed. Thus every letter of the word BRASHITH, *Berashith*, the first word in Genesis, is made the initial of a word, and we obtain*Berashith Rahi Elohim Sheyequebelo Israel Torah*: 'In the beginning Elohim saw that Israel would accept the law.' In this connexion I may give six very interesting specimens of Notaricon formed from this same word BRASHITH by Solomon Meir Ben Moses, a Jewish Kabbalist who embraced the Christian faith in 1665 and took the name of Prosper Rugere. These have all a Christian tendency, and by their means Prosper converted another Jew who had previously been bitterly opposed to Christianity. The first is.....*Ben, Ruach Ab Shaloshethem Yechad Themim*: 'The Son, the Spirit, the Father, their Trinity, Perfect Unity.' The second is..... 'the Son, the Spirit, the Father, ye shall worship their Trinity.' The third is..... 'Ye shall worship My first-born, My first, whose name is Jesus.' The fourth..... 'When the Master shall come, whose name is Jesus, ye shall worship.' The fifth..... 'I will choose a virgin worthy to bring forth Jesus and ye shall call her blessed.' The sixth..... 'I will hide myself in cake (baked with) coals, for ye shall eat Jesus, my body.' The Qabalistic importance of these sentences as bearing upon the doctrines of Christianity can hardly be overrated."

The Kabbalistic importance of this childish simple way to parody the Bible requires no comment. We have given it as a specimen of the methods employed by Mr. Mathers in his noble work of hurling down the 'demon of unbalanced force,' who now rules over Christendom, and re-establishing the God of order and love upon his throne. Several equally instructive instances are given by him of the wonders that can be produced by Notaricon out of that ill-used word *Berashith*. Then we find the following:

"The term 'Unwritten Qabalah' is applied to certain knowledge, which is never entrusted to writing, but communicated orally. I may say no more on this point, not even whether I myself have or have not received it."

Gentle reader, we will leave it to you to judge from what precedes and from what follows this announcement, whether Mr. S. Liddell MacGregor Mathers is or is not the repository of these awful secrets.

We will now pass on to some of Mr. Mathers' explanations of Kabbalistic symbolism. Of the balance he says (page 16):

"The term balance is applied to the two opposite natures in each triad of the Sephiroth, their equilibrium forming the third Sephira in each ternary."

And further (on page 27):

"Thus, then, the term balance may be said to symbolise the Triune, Trinity in Unity, and the Unity represented by the central point of the beam. But, again, in the Sephiroth there is a triple Trinity, the upper, lower and middle. Now, these three are represented thus: the supernal, or highest, by the Crown, Kether; the middle by the King, and the inferior by the Queen; which will be the greatest trinity."

This question of the Kabbalistic Trinities we do not propose to discuss at present. The balance, we take it, is a symbol that may be applied to any of the seven Logoi, but is generally used with reference to one in particular out of the seven. Some further explanation of it is given in the Introduction to the Book of Sohar, chapter XXIX (See Kabbala

Denudata, Vol. II, p. 297), where it says that the Balance symbolises the male and female form of the person that came out of the spherical numerations. "Wisdom on this side, Intelligence on that, and the crown above them. Likewise Benignity on this side, Severity on that, and Beauty below.....; and so the Balance was constituted, one scale on this side, one on that and the tag in the middle...." The Crown, Wisdom and Intelligence in the above quotation are the Crown of the Crown, the Wisdom (Chokmah) of the Crown, and the Intelligence (Binah) of the Crown, as is shown in the beginning of the chapter from which we have quoted.

We will now give a specimen of Mr. Mathers' lucubrations on the subject of the Infinite, unknowable, unthinkable Ainsoph, the Hebrew equivalent of the Hindu Parabrahm. Now it is said by the old Kabbalists that the Ain is not discoverable on account of its too great concealment, that it is all being and conceals all being, and none can understand anything about it. And if one asks "What is it?" The answer is "To NON," as much as to say, "About it nothing can be postulated." Of this it is said that enquiry may be made from one end of the heaven, to the other, but "To NON" denies all apprehension, all knowability; the notion of it cannot be attained by anything except itself. Yet into this gulf of the infinite 'otherness' of things, the young Kabbalist of the year 1887 of the Christian era like Curtius spurs his steed, and declares it to be "the negatively existent," whatever that may be. Moreover he has drawn a pretty diagram of the Ain and its veils to aid our comprehension of it, thus setting bounds to the infinite and unknowable, a far more difficult undertaking than even the squaring of the circle. In the exuberance of his spirits upon the solution of this problem of the ages, our author gives vent to the following peroration, which we can only describe as a splendid specimen of pseudo-Hegelian jargon:

"But the negative existence bears hidden in itself, positive life; for in the limitless depths of the abyss of its negativity lies hidden the power of standing forth from itself, the power of projecting the scintilla of the thought unto the utter (? outer), the power of re-involving the syntagma into the inner. Thus shrouded and veiled is the absorbed intensity in the centreless whirl of the vastness of expansion."

We have found nothing like that in the Hebrew Kabbalah, the Christian Bible, or the Sacred Books of the East. We are told in the succeeding paragraph that the connecting link between the negative and the positive is the possible. So we may inform the reader that in the Kabbalistic system of Mr. S. Liddell MacGregor Mathers the deity has three forms or states.

- (1). The negatively-existent form or state,
- (2). The possibly-existent form or state,
- (3). The positively-existent form or state.

"Thus, then, have I," says the author, "faintly and with all reverence endeavoured to shadow forth to the minds of my readers the idea of the Illimitable One."

We will now pass on to some of the author's explanations of Kabbalistic terminology. Concerning the word Elohim he writes (pages 21, 22):

"The word Elohim is a plural formed from the feminine singular ALH, *Eloh*, by adding IM to the word. But inasmuch as IM is usually the termination of the masculine plural, and is here added to a feminine noun, it gives to the word Elohim the sense of a female potency united to a masculine idea, and therefore capable of producing an offspring. Now we hear much of the Father and the Son, but we hear nothing of the mother in the ordinary religions of the day. But in the Qabalah we find that the Ancient of Days conforms himself simultaneously into the Father and the Mother, and thus begets the Son. Now this Mother is Elohim."

And on page 24 we read :

"The third Sephira...is a feminine passive potency, called BINH, *Binah*, the Understanding, who is co-equal with Chokmah.....It is also called AMA, *Amah*, Mother, and AIMA, *Aima*, the great productive Mother, who is eternally conjoined with AB, the Father for the maintenance of the universe in order.....She is the supernal Mother, co-equal with Chokmah, and the great feminine form of God, the Elohim, in whose image man and woman are created....."

Thus we have an androgyne word—"a female potency united to a masculine idea"—"a feminine passive potency called Binah,"—which is—"the great feminine form of God, the Elohim, in whose image man and woman are created." There seems to be some doubt whether it is androgyne or feminine, but in the last sentence Mr. Mathers decides that it is feminine, but creates man and woman in its image. Surely there is a contradiction here. Moreover we fail to understand how a potency that is passive can succeed in *creating* even a wax doll, much less a cosmos; and also how a power that is in the cosmos, and yet does not constitute the whole cosmos, can create the cosmos. We admit that the name Elohim often stands for Binah. But Binah is only a Sephira belonging (in the Kabbalah) to one Logos; so that she could not be by herself the Elohim, that created the heavens and the earth; nor could anything else except the Elohim in the sense of the seven Logoi, who were classed together under this one name by the writer of Genesis, who, inasmuch as he could not say that Ehjeh or Jehovah created the cosmos, and probably in order to avoid confusing the people by mention of a plurality of gods, included them all under the one name Elohim, which means god or gods in any sense. "I, Jehovah, am your Elohim," indicates that there were others. Von Rosenroth says that the name Elohim must be interpreted according to the context. The powers of Judgment are called Elohim, but they are not Binah, the supernal mother. The gods of the peoples (the false gods who are not the Logos) are called *Elohim Acherim*, the gods of others, as (Ps. xcvi. 5) "All the Elohim of the Gentiles are vain idols." So also we might find other meanings.

Of the Cherubim of Ezekiel's Vision and the Apocalypse, Mr. Mathers says (page 24) :

"These are represented in the Zodiac by the four signs, Taurus, Leo, Scorpio and Aquarius—the bull, lion, eagle, and man: Scorpio, as a good emblem, being symbolised by the eagle, as an evil emblem by the scorpion, and as of a mixed nature by the snake."

Certainly these four signs of the Zodiac are sometimes classed together, but without any reasons being given, or any authority quoted, we cannot accept the mere assertion that they represent the four cherubim, especially as we have never known the sign Scorpio to be represented by the eagle, though the sun when in it is entitled to special honours. Even allowing that the cherubim are represented by the signs of the Zodiac, we fail to see that we are in any way the wiser, as the author does not explain the signs of the Zodiac. If we accept Mr. Subba Row's interpretation in the article "The Twelve Signs of the Zodiac" (vide "Five Years of Theosophy,") the bull represents Pranava; the lion the five Brahmas,—the five Buddhas representing in their totality the Jivatma; the scorpion, the universe in thought; and the water-bearer, the fourteen lokas. This cannot however be Mr. Mathers' interpretation, as he says (page 34) that the cherubim represent the world of Asiah, or the material plane,— "Therefore the kerubim represent the powers of the letters of the tetragram on the material plane." Again (on page 35), he says, "The hidden forms of the soul are akin to the cherubim;" and (in a

table facing page 31), he also makes the cherubim an order of angels in the world of Jezirah, or the world of form. Therefore we conclude that Mr. Mathers is not very clear in his own mind about the significance of the cherubim, and we would suggest for his consideration the following explanation: viz., that though the symbology of cherubim may be applied in many ways, the most general one is, that the Bull, which is a slow heavy animal, represents the element earth (the term element being used in its occult sense); the Man, who is more active and walks or runs, the element water, the astral fluid; the Lion, which bounds along and is a fiery, impetuous brute, and also not unfrequently consumes its own offspring, the Fire of *Pragna* (consciousness); and lastly, the Eagle, which soars aloft to unknown heights the Azoth; and in the microcosm, the Bull, the *Sthula Sarira*; the Man, the *Sookshma Sarira*; the Lion, the *Karana Sarira*, and the Eagle, the *Atma*, the wheels being the vehicles in which the cherubim are acting, the four beasts thus representing the four principles in man. Also we might take the figure seated over the cherubim to be Shekinah, the *Daiwiprakriti*, the light and wisdom and image of the Logos impressed upon subtle matter.

In a diagram of the Sephiroth (Plate III) Mr. Mathers divides them into three trinities, and Malchuth which he places at the bottom of the plate by itself. They are so divided, and the division doubtless has a meaning, though we can hardly accept that of the author who labels the first Trinity the Intellectual World, the second the Moral World, and the third the Material World. This has the startling effect of making the Microprosopus with three of his members moral, and the remaining three material, whilst his Bride is located somewhere below the material world. Moreover the author takes this Sephira to be the third Person of the Christian Trinity—in which matter we differ from him, looking upon it rather as the house in which the Trinity, the trilateral name JHV, resides. So that, according to this chart, we have what is presumed to be the Holy Spirit located somewhere below the Intellectual, Moral and Material worlds. On the following page, however, he takes the matter from a different standpoint, and introduces us to the four worlds, Aziluth, Briah, Jezirah and Asiah. Of Aziluth we read :

"Now the Sephiroth are also called the World of Emanations, or the Atziluthic world, or architypal world, OVLM ATzILVTh, *Olahm Atziloth*; and this world gave birth to three other worlds, each containing a repetition of the Sephiroth, but in a descending scale of brightness."

We will pass this without comment and proceed :

"The second world is the Briatic world, OVLM HBRLAH, *Olahm Ha-Briah*, the world of creation, also called KVRSA, *Khorsia*, the throne. It is an immediate emanation from the world of Atziloth, whose ten Sephiroth are reflected herein, and are consequently more limited, though they are still of the purest nature, and without any admixture of matter."

Here we would pause a moment to ask, how can anything be created without any admixture of matter, how can anything be reflected in that which contains no admixture of matter, and how can the ten be limited, though they be without any admixture of matter? Being unable to answer these questions, we will pass on to the world of Jezirah.

"The third is the Jeziratic world, OVLM HITzIRH, *Olahm Ha-Jezirah*, or world of formation and of angels, which proceeds from Briah, and though less refined in substance, is still without matter. It is in this angelic world where those intelligent and incorporeal beings reside who are wrapped in a luminous garment, and who assume a form when they appear unto man."

Here again we have difficulties about matter and not-matter; and we would fain ask, how can anything be less refined without matter, or can there be degrees of refinement in spirit without matter? Further

we should like to know whether the luminous garments of the angels have any admixture of matter. We now come to the fourth and last world :

"The fourth is the Asiatic world, OVLH HOSHIIH, *Olahm Ha-Asiah*, the world of action, called also the world of shells, *Olahm Ha-Qliphoth*, which is this world of matter, made up of the grosser elements of the other three....."

We have at last found the bottom of this illimitable sea of non-matter, and find that the matter which composes it is made up of the grosser elements of three worlds of non-matter. If the author had only read his Kabbalah more carefully, he would have made the startling discovery that there is matter in some more or less subtle form in all four worlds; for the Kabbalists say that all the four worlds are contained in each of them, that there is an Aziluth of Aziluth, a Briah of Aziluth, a Jezirah of Aziluth, and an Asiah of Aziluth; an Aziluth of Briah, a Briah of Briah, a Jezirah of Briah, and an Asiah of Briah, &c. This is equivalent to saying that there are four planes, on each of which are found emanation, separation, form and matter, though each plane has its special characteristic.

We now come to the deity, and read (page 30):

"The name of the Deity, which we call Jehovah, is in Hebrew a name of four letters, IHVH; and the true pronunciation of it is known to very few, I myself know some score of different mystical pronunciations of it. The true pronunciation is a most secret arcanum, and is a secret of secrets. He who can rightly pronounce it, causeth heaven and earth to tremble, for it is a name which rusheth through the universe."

Mr. S. Liddell MacGregor Mathers may vociferate twenty millions of mystical pronunciations of IHVH without causing "heaven and earth to tremble;" for the ineffable name cannot be written: it is represented in geometrical figures; these were converted into numbers by the occultists long ago, and for still greater surety and convenience the numbers were subsequently converted into letters. So it will be seen that IHVH, though it rightly stands in writing for the deity, is only a glyph of a glyph of the real name, and no amount of mystical pronunciations of it would raise a feather.

The principal thing which the author tells us concerning the holy names Ehjeh and Jehovah (AHH and IHVH) is that they both "convey the idea of existence," that they are glyphs of existence. He does not in his unveiling of the Kabbalah, as far as we can make out, disclose any other idea concerning the divine Logos than bare existence. Even the metaphysical Hindu in his ultimate abstraction of the Eswara, says that it is *Sat, Chit, Anandam*, existence, consciousness and happiness. But, according to Mr. Mathers, when we shall have finally triumphed over all the difficulties of incarnate life, and united ourselves to the immortal part of ourselves in Nirvana, we shall have nothing but existence, which we have already in common with the jelly-fish and amæba; and we shall not have even consciousness and happiness to make that existence through all eternity enduring. What a dismal prospect of futurity is this!

Before leaving these names we must call the author to task for a profession of knowledge which he does not seem to possess. In a note on the name IHVH, written IHVI, he says (page 63):

"Yod at the end of the Tetragram denotes the synthesis the circular movement by which the end returns to the beginning. In the secret Qabalistic alphabet known as the "Celestial alphabet," Yod is represented by three circles at the angles of an equilateral triangle with the apex uppermost."

Now we beg to state, and we have the authority of Von Rosenroth and other Kabbalists for the statement, that there are two Jods, Jod

above and Jod below, the latter being contained in the final H of the Tetragram IHVH and sometimes standing for it. "Malchuth is called the second Jod," says Von Rosenroth. Furthermore we may remark that the sign of the triangle with a circle at each angle in the Hieroglyphic alphabet, or as Mr. Mathers calls it the "Celestial alphabet," has nothing whatever to do with the Tetragram IHVH, but is represented by one of the letters of the Tetragram AHH. Again in a note, page (231), he says:

"For five is H, *He*, the number of the feminine letter of the Tetragrammaton, the number also of the Microcosm or Lesser world, the symbol or sign of which is the Pentagram."

Here again the author shows that he does not know the hieroglyphic alphabet, or he would have told us that the two *Hes* represent two totally different Hieroglyphs, though both of them are connected with the number five.

Concerning the soul of man the author says, page (134):

"And 'the mystery of the earthly and mortal man is after the mystery of the supernal and immortal One;' and thus was he created the image of God upon earth. In the form of the body is the Tetragram found. The head is I, the arms and shoulders are like H, the body is V, and the legs are represented by the H final. Therefore, as the outward form of man corresponds to the Tetragram, so does the animating soul correspond to the ten supernal Sephiroth; and as these find their ultimate expression in the trinity of the crown, king and queen,* so is there a triple division of the soul. Thus, then, the first is the *Neschamah*, which is the highest degree of being, corresponding to the crown (Kether), and representing the highest triad of the Sephiroth, called the intellectual world. The second is *Ruach*, the seat of good and evil, corresponding to Tiphereth, the moral world. And the third is *Nephesh*, the animal life and desires, corresponding to Yesod, and the material and sensuous world."

There are several points in this extract in which we differ in opinion from Mr. Mathers. In the first place it is repeatedly stated in the Kabbalah that the Adam or man created in the image of God, was not that 'unfeathered two-leg'd thing,' which our comparative anatomists call a bimane mammal, *genus Homo*. It is, we take it, the heavenly or immortal part of man that corresponds to the Tetragram, not the part which the worms will some day dine upon. Mr. Smith or Mr. Jones may, owing to his Karma, have a hideously distorted body, and yet inside it his soul may be in the process of being worked up in the likeness of JHVH. We do not, however, go so far as to say that there can be no connexion between the form and appearance of the physical body and its divine prototype, though the latter is, to say the least of it, very imperfectly represented by the material body.

We will next consider *Neschamah*, *Ruach* and *Nephesh*. Regarding the first it is stated in the above extract, that it is "the highest degree of being" corresponding to the "crown," or highest Sephira. But in a plate on the following page the author places another microcosmic principle, *Chiah*, in the archetypal world above and *Neschamah* in the world of creation below it, and makes the latter analogous to the two letters JH of the Tetragram. He also says that *Nephesh* corresponds with the Sephira Jesod, which is one of the six members of Microprosopus and so belongs to the letter Vau. But in his plate he makes it analogous to the final He of the Tetragram JHVH, namely, Malchuth, which is in accordance with our views on the matter. Jechidah, the highest of the Kabbalistic five principles of the soul, is entirely

* By the Queen Mr. Mathers means what we should call the Kingdom, *Basilia* or *Regnum*.—N. C.

omitted. The terms intellectual, moral and sensuous, used in reference to the soul on different planes of existence, give a very false impression, and are likely to mislead the reader.

We would suggest the following explanation of the microcosm and its analogy with the Tetragram JHVH, as viewed from the standpoint of the Kabbalistic system of philosophy, and we claim the authority of Von Rosenroth in support of our view of the question, though he is not so lucid as we could wish. (Vide Glossary to Kabbala Denudata, pages 598, 599, article NRNChJ [a notaricon for Nephesh, Ruach, Neschamah, Chiah, Jechidah], and page 341, article Chiah.) We may mention that we have submitted this division to a Brahmin pundit, who recognised the five-fold classification of the microcosmic principles adopted by the Kabbalists as one which was employed by some of the old Vedantic writers.

The Tetragram JHVH denotes the manifested Logos, or the *Madhyama* form of the Eswara whose *Pasyanti* form is AHJH (Ehjeh, or "I am I"). In its totality it represents and symbolises the *Chaitanyam*, or one life, which is the foundation of the Microcosm. JHVH is in fact the real man, that is the spiritual man, the *bodhisatwa* of the celestial Buddha AHJH, using the term Buddha in its widest sense and not as referring to a special Logos.

The spiritual light represented by JHVH permeates the whole of the Microcosm, and exists in all the three *upadhis* or vehicles. The letters of the Tetragram and the names of the Sephiroth which are represented by them when applied to the Microcosm are as follows:—

- (1) H—Malchuth = Nephesh.—The light of the Logos working in the physical body or *Sthula Sarira*: hence also the consciousness (*pragna*) and life (*chaitanyam*) manifested therein.
- (2) V—Tiphereth = Ruach (and the other five Sephiroth included in the letter Vau).—The light in the astral body or *Sukshma-Sarira*.
- (3) H—Binah = Neschamah.—The light in the soul, or *Karana Sarira*.
- (4) J—Chochmah = Chiah.—The Ego—the real one—the reflection of the Logos itself in *Karana Sarira*.
- (5) Apex of J—Kether or Sephira (The Crown) = Jechidah.—The light of the Logos itself in its purity and unaffected by the *gunas*, or material qualities, of the *upadhis*, or vehicles: the real *Daiviprakriti*, or Light of the Logos, overshadowing the Microcosm and as it were surrounding it.

The real Logos Ehjeh (AHJH) which has JHVH for its name, and impresses on its radiating light the elements of JHVH which go to work up man in God's image, is above all these. The great trinity of this Logos consists of a crowned Father, a Mother and a Son, represented by the letters JHV of the trilateral name. We recommend the perusal of Mr. Subba Row's first lecture on Bhagavad Gita in this connection, as explaining how the Light of the Logos falls upon the *upadhis* and illuminates them (vide *Theos. Feb.* 1887.)

We may mention that the God of the Jews and Christians has played an important part in the destiny of other nations, and that temples exist in India in its honour, in which it is represented with its Sephiroth. One of these temples the writer has visited.

Continuing the text of the Unveiled Kabbalah of Mr. Mathers we read:

"All souls are pre-existent in the world of emanations, and are in their original state androgynous, but when they descend upon earth they become separated into male and female, and inhabit different bodies; if therefore in this

mortal life the male half encounters the female half, a strong attachment springs up between them, and hence it is said that in marriage the separated halves are again conjoined."

This is a Rosicrucian heresy which has been revived in recent times. It arose from a misapprehension of the true doctrine of the spiritual marriage, the soul of a man being considered as the bride of the Christos in the final union with the Logos. The idea of a soul being split into two halves seems ridiculous, when we consider the fact that even the physical body of man is androgyne, though the organs of one sex are in a rudimentary and undeveloped state. That which is above should correspond with that which is below, so we have the anomaly of two entities, each having both male and female organs, uniting to form one perfect androgyne. It seems to us that the androgyne so formed would have a pair of organs too many. What we believe to be a frequent cause of a strong attachment springing up between persons of opposite sexes, it may be after a very short acquaintance, or what is called love at first sight, is that they have lived together as husband and wife in one or more former incarnations, as is portrayed in the story "The Blossom and the Fruit." We believe it is not an uncommon thing for people to go on incarnating together and marrying each other over and over again.

On page 35 we are told that the trinity of Crown, King and Queen is completed by the quaternary of Absolute One, Father and Mother, Son and Bride. How a trinity becomes a quaternary through three persons becoming five other persons is to us incomprehensible. The rest of the introduction is for the most part taken up with extracts from Eliphaz Levi and Dr. Jellinek, which do not at present concern us.

We have duly weighed the Prolegomena of Mr. Mathers in the balance of reason, and found that it is both faulty and utterly inadequate to explain the doctrines of the Sohar. We will now pass on to the translation. We warn our non-Latin readers in advance to skip this part of our review, and we apologise to those who know Latin for inflicting upon them mere details of grammar. However, if a translator imposes upon the public a translation which violates all the elementary rules of grammar, and thereby stultifies the author, whose fame he should enhance, the reviewer would fail in his duty if he did not show up the faults of translation, especially when, as in the present case, the text is accessible only to a very few.

In the Siphra Dtzenioutha, v. 2, "Before there was a *Bilanz* (balance)" is translated "Before there was equilibrium." Now the balance is used as a symbol of the Logos just as a cross, a triangle or a square may be used as symbol; but equilibrium is a state, not a concrete thing, so that it cannot be taken as a symbol of anything, and the whole meaning of the verse is lost. Besides I cannot find in the dictionary that *Bilanz* ever has the meaning of equilibrium.

V. 4. *Vestimenta honoris paravit et communicavit*, (Prepared and communicated vestments of honour) is translated "Appeared and communicated vestments of honour." The transitive verb *paro* (I prepare) is confounded with the intransitive *pareo* (I appear). Again, v. 5, *Hac Bilanz pendet in loco qui non est*, (This Balance—i. e., the Tetragram—hangs in the place which is not), is translated, "This equilibrium hangeth in that region which is negatively existent."

Also in v. 7. *Libra consistit in corpore ejus*, (The scale is in his body), we find translated, "In his form existeth the equilibrium." And in the same verse *Non adhæret* is rendered "It is incomprehensible," which is, to say the least of it, rather overstepping the bounds of free translation.

In v. 11, in a description of the Cranium of Macroprosopus filled with crystalline dew, it is said *Membrana aërea clara est et clausa* (The membrane of air—*i. e.*, composed of the subtle element air—is transparent and closed [without apertures]), is translated “His skin is of ether, clear and congealed.” It is customary in anatomical parlance to speak of the membranes of the brain, not of its skin; and in translating another passage on the same subject (*Idra Rabba*, Sect. vii. “Concerning the Menynx” (or brain membrane of Macroprosopus) Mr. Mathers translates it so. *In cavitate cranii membrana aërea est sapientiæ supremæ occultata, quæ nullibi aperta est*, (In the cavity of the cranium there is an aëreal membrane (full) of supreme wisdom in occultation, which is nowhere open). Mr. Mathers, “In the hollow of the skull is the aëreal membrane of the supreme hidden wisdom, which is nowhere disclosed.” *Occultatus* is a term specially used in astronomy—as *Occultatio stellarum*, Pliny,—*occultus* being the word used in the ordinary sense of hidden. *Apertus* never means “disclosed.”

V. 12. *Pendentes in equilibrio* (Hanging in equilibrium). Mr Mathers translates, “Floating through balanced equilibrium.”

V. 23. *Eriget* is translated “raiseth up,” a future tense by a present.

V. 25. *Ibidem substiterunt ab extra*, (Came there from without) is translated “Therein exist from the Outer,” a past tense by a present; and in the same verse, *Illisque proxima sunt iudicia quæ vocantur profanum* (and next to them are the judgments which are called ‘the profane’) is translated, “And judgments are more consonant to these which are called profane;” thus a superlative is translated by a comparative, *proxima* is given a meaning it never had in any author, and a relative pronoun is made to refer to the wrong antecedent. *Quæ septem inferiores Basilias emanatiuæ circumdat ad instar serpentis*, (Which surrounds the seven lower (grades) of the emanative kingdom—*i. e.*, Aziluth, the world of emanation), is translated “Which encompasseth the seven inferior emanations of the Queen after the manner of a serpent.” The translator gives us a note to explain what is meant by “the seven emanations of the Queen,” though it is hardly necessary to say that he quotes no authority.

V. 26. *Indignatur* (he is wrathful) is translated “He is despised.” *Indignor* never has this meaning, and the sense is made still more certain by an explanatory clause, in which it is said that *Iru* (wrath) is his primary attribute.

V. 39. *Efficiet influxu suo ut Tetragrammaton scribatur per Jod*, (literally, He will cause by his influx—*i. e.*, the marital influx—that the Tetragram be written through Jod—the symbol of creation), is translated, “It may be formed from his influx, so that the Tetragram may be written with Yod.” Herein is shown a noble disregard of voice, mood and tense.

The word *gradus*, which constantly occurs in the Kabbalah in the sense of a Sephirothic grade, Mr. Mathers always translates by “Path,” which makes nonsense; for the word *gradus* signifies a step, a position, a rung of a ladder, but never a path. When the Kabbalists wanted to speak of a path they said *semita*.

In v. 41. *Litera He quæ est nota Intelligentiæ informatricis et Matris supernæ* (the letter He which is the symbol of creative Intelligence and of the supernal Mother) we find translated “...which is the symbol of unformed understanding.....”

V. 40. *Væ illi qui aperit portam*, [*Portæ dicuntur gradus per quos influentia prodit: illi dicuntur claudi quia influentia alias nimia ab inferioribus non posset capi.*] (Woe to him who opens her gate! [Those grades

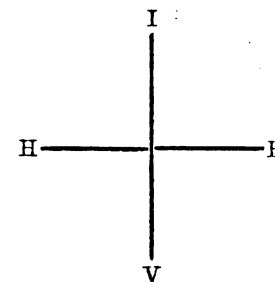
through which the influence passes are called gates: they are said to be shut, because otherwise the influence being too excessive could not be borne by those below.] The sense of this is inverted by the translator who renders it, “Woe unto him who shall open her gate! (The gates are said to be paths through which influence rusheth forth; they are said to be closed, because, on the other hand, too much influence cannot be taken away from the inferiors.)” This the translator comments on as follows:

“Following out of the symbol of the equilibrium in the Sephiroth, the sin of the inferior paths would be the introduction of unbalanced force. The reader will at first find a little difficulty in following the reasoning of these last few sections, but after reading them over once or twice, their meaning will seem clearer to him.”

We fear the little difficulty of understanding how a gate can be a path, how a path can sin, how a present tense can be a future, how a masculine pronoun can refer to a feminine noun, how *non posset capi* can stand for *non potest auferri*, a subjunctive for an indicative, &c., will bewilder the ratiocinative faculties of the ordinary reader. There is an ‘introduction of unbalanced force’ in Mr. Mathers’ Kabbalistic renderings, where we would fain see the equilibrium of the balance.

We will now pass on to the second chapter on page 72. In a note which has no connexion that we can see with the text, Mr. Mathers says:

“In the cranium’ (or skull) *Begolgotha*, or in Golgotha. In the New Testament it is worthy of note that Jesus Christ (the Son) is said to be crucified at Golgotha (the skull); while here, in the Qabalah, Microprosopus (the Son) as the Tetragrammaton, is said to be extended in the form of a cross, thus—



—In Golgotha (the skull...)”

In the text it merely says that the letters are extended through the whole body of Microprosopus. It is unwarrantable to say that they are in the form of a cross, unless authority can be quoted in support of the assertion. Nowhere in the books of the Kabbalah have we found the cross mentioned, though no doubt the four corners of the square, which is frequently used, serve the same purpose. The figure of the cross with the four letters of the name inscribed at its four extremities is, we believe, taken from Eliphaz Levi, who was by no means particular in stating from what source he took his symbols.

In a note on page 73 we are told that, “The ‘lights or names’ are the ten Sephiroth, and the Divine names associated with them (see Introduction) which are (with the exception of the first Sephira) comprehended in the Tetragram IHVH.”

Why except the first Sephira, when in the introduction one of the few true statements the author has made is that the letter Jod represents two Sephiroths, the apex of it the Crown (Kether) and the body of it Wisdom (Chochmah.) If the first Sephira were not poured into the Tetragram, every thing would soon go into obscurity, for it is the life giving-spirit or soul of the Tetragram, as the Tetragram is of every thing manifested.

In Chapter V, v. 29, we find *Quatuor Reges occurrunt quatuor* [*id est, quatuor literæ Tetragrammati innectuntur quatuor literis ADNI, quæ*] *ab illis dependent ut uvæ in racemo.* (Four kings meet four [that is, the four letters of the Tetragram are joined to the four letters of Adonai, which] hang from them as grapes in a cluster.) This is translated "Four kings slay four..." We sincerely hope Jehovah and Adonai may never come to blows, for the results would be too terrible to contemplate.

In v. 31 we read *Arbor quæ mitigata est* (the tree which was made fruitful). "The tree which is mitigated." The Roman agriculturists, Cicero to wit, talked of mitigating their fields and trees, but the English generally use the term in a figurative sense. "The four animals whirl round it on their four sides" is suggestive of a donkey rolling on a village green in the exuberance of its spirits, though the species *Asinus* has anatomically only two sides. If, however, the four sides belong to the four animals, it seems to us that the number should be doubled. As however the text says 'On the four sides,' we are inclined to think that the four sides of the tree are indicated—as North, South, East and West.

In v. 42, *lucrum* is translated "Spirit." If "Filthy Lucre" is to be apotheosised, the world will indeed be transformed. There is some obscurity about the passage, but we should translate *Capitale et lucrum*, capital and interest.

The latter part of the three books of the Sohar, which Mr. Mathers has translated, contain fewer mistakes than that part which we have been criticising. However they contain not a few mistakes similar to those we have quoted. But it would be tedious to go through the whole book picking out mistranslations: we have given a sufficient number to give a true estimate of Mr. Mathers as a translator. He murders the text and writes editorial notes with a smug complacency on the deepest mysteries in occultism, as if he knew all about them and were indeed the confidant of the Almighty. Witness his note on page 346:

"In the "Book of Concealed Mystery," Ch. I. Sec. 31, HVA and ALHIM are shown to be interchangeable, and they are both feminine. And now we come to the "Three Mothers," of the Sepher Yetzirah," the great Supernal Feminine Triad, which is even BEFORE THE TRIUNE FATHER. I may say no more here; in fact, I have almost revealed too much."

Enough of these *soi-disants* special revealers and self-styled occultists, who, for some unknown reason, are ashamed to take their proper place and do good, useful work in the investigation of religion. We totally fail to perceive the motive of a man who comes before the public with flong mystificatory phrases intended to convey the idea that he is the possessor of mighty arcana which he may not reveal, as the reader is unworthy of his confidence, through the shallowness of his knowledge is apparent in every sentence he writes. Let us at least be honest. If we don't know a thing, let us say we don't know it, instead of trying to hide our ignorance from the reader who will speedily see through the conceit unless he be specially endowed with the bump of credulity. If we are not straightforward in the quest of Truth, we cannot expect that the goddess will reveal herself to our eyes.

N. C.

SUPPLEMENT TO THE THEOSOPHIST.

FEBRUARY 1888.

THE YEAR'S PHOTOGRAPHS.

Mr. Nicholas has been unusually successful this time with his photograph of the group of Delegates attending the Annual Convention. The portraits—which include gentlemen from Madras, Bengal, N. W. P., Central Provinces, Bombay and Punjab—are extremely life-like and will be cherished in future years by family and personal friends. Already the groups of past Conventions have acquired historical value. A general, and very fine, view was also taken of the South Front of the Head-quarters building including the Council Hall and Adyar Library. Copies of both photos available at the usual price—Rs. 1-8-0. Apply to Manager, Theosophist.

OBITUARY.

One of the sweetest women whom the theosophical movement has attracted to itself, has just completed the karma of her present birth and left a loving family and appreciative friends to grieve over their loss. On the 17th of January ult. Bai Sahib Princess Harisinghji, F. T. S., departed this life. She was all that is lovely in woman, wife, mother and sister. No one in our Society loved it better or more reverently believed in those whom we know but the world knows not. It was but last year that she gave us a sum of money to build within the Society's premises a replica of the famed stone gateway in the ruins of Hampsee in the name of her infant son. It will now be her own lasting monument as well.

We have another death to record and to deplore—that of Carl Heinrich Hartmann, of Toowoomba, Queensland, Founder and President of our flourishing Branch at Brisbane. He was a good man in the best sense of the word—one who "loved his fellow-men," like Abou Ben Adhem, and put his Theosophy into his everyday life. Last year, when the British authorities were threatened with serious difficulties with the aborigines of Thursday Island, and they would not listen to any other white man, it was he who was sent to use his gentle influence in the interests of peace. They did not understand the meaning of the word Theosophy, but they knew that Carl Hartmann had no prejudice against either their race, colour, or religion.

THE LOS ANGELES THEOSOPHICAL SOCIETY.*

"As *The Theosophist* soon publishes its Annual Report again, our Branch considered it advisable to send in a brief notice of the state of things here in the extreme West.—The Los Angeles Theosophical Society has held regular monthly meetings during the year, besides special and open meetings for the purpose of introducing the teachings set forth in Theosophy, by welcoming all interested ones outside of the immediate circle of members. Some of the addresses read at these gatherings have been published and aroused an interest in many enlightened minds of our progressive city."

* This Report was unfortunately received too late for publication last month.—*Ed.*

"Our library has grown until it comprises nearly one hundred Standard Occult works; and membership is also steadily increasing. Of our printed Bye-laws I have forwarded some copies to you. We are happy to state that there is a gradual abating of the love of phenomena in our circle, and as a whole the supreme incentive to progress is the simple love of truth. Much industrious work has been done by individual members in the way of spreading theosophy by lectures and readings. Los Angeles will doubtless become a seat of great learning as it is the heart of all enterprise in Southern California; and we anticipate the establishment of a Philosophical Institution at an early date. The curriculum of such a school of Philosophy would of necessity embrace some of the sciences and languages, supremely the Sanscrit, with the main and highest object in view of disseminating the *Esoteric* doctrines as hidden under the various masques of *Exoteric* works. This matter is as yet but adrift upon the sea of future possibilities, and we pray that all zealous Theosophists may consider and aid, at least in thought, an enterprise so promising to the promotion of Theosophy in the West, or wherever such institutions may be established. We desire to forward our greeting to all the great hearts that will be gathered at the Annual Convention of our Parent Theosophical Society, and need hardly say that we long for the day when our Branch may be personally represented at the Head-quarters, and so by closer communion intensify that good fellowship which gave the first impulse to our existence as a fraternity. The officers for the year are, Dr. C. W. Bush, President, Mr. E. H. Owen, Vice-President, Miss A. Wagnalls, Treasurer, and Miss Louise A. Off, Secretary."

With best wishes,

I am, fraternally yours,

LOUISE A. OFF.

CHICAGO.

The Chicago Branch held its Annual Meeting on December 2nd, 1887, and re-elected all its officers of last year, adding thereto, in accordance with revised Bye-Laws, a second Vice-President.

During the year its roll has increased by the addition of twenty-four members.

Seven old members have withdrawn, five for the purpose of forming a new Branch.

The meetings have become increasingly filled with interest, especially since the beginning of the Autumn Session. During no previous period in the history of the Branch has such harmony prevailed or such united zeal been manifested.

The conviction seems to be slowly deepening that through true union lies the path of true progress.

Open discussion of Theosophical questions has been one of the means used and has proven a fruitful aid to growth.

Subjoined is an extract from the Recording Secretary's report.

"Another valuable factor in the improvement made by the members individually and collectively, has been the interesting and valuable papers contributed largely by the President and also by some of the members.

The Branch as a whole is indebted to him and to them for much helpful work, which is the direct outcome of the principle lying at the foundation of the Society—the Universal Brotherhood of man.

The members have reason to feel encouraged and to continue the work begun, singly and as a Branch."

M. L. BRAINARD,

Cor. Secretary, C. B. T. S.

BELLARY SANMARGHA SAMAJ.

The report shows that this Samaj was started on the 7th April last with only seven members and now numbers twenty-eight. As already reported in the August *Theosophist*, the Samaj has started a free Sanskrit school. A Sunday moral class has also been established, and is well attended. The Samaj has published and distributed a Telugu translation of "Aryan Virtues" and a lecture by Mr. R. Jagannathiah on the desirability of reviving Sanskrit literature, which last publication was distributed to the delegates present at the Convention of the Theosophical Society. In his report the Secretary says that this Samaj "owes its existence mainly to the influence of the Theosophical Society." The Samaj was founded mainly by our energetic brother Mr. R. Jagannathiah, whose weekly Sunday addresses have done much to keep up and increase the interest of the members. The Samaj has begun well and is already doing much good, we trust it will continue to flourish and increase its usefulness.

CEYLON.

The Buddhist Fancy Bazaar held at the Head-quarters of the Colombo Theosophical Society was very successful this year. The receipts are slightly less than on the last occasion, owing to the fact that no less than four of the most energetic and indefatigable agents of the Society in the Negumbo district have passed away from this life during the year, and so the goods received from that district are considerably less than usual in quantity. But on the other hand the promoters are glad to be able to announce that goods were received this year from several entirely new districts, as well as from foreign countries, which shows that the interest in their noble cause is steadily spreading. The Committee hope that some of their European and American brothers and sisters will give them their assistance towards the next Fancy Bazaar—not so much for the sake of the intrinsic value of the goods sent, as for the moral support derived from the expressed sympathy of distant countries.

PRAYASCHIT AT BANGALORE.

At Bangalore a Prayaschit (penance) has recently been performed to enable Mr. S. B. Krishnaswamiengar, a Brahmin gentleman who has been to England to be called to the Bar, together with his Brahmin servant, to be re-admitted into caste.

"The purificatory ceremony was performed in a double ratio this week, on the young gentleman and also on his Brahmin servant Seshiengar at the spacious Summer Garden of Rai Rahadur A. Srinivasa Charlu, Vice-President of the Bangalore City Municipality, in the presence of a large assembly of learned and holy Brahmins and Pandits, many of whom were deputed for the particular purpose by the aforesaid Maha Mahopādhyāya, and of whom some hailed from the reputed Shrines of Conjeeveram and Srirangam, and some others were residents of the City of Bangalore. In the assembly, the tall and commanding figure of Srimán Pandit N. Bhashya Charya towered conspicuously. This accomplished scholar is well known no less for the liberality and freedom of his views than for his profound learning, and came all the way from Madras expressly to attend the interesting ceremony and give it his powerful countenance, and his presence has doubtless added much *clat* and reality to the proceedings."

Pandit Bhashya Charya is the same gentleman who is director of the Adyar Library, and it is mainly due to his exertions that the ceremony was allowed to take place. The final arrangements were made during the Convention of the Theosophical Society at Adyar. This event marks an epoch in Indian religious history, as it will furnish an orthodox precedent for all time to come.

THE "THEOSOPHIST" MEDAL.

To show their appreciation of the kindly effort of the friends who contribute matter to the pages of this Magazine, the Editors and Proprietors make the following offer. For the best article, essay or story, published in the current Volume, they will give either a cash prize of Fifty Rupees, or a Gold Medal suitably inscribed of equal cost. For the second best, Twenty Rupees in cash, or a Silver Medal of the same value. The prizes to be awarded by the subscribers, and majority votes to decide. With the closing (September) number of Volume IX, a voting-paper will be sent to every subscriber, for him to fill up and return within seven weeks. The result to be announced in the *Theosophist* for December 1888, and the prizes to be ready for delivery at that time. The Editor reserves to himself full discretion to publish in the Magazine only such literary contributions as he may find worth printing. The vote to include all the articles, etc., appearing in the course of the whole Volume, viz: from October 1887 to September 1888. By taking the vote of the actual readers of the *Theosophist* all possibility of favoritism is avoided and real dignity is given to the prize.

H. S. OLCOTT.

ADYAR, January, 1888.

THE ADYAR LIBRARY PANDITS.

What anybody might have anticipated is happening: the funds required to support the needed staff of Pandits are beginning to come in. Dewan Bahadur P. Sreenewasa Row has pledged himself to give Rs. 15 per mensem, H. B. Dewan Bahadur R. Ragoonath Row, Minister of Indore, Rs. 10, and Mr. C. Sambiah Chetty, of Madras, Rs. 5 per mensem respectively. This is the germ of the one national library of India, and it should have a staff of the most eminent Pandits, to work under the Library Committee on copying, translating and superintending the publication of the most precious among the ancient scriptures. For Rs. 20, free quarters, and the certainty of constant employment, such learned men may be had, though higher salaries are paid by Government. But, of course, we can give no assurance of permanent engagements without having a sum invested in Government securities, the interest on which will yield at least the Rs. 20 per mensem. At the rate of 4 per cent. such a capital would be Rs. 6,000. A comfortable house for a Pandit can be built for about Rs. 1,000, the Society, of course, giving the ground rent-free. There are at almost every University scholarships, travelling funds, medals, and other prizes, founded in the name of individuals, living and dead. How could any one do greater honour to a beloved deceased relative or to one's own name than by attaching the name to a Panditship in the Adyar Library, which has already, although without pecuniary resources, issued several works of acknowledged great value? The Bombay Theosophical Publication Fund, beginning with nothing and issuing its first book—the English translation of the "Song Celestial"—under the personal guarantee of Mr. Tookaram Tatya, has within three years accumulated from its book sales, (thanks to that brother's admirable management,) about Rs. 5,000. In time, this Fund will put the Library in a position to publish whatever good books our Pandits may prepare and the Library Committee consent to issue. There are at least twenty European and American members of our Society who have the literary culture to appreciate, and the full pecuniary ability to carry out this suggestion. The writer would feel proud indeed if one of his own countrymen or country-women should be the first to attach his or her name to a Sanskrit, Pali, or other panditship in India. Even without the present appeal, our three highly esteemed Hindu colleagues have come forward with the kindly offers above mentioned.

H. S. O.

THE DARBUNGA FUND.

The *Behar Herald* and *Indian Chronicle* says:—

"H. H. the Maharajah of Durbungha has promised a donation of Rs. 25,000 to the Theosophical Society. All honor to the noble Maharajah for this princely liberality."

Far-away members of the Society, to whom Durbungha is but a name, will be glad to have the following particulars about our Member of Council, which we take from an article in the *Times* (London) upon a recent act of his princely munificence:—

"The Maharajah of Durbungha, in Bengal has established a Hospital and Dispensary for female patients near his ancestral seat in the district of Durbungha, Behar, and is erecting new quarters for its accommodation at a cost of Rs. 55,000, in connexion with Lady Dufferin's Medical-Aid-for-Women Fund. This announcement reached England by the last mail; and to those who can remember India as it was some twenty or thirty years ago, this novel form of benefaction will serve as a striking reminder of the great social changes that have taken place in that country during the period that India has been "The India of the Queen." It is also one of many illustrations that recent mails have brought home of the firm hold that the movement for medical aid to the women of India, inaugurated by the Countess of Dufferin, and specially encouraged by Her Majesty the Queen, has taken on the imagination and sympathies of the Princes and people of India. But probably very few persons in this country, even of those who have had dealing with India, will be aware that this liberal and enlightened gift is only the latest, and one of the least considerable of a long series of philanthropic acts on the part of this great Hindu noble, which have been on a scale of magnificence hardly ever equalled."

The Maharajah of Durbungha, who is at once a Knight Commander of the Indian Empire and a Member of the Viceroy's Legislative Council, is one of the premier nobles of British India. He is the head of a princely Hindu family that became eminent under the benign rule of the Great Mogul, Akbar, and is said to have received the "Raj" or principality of Durbungha from the favour of that potentate. The earliest "Sanad"—or patent conferring the Raj—that is now extant at the Palace in Durbungha was given by the Mogul Emperor Farrukhsyar. Not many of the great houses of Bengal survived the disasters of the early years of Lord Cornwallis' "Permanent Settlement" of the revenues of Bengal; but the immense possessions of the Durbungha family enabled it to tide over those years of difficulty, and it has consequently enjoyed the full benefit of later years of prosperity.

His Highness came of age in 1879, and since that time, as the published accounts of the Raj prove, has expended in various philanthropic works £340,000. The *Times* reminds the British public that:—

"The Female Hospital just opened, which forms the Maharajah's contribution to the Countess of Dufferin's Jubilee Memorial, is the third hospital actually built and endowed by him on the Raj; besides which he has constructed and maintains no fewer than 23 schools, of which one is an "Anglo-Vernacular" or higher-class school. He also contributes largely to the cost of three dispensaries, 23 village schools or "pathsalas," and four other schools. He has opened 150 miles of new roads, and planted 20,000 trees on these roads. The irrigation works he has executed in the Monghyr district alone have cost about £70,000.

"Besides this noble contribution to the Countess of Dufferin's Jubilee Fund, the Maharajah has contributed about a lakh of rupees to other memorials of Her Majesty's Jubilee. For instance, the Raj servants, Pandits and other dependents got more than Rs. 30,000 distributed among them to give them a joyful remembrance of the occasion. And when Her Majesty conferred on him the Knight Commandership of the Most Eminent Order of the Indian Empire, the Maharajah's loyal gratitude took a similar benevolent form; he remitted one-eighth of the year's rental to all his tenants—a remission amounting to nearly £30,000, and likely to cause great rejoicings in many hundreds of homes. And this most liberal gift came on the top of two of the most extraordinary remissions of rent ever granted by any landlord in any country; for in 1882 the Maharajah by a stroke of the pen cancelled all

arrears due to him throughout the principality, amounting to no less a sum than £185,253 10s.; and in 1885 he similarly cancelled a large proportion of the rents due to him, amounting to £53,079 12s. When asked, as a pious Hindoo, to subscribe to the Benares drainage works, he put down a contribution of a lakh of rupees (10,000l.)”

The gift which he has promised the Theosophical Society, and to which his name will be attached, has the double of value being spontaneously offered as a mark of his good opinion of the work of the Society is doing. “I can see on every hand,” he said to the President in the year 1885, “the beneficial effects the Society is having upon the people of India: you need help; put me down for Rs. 1,000 a year.” The annual payments for that and the succeeding two years have been paid, and appear in the published accounts of the Society. His present munificent subscription of Rs. 25,000 is, as explained in his telegram, (read to the late Convention) to take the place of the annual gift and secure it in perpetuity. Any Society which can have such names as his upon the roll of its General Council, is indeed fortunate. He is a Hindu Prince in heart as well as in rank. Of such men, Dryden said—
‘His tribe were God Almighty’s gentlemen.’”

H. S. O.

CREEDS AND CRIMINALITY.

The following cutting from the *Tablet*, the leading English Roman Catholic organ, (P) is very suggestive and might be reprinted with advantage in all missionary reports:

“The official statement as to the moral and material progress of India, which has recently been published, supplies a very interesting contribution to the controversy on the missionary question. It appears from these figures that while we effect a very marked moral deterioration in the natives by converting them to our creed, their natural standard of morality is so high that, however much we christianise them, we cannot succeed in making them altogether as bad as ourselves. The figures representing the proportions of criminality in the several classes are as follows:—Europeans, 1 in 274; Eurasians, 1 in 509; Native Christians, 1 in 799; Mahomedans, 1 in 856; Hindoos, 1 in 1,361; and Buddhists, 1 in 3,787. The last item is a magnificent tribute to the exalted purity of Buddhism, but the statistics are instructive throughout, and enforce with resistless power the conclusion that, as a mere matter of social polity, we should do much better if we devoted our superfluous cash and zeal for a generation or two to the ethical improvement of our own countrymen, instead of trying to upset the morality, together with the theology, of people who might reasonably send out missions to convert us.”

MR. STURDY.

Our valued Brother, Mr. E. T. Sturdy of New Zealand, has reached San Francisco on his tour around the world. His observations upon the progress of Theosophy in the United States are most cheering.

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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.]

ELEMENTARY OCCULTISM.

OUR learned brother Papus, of the Isis (French) Branch of the Theosophical Society, has just published an “Elementary Treatise of Occult Science,”* intended to show that occult science is composed “of a body of doctrines with well established foundations,” and that it is not “the collection of vague reveries which people imagine its name implies.” This work seems, in a small compass, to give an excellent general idea of what is meant by occult science, and as we know of no single book that answers the purpose quite so well, we propose to offer our readers a translation of part, at least, of this work, inserting a few notes from time to time.

I.

At the present day there is perhaps too great a tendency to confound science with the sciences. The latter are as variable, according to the caprice of men, as the former is immutable in its principles; what was scientific a century ago, in physics for instance, has now nearly passed into the domain of fable,† for learning about special subjects constitutes the domain of the sciences,—a domain whose rulers, I repeat, are changing every instant.

No one is ignorant that these special subjects are just those towards which the study of modern savants is directed, so much so that we apply to science the real progress accomplished in a number of special branches. The fault of this conception appears, however, when we try to bind all together, to really constitute science a synthesis, the total expression of eternal Truth.

* *Traité Élémentaire de Science Occulte.* Paris: G. Carré, 1888. Price 3fr. 50.

† Phlogiston for instance.