

his first trial. Before leaving he put into his hand a Persian book full of mystical formulæ and symbols. "You will sit in your chamber at midnight," said the Hermit, "reading this book"—and he pointed out certain passages with a word of caution as to observance of his orders. "A vast torrent of water will then seem to pour from all sides threatening to submerge you entirely, but you must never once take your eyes off the book, tremble though you may." He then directed him to observe certain fumigations, to sprinkle the floor with blood, and other strange ceremonies and dismissed him. That night, as the Englishman sat up reading in the prepared room, everything occurred as the Hermit had foretold. Volumes of water seemed to pour through the ceiling and burst up through the floor, while strange forms were borne in on the roar of the raging element. But faithful to his orders he never once raised his eyes from the book, and he had no sooner finished the last line than the whole scene vanished and he was once more sitting in the quiet chamber with the moonlight streaming in over the floor, stained here and there with the blood of a lamb as directed. Great was his surprise the next morning to receive a visit from his instructor. The latter after congratulating him on his success remarked "tonight you must repeat the process. While you are reading a huge cobra will seem to enter the room, and advancing towards you coil around your body and neck till its hooded head is reared full in your face. But shrink not. Do not for one moment raise your eyes from the book till you have read the last line of the same incantation." With this he retired. That night all again happened as foretold. The perspiration gathered in huge drops on the brows of the daring occultist as he went through the ghastly experience. Several times his courage almost failed him, but with a desperate exercise of will he persisted in his task. At last the last line was read and the whole *maya*—or whatever it was—vanished. The next day his instructor did not appear, and his ardour was in addition damped by the receipt of a letter from England informing him of the dangerous illness of his brother. Confident, however, in his powers of endurance, he determined to continue the process of initiation but foolishly paid no visit to the Hermit. That night as he sat reading the weird old book a groan arrested his attention. He looked up hastily. Was it a corpse that was stretched on that bed before him with those livid lips and stony eyes? A horrible thought possessed him. Was it his brother? In a moment his courage forsook him, he cast away the book and shrieked in his horror. In a moment he was once again standing alone in the silent chamber. The next day the hermit again visited him. He heard his tale and shook his head. "You should have sought my advice first," he muttered. Had you passed the fourth trial successfully, the spirit (elemental?) which personated the serpent and the corpse would have been your slave. Now all your efforts have been in vain. For want of a due warning you have lost all." With this he asked for the book, wrapped it in his robes and left his quondam pupil never to return. As I said before this story is absolutely true. It was solemnly sworn to in my presence and no possible motive could have been suggested for deceit on the part of Mrs. L—the solitary confidante of her brother. As I heard it, I give it. Was it black magic, was it spiritualism? I will not hazard a guess. Mrs. L—thinks the former. She includes the "Devil"—the scape-goat of the orthodox—in her indictment!!

E. D.

ENGLAND, 11th August 1886.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

ANIMATED STATUES.

NO whatsoever cause it may be due matters little, but the word *fetich* is given in the dictionaries the restricted sense of "an object selected temporarily for worship," "a small idol used by the African savages," etc., etc.

In his "Des Cultes Anterieurs à l'Idolatrie," Dulaure defines Fetichism as "the adoration of an object considered by the ignorant and the weak-minded as the receptacle or the habitation of a god or genius."

Now all this is extremely erudite and profound, no doubt; but it lacks the merit of being either true or correct. Fetich may be an *idol* among the negroes of Africa, according to Webster; and there are weak-minded and ignorant people certainly who are fetich worshippers. Yet the theory that certain objects—statues, images, and *amulets* for example—serve as a temporary or even constant habitation to a "god," "genius" or *spirit* simply, has been shared by some of the most intellectual men known to history. It was not originated by the ignorant and weak-minded, since the majority of the world's sages and philosophers, from *credulous* Pythagoras down to sceptical Lucian, believed in such a thing in antiquity; as in our highly civilized, cultured and learned century several hundred millions of Christians still believe in it, whether the above definitions be correct or the one we shall now give. The administration of the Sacrament, the mystery of Transubstantiation "in the supposed conversion of the bread and wine of the Eucharist into the body and blood of Christ," would render the bread and wine and the communion cup along with them *fetiches*—no less than the tree or rag or stone of the savage African. Every miracle-working image, tomb and statue of a Saint, Virgin or Christ, in the Roman Catholic and Greek Churches, have thus to be regarded as *fetiches*; because, whether the miracle is supposed

to be wrought by God or an angel, by Christ or a saint, those images or statues *do* become—if the miracle be claimed as *genuine*—"the receptacle or dwelling" for a longer or shorter time of God or an "angel of God."

It is only in the "Dictionnaire des Religions" (Article on *Fetichisme*) that a pretty correct definition may be found: "The word *fetich* was derived from the Portuguese word *fetisso*, "enchanted," "bewitched" or "charmed;" whence *fatum*, "destiny," *fatua*, "fairy," etc.

Fetich, moreover, was and still ought to be identical with "idol;" and as the author of "The Teraphim of Idolatry" says, "Fetichism is the adoration of *any object*, whether inorganic or living, large or of minute proportions, *in which*, or, *in connection with which*,—any "spirit"—good or bad in short—an invisible intelligent power—has manifested its presence."

Having collected for my "Secret Doctrine" a number of notes upon this subject, I may now give some of them *apropos* of the latest *theosophical* novel "A Fallen Idol," and thus show that work of fiction based on some very occult truths of Esoteric Philosophy.

The images of all the gods of antiquity, from the earliest Aryans down to the latest Semites—the Jews,—were all idols and fetiches, whether called *Teraphim*, *Urim* and *Thummim*, Kabeiri, or cherubs, or the gods *Lares*. If, speaking of the *teraphim*—a word that Grotius translates as "angels," an etymology authorized by Cornelius, who says that they "were the symbols of *angelic* presence"—the Christians are allowed to call them "the mediums through which *divine* presence was manifested," why not apply the same to the idols of the "heathen?"

I am perfectly alive to the fact that the modern man of science, like the average sceptic, believes no more in an "animated" image of the Roman Church than he does in the "animated" fetich of a savage. But there is no question, at present, of belief or disbelief. It is simply the evidence of antiquity embracing a period of several thousands of years, as against the denial of the XIXth century—the century of Spiritualism and Spiritism, of Theosophy and Occultism, of Charcot and his hypnotism, of psychic "suggestion," and of unrecognized BLACK MAGIC all round.

Let us Europeans honour the religion of our forefathers, by questioning it on its beliefs and their origin, before placing on its defence pagan antiquity and its grand philosophy; where do we find in Western sacred literature, so-called, the first mention of idols and fetiches? In chapter xxxi (*et seq*) of Genesis, in Ur of the Chaldees in Mesopotamia, wherein the ancestors of Abraham, Serug and Terah, worshipped little idols in clay which they called their *gods*; and where also, in Haran, Rachel stole the images (*teraphim*) of her father Laban. Jacob may have forbidden the worship of those gods, yet one finds 325 years after that prohibition, the Mosaic Jews adoring "the gods of the Amorites" all the same (Joshua xxiv. 14, 15). The *teraphim*-gods of Laban exist to this day among certain tribes of Mussulmans on Persian territory. They are small statuettes of tutelary genii, or gods, which are consulted on every occasion. The Rabbis explain that Rachel

had no other motive for stealing her father's *gods* than that of preventing his learning from them the direction she and her husband Jacob had taken, lest he should prevent them from leaving his home once more. Thus, it was not piety, or the fear of the Lord God of Israel, but simply a dread of the indiscretion of the gods that made her secure them. Moreover, her mandrakes were only another kind of sortilegious and magical implements.

Now what is the opinion of various classical and even sacred writers on these *idols*, which Hermes Trismegistus calls "statues foreseeing futurity" (*Asclepias*)?

Philo of Biblos shows that the Jews consulted *demons* like the Amorites, especially through small statues made of gold, shaped as nymphs which, questioned at any hour, would instruct them what the querists had to do and what to avoid. ("Antiquities") In "More Nevochim" (1. iii) it is said that nothing resembled more those *portative* and *preserving* gods of the pagans (*dii portatiles vel Averrunci*) than those tutelary gods of the Jews. They were "veritable phylacteries or *animated* talismans, the *spirantia simulacra* of Apuleius (Book xi), whose *answers*, given in the temple of the goddess of Syria, were heard by Lucian personally, and repeated by him. Kircher (the Jesuit Father) shows also that the *teraphim* looked, in quite an extraordinary way, like the pagan *Serapises* of Egypt; and Cedrenus seems to corroborate that statement of Kircher (in his vol iii., p. 494 "Edipus," etc.) by showing that the *t* and the *s* (like the Sanskrit *s* and the Zend *h*) were convertible letters, the *Seraphim* (or *Serapis*) and the *teraphim*, being absolute synonyms.

As to the use of these idols, Maimonides tells us ("More Nevochim," p. 41) that these gods or images passed for being endowed with the prophetic gift, and as being able to tell the people in whose possession they were "all that was useful and salutary for them."

All these images, we are told, had the form of a baby or small child, others were only occasionally much larger. They were statues or regular idols in the human shape. The Chaldeans exposed them to the beams of certain planets for the latter to imbue them with their virtues and potency. These were for purposes of astrology; the regular *teraphim* for those of necromancy and sorcery, in most cases. The spirits of the dead (elementaries) were attached to them by magic art, and they were used for various sinful purposes.

Ugolino* puts in the mouth of the sage Gamaliel, St. Paul's master (or *guru*), the following words, which he quotes, he says from his "Capito," chap. xxxvi: "They (the possessors of such necromantic *teraphim*) killed a new-born baby, cut off its head, and placed under its tongue, salted and oiled, a little gold lamina in which the name of an *evil* spirit was perforated; then, after suspending that head on the wall of their chamber, they lighted lamps before it, and prostrate on the ground they *conversed with it*."

The learned Marquis de Mirville believes that it was just such ex-human *fetiches* that were meant by Philostratus, who gives a

* Ugolino—"Thesaur"—Vol. xxiii., p. 475.

number of instances of the same. "There was the head of Orpheus"—he says—"which spoke to Cyrus, and the head of a priest-sacrificer from the temple of Jupiter Hoplosmuis which, when severed from its body, revealed, as Aristotle narrates, the name of its murderer, one called Cencidas; and the head of one Publius Capitanus, which, according to Trallianus, at the moment of the victory won by Acilius the Roman Consul, over Antiochus, King of Asia, predicted to the Romans the great misfortunes that would soon befall them, &c. ("Pn. des Esprits," Vol. iii., 29 Memoir to the Academy, p. 252.)

Diodorus tells the world how such idols were fabricated for magical purposes in days of old. Semele, the daughter of Cadmus, having, in consequence of a fright given premature birth to a child of seven months, Cadmus, in order to follow the custom of his country and to give it (the babe) a *supermundane* origin which would make it live after death, enclosed its body within a gold statue, and made of it an idol for which a special cult and rites were established." (Diodorus, lib. i. p. 48.)

As Freret, in his article in the "Memoires de l'Academie des Inscriptions," Vol. xxiii, p. 247—pointedly remarks, when commenting upon the above passage: "A singular thing, deserving still more attention, is that the said consecration of Semele's baby, which the Orphics show as having been the custom of Cadmus' ancestors—is precisely the ceremony described by the Rabbis, as cited by Seldenus, with regard to the *teraphim* or household gods of the Syrians and the Phœnicians. There is little probability, however, that the Jews should have been acquainted with the Orphics."

Thus, there is every reason to believe that the numerous drawings in Father Kircher's *Œdipus*, little figures and heads with metallic laminæ protruding from under their tongues, which hang entirely out of the heads' mouths, are real and genuine *teraphims*—as shown by de Mirville. Then again in Le Blanc's "Religions," (Vol. iii, p. 277), speaking of the Phœnician *teraphim*, the author compares them to the Greco-Phrygian *palladium*, which contained human relics. "All the mysteries of the apotheosis, of orgies, sacrifices and magic, were applied to such heads. A child young enough to have his innocent soul still united with the *Anima Mundi*—the Mundane Soul—was killed," he says; "his head was embalmed and its soul was fixed in it, as it is averred, by the power of magic and enchantments." After which followed the usual process, the gold lamina, etc. etc.

Now this is terrible BLACK MAGIC, we say; and none but the *duggas* of old, the villainous sorcerers of antiquity, used it. In the Middle Ages only several Roman Catholic priests are known to have resorted to it; among others the apostate Jacobin priest in the service of Queen Catherine of Medici, that faithful daughter of the Church of Rome and the author of the "St. Bartholomew Massacre." The story is given by Bodin, in his famous work on Sorcery "Le Demonomanie, ou Trait  des Sorciers" (Paris, 1587); and it is quoted in "Isis Unveiled" (Vol. ii, p. 56). Pope Sylvester II was publicly accused by Cardinal

Benno of sorcery, on account of his "Brazen Oracular Head." "These heads and other *talking* statues, trophies of the magical skill of monks and bishops, were fac-similes of the *animated* gods of the ancient temples. Benedict IX, John XX, and the VIth and VIIth Popes Gregory are all known in history as sorcerers and magicians. Notwithstanding such an array of facts to show that the Latin Church has despoiled the ancient Jews of all—aye, even to their knowledge of *black art* inclusively—one of their advocates of modern times, namely, the Marquis de Mirville, is not ashamed to publish against the modern Jews, the most terrible and foul of accusations!

In his violent polemics with the French symbologists, who try to find a philosophical explanation for ancient Bible customs and rites, he says: "We pass over the symbolic significations that are sought for to explain all such customs of the idolatrous Jews, (their *human* *teraphim* and severed baby-heads), because we do not believe in them (such explanations) at all. But we do believe, for one, that "the head" consulted by the Scandinavian Odin in every difficult affair was a *teraphim* of the same (magic) class. And that *in which we believe still more*, is, that all those *mysterious disappearances and abductions of small (Christian) children*, practised at all times and even in our own day by the Jews—are the direct consequences of those ancient and barbarous necromantic practices... Let the reader remember the incident of Damas and Father Thomas." ("Pneum des Esprits," Vol. iii, p. 254).

Quite clear and unmistakeable this. The unfortunate, despoiled Israelites are plainly charged with abducting Christian children to behead and make *oracular* heads with them, for purposes of sorcery! Where will bigotry and intolerance with their *odium theologicum* land next, I wonder?

On the contrary, it seems quite evident that it is just in consequence of such terrible malpractices of Occultism that Moses and the early ancestors of the Jews were so strict in carrying out the severe prohibition against graven images, statues and likenesses in any shape, of either "gods" or living men. This same reason was at the bottom of the like prohibition by Mohammed and enforced by all the Mussulman prophets. For the *likeness of any person*, in whatever form and mode, of whatever material, may be turned into a deadly weapon against the original by a really learned practitioner of the *black art*. Legal authorities during the Middle Ages, and even some of 200 years ago, were not wrong in putting to death those in whose possession small wax figures of their enemies were found, for it was *murder contemplated*, pure and simple. "Thou shalt not draw the *vital spirits* of thy enemy, or of any person into his *simulacrum*," for "this is a heinous crime against nature." And again: "Any object into which the *fiat* of a spirit has been drawn is dangerous, and must not be left in the hands of the ignorant..... An expert (in magic) has to be called to purify it." ("Pract. Laws of Occult Science," Book v., Coptic copy).

In a kind of "Manual" of Elementary Occultism, it is said: "To make a bewitched object (*fetich*) harmless, its parts have to

be reduced to atoms (broken), and the whole buried in damp soil"—(follow instructions, unnecessary in a publication).*

That which is called "vital spirits" is the astral body. "Souls, whether united or separated from their bodies, have a corporeal substance inherent to their nature," says St. Hilarion ("Comm. in Matth." C. v. No. 8.) Now the astral body of a living person, of one unlearned in occult sciences, may be forced (by an expert in magic) to animate, or be drawn to, and then fixed within any object, especially into anything made in his likeness, a portrait, a statue, a little figure in wax, &c. And as whatever hits or affects the astral reacts by repercussion on the physical body, it becomes logical and stands to reason that, by stabbing the likeness in its vital parts—the heart, for instance—the original may be sympathetically killed, without any one being able to detect the cause of it. The Egyptians, who separated man (*exoterically*) into three divisions or groups—"mind body" (pure spirit, our 7th and 8th prin.); the spectral soul (the 5th, 4th, and 3rd principles); and the gross body (*prana and sthula sarira*), called forth in their theurgies and evocations (for divine *white magical* purposes, as well as for those of the black art) the "spectral soul," or astral body, as we call it.

"It was not the soul itself that was evoked, but its *simulacrum* that the Greeks called *Eidolon*, and which was the middle principles between soul and body. That doctrine came from the East, the cradle of all learning. The Magi of Chaldea as well as all other followers of Zoroaster, believed that it was not the *divine* soul alone (spirit) which would participate in the glory of celestial light, but also the *sensitive* soul." ("Psellus, in Scholiis, in Orac.")

Translated into our Theosophical phraseology, the above refers to Atma and Buddhi—the vehicle of spirit. The Neo-Platonics, and even Origen,—“call the astral body *Augeoides* and *Astrooides*, i. e., one having the brilliancy of the stars” (“Sciences Occultes,” by Cte. de Resie, Vol. ii, p. 598-9.)

Generally speaking, the world's ignorance on the nature of the human phantom and vital principle, as on the functions of all man's principles, is deplorable. Whereas science denies them all—an easy way of cutting the gordian knot of the difficulty—the churches have evolved the fanciful dogma of one solitary principle, the Soul, and neither of the two will stir from its respective pre-conceptions, notwithstanding the evidence of all antiquity and its most intellectual writers. Therefore, before the question can be argued with any hope of lucidity, the following points have to be settled and studied by our Theosophists—those, at any rate, who are interested in the subject:

1. The difference between a physiological hallucination and a psychic or spiritual clairvoyance and clairaudience.

2. Spirits, or the entities of certain invisible beings—whether *ghosts* of once living men, angels, spirits, or elementals,—have they,

* The author of "A Fallen Idol,"—whether through natural intuition or study of occult laws it is for him to say—shows knowledge of this fact by making Nebelsen say that the spirit of the tirthankar was paralyzed and torpid during the time his idol had been buried in India. That *Eidolon* or Elementary could do nothing. See p. 295.

or have they not, a natural though an ethereal and to us invisible body? Are they united to, or can they assimilate some fluidic substance that would help them to become visible to men?

3. Have they, or have they not, the power of so becoming infused among the atoms of any object, whether it be a statue (idol), a picture, or an amulet, as to impart to it their potency and virtue, and even to *animate* it?

4. Is it in the power of any Adept, Yogi or Initiate, to fix such entities, whether by *White* or *Black* magic, in certain objects?

5. What are the various conditions (save Nirvana and Avitchi) of good and bad men after death? etc., etc.

All this may be studied in the literature of the ancient classics, and especially in Aryan literature. Meanwhile, I have tried to explain and have given the collective and individual opinions thereon of all the great philosophers of antiquity in my "Secret Doctrine." I hope the book will now very soon appear. Only, in order to counteract the effects of such humoristical works as "A Fallen Idol" on weak-minded people, who see in it only a satire upon our beliefs, I thought best to give here the testimony of the ages to the effect that such *post-mortem* pranks as played by Mr. Anstey's sham ascetic, who died a sudden death, are of no rare occurrence in nature.

To conclude, the reader may be reminded that if the astral body of man is no *superstition* founded on mere hallucinations, but a reality in nature, then it becomes only logical that such an *eidolon*, whose individuality is all centred after death in his *personal ego*—should be attracted to the remains of the body that was his, during life; * and in case the latter was burnt and the ashes buried, that it should seek to prolong its existence vicariously by either possessing itself of some living body (a medium's), or, by attaching itself to his own statue, picture, or some familiar object in the house or locality that it inhabited. The "vampire" theory, can hardly be a superstition altogether. Throughout all Europe, in Germany, Styria, Moldavia, Servia, France and Russia, those bodies of the deceased who are believed to have become *vampires*, have *special exorcismal rites* established for them by their respective Churches. Both the Greek and Latin religions think it beneficent to have such bodies dug out and transfixed to the earth by a pole of aspen-tree wood.

However it may be, whether truth or superstition, ancient philosophers and poets, classics and lay writers, have believed as we do now, and that for several thousand years in history, that man had within him his astral counterpart, which would appear by separating itself or oozing out of the gross body, during life as well as after the death of the latter. Till that moment the "spectral soul" was the vehicle of the divine soul and the pure spirit. But, as soon as the flames had devoured the physical envelope, the spiritual soul, separating itself from the *simulacrum* of man, ascended to its new home of unalloyed bliss (Devachan or Swarga), while the spectral

* Even burning does not affect its interference or prevent it entirely—since it can avail itself of the ashes. Earth alone will make it powerless.

eidōlon descended into the regions of Hades (*limbus*; purgatory, or *Kama loka*). "I have terminated my earthly career," exclaims Dido, "my glorious spectre (astral body), the IMAGE of my person, will now descend into the womb of the earth.*

"*Et nunc magna mei sub terras ibit imago*" ("Eneid," lib. iv, 654.)

Sabinus and Servius Honoratus (a learned commentator of Virgil of the VIth cent,) have taught, as shown by Delris, the demonologist (lib. ii, ch. xx and xxv, p. 116) that man was composed, besides his soul, of a shadow (*umbra*) and a body. The soul ascends to heaven, the body is pulverized, and the shadow is plunged in Hades... This phantom—*umbra seu simulacrum*—is not a real body, they say: it is the appearance of one, that no hand can touch, as it avoids contact like a breath. Homer shows this same shadow in the phantom of Patroclus, who perished, killed by Hector, and yet "Here he is—it is his face, his voice, his blood still flowing from his wounds!" (See "Iliad," xxiii, and also "Odyssey," i, xi). The ancient Greeks and Latins had two souls—*anima bruta* and *anima divina*, the first of which is in Homer the animal soul, the image and the life of the body, and the second, the immortal and the divine.

As to our *Kama loka*, Ennius, says Lucretius—"has traced the picture of the sacred regions in Acherusia, where dwell neither our bodies nor our souls, but only our simulacres, whose pallidity is dreadful to behold!" It is amongst those shades that divine Homer appeared to him, shedding bitter tears as though the gods had created that honest man for eternal sorrow only. It is from the midst of that world (*Kama loka*), which seeks with avidity communication with our own, that this third (part) of the poet, his phantom—explained to him the mysteries of nature.... †

Pythagoras and Plato both divided soul into two representative parts, independent of each other—the one, the rational soul, or *λόγον*, the other, *irrational*, *ἄλογον*—the latter being again subdivided into two parts or aspects, the *συμχόν*, and the *ἐπιθυμηχόν*, which, with the divine soul and its spirit and the body, make the seven principles of Theosophy. What Virgil calls *imago*, "image," Lucretius names—*simulacrum*, "similitude" (See "De Nat. rerum" l), but they are all names for one and the same thing, the *astral body*.

We gather thus two points from the ancients entirely corroborative of our esoteric philosophy: (a) the astral or materialized figure of the dead is neither the soul, nor the spirit, nor the body of the deceased personage, but simply the shadow thereof, which justifies our calling it a "shell;" and (b) unless it be an immortal God (an angel) who animates an object, it can never be a spirit, to wit, the

* Which is not the interior of the earth, or hell, as taught by the anti-geological-theologians, but the cosmic matrix of its region—the astral light of our atmosphere.

†Esse Acherusia templa

Quo neque permanent anime, neque corpora nostra,

Sed quedam simulacra, modis pallentia miris,

Unde sibi exortam semper florentis Homeri

Commemorat speciem lacrymas et fundere salsas

Cœpisse, et rerum naturam, expandere dictis.

SOUL, or real, spiritual ego of a once living man; for these ascend, and an astral shadow (unless it be of a living person) can never be higher than a terrestrial, earth-bound ego, or an irrational shell. Homer was therefore right in making Telemachus exclaim, on seeing Ulysses, who reveals himself to his son: "No, thou art not my father, thou art a demon, a spirit who flatters and deludes me!"

Ὀδυσγ' Ὀδυσσεὺς εἶσι πατηρ ἐμὸς ἀλλά με δαίμων
θέλει

("Odyssey," xvi, 194.)

It is such illusive shadows, belonging to neither Earth nor Heaven, that are used by sorcerers and other adepts of the Black Art, to help them in persecutions of victims; to hallucinate the minds of very honest and well meaning persons occasionally, who fall victims to the mental epidemics aroused by them for a purpose; and to oppose in every way the beneficent work of the guardians of mankind, whether divine or—human.

For the present, enough has been said to show that the Theosophists have the evidence of the whole of antiquity in support of the correctness of their doctrines.

H. P. BLAVATSKY.

Note.—As a corroboration of the theory that a great volume of psychic force may be concentrated in an object of worship, we may add the following biblical narrative of the overthrow of the image of the idol Dagon, in its own temple, by the superior power of the Hebraic ark. It runs thus:

"When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon. And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the Lord. And they took Dagon, and set him in his place again. And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord, and the head of Dagon, and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him." (I Sam. v. 3 and 4.)

O.

THE PHENOMENA OF SPIRITUALISM.

"My position therefore is that the phenomena of spiritualism in their entirety do not require further confirmation. They are proved quite as well as any facts are proved in other sciences."—A. R. Wallace.

THE paramount importance of a scientific investigation into the phenomena of spiritualism is beginning slowly to be realized. Thoughtful men are weary of the domination of materialism and fearful of the social and political dangers which invariably attend any widespread adherence among the masses to this—the gospel of annihilation. Facts, palpable and irresistible, are forcing themselves on the notice of the public. The cycle has nearly run its course, and a re-actionary spirit added to the rapid multiplication of mediumistic sensitives has resulted in a fresh outburst of interest in transcendental mysteries. The Society for Psychical Research—clumsy and unsatisfactory as have been its methods hitherto—is an embodiment of this idea. Whether the men of science—many have already gone before—realize the urgency of

the claims of these super-normal facts to a complete investigation, is now happily a matter of little moment; the rank and file have revolted, and while the prophets of positivism reign supreme in magazine and review, the educated classes are gradually throwing off the yoke so long imposed on their necks by a philosophy of mere negation. We may indeed well differ from those enthusiastic American spiritists who degrade the glorious philosopher of Galilee to the level of a medium, and we may smile at the ardour which sees even in the displacement of a chair or table the operation of the "dear departed," but to deny the *phenomena* attested by so many eminent observers, is equivalent to a perverse ignoring of evidence, or to a positive denial of the possibility of proving anything upon human testimony. Yet for thirty years this has been the outcome of the prevailing materialistic phase of thought. As Mr. C. C. Massey well observes in "Light":—"No fact ever has influenced or ever can influence mankind, or be in any true sense believed, unless and until it is brought under some conception which may be the hypothesis of a scientific mind, or be a general idea of nature at this particular period of human culture new mental dispositions then open the way for new sciences and a psychical science is possible only on that condition."* Is not this an additional testimony to the accuracy of the Theory of Cycles?

But although spiritualism has done yeoman's service in the struggle against materialist propaganda, its progress is undoubtedly attended with grave objections both from a moral and intellectual point of view. It fosters a tendency in its votaries to indulge in an altogether exaggerated estimate of the human personality, *i. e.*, that compound of emotions, volitions and experiences which cluster round the monad during each manifestation in an objective physical body, and encourages the supposition of an immortality for the lower as well as for the higher self; whereas only the essence of the experience of one incarnation—and who, indeed, would wish to be immortal as he is—can follow the Ego through the vast cycles of evolution. Again, it is impossible not to remark on the moral deterioration of most mediums, who undergo—as it were—a sort of vicarious atonement for materialistic mankind, and in submitting themselves passively to the influence of vampirish entities, not only injure their constitutions but seriously retard their future development, as well as that of the manifesting intelligences on the astral plane.† The practice too—it may be remarked—has more than once in history degenerated into a pernicious sorcery; indeed, it is questionable if some of the phases of American spiritism do not exhibit strange correspondences with the worst types of the black-magic once so prevalent in the Orient.

* The rule seems to be this:—Objective evidence is valueless in the case of all those persons in whom there exists no subjective apprehension of the possibility of—or fabric of theory to assimilate—the occurrence of the attested facts. Thus we can understand the honest ignorance of many a materialist in refusing even to entertain the notion of their reality, all such alleged phenomena appearing to him to run counter to a complete induction.—*E. D. F.*

† Sri Krishna says: "the servants of the Bhoots—earth-bound souls—go unto the Bhoots." [Bhagavad Gita, Chap. ix, para. 5.]—*Ed.*

The agencies producing these strange phenomena—at once the *bête noire* and despair of modern science—may, I think, be grouped as follows. (Nothing in this direction can be more encouraging to occultists than the recognition by advanced spiritualists of the very varied character of the communicating intelligences, and of the frequent agency of the human "double" in the *experiences* of the séance room):—

I. The psychic or nerve-force of the medium, operating either intelligently through his astral (or somnambulant) consciousness, or made use of by entities external to the sitters themselves.

II. The astral body of the entranced medium; to this cause may be often assigned the so-called "spirit-control," when not a mere earth-bound elementary, as in the case of the Red Indian "guides." It is probable that the majority of the phenomena of psychography are produced in this manner, though more rarely by foreign "spirits."

III. Kama-Loka entities; which may be sub-divided into:—

(1). Four-principled beings, who have comparatively recently undergone physical death, and are thus able to manifest with intelligence greater or less, proportionate to their progress toward the Devachanic state of subjective consciousness.

(2). "Earth-bound" beings, such as unspiritual men, victims, suicides, or persons of very material instincts.* These last frequent the promiscuous séances, especially where the medium is of a low moral type. These are the vampires of spiritualism, whose influence reacts so prejudicially on the majority of sensitives. It is obvious that communication with the above two classes must be hurtful alike to the sitters and to the disincarnate manifesting entities, whose progress on the astral plane may thus be indefinitely retarded.

(3). Elementaries and astral shells (discarded 4th principles) galvanized into a semblance of consciousness in the auric emanations of the medium, or even temporarily invested with his 5th principle (Manas).

(4). Elementals; to this cause may be usually referred such phenomena as the apport of fruit, flowers, ice, branches of trees, specified articles, etc., inexplicable on any other hypothesis. This, however, is the rarest phase of mediumship.

The recent brochure by Dr. E. Von Hartmann on "Spiritism" deserves a passing notice. While all lovers of truth must admire the open-handed and generous manner in which he accepts the evidence tendered by so many observers of honesty and repute, few will be found to deny that his admission of the same practically involves a recognition of the fact that consciousness *does* exist apart from the bodily organism. His "somnambulant consciousness," which is only "masked" by the waking consciousness, and which is traceable in a less or greater degree in the phenomena of dream and trance, in proportion as the waking consciousness is numbed, is clearly no other than the "astral" consciousness proclaimed by occult philosophy. If, indeed, we carry his theory—that of two personalities dependent on the same physical brain (his localisation of this second consciousness in the organic brain is, by the way, *purely*

* And persons having strong earthly desires unaccomplished; *bhoots*.—*Ed.*

hypothetical)—to its full extent, we find ourselves confronted with two separate conscious individuals co-existent with but unknown to each other, *both* of which are assumed to perish with the disintegration of the body! To such lengths will philosophers go to disprove—or rather to attempt to disprove—the possibility of a survival of the individual after death.

His second explanation of the phenomena of the séance-room, viz., the theory of hallucinations transferred from the medium to the sitters and beheld by them collectively, is a marvel of misplaced ingenuity. Its defects, however, are at once apparent. It presupposes a mesmeric power in the medium—the abnormal deficiency of which same power is almost invariably a characteristic, if not a necessary condition, of mediumship—which impresses on the brains of the investigators the subjective hallucinations conjured up by his somnambulant second consciousness—which hallucinations appear to them objective realities. This explanation, therefore, involves a belief in the continuous deception of all the senses of the observers, each of whom is similarly affected—whether of a positive or negative temperament—and all of whose experiences are subsequently found to have exactly tallied. But granting the truth of this theory—and I believe medical psychology furnishes no instance of a continuous and collective hallucination of the senses of a group of observers—it is inadequate to meet the facts. Are inanimate objects also “biologized” in this manner? Were the photographic plates of Mr. Beattie and Professor Crookes similarly affected? Were the weighing-machines at the Eddy Homestead and before the Newcastle Spiritual Evidence Society also hallucinated? Are the material objects—fruit, flowers, blocks of ice, etc., etc., brought from a distance into the séance-room, and which remain for subsequent inspection, are *they* also mere subjective illusions? Are we to accept the dictum of one, himself without personal experience in the subject, that at some séances—as his explanation stands—this combination of mediumistic nerve-force, transferred hallucinations, and unconscious secondary self is all working together to produce the observed effects? And—I might continue over another page, but enough has been said to expose the needless complication of these hypotheses and their inadequacy to meet the facts. However, the mere formulation of any theory by so eminent a thinker as the author of the “Philosophy of the Unconscious” is in itself a step in advance. If it fails to explain or—what is even more noticeable—to *embrace** the whole range of observed phenomena, it serves to familiarise the public mind with

* His three main hypotheses—that of a seemingly omnipotent mediumistic nerve-force, of transferred hallucinations, and of masked somnambulant consciousness—do not *touch*, for instance, such cases as those given in M. A. Oxon's “Spirit-identity,” nor the marvellous phenomena testified to over and over again by the most competent witnesses, such as the transmission of letters to distant places given in “Twixt two Worlds,” and so undeniably proven in the case of the “Vega” incident, nor again such as are to be found in their legions in works like “People from the other World,” “Psychography,” “Miracles and Modern Spiritualism,” etc., etc., etc. The truth is Von Hartmann has been theorizing on insufficient data. Consequently, the old adage still holds good, “an ounce of fact is worth a pound of law.”—E. D. F.

the subject, and renders the acceptance of such evidence the more simple for the materialistic inquirers of our day. Philosophy is slowly veering round once more to its old source—the common source of religion and science—the Esoteric Doctrine. The day is not far distant when in the evolution of human thought its all-explaining, all-embracing teachings will be hailed alike by student and philosopher as the union of science and religion, the heritage of the past, the heirloom of the sages.

E. D. FAWCETT.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

(Fourth Series.)

XII.

“WHEN the light is brighter, the shadow is darker, and when the tree grows, its bark becomes thicker.

“When it divides itself into several branches, the bark is multiplied, and this is how apparent evil accompanies the progress of good.

“Three races have occupied the earth: the children of the powers, the children of men, and the children of God.

“And the children of the powers were the children of the earth, prior to the posterity of Adam.

“The children of men sprang from the children of the earth, and they succeeded the posterity of the powers.

“The children of God are those of the race of Adam.

“Such is the mystery of the races. This is the mystery of the kings: Five war against four, and seven against thirteen, and the five and the seven are vanquished, yet the five are giants and the four are children; the thirteen are birds of prey and the seven are doves.

“The last descendant of the powers was that Goliath whom David, the smallest of the children of God, pierced in the forehead with a stone.

“For the strength of the earth bends before human intelligence, and human intelligence itself is nothing without the grace of God.

“The children of men become savages when they love the daughters of earth, and the children of God fall from heaven as fallen angels when they love the daughters of men.

“For this reason Solomon descended from the throne of wisdom to love the daughters of men and made an evocation of darkness, equal to the light given him by the holy Chochmah (wisdom) in order to equilibrate his wisdom.

“For he was wiser than the sages, and hence, in their eyes, he seemed to be mad.

“The tetragram obeys the pentagram, and yet the tetragram is sacred and the pentagram is accursed.

“Because the pentagram receives into its bosom the letter Schin, which is the sign of madness and sin.

“Thus is formed the name Jehoschua, which, by its five letters, has conquered the five kings of the giants.”

Here let us pause, for these strange pages contain as many mysteries as words.

The author first gives us to understand, by a double comparison, how civilization brings corruption in its train, and why the progress of intelligence may go hand in hand with irregularity of morals. Then he foresees the discoveries of geology, and speaks of races of men prior to that of Adam.

Like Darwin, he takes sexual selection to be the cause of the progressive changes in the races; he indicates the laws of the warfare that results in the elimination of the imperfect, and shows how, if force expresses right, science and intelligence re-establish equilibrium by repressing force.

Then he reveals the great mysteries of sexual selection (selection meaning choice, preference,) why natures cross, why men of talent prefer beautiful wives to those who are intelligent,—why good women adore men of doubtful character, whom they always hope to convert, but by whom, sooner or later, they become perverted.

Finally, it explains what is called the fall of Solomon; how that sublime initiate surrendered himself to black magic and excess in love, as if to expiate his transcendent wisdom and to equilibrate his life. The strife between the pentagram and the sacred tetragram initiates us into the mysteries of the name given to the Redeemer; a name which the Jews contemptuously wrote Ischu, a word that signifies insane, but which ought to be written Jehosuah, like that of Joshua, the liberator of the Hebrews.

The pentagram is the star of the prophets, and the tetragram is the cubic stone which forms the base of the sacred ark.

Five added to four gives the number nine, which is that of the perfect science and of the faithful masters, who, according to the masonic legend, found the body of Hiram.

These pages, as we have said above, contain an altogether remarkable view of that somewhat obscure fact in Hebrew history, vulgarly called the fall of Solomon.

Did that King of sages, poets and lovers, really, at the end of his life, renounce the worship of Jehovah to adore strange idols? Did he escape the domination of the priests only to submit to the caprices of foreign women? Did he leave the luminous traditions of the Kabbalists and Magers, to occupy himself with the despised arts of the magicians of Pharaoh and of the pythoness of Endor?

Initiated into the most sublime secrets of the antique sanctuaries, and himself the first of the hierophants of his epoch, Solomon had realised the unity of the universal religion, and wished, while making it subservient to Jewish monotheism, to preserve the poetry of the Oriental cults. He had expressed this thought in a psalm attributed to his father, but which can have been composed by no other than Solomon himself, for David never gives vent to synthetic conceptions of so bold a character.

The psalm commences: Jehovah has risen in the midst of the assembly of the gods, and he questions them as a Judge. The Catholic commentators, troubled by this mention of a plurality of gods, translate the word *gods* by the word *kings*—by no means the same thing. The Jews believed in the existence of the gods of the nations. But these were, for them, demons or genii who vainly tried to fight against the God of Israel. The psalmist says

that the gods of the nations are genii, but it is Adonai who has made the heavens.

Solomon, believing himself to be the King Messiah, wanted to make the moral conquest of the world, and dreamed of a great religious synthesis.

He wished to give the God of Abraham and of Jacob a court of subaltern divinities. He had built for Jehovah a temple that was one of the marvels of the world, and knowing that the gods of the Gentiles were but nature-forces, subject to the one God, he wished to group round the mystic sun symbolical planets, with their satellites and their accompanying train of stars. For this reason he built sanctuaries on the mountains that surrounded Jerusalem, and he consecrated them to the seven spirits of the Kabbala under the names given them by the initiates of India and of Persia, and caused perfumes to be burned before the images of Bemphan, Nybbas, Thartac, Belphegor, Marcolis and Mendes. Mendes especially—with goat's horns, female breasts and male attributes—received the homage of the author of the Canticles, and of his mad loves.

Solomon is said to have had three hundred wives and an incalculable number of concubines, but he tells us that he really loved but one, and the rest were but for Oriental display. Her name was Sulamith, and he recounts his love in the Canticles. Thus Solomon was not lost through women, and indeed he was never lost at all, but merely self-deceived.

We will now continue the translation of the fifth chapter of the Book of Mystery:—

“The tree that gave death has gained fresh sap. The bark alone is dead, but the heart of the tree is alive.

“Its root descends to hell and its head touches the heavens. The birds make their nests in the branches.

“The wild animals hide beneath its shade, but this shade refreshes the earth and causes it to bring forth.

“It is planted where two roads join. The one rises straight, but steep, up a scarp'd mountain; the other, crooked and wide, slopes down to dark abysses.

“Around this tree rise seven pillars that support a circle divided into four parts by four blazing stars.

“And this circle represents a great serpent that has three hundred and sixty and ten undulations, and which forms the circle by biting its tail.

“This serpent is hollow and sonorous, sometimes it sings with the breath of heaven, and sometimes it hisses and groans with the exhalations of the earth.

“He who stands on the head of this serpent becomes the master of nature and takes on a new youth.

“Is it not written that Enoch, having walked in the way of Elohim, became a child again in the kingdom of glory?

“Why Elohim, and not Adonai? Because the kingdom of the Elohim embraces light and shade.

“Because, in order to raise oneself to the seat of the Metatron, one must possess the science of good and evil.

“Two opposite forces determine a third, which is equilibrium; and the two positive forces, being balanced by two negative ones, you have the five points of the star.

“At each point of the star there is a radiant letter that repels a shadow.

“Thus is composed the eternal balance of the powers. There is a just mercy and an unjust mercy; the justice of love and the justice of hatred; two balances instead of two scale-pans, and these two joined balances are equilibrated by universal justice.

“There is a light in shadow and a shadow in light.

“Moses did not know that his face shone, but the Israelites could not bear its light, and hence, when he spoke to them, he put a veil before his face.

“This is why it was said that Moses had horns, for the horn is the sign of power and glory.

“The oil with which they anoint priests and kings is put in a horn.

“It is written that the horn of David was a horn of abundance, and they sounded a horn of brass to proclaim the Jubilee.

“Sonorous and brilliant trumpet! Trumpet causing a breath of life and glory to speak! Horn with the voice of a man proclaiming the great pardons.

“Horn recalling the dead to life, for the breath that has created all must also repair all; the great Jubilee will make all injustice and all pain to cease.

“The letters of the tetragram will arrange themselves in their places, and we shall not see the He strive against the He, nor the Vau against the Jod.

“Equilibrium will be again established and the holy name alone will triumph.

“The mystery of the king of intelligence and love is hidden and wrapped up until now.”

Here ends the book of Occultism and of Mystery.

“Happy is he who knows the gate of the sanctuary, and who possesses its keys.

“Happy is he who knows how to go in and to come out, and who knows by heart the turns and windings of the labyrinth of science. He possesses a dignity and a power that set him above all princes of the earth.”

Thus ends the Sephir Dzeniutha, the most astonishing and perhaps the most unknown book in the world.

The last pages indicate the great arcanum; that is to say, the real non-existence of evil and the absolute omnipotence of good.

The Idra Rabba and the Idra Suta form a complement to the Sephir Dzeniutha: we will now begin the translation of the latter.

IDRA SUTA;

Or the Great Synod, a commentary on the Sephir Dzeniutha, by Simeon Ben Jochai.

Jerusalem had just been destroyed by the Romans. The Jews were forbidden, on pain of death, to return to weep over the ruins of their city. The whole nation was dispersed, and the sacred translations were lost. The true Kabbala had given place to puerile and superstitious subtleties. Those who pretended that

they still retained the inheritance of the hidden doctrine but were diviners and sorcerers, justly proscribed by the laws of the nation. At that time a venerable rabbi named Simeon Ben Jochai gathered round him the last initiates of the primitive science, and resolved to explain to them the book of high theogony called the Book of Mystery.

They all knew the text by heart, but the rabbi alone knew the profound sense of this book, hitherto only transmitted orally from mouth to ear, without explanation, and never committed to writing.

To bring them together around him, he sent them these words:—

“Why, in these days of great distress, should we be like a house held up by a single pillar, or a man standing on one leg? It is time to act for the Lord, for men have lost the true sense of the law.

“Our days are becoming short, the master calls us, the house is forsaken, and the strayed vintagers do not even know where the vine is.

“Assemble yourselves in the field where there was a threshing-floor—now abandoned.

“Come armed, as for a combat, with counsel, wisdom, intelligence, science and attention; let your feet be as free as your hands.

“Acknowledge as your only master him who disposes of life and of death, and we will utter together the words of truth that the saints of heaven love to hear, and they will come round us to listen.”

On the day appointed, the rabbis met in the fields, in a circular space enclosed by a wall.

They arrived in silence. Rabbi Simeon sat down in their midst and, seeing them all come together, he wept.

“Woe to me,” he cried, “if I reveal the great mysteries! Woe to me, if I leave them to be forgotten!” The rabbis remained silent.

At last one of them, named Rabbi Abba, said, “With the permission of the Master, is it not written: the secrets of the Lord belong to those who fear him? And do not all of us who are here, fear the Lord? And are we not already initiated into the secrets of the temple?”

And these are the names of those who were present: Rabbi Eleazar, son of Rabbi Simeon, Rabbi Abba, Rabbi Jehuda, Rabbi Joshua, son of Jacob, Rabbi Isaac, Rabbi Chiskia, son of Raf, Rabbi Joshua, and Rabbi Jesa.

All promised secrecy, putting their hands into the hand of Rabbi Simeon, and with him raising the finger towards heaven.

Then they went and sat down in the threshing-floor, where they were hidden, and shaded by great trees.

Rabbi Simeon rose and prayed; then he seated himself again, and said: “Come, all of you, and place your right hands on my breast.” They did so, and, taking the hands of all of them in his own, he said solemnly, “Cursed be he who makes an idol and hides it! Woe to him who covers a lie with the veil of mystery!”

The eight rabbis replied: Amen.

Rabbi Simeon said, “There is but one true God before whom the gods are not, and there is also but one true people, those who adore the true God.”

Then he called his son Eleazar and made him sit down before him. On the other side he placed Rabbi Abba, and said, “We form

a triangle, the primordial type of all that exists; we typify the gate of the temple and its two columns."

Rabbi Simeon said no more, and his disciples remained silent.

Then there was heard a confused voice, like the voice of a great assembly.

It was the spirits of heaven, who had come down to listen.

The disciples trembled, but Rabbi Simeon said, "Fear nothing and rejoice! It is written, 'Lord, I heard the sound of thy presence and trembled.' In time past God ruled men by fear, but now he guides us by love.

"Is it not said 'Thou shalt love thy God? And has he not himself said, 'I have loved you?'"

Then he added, "The secret doctrine is for stedfast souls; those whose souls are shaken and without equilibrium cannot understand it. Can one drive a nail into a tottering wall, that is ready to fall to pieces at the slightest blow?"

"The whole world is founded on mystery, and if discretion is necessary in earthly affairs, how much more is it needful for us to be reserved when we are occupied with these mysterious dogmas that God does not even reveal to the highest of his angels?"

"Heaven stoops down to listen to us, but I will not speak to it without veils. The earth moves to hear us, but I will tell it nothing without emblems.

"We are, at this moment, the gate and the pillars of the universe."

At length Rabbi Simeon spoke; and a tradition, preserved in the arcanum of arcana, informs us that when he opened his mouth the earth trembled under his feet, and his disciples felt its commotion.

OCCULTISM IN GERMANY.

The necessity of practical work.

MUCH has been said and written about *practical occultism*, and yet there are few who have more than a very vague idea of the meaning of this expression. By "practical work," we mean neither the reading of books, nor the study of science, nor the exercise of charity, nor the promulgation of doctrines, nor the ennobling of character, nor the practice of virtue, but *the binding of thought*. All the former practices are extremely useful and absolutely necessary to arrive at the fountain from which springs the *Elixir of Life*; but they do not put that elixir into our bodies; we must not merely arrive at the fountain, *but drink of it*, if we desire the immortal life. All our speaking and writing and speculating about the laws of the spirit may be very useful, and render us more capable of attracting the spirit at some future period of our existence; but unless we unite ourselves with the spirit, the latter will pass away as it came, leaving empty the house in which it had no permanent dwelling. To unite the lower with the higher, to fix the spirit and to give it form within ourselves, is the great work of which the Alchemists speak, and of which the majority of mankind has no knowledge, and in the possibility of which the superficial reasoner does not believe. In Sanskrit this great work is called *Yog*, which means "to bind;" let us now examine briefly what it is that we wish to bind.

Man lives in an all-surrounding ocean of air and cannot live without it. He breathes the air into his lungs, and in doing so a part of the oxygen of that air is bound up in his body by combining with the particles of his venous blood, oxydizing it and transforming it into arterial blood, while at the same time the blood draws its supply from the chyle, and the chyle is supplied by the food that enters the organs of alimentation and digestion. But simultaneously with the process of assimilation a process of dissolution takes place; the oxygen, absorbed and bound up for a while in the blood, is used up and thrown out of the organism in various ways; if we could retain the power we have gained by breathing and prevent its loss, our bodies would last for ever.

But besides the ocean of material air which surrounds the world, there is another ocean, still more refined and ethereal, and still more impalpable than the air, the ocean of the living spirit, and as the lungs of man breathe the material air, so the heart of man breathes the spirit. Deep in the "heart" of man is the mysterious centre, the miniature counterpart of the great spiritual sun or "God," sleeping in the vast majority of mankind in an unconscious or semi-conscious state, attracting to itself the spiritual air which it needs for its life, and thereby inducing the movements of the material heart and the physiological process of breathing. The "heart" breathes spirit, as the lungs breathe air, and as parts of the all-surrounding ocean of air pass in and out of the physical body of man and help to build up the physical organism of the latter, so also parts of the all-surrounding ocean of spirit penetrate down to the spiritual centre of man, where they may awaken the sleeping germ to life and consciousness, develop the spiritual foetus, and finally produce the full grown regenerated man by the assistance of the nutriment furnished by the refined elements of the human soul. As the physical existence of man depends on his practice of the art of breathing,—an art instinctively practised by every living being; so the spiritual life of man as an individual or *person*, depends on his acquiring the art of breathing the spirit, to consolidate it and retain it, and to render within himself that which is volatile and transient, fixed and permanent. If the spiritual centre in man becomes united to a certain extent with that which flows to it from the universal ocean of spirit, it will begin to awaken to spiritual consciousness and to see the light of the latter; it will become illuminated with wisdom and attain a real knowledge of the truth, independent of opinion and intellectual speculation; it will be like a sun illuminating the soul, giving light to the "moon" of the intellect, but knowing spiritual truths independently of the latter.

The only power by which this process may be accomplished is the power of thought, and *thought* only becomes active, powerful and manifest, if it is expressed through the *word*. The whole of the universe with all its forms, the form of man included, is—according to the assertions of all the sages and illuminated seers—a product of the *thought* (or "active Imagination") of the *Great First and Supreme Cause*, having found expression through His *Word* (or active Will,) through the action of which it became

manifest or revealed. If the counterpart of the Universal Supreme Cause, resting within the centre of the soul of man, awakens to a consciousness of its own existence and powers, it will begin its immortal career as a self-conscious entity, all-powerful and all-wise, whose final destiny is far beyond the limits of our intellectual speculation. It must, however, be remembered that mortal man with all his power of thought, cannot at his pleasure, awaken the divine spiritual germ to consciousness, unless that germ chooses to awaken; the finite cannot control the infinite and cause it to obey its commands; it can only prepare the conditions under which the *Eternal One* may act; it can only prepare the temple for the residence of the god; it rests with the god, whether or not he chooses to enter.

Practical occultism or *Yog* consists therefore in the sinking of one's own thoughts down to the centre of the heart, excluding all other thoughts, which do not serve the purpose in view, and giving it there expression in a *word*, a *letter* or a *sign*. Gradually such a sign, letter or word may become *alive* within ourselves, we shall hear it with our interior ear, see it with the interior eye, and perceive it by the interior sense of feeling. Other interior senses will be opened and certain manifestations of an interior power will take place, of which it would not be wise to speak; and the reason why they should not be mentioned is, not that we wish to appear mysterious or to withhold any knowledge from others; but because an untimely knowledge of such effects would act injuriously upon the imagination of those who desire to obtain their results; they might fancy they possessed them, and their fancy would distract their attention and thereby prevent the accomplishment of their object.

And now we come to one of the most important points regarding this subject. The power of the "*Word*," if it attains spiritual life, is only comprehended by few, and it is not at all immaterial what thought, sign or word we choose; for by the action of the living word those elements in the human constitution which correspond to its meaning become endowed with life, and if they are such as ought to be kept in subjection, they may become rebellious and destroy reason as well as the health of the body. No man's constitution is exactly like that of another, and an exercise which may be good and useful for one, may be evil and injurious for another. The beginner therefore requires the guidance of a spiritual instructor, an illuminated practical occultist, or in other words an *Adept*, to instruct him and give him the *pass word* and *sign*, until he has his own interior senses opened, and when he may receive further instruction by his own spiritual ego or "*Master*."

In India the common word used for the practice of *Yog* is *AUM*.^{*} How far this word may be useful for *all* beginners, I am unable to state. In Europe the letters *J. A. O.* and afterwards the other vowels and consonants are sometimes practised for the same purpose, until they are seen, felt and heard. They then form

^{*}In "*Five Years of Theosophy*" there is an article about this word and its significance, but not having the book, I cannot refer to it. (page 540).

the *key-word* to other mysteries, but I do not know whether or not any one has ever succeeded in attaining a high degree of development by following such general rules and without having any guide to give him special instructions.

There are few who can see the necessity of such instruction, few whose Karma affords them an opportunity to obtain it, and fewer still, who having obtained such instructions, have the energy and determination to carry them out to the end. And yet without this practical work how little can we accomplish. Only those can enjoy eternal life, who have come into possession of it by the process of spiritual regeneration. The *spiritual life* belongs to the *spirit* alone and is independent of the life which acts in the body. With the first divine and interior thought, penetrating the whole of the interior *I* and rendering us able to feel the truth, even as from afar, the germ is deposited for the future regenerated spiritual man. If this germ is continually supplied with appropriate food by a continuous flow of thought and good-will, it may become self-conscious and develop. "Then the new man may grow and the old one die; for the new one has seen the light and begins to love it."^{*} Without this regeneration we shall, at the time when the soul separates itself from the body, again enter the state of the formless, to begin the struggle for self-consciousness and individuality in some future incarnation; ennobled perhaps by merits acquired during the past or weighted by new evil Karma; while those who have attained spiritual self-consciousness and self-knowledge will be free from the bonds of matter.

What is man, but a centre around which organized substance has crystallized, and to which continually flow and from which radiate the invisible principles of the universe? He is continually subject to change and remains not for two moments of time exactly the same. Only that which is absorbed by and consolidated with his organism belongs to him and forms a part of his body while it remains with it; only those spiritual elements which are absorbed by his spirit and united with it will belong to his spiritual body and form a part of it in the future. Having attained spiritual substance and spiritual life, he will no more require a physical form, his power of perception will be incomparably more perfect than that of the physical senses; his consciousness will be far higher and penetrate to the centre of everything, he will not need to speculate with opinions, for he will possess real knowledge and he will be a *Theosophist*, because he will be one with Wisdom and Truth, and live in the Light. But there is still another and very important reason why this practice of practical occultism should be undertaken by those who desire spiritual progress. We are told that those who wish to become perfect and pure must get rid of all impurities, selfish desires, vices and passions. This is easier said than done; for how can we get rid of a desire for that which we desire? Man is a product of will and imagination, and he cannot change his will, imagination and desire, unless he has the will and desire to change it. There

^{*} John iii. 20.

† The higher parts of the 5th principle.

are two ways in which an evil inclination, evil desires and vices may be changed. The first way is to experience the suffering which they produce. An evil desire produces evil acts, and evil acts are productive of suffering and repentance. Some people follow this road. It is a long and dangerous road and often leads to perdition; for the gratification of sensual pleasures is followed by a remembrance of the pleasures experienced and causes a desire for their repetition, and it may not be before the close of our life that the suffering which must necessarily follow is experienced. There is another road more sure, nearer and safer: Nature suffers no *vacuum*; we cannot eradicate an evil unless we replace it by good. It will be useless to attempt to pump bad air out of a vessel, unless we can fill it with better air; and if we fill it with water, the air will come out without any effort to expel it. Evil desires will exist as long as they are nourished by evil thoughts, and evil thoughts will exist in the mind as long as there are any evil inclinations to attract them. If we can send only good thoughts down to the centre of the soul, the evil desires will soon be starved and die. This is, however, extremely difficult to accomplish, as long as we are controlled by our thoughts and do not obtain the power of controlling them ourselves; nor can we obtain control over our thoughts as long as we allow them to flow into our minds in an irregular manner. Only the Adept thinks that which he chooses, the average man thinks that *which comes into his mind*. If any one doubts this, let him attempt to keep a single thought in his mind only for a few minutes, without allowing another thought to enter, and he will soon experience the difficulty. But in this practice of Yog the student receives a certain word or sentence, which exactly suits his condition, and if he seriously applies himself to this work, letting his thought continually dwell upon this word, unwelcome and inappropriate thoughts will soon cease to be attracted to him, the evil elements of his soul will die off, and if he attains the power of inner vision, he may even see the processes going on in the organization of his soul and witness the decomposition and putrefaction of its evil parts and excrescences, in the same manner as we may see a wart or a cancer on the physical body decay and drop off; until at last when all these evil parts have perished, there will be nothing left to attract such evil thoughts, which, like birds of prey, assemble where the odour of a carcass attracts them, and instead of animal elementals, the powers of light will surround the purified soul, in whose centre rests eternal life, peace and happiness.

Motion lives in the circumference, but in the centre is rest. The surface is the realm of illusions, but in the depths of the soul exists knowledge. The periphery is surrounded by clouds and darkness, but in the centre is light. There the spirit breathes upon the soul, and there is the kingdom which is the inheritance of those who choose to be the elect. From this centre comes the light and the life which pervades the soul and the physical body. The soul is the circle formed by thought around the spiritual centre; but the power producing and *fixing* thought radiates from that centre and in it are all powers united. In this centre is the sum of your

spiritual world; its light is the *Truth*, its heat is the love for the good and the beautiful. The organ for light is *Faith*, based upon knowledge and experience; the organ for heat is the heart. Let them act together in harmony, and you will obtain life, consciousness and power by the process of spiritual regeneration. All that is of real value to know, rests in the depths of the soul. Learn to ask at the centre, and you will receive the true answer. In the average man the light burning in the sanctuary is not perceived, although its heat may be felt. The voice sounding from the interior is not distinctly understood, although it may be heard through the thick walls of the semi-material soul like the ringing of bells at a great distance; but as the power of feeling, in the physical organism, formed the foundation for the development of the senses of seeing, hearing, smelling, etc., so likewise the power of intuition will, in the growing spiritual organism, develop the inner sight, hearing, smell and taste. These things will not be understood nor believed by those who reason merely from the material plane; neither are they written for the purpose of convincing such people; but to those who seriously desire to know the truth, the above hints may be useful, to lead them to a path, where they will find *still more light*.

F. HARTMANN.

SAPTA-BHUMIKA.

A Romance of Human Life in Seven Aspects.

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

PROLOGUE.

"A steady Light, swifter than thought, is stationed among moving beings, to show the way to eternal happiness; and all the gods, being of one mind and of like wisdom, proceed reverentially to the presence of that Divine One."—*Rig Veda*. vi. 9-5.

ALTHOUGH it seems that long prefaces or prologues are now a-days out of fashion, and that it has become customary to plunge at once *in medias res*, yet I feel bound in this instance to depart from this general rule, and to preface the following Romance with some observations calculated to explain the peculiar significance of the title chosen for this work, and to prove the appropriateness of a Romance as the medium of popularising a knowledge of spirituality, as a preparatory measure for facilitating the eventual progress on the path leading to the Divine Light, the ultimate goal of man.

Man is an epitome of the Universe. He forms a little world, as it were, in the system of the great worlds. Every material phenomenon observable in the macrocosm, has its spiritual counterpart in the microcosm; and man is endowed with subjective faculties peculiarly adapted for the perception of phenomenal objects on the material as well as on the spiritual plane. And those faculties—external or internal—need both cultivation and development, before they are fitted for the performance of the various functions allotted to them; but the process of cultivating the inner faculties is infinitely more arduous, occupies a much longer period for its completion, and requires a more patient attention, than the culture of the outer

faculties, whose objects lie broadcast on the material plane. Nevertheless this difficult task ought to be undertaken and successfully accomplished; for, be it remembered, whatever knowledge a man may gain, that alone which pertains to his inner-self is capable of surviving his corporeal existence and adhering to his soul throughout its course of various transmigrations from birth to birth; all else is superficial and transient, and perishes with the physical envelope in which it happens to be encased for the time being, and in which alone it has its basis. For, "whoever, not knowing the Indestructible Being, offers oblations in this world, performs sacrifices and practises austerities, even for many thousands of years, it will all perish at last." (Brihat-Aranyaka Upanishad, III. 8—10); and "those who depart from hence without having discovered the self and the true desires, for them there is no freedom in all the worlds." (Chandogya Upanishad, VIII. 1—6). Hence arises the necessity for instructing the inner man; but in the case of a person who is filled with impressions of past births, and who, by his subjection to those impressions, is led to continued activity in earthly concerns, and whose mind is still bent upon the pursuit of external objects, it is impossible at once to turn back from the wrong path. Therefore it is necessary to store his mind with that kind of knowledge which his external faculties, in his present state of mind, can easily grasp and understand, with an occasional sprinkling of spiritual teachings, thus purifying his mind gradually by steering it clear of earthly concerns, then leading him to a clear discrimination between transient pleasures and lasting bliss,—the non-eternal and the eternal,—and lastly, imparting to him that instruction which has the eternal alone for its object. This is why the seers of old—those wise instructors of humanity—thought fit to compose their works in an allegorical style, which, in its outward significance, is well adapted to the capacity of the outer man, the man of the world; while an undercurrent of highly spiritual ideas is made to run throughout the work, to serve as a spiritual guide for those who are able to read between the lines as it were, and instruct the inner self in the higher aspirations of life. This grand principle seems to pervade almost every book written by the ancient authors, whether it be in the sphere of the highest philosophy of religion, or of such lighter literature as dramas, novels and romances. So, we find every worldly story interspersed with moral sentiments calculated to elevate the soul, and every sacred maxim of truth, justice, benevolence, and so on, illustrated by means of practical, worldly anecdotes adapted to the understanding of an ordinary man; the object in either case being to instruct the outer man in the way in which he is best fitted to learn, and then approach the inner man through the outer.

As a glorious instance of writings of this kind, I may here refer my readers to the Sanscrit romance entitled the GITA GOVINDA, which was composed by Jayadeva, the lyric poet who flourished in India long before the Christian era, and which has furnished ample themes for the exercise of many an oriental and occidental genius from a very remote period, and which Mr. Adam Clarke, the famous

commentator of the Bible, pronounces to be an "extraordinary poem, which, I believe, will be considered by every adequate judge to be equal, if not superior, to every thing of the kind that has been produced either by the ancients or moderns." This work, the GITA GOVINDA, is apparently a pastoral tale, representing an amorous intercourse between two lovers; but is considered in well-informed circles in the East and the West to be, in the words of Mr. Adam Clarke, confessedly *mystical*, relating to the pure and affectionate intercourse between the Deity and human souls; just in the same way in which the Song of Songs of Solomon, the book of Canticles in the Bible, is by many considered to represent the love of Christ to his church, and his union with human nature; and, indeed, in the third volume of Mr. Adam Clarke's "Commentary on the Bible," an attempt is made to trace and illustrate the correspondence between many of the passages in the Gita Govinda and the Canticles, in respect of the general phraseology, imagery, and the subject of the two works.

However this may be, Jayadeva, the talented author of the GITA GOVINDA, boldly tells his readers (I. 3): "Whether thy soul finds a delight in the sensual raptures of earthly love, or in the contemplation of the Supreme, listen thou to the voice of Jayadeva, which is sweet and pure at the same time;"—thus assuring the readers that, while apparently the work has all the allurements needed for the gratification of a man of the world, it is full of spiritual instruction, tending to wean him gradually from worldly ways, and turn him to the glorious path of purity and righteousness.

Thus it is clear that every Romance is capable of doing real good to humanity, if the romance-writers endeavour to realize the foregoing ideal of what ought to be the subject of a romance in its legitimate sense. Keeping these principles steadily in view, I shall, in this work, endeavour to depict human life, earthly and spiritual, and in the high, low, and middle ranks of society, together with the manners and customs, philosophy and religion of the people, as they prevailed in India at a time neither too remote nor too modern, that is, about the year 1550 of the Christian era: deriving my materials from the sacred books of the East; from the histories of India written by several Anglo-Indian authors; from traditions handed down from man to man through succeeding generations; and lastly, need I add,—from fiction, which is the high prerogative of a novelist;—the whole being cemented together by what may be called the biographies of two or three renowned men in the East, together with some short account of several minor personages. Seven of the characters introduced in this work are intended to represent seven aspects of human life; forming, as it were, a board of seven persons associated together for a common cause; a seven-fold man; a Sapta-bhumika.

I consider this method of introducing seven different individuals to represent the seven different phases of human life, to be more convenient to the general reader, than that of delineating the life of one single person, and tracing his career through its seven phases, in a long, tedious and monotonous manner.

In conclusion, I think it necessary to explain what, for the purposes of this Romance, I mean by seven-fold aspects of human life.

(I.) Man, encased, as he is, in a bag composed of five elements, possessing three important qualities, good, bad and mixed (*Sathwa*, *Raja*, and *Tama*), is characterised as a creature of desires; and, being, furthermore, endowed with the freedom of action within certain circumscribed limits, he is also called a free, rational being. He is at liberty, therefore, to taste the pleasures of his desires; and, being often too indiscreet in the exercise of his freedom, he plunges headlong into all manner of folly.

(II.) If his course afterwards runs smooth for a time, he is beguiled by a false notion that earthly pleasure is all that one can aspire to, and ridicules the idea that anything beyond the physical plane can possibly exist; but if, on the other hand, his delusion happens to be unmasked, he falls into another error, which is equally pernicious. He experiences weak fears, attributing every little misfortune,—every unusual event, in fact,—to the agency of some spirit or elemental, whose good graces he endeavours to propitiate by devout rituals and other external observances. Thus he falls, alternately, into dark and gloomy states of degrading scepticism and superstition.

(III.) But he does not long remain in this condition. Misery is a great factor in the reformation of man. He begins to look for the true cause of his transient pleasures and pains. He finds that his scepticism and superstition are only adding fuel to the rapidly consuming fire of his misery, without quenching it in the least. He reads and studies, and investigates the laws and workings of Nature. Eventually, glimpses of truth begin to dawn upon his darkened intellect; he feels that he and he alone was the cause of his misery; that he was simply under the influence of his own actions; and that, therefore, relief must come to him from within himself. He grows strong in this belief; entertains hopes of a bright future; and finds himself on the track of a right path.

(IV.) But alas! he has enemies who will not let alone the man who was their intimate ally for a time. His old impressions, habits and associations re-assert their malign influence over him, and beset him with fresh and more inviting temptations. This becomes, therefore, the most critical turning-point in the man's life; it is a stage of struggle and trial. He either yields with a servile submission and falls a second time, or persists in his righteous conduct with unabated earnestness, at all risks and sacrifices.

(V.) If, in this struggle between his lower and higher principles, he fights his battle bravely, there will be a spiritual victory; his doubts vanish, and his superstitious fears and scruples disappear gradually, in proportion to the influence of the Divine Light, sparks of which he begins now to behold. He clearly sees the utter worthlessness,—nay, the positive danger—of earthly concerns, and resolves upon breaking their bonds and setting himself free from their influences. But he finds that his position is not yet sufficiently strong to enable him to renounce

them *altogether*. The effects of past Karma,—*Vāsana* (smell), as the Aryans call it,—cannot be got rid of so easily, and the ropes of Karma (*Pasa*, as it is called) with which a mortal is bound, are too strong to be severed in a hurry. So the man, freed as he is from the bonds of earth, still continues to remain in it; not to contract new affinities of evil tendency, but to wipe off the old ones and acquire more meritorious ones, if possible. So he remains in the world, but not for it. He seems to act as others act, but the motive power in his case is different from that of others. His actions are passionless, and his deeds are benevolent and meritorious.

(VI.) Then gradually comes the stage of perfect purity, when he will no longer be in the world. He is now able to know the eternal truth and divine glory. But, alas! his *Karāṇa sarira*—the causal envelope—is still adhering to him; the germ of Karma is still there; and ever and anon dims his sight or dazzles it, just as he stands the best chance of beholding the light. But he is not now the same helpless creature that he once was. He has acquired the “powers,” which he can successfully exercise to the best advantage, and arrive ultimately at the most blissful condition.

And VIIth, and the last,—when he effects an utter annihilation of all the *Karmic* influences (*Karma-kshaya*) for ever. Henceforth, he is able to gaze at the Divine Light (*Jyoti*). He becomes *en rapport* with it; he beholds the microcosmic sun (*Hamsa*), the ultimate source of all light, the highest of manifestations of the all-pervading VISHNU, and thus reaches the end of his journey and enters into glory.

CHAPTER I.

An Excursion to the mysterious Cave.

“Two birds.....dwell upon one and the same tree. The one enjoys the sweet fruit of the fig tree, while the other looks on as a witness. The former, though dwelling on the same tree with the latter, is yet deluded and immersed in worldly relations, and is grieved for want of power; but when it sees the latter, the worshipped lord, as different from worldly relations and his glory, then its grief ceases.” *Rig Veda*, I. 144—20; *Swetasvatara Upanishad*, IV. 6 & 7; *Mundaka Upanishad*, III, 1—2.

“The glorious bird, Hamsa, dwells within the cave in the city of nine gates, and is moving about things without, pervading the whole universe, all that is moveable and immovable.—*Swetasvatara Upanishad*, III. 18.

The great storm that had been fearfully raging for days together had lulled by degrees. The high wind that uprooted many a gigantic tree and ruffled the waters of the deepest streams, had for a time subsided, and even the hoarse murmurs of the waves of the great rivers that rushed across the city had ceased to torture the ear. The grey clouds had exhausted their precious store of life-drops in heavy torrents, and altogether disappeared; and the deep darkness which enshrouded the streets and avenues, the squares and buildings of the marvellous city, had fled. The silver of the pale moon and paler stars, whose cool rays were but lately penetrating the thick foliage which encircled the triple city walls, was fast fading out, and the god of light was spreading his

crimson glory over the horizon. Then through the ruby portals of dawn blew the gentle gale, charged with the rich fragrance of the sweet-smelling flowers, over which the lord of the wind had floated on his airy wings, and awakened the sleepy denizens of his own region, breathing into their hearts in soft and secret whispers invitations to pour forth a melodious song—a sacred hymn—to greet and proclaim the approach of the Lord of Day.

But the sun had not yet risen to smile upon the Lotus, whose golden top gleamed like a brilliant tower upon the surface of the sacred lake, that lay at the conflux of the two rivers, whose blue and ashy-white waters flowed on into a hundred different channels, and fertilized thousands of plants that grew luxuriantly on the outskirts of the great city.

Thus it happened that the Lotus had not as yet opened its beautiful petals. The nine portals in the triple enclosures of the town still remained closed; no profane foot had yet trodden the pure path leading to the Cave Temple; and profound silence reigned over the city of Brahmapura, in the kingdom of Viswa.

Amidst this solemn silence were heard the footsteps of a solitary traveller, who was walking along the path in the vicinity of the sacred cave. He was an old man, of tall stature, of fair complexion, well-proportioned features, and commanding mien. His beautiful face was adorned with a long, flowing, silvery beard and mustaches, and a profusion of thick curls of corresponding hue fell from his hoary head in thick, waving locks. He walked erect, and seemed unaffected by his old age even in other respects. He was clad in white, and seemed to possess a perfect control over himself, and to command respect from all who beheld him.

This was Arjunsing, a mighty scion of the great warrior-race. He had fought and won many a battle, and made a noble name for himself as the model of a warrior and a paragon of manly virtue. Having eventually laid aside his royal sceptre of earthly sovereignty, he became a sovereign-lord over his own self, conquering all the bonds of desire and ambition, and killing all the enemies of his soul, and set out on a pilgrimage to the sacred cave-temple in the city of Brahmapura, with the object of attaining absolute emancipation from grief and the cares of the external world, which he had so bravely triumphed over,—by entering within the blissful influence of the sublime Light, which KISHANJI, the sole ruling lord of the temple, was shedding forth in all its glory.

"Thanks to my Guru," exclaimed Arjunsing, with a confident air of self-satisfaction, "I have come to the end of my long and tedious travels. One step more, and I shall cross the threshold of the temple, and within the twinkling of an eye behold the exquisite light within!"

So saying, our old hero drew himself up to his full height, and just gave a glance into the cave, preparatory to crossing the threshold. But alas! his eyes were dazzled by the refulgence of the rays of light that flowed from within; his limbs became paralyzed; his whole frame shuddered; and he stood there a motionless, sorry picture, too pitiful to behold!

Gradually, however, he recovered his consciousness, retreated a step or two from the door of the temple and, in a tone of great agony and bitter disappointment, cried: "Oh Lord! what is to become of me? I have come all the way up here in full confidence that I should be able to enter the temple and behold the Light; but strange, passing strange it is that my sight and limbs are weak,—probably owing to the fatigues of the long journey. Is there none here who will extend his helping hand to me at this critical moment, if but to lift me across the threshold and show me the light that burns within?"

"No," said a voice as loud as thunder. "None other can raise thee up, nor light thy way. Each must raise himself up, and see for himself. He cannot walk on the feet of others, nor can he see with the eyes of others. There the temple-door stands open for all who can enter, and there the light burns for all who can gaze at it. If thou art unable to step into the temple and behold it, go thou back, and return when thou art sufficiently strong to do this. Go! I say, go, and attempt nothing for which thou art not fully prepared. Think not, O thou good man, that thy task is over simply because thou hast approached the threshold. Great ones fall, even from this height, unable to sustain the weight of responsibility which this exalted position imposes upon them. Take heed, and act as thou thinkest proper."

The aged Arjunsing was startled by these exhortations. His weak frame became still more enfeebled, and he could only find voice to say, "Grace! Divine Grace! will it not be extended to me?"

"No," said the voice. "We know of no grace here. Our law is perfect justice without favour. Each man has what he actually deserves, and neither more nor less."

"I thought," murmured Arjunsing in a diffident tone, "that I was deserving of the honor I seek. Surely, I have renounced all earthly relations and ambitions, and set my heart most earnestly on that eternal state which is the highest goal a mortal can attain."

"Ah! good sir," said the voice, in a laughing tone, "it seems that thou settest a little higher value upon thyself than thou hast a right to do. It is easy enough to say, 'I am not ambitious;' but it is not easy so completely to kill out ambition that when the Master reads the heart, he will find it absolutely clean. Thou fanciest that thou hast removed the interest from self; but in reality it seems that thou hast only enlarged the limits of thy experiences and desires, and transferred thy interests to things concerning thy larger span of life. For, remember, even the determined purpose of attaining Moksha, the culmination of knowledge and absolute wisdom, is after all only an exalted and glorious selfishness; but it is selfishness all the same. The self-sacrificing pursuit of the best means of leading our neighbour on the right path, and causing as many of our fellow-creatures as possible to benefit by our conduct, is what constitutes a good, strong man, and a man that is capable of reaching the highest goal; for conduct like this towards others reacts upon the actor, and invests him with vigour and energy, which nothing else

can bestow. Say, thou good man, hast thou realized this great ideal? Try to do so; for it is never too late to mend and improve our ways. Await the hour when thou canst lay thy hand on thy heart, and say, 'There is no glimpse of ambition here.'

"Guide me, then," cried Arjunsing, raising both his hands, and kneeling towards the direction whence the voice seemed to proceed.

"Guide! who can guide one that has acquired the power to approach the threshold of the temple? Thou art not an ordinary man, now. Thou hast acquired a capacity, which, if fully developed, would procure all that can be achieved by a mortal who aims at becoming immortal. Try!"

"It is well," said Arjunsing, colouring; and he retraced his steps towards the city gate, and passed out through it, in a frame of mind that can better be imagined than expressed.

(To be continued.)

SOME HYPNOTIC EXPERIMENTS.

II.

CATALEPSY.

IN this state, according to the description of MM. Charcot and Richer, the subject's eyes are open. Fixity of expression is one of the most important signs. The countenance is impassive and at the same time expressive. There may or may not be slight twitching of the lids. The eyes are bloodshot. Tears accumulate, and may roll down the cheeks. The conjunctiva and cornea are insensible to touch. The state of the pupil varies.

The most salient feature may be said to be immobility. The subject, even when placed in a forced attitude, maintains his equilibrium and seems like one turned to stone. Even the respiratory movements take part in the general immobility. Pneumographic tracings show long pauses between the respirations. The limbs keep whatever positions they may be placed in, however difficult to maintain. They give the sense of extreme suppleness, when they are moved about or their positions altered. The attitudes are preserved for a very long time and massage, or friction of the muscular masses, is without effect. There is entire loss of sensation in the skin, but partial persistence of some of the special senses, sight and hearing in particular. It is often possible to make some impression on the subject by speaking to him, and by 'suggestion' to make him perform automatic acts. Then the forced attitudes of his limbs give place to movements more or less complex, in perfect accord with the impulses given. But as soon as he is left to himself, the subject again falls into immobility.

In catalepsy, the countenance may assume various expressions in harmony with the attitudes communicated to the body. Thus, if a tragic pose be given to the limbs, the face assumes an appropriate expression; and similarly with other attitudes. It is even possible by giving a different pose to the two arms, to make one.

side of the face frown and the other smile. Conversely, with certain subjects, if the muscles of the face are made to contract by the faradaic current, the limbs follow suit.

LETHARGY.

Whether primarily induced, or secondarily developed from somnambulism or catalepsy, the lethargic state, according to MM. Charcot and Richer, has always the following characteristics.

The commencement of the sleep is often marked by a deep inspiration accompanied by a peculiar laryngeal sound; and this is frequently followed by the appearance of foam about the lips. The eyes are closed or half-closed, the eye-balls convulsed, generally upwards and inwards, and the lids are agitated by an incessant quivering. The body and limbs are completely relaxed, if the latter are raised they fall heavily. The respiration is deep and jerky, but fairly regular. The reflex jerk of the leg, on striking the tendon just below the knee-cap, is much increased, whereas in catalepsy it is lost, and in somnambulism it is normal. Sensibility to pain is completely abolished, but some sense of sight and hearing remains. Pinching or pricking the skin has no apparent effect, but neuro-muscular hyperexcitability is present in varying degrees in all cases. Deep stimulation by pressure or other means on a tendon, muscle, or nerve, causes contraction, but only of the muscle immediately in relation with the point stimulated. This contraction may be intense and exist for days after the patient is awakened, but so long as the lethargy lasts, it can always be abolished almost instantaneously by stimulation of the antagonistic muscles. Slight stimulation of the skin, which produces muscular contraction in somnambulism, has no effect in lethargy.

However, according to MM. Dumontpallier and Magnin, in some patients contraction of the muscles may be caused both in catalepsy and lethargy by stimulating the skin. One day a fly settled on the skin corresponding to the principal anterior muscle of the leg of a patient in the lethargic trance. This slight stimulus was sufficient to occasion intense muscular contraction of the muscle and produce club-foot (through the extreme flexion of the foot on the leg), which persisted after the patient was awakened and could not be reduced until M. Dumontpallier had again lethargised his subject. This case is a strong argument against the theory that every phenomenon of hypnotism is due to the will and magnetism of the operator. For, in this case, the doctor did not expect the fly to settle there, still less to produce any such result. So whose magnetism would it be that caused the contraction? Was it the fly's?

In lethargy, friction does not occasion a change to one of the other hypnotic states, as in somnambulism and catalepsy, any more than it produces muscular contraction. But cold (ice, ether, cold water, &c.) applied to the top of the head is succeeded by the manifestations of the somnambulatory state.

HEMICEREBRAL HYPNOSIS.

With hystero-epileptics it is generally easy to induce the phenomena of complete hypnosis. It is equally easy to limit the diverse

phases of the trance state to one side of the body. This line of research has a special importance, on account of the light which it throws on the question of the functional independence of the cerebral hemispheres. In the same patient two different hypnotic phases can be simultaneously induced, one on each side of the middle line of the body. For example, in a patient already lethargised, both eyes being closed, it suffices to open one eye under a bright light to make catalepsy appear on that side, the lethargy on the side of the closed eye remaining unaltered. Conversely, with a subject in catalepsy, closing one eye brings on lethargy on the corresponding side. The contractions and other phenomena are all appropriate to the hypnotic condition of the half of the body on which they are produced.

Thus M. G. is lethargised by gazing at a bright object. As soon as the lethargic trance is completely established, the right eye is opened. Pure catalepsy appears on the right side, the lethargy on the left persisting. When, in this condition, the skin of the left forearm is touched as lightly as possible over the long flexor muscle of the thumb, intense contraction ensues. The same region of the right forearm is gently breathed upon, and contraction of the muscle on the right side occurs.

Hemi-somnambulism and hemi-lethargy can also occur together. The usual method is to press on the crown of the head, to throw the patient into general bilateral somnambulism, then to press on one eyeball, to bring on lethargy on the corresponding side.

To produce hemi-somnambulism and hemi-catalepsy together, one easily available method is, with a patient previously lethargised, to act on the top of the head on one side and to open the eye on the other.

For example, G. is in lethargy. His right eye is opened and we have catalepsy on the right. Cold is applied to the left side of the top of the head, and we have somnambulism on the left.

In some patients, what are called alternate crossed phenomena, may be witnessed. For instance, we induce lethargy on the left, catalepsy on the right. The characters of lethargy are manifested in the left half of the body, above the navel; in the right half, below it. Reciprocally, the characters of catalepsy are manifested on the right above the navel, on the left below it.

THE WAKING STATE.

There is often an aptitude for muscular contraction (excited by superficial stimulation) in hystero-epileptics when fully awake. This is most frequently seen as a consequence of repeated experiments with the patients hypnotised, without which it seldom occurs. This acquired facility has been called by M. Charles Richet* the education of somnambulism. According to MM. Charcot and Richer the neuro-muscular hyperexcitability, which is seen in its highest development in the hypnotic trance, can exist in some measure in the waking state. In some cases the contractions are as marked as in hypnosis. Amongst the agents used to provoke this phenomenon are heat and cold applied to the skin.

* "L'Homme et l'Intelligence." Paris, 1884.

RULES FOR HYPNOTISING HYSTERIACS.

All peripheral stimuli, of whatever nature, which can induce the various phases of hypnosis, and with each phase the phenomena which characterise it, can also put an end to the effects produced. M. Dumontpallier has formulated this law into 'the agent which makes, unmakes; the cause which makes, unmakes.*' Suppose a slight touch of the skin has produced a muscular contraction: a repetition of the stimulus will reduce it. Or, it may also be reduced by a slight stimulus applied over the antagonistic muscles.

The completeness and precision of experiments depends to a great extent upon their frequent repetition. It seems as if each of the centres of the cerebro-spinal axis becomes habituated by education to respond to the demands made upon it by stimuli from the periphery, without in any way interfering with the neighbouring centres. From this, M. Durand has drawn the conclusion that the cerebro-spinal nervous system in man, as in all vertebrate animals, is "a collection of organisms giving the conception of polyzoism. It is a collection of distinct cells, and the apparent unity is entirely due to the harmony of the whole hierarchy, of which the elements, brought together by a strict co-ordination and subordination, possess none the less individually all the characteristics of an individual animal."

One of the practical bearings of these researches is shown in the following case, recorded by two students, MM. Toutut and Maëstrati, of which the subjoined is an abridged translation:—

"We found a woman lying on the pavement surrounded by about forty people. We were told that she had had a convulsive attack, and had been in the state in which we found her for three quarters of an hour.

"She was lying on her back in a state of general muscular contraction or rigidity. The upper limbs could not be bent even when considerable force was employed: the lower limbs were in a similar condition. The eyelids were firmly closed and could not be opened.

"M. Maëstrati tried to relax the muscles by kneading (malaxation) but did not succeed. Then it occurred to M. Toutut to try gentle breathing on the tips of the fingers. To his astonishment the fingers at once became pliant. Maëstrati then tried the experiment on his side with equal success. The process was then applied to the limbs and trunk with the same happy result. The eyelids were then breathed upon and opened. The patient was then interrogated. She seemed able to understand, but did not answer. The jaw-muscles remained contracted, but yielded, like the others, to the action of the breath. She could then open her mouth, but not produce any sound. The front and sides of the neck around the larynx were breathed on, then she regained her speech. She was told to get up, which she did without difficulty, and was sent to the hospital under the escort of a sergent de ville."

However, when the contraction has lasted some hours, it is necessary to have recourse to hypnotism to obtain muscular relaxa-

* Dumontpallier and Magnin. Mémoire présenté à l'Académie des Sciences, 1882.

tion even by breathing. In this case, the cataleptic phase should be induced.

With a hypnotisable hysteric, whatever agent produces one of the phases of the sleep, if renewed after a lapse of time, will dissipate it. Thus, if a patient has been thrown into a state of lethargy by closing the lids and pressing on the eyeballs, the same means employed anew will bring about the awakening.

If the action of light has produced catalepsy, the same action repeated will make it disappear and awaken the patient.

If pressure on the top of the head has produced somnambulism, on being exercised again it will abolish the hypnotism. If the patient has been brought successively through the phases of somnambulism, catalepsy and lethargy, these states should be made to disappear in the inverse order, by the methods that have been employed to induce them; though, of course, the same result can be brought about by other agents.

M.M. Dumontpallier and Magnin consider this course to be the best; first, because, by following it, the mixed states so often met with in hypnotism are avoided; secondly, because the awakening is effected normally and with perfect calm, when during the whole duration of the experiments this rule has been observed. Besides, the patient does not then experience fatigue on being awakened.

The following physiological laws relating to hypnotism have been deduced.

Every peripheral stimulus may give rise to different phases of hypnotism and to the phenomena which characterise them.

Every peripheral stimulus can dissipate the effects it produces.

The same stimulus, then, can produce opposite effects, and these effects depend on the state of the nervous system at the time of its action.

The same stimulus, if kept up continuously, successively and alternately, produces inverse effects (oscillations).

These changes will be most clearly demonstrated in patients whom a long series of experiments has rendered especially sensitive, the susceptibility of the subject increasing in direct proportion to the number of experiments.

If metallic plates be applied symmetrically on each side of the middle line, either in the region of the navel or on the forehead, a patient previously hypnotised will at once awake; or, a patient who is awake, will not be susceptible to hypnotism.

These short notes from Dr. Magnin's *brochure*, to some extent mark out the line which the investigation of Hypnotism is taking under the direction of able and scientific observers, and afford some indication of its important bearing on a host of questions in Physiology, Psychology and Therapeutics. At the same time, we cannot too highly emphasize the dangers of popularising a branch of knowledge which would put into the hands of any strong-willed and unscrupulous man a method by which he could carry out his felonious designs with comparatively little personal risk, and almost absolute immunity from detection and punishment. Writers of fiction, from Lord Lytton to M. Jules Claretie, have presented us with ideal murders and robberies committed under compulsion by irresponsible somnambules. It is but a short step

from the ideal to the real. Whether or not such deeds have been perpetrated with full knowledge of the laws of hypnotism, it is impossible to say; for it is highly improbable that in such cases the truth would come to light in a court of justice. Hypnotism has, however, been legally recognised in the judicial proceedings of a French law court, and the innocence of a somnambule was proved by hypnotising him before the judge, by which means it was clearly demonstrated that false witness had been given against him, and he was accordingly acquitted.

An experimental case is given in a recent number of a French journal* which clearly shows the rationale of hypnotism as an agent in the commission of crime, and the power of what it has been agreed to call "Suggestion."

"Miss X, a sensible girl, who was not subject to hysteria or any nervous malady, was put into the hypnotic sleep under absolute control. I then enjoined upon her to return on the morrow at a certain hour, to secretly enter the house of M. Foucachon, taking precautions against discovery, and to steal a bracelet from a cupboard which I indicated. She was then to bring it to me stealthily by a circuitous route, to guarantee me against all suspicion of connivance. I added that in no case must she accuse or betray me.

"It was marvellous with what punctuality and address she carried out my orders, and executed the theft under my eyes; for I was watching her from behind a glazed door. At the appointed hour she arrived at my house, after making the detours according to my instructions. With due precaution and an air of infinite mystery, she drew from her pocket the jewel I had ordered her to bring. In the evening M. Foucachon again entranced her, and the following dialogue took place between them in my presence:

"A bracelet has been stolen from my house to-day; you should know by whom?"

"How can I know?"

"You can't be ignorant of it."

"Why?"

"Because I am sure that you know the thief. Name him to me!"

"I cannot."

"I will it."

"Then I tell you I cannot!"

"You know very well that you have no will of your own here. There is only one will between us two, and that is mine. Obey me! (After a mute resistance, and with visible effort).

"Oh well—it is I!"

"That is impossible!"

"Yes, it is I!"

"You are incapable of such an action. It must be that you were forced to commit it by another?"

"No."

"You certainly have not done it alone."

* *La Revue Spirite*. 15th August 1886. Art. "De la Suggestion Hypnotique au point de vue judiciaire et légal." By M. Charles Fourcaux, advocate of the Court of Appeal.

"Yes, I have."

"I do not believe you."

"Ah well! Then I haven't."

"For whom, then, did you do it?"

"Oh! that I will not tell you."

"I demand it!"

"I will never tell."

"I command you to tell me."

"Then I must renounce seeing you again. I shall regret it, for you do me good, but I will never tell you that."

In spite of all commands she maintained her refusal to reveal the culprit. He then continued:

"I wish to be revenged on some one. Will you help me?"

"Yes, certainly."

"You know M. Z. is my enemy."

"I can believe it."

"Then you must denounce him. As soon as you awake you must write to the Justice of the Peace at Charmes to tell him that you have been accused of the theft of a bracelet, that you are innocent, the real culprit being M. Z.; and that you saw him commit theft."

"But that will be untrue, for it was I who took it."

"That doesn't matter. You must write as I direct."

"Very well! But it is not true."

"Yes, it is true. For you are too honest a girl to have committed a theft. It is not you..... You understand! It is not you! I tell you it is not you!"

(With conviction) "No, it is not I."

"It is M. Z.; who is the thief? Did you see him?"

"Yes, I saw him: it is he!"

"You are going to write that to the Justice of the Peace."

"Yes, immediately. I must denounce him."

As soon as she awoke, persuaded of the entire truth of her denunciation, she wrote, signed and stamped a letter to the Justice, and was about to take it to the post, when she was put to sleep again to prevent her. This is the letter:—

"Charmes, October 5th, 1886.

"The Justice of the Peace.

"Sir,

"I have a duty to fulfil. This morning, at one o'clock, a bracelet was stolen from the house of M. Foucachon. I was for a moment accused, but unjustly, I swear to you, for I am entirely innocent.

"I can name the thief, for I saw it all. It is M. Z. (she wrote the name in full). This is how it occurred. He introduced himself into M. Foucachon's room at one o'clock, entering by the small door from the Rue du Four, and stole a bracelet belonging to Madame Foucachon, which was in a cupboard near the window. I saw him take it. He put it in his pocket and left the house. I swear to you that this is a true account of the occurrence. He is the only thief, and I am entirely at your disposal to declare the truth before the Court."

Signature.

None of the terms of the letter were dictated to the girl, and the last passage, where she expresses her willingness to bear witness, had not in any way been suggested to her.*

This case shows how false evidence may be obtained, and the witness himself be convinced of the truth of his assertions. We trust that neither *La Revue Spirite* nor the *Theosophist* circulate in Thieves' Quarter; for the gentry of the nimble-fingered fraternity are not slow to take a hint.

N. C.

GOLDEN SILENCE.

FROM man we learn to speak, from God to remain silent. The bosom of nature is one vast laboratory, where the mysterious work of transmutation of substance is perpetually going forward. There is not a point in the universe, the edges of which do not touch the realms of night and silence. When Aristotle was asked what thing appeared to him to be the most difficult of performance, he replied, "To be silent and secret." "If we turn our eyes back to antiquity," says Callcot, "we shall find that the old Egyptians had so great a regard for silence and secrecy in the mysteries of their religion, that they set up the god Harpocrates, to whom they paid peculiar honor and veneration, who was represented with the right hand placed near the heart, and the left down by his side, covered with a skin before, full of eyes." Apuleius, who was an initiate in the mysteries of Isis, says, "By no peril will I ever be compelled to disclose to the uninitiated the things that I have had intrusted to me on condition of silence."

Pythagoras taught the duty of secrecy and silence, a novitiate of five years was imposed upon each pupil, which period was to be passed in total silence and in religious and philosophical contemplation, and at length, when he was admitted to full fellowship in the society, an oath of secrecy was administered to him on the sacred tetractys, which was equivalent to the Jewish Tetragrammaton. Many a careless word is spoken which wounds a bleeding heart. The word of slander is uttered with a jest, and it may speed on through countless cycles of time, till its energy is spent. The harsh word of anger, not only harms the one uttering it, but it attracts the malignant elementals, from its very intonation, whereas the word of loving kindness breathes forth, and attracts an

* Forty years ago, Dr. Esdaile proved in the Magistrate's Court, at Hooghly, near Calcutta, that crime could be committed by mesmeric control. A Hindu boy of twelve years old, walking in a field, met a native barber, who "began to mutter charms, and then took hold of his hand; very soon after, he passed his hand across his eyes, and thereupon he lost his senses, and only recollected that the man led him away, but without force, and that he felt compelled to follow him: which he did for two miles." He was a good, clever boy, well-behaved and never subject to fits or somnambulism. The boy was found by some one in a dazed condition, following the barber, and the latter was arrested. His explanation was that he had met the boy in a stupid state, and was bringing him to the police-office of his own accord. Dr. Esdaile, suspecting that he had meant to steal the lad, came to the trial as a witness, and in open Court, mesmerised two patients brought from the Government Mesmeric Hospital, made them, unconsciously, do whatever he liked, and so convinced the Judge "that the barber was in illegal possession of the boy, that he was sentenced to nine years' imprisonment labour in irons; and the sentence was confirmed by the superior court." ["Mesmerism in India," p. 94. London, 1846. Longmans, Brown, Green, and Longmans.]—Ed. *Theosophist*.

atmosphere of purity and healing; we inhale life and exhale death and destruction. How very much of our Karma, either good or bad, depends upon the words we speak. If we carefully weighed each word, before we spoke, and thought about its effects not only on our hearers and ourselves, but on the innumerable ones seen and unseen, and its action in the astral light, how careful we should be that no idle or harmful word should escape us. Repentance for a wrong done bears, like every act, its own fruit—the fruit of purifying the heart and amending the future; but not of effacing the past. Even the pulsations of the air, once set in motion by the human voice, cease not to exist with the sounds to which they gave rise; their quickly attenuated force soon becomes inaudible indeed to human ears, but the waves of air thus raised perambulate the surface of earth and ocean; and in less than twenty hours every atom of its atmosphere takes up the altered movement, due to that infinitesimal portion of primitive movement, which has been conveyed to it through countless channels, and which must continue to influence its path throughout its future existence. The air is a vast library, on whose pages is for ever written all that man has ever said or even whispered. There, in their mutable but unerring characters, mixed with the earliest as well as the latest signs of mortality, stand for ever recorded, vows unredeemed, promises unfulfilled.

God reads that book, though we cannot. So earth, air and ocean are the eternal witnesses of the acts that we have done. Every criminal is, by the laws of the Almighty, irrevocably chained to the testimony of his crime. No more fearful punishment to a superior intelligence can be conceived, than to see still in action, with the consciousness that it must continue in action for ever, a cause of wrong put in motion by itself ages before. There is its perpetual, its inevitable punishment, which no repentance can alleviate, and no mercy can remit. We are our own creatures. *Is it not a strange coincidence* that not only our beloved Madame Blavatsky, but many other Theosophists in Europe and America, have been accused of Black Magic, not only by outsiders, but by F. T. S's, as well? In this instance, silence would have been golden. For the accusation, whether done in secret or openly, is sure to come back on the heads of those thus accusing with tenfold interest. Those thus accused, not caring one iota, for every true Theosophist is not only his own creator, but his own judge. The Hermetic Masters said, "Make gold potable, and you will have the universal medicine." By this they meant to say, appropriate truth to yourself, let it be the spring from which you shall drink all your days, and you will have in yourself the immortality of the sages.

What we call death is change. The supreme reason being unchangeable, is therefore imperishable. Thoughts once uttered are immortal: is the source or spring from which they flow less immortal than they? How could the thoughts exist, if the soul from which they emanated were to cease to be? Could the universe, the uttered thoughts of God, continue still to exist if He no longer were? Analogy is the last word of science, and the first of faith. Harmony

is in equilibriums and equilibrium subsists by the analogy of contraries. The absolute unity is the supreme and last reason of things. This reason can neither be one person nor three persons; it is one reason, surpassing and transcendent.

Theosophy is the handmaid of religion. The Brahmin, the Jew, the Buddhist, the Mahomedan, the Catholic, the Protestant,—each professing his peculiar religion, sanctioned by the laws, by time, and by climate,—may retain their faith, and yet may be Theosophists. Theosophy teaches, and has preserved in their purity, the cardinal tenets of the old primitive faith, which underlie and are the foundations of all religions. Theosophy is the universal morality which is suitable to the inhabitants of every clime—to the man of every creed.

The old theologies will not suffice us now; there are errors to be made away with, and their places supplied with new truths, radiant with the glories of heaven. There are great wrongs and evils in Church and State, in domestic, social, and public life, to be righted and outgrown. Theosophy in our age cannot forsake the broad way of life. She must journey on in the open street, appear in the crowded square, and teach man by her deeds—her life—more eloquent than any lips.

The true Theosophist loves not only his kindred and his country, but all mankind. Though the ancient and the honorable of the earth bid him bow down to them, his stubborn knee bends only at the bidding of his manly soul. His Theosophy is his freedom before God, not his bondage unto men. Theosophy is not of itself a religion.

Like the sun, it disseminates light and is the source of light; but unlike that great luminary, which illuminates but one-half of the globe at one and the same time, Theosophy with its effulgence, lights perpetually the entire universe, and sends forth its rays of healing, consolation, and good cheer, dispelling ignorance, superstition, and error. Every good Theosophist respects the religion of his brother, though differing, perhaps, from his own, and hopes that all may be true in those respects where differences arise, and that each may be sufficiently near the truth to solve for himself the great problem of life and death; and surely no one who has looked thoughtfully on the checkered road through the wilderness of this life, or who has stood, even for a moment, near the brink of the cold river of death, would be otherwise than reverential in the presence of any shrine to which a fellow creature may kneel for aid and consolation.

For we are doomed our nature's dust
To wet with many a fruitless shower,
And ill it suits us to disdain
The Altar, to deride the fane
Where simple sufferers bend in trust
To win a happier hour.

STANLEY B. SEXTON, F. T. S.

THE SEERESS OF PREVORST.*

II.

HAVING described the transcendent psychic gifts of the Seeress, we may now profitably consider her revelations of the occult realms of nature and man's relation to the same. It should always be kept in mind that we are not dealing with a trained scientific specialist, or even an educated person: Mrs. Hauffe was a mountain peasant, the daughter of a game-keeper, and if not quite illiterate, at least no better schooled than poor children of her class. It goes without saying that of philosophy, physics, or metaphysics, she had not read a page, nor even heard pronounced the names of those ancient sages, like Pythagoras and Plato, whose teachings are often identical with those she enunciated in her interior condition. To anticipate the possible suggestion—so strongly insisted upon in the somewhat similar case of the American seer, Andrew Jackson Davis—that her revelations were but the outspeaking of thoughts mentally transferred to her brain from those of persons about her, it suffices to say that she met her physician and biographer, Dr. Kerner, only in the sixth of the seven years of her abnormal invalid life; that her spiritual state antedated this relationship; and that her connexions and acquaintances had always been as illiterate as herself, and intellectually stupid to a degree. One has only to talk with a German peasant farm-laborer to understand what that means.

In looking over Dr. Kerner's narrative, one finds himself annotating the Seeress's revelations by writing in the margins of the pages the names of Grecian and Indian sages and modern scientists, in whose works corroborative ideas or facts are recorded. It is as though, in common with them, she had had identical glimpses of natural law and spiritual truth; and one is thus led to realise how transient may be the cause which forced the higher self, or cycle-travelling Entity, to take birth in a family and amid an environment so uncongenial to high thinking. We talk glibly of a law of individual differentiation proving itself by such examples, yet the mystery of that phenomenon is explicable upon no other theory than that of Karma, acting upon nature's various planes.

Upon a careful reading of Miss Crowe's translation of Kerner's book upon the Seeress, it appears that she has omitted the portion most necessary for our present purpose. How tantalising this is for those of us who have access only to an English edition, may be seen from what she says (p. 133) of the seven spheres into which the Seeress saw nature divided:—

"Respecting these six spheres, and the seventh unbounded one, she said a great many singularly coherent things besides. The Pythagorean numbers 7 and 3, with the multiples of the latter, are constantly repeated in her sketches. She told Kerner how to magnetize her for the current month, finding the directions in the orbits. But the student, desirous and capable of entering into this subject, must have recourse to a sedulous perusal of the original for further details. The mathematical form, and the numerical precision of this revelation, are surpassed in interest only by the fact, that the diagrams

* For a biographical and personal sketch of Madame Hauffe, the famed "Seeress of Prevorst," see the September number (Vol. VII, No. 34) of this magazine.

shadow forth some of the profoundest truths in the highest departments of physical science."

To synthesise as well as we can under the circumstances, it may be said that she saw the sun as the spiritual, as well as the vital, centre of his subject-orbs and their inhabitants: the visible sun, she said, is but a mask, or veil, behind which is the true sun:

"The mid-point of the sun-sphere, into which the spirit transfuses itself... Behind that sun (she calls it the sun of grace) there basks, in ineffable beauty; the abode of the blessed, which Christ has assigned as his own domain; but no mortal eye can gaze into it. We can know no more than is revealed by the glance which flashês for a moment in the spiritual eye—and even that must be instantly turned away, or be stricken blind."

Does not this read like an excerpt from one of the most esoteric Aryan books? Yet it fell from the lips of a German peasant. A diagram, which Miss Crowe has copied into her translation from Kerner's original, depicts a series of spheres developing from a central point within a circle, and rays proceeding thence to and beyond the circumference of the outermost circle. Upon the fourth circle, counting from the centre outward, are strung twelve smaller circles each comprising three rings, and the evolutionary rays from the central sun transpierce these in varying number and at varying peripheral points. The one at the lower middle-point of the chain, or series, of minor spheres, is traversed by but a single ray; whilst its antipodal sphere, the topmost of the twelve, is traversed by a vast number. The suggestion here is that this diagram is in essential agreement with the scheme of planetary evolution outlined in "Esoteric Buddhism;" the least ray-traversed sphere corresponding with the state of the earth in that scheme, and the antipode with "Planet 7," where the evolutionary-wave completes its progress around the planetary chain, and a long pralaya, or rest-period, follows before the wave moves on to the next succeeding chain of worlds in its cyclic orbit. Kerner says each of the twelve spheres upon this circle, or major sphere, is included within a compartment of a calendar month, and that "in the middle lies the number ten with which every one reckons outwards, as well as the number seven—being that with which Mrs. H. counts inwards,—which is variable in each individual." Of course, in the absence of the original key to the diagram, it is impossible to know just what is meant, but the above conjecture may be the real idea in the Seeress's mind. In the three spheres between this fourth and the centre are designated seven stars, the meaning of which is not explained, but which, from other indications, would seem to be a planetary chain, perhaps superior to our own. Or are they the seven planets of our chain? At all events, their number and relationship to the sun are highly suggestive of her perception of occult truth. She says that in one who, like herself, is at this point, as regards the centre and circumference—or, shall we say of evolution?—"The deeps of intuitive life are first opened up in magnetic rapport, in clear-seeing, in sympathies and antipathies, in prescriptions for herself and others, in divination, in the transference of the senses to distant parts, and especially in all those revelations which are peculiar to the higher states of somnambulism." In plainer English, there is a common point in the radius of

the evolutionary and involutory cycle where psychical powers of a high order manifest themselves in man. This point may be reached by individuals in advance of their race, by putting themselves in harmony with forces which are acting upon a higher plane than that lower and more physical one along which the race is moving in mass.

The fifth of the seven circles, in the Seeress's diagram, seems to be a sphere of record, or Chitragupta-register, for "In the different compartments (365) into which the radii divide this ring, were stored all the occurrences and disturbances of the magnetic life, which befell her in the successive months of this magnetic year. At the end of each month a number is elaborated, which represents the sum of these disturbances; and from month to month it becomes larger, till it attain a maximum which has its root in the number native or peculiar to her as an individual." Elsewhere it is explained that each individual has a number which is different from that of every one else, which, of course, would indicate his arithmetical value as a unit in the cosmic equation whose sum is the One Life.*

The sixth sphere of the Seeress shows a wave-like current running around on its central line, through ten-twelfths of the circuit. This she describes as a magnetic aura, blue in color and identical with the aura of a mesmeriser—in which she agrees with the descriptions of other psychic observers. To her it seemed "a magnetic wall, isolating her from the outer world."

Last, and outermost, of her typical spheres the seventh signifies "the beginning (in involution, and ending, in evolution) of the instinctive life—the withdrawing of the spirit from the exterior of life, and its involution towards the centre."

I have reversed the sequence described by Kerner, because the idea of the Seeress, as of all other seers and thinkers, is that visible nature has been developed outwardly from the central source, and he, by counting the seventh circle as first, and so on, catches up with the process of cosmic action at its peripheral point, where involution succeeds the previous evolution, instead of tracing it naturally from the centre. It was natural for her to so count, because she was in the state of a soul disembarassing itself of mortal clogs, and progressively moving towards the centre of light and wisdom; emerging out of animal life into spiritual consciousness: her spheres would naturally be boundary-lines or mile-posts, as it were, along the involutory journey. In that outermost realm, or psychical condition "acquired knowledge takes the place of intuitive..... but the spirit still strives after what it has lost.

* Compare "Isis Unveiled," vol. ii, p. 407. "All systems of religious mysticism are based on numerals. With Pythagoras, the Monas or unity, emanating the duad, and thus forming the trinity, and the quaternary or Arba-il (the mystic four), compose the number seven. The sacredness of numbers begins with the Great First—the ONE—and ends only with the nought, or Zero, the symbol of the infinite and boundless circle, which represents the universe. All the intervening figures, in whatever combination, or however multiplied, represent philosophical ideas, from vague outlines down to a definitely-established scientific axiom, relating either to a moral or a physical fact in nature. They are a key to the ancient views on cosmogony, in its broad sense, including man and beings, and the evolution of the human race, spiritually as well as physically.

The expression of this striving is the true philosophy; and it remains true [here the dark band of theological preconceptions comes athwart her mental spectrum] so long as it does not seek to identify itself with the fulness of revelation. . . . There are many kinds of philosophy, but there is only one that is true, etc." These are wise words; and here is another truism: "The functions of the soul are—thinking, feeling, and willing—but the lowest of these is thinking; and those systems of philosophy which exalt it above the others are of the lowest grade." Spiritual consciousness—the synonym of omniscience—is infinitely higher than mere intellectual action, and hence philosophers whose speculations are solely based upon physical observation are materialistic,—soul-blind.

If her sun-sphere corresponds with the Hindu Surya-loka, so the next in order does with the Chandra-loka: it seemed cold to her, and under the moon's influence; it "is the abode of such as grow (*i. e.*, as are in the process of growing) holy; but that only on its right side." There seemed to her an especial sphere or "region for the spirits of beasts." As regards the human body she seems to have detected the *chakrams*, or centres of vital action, defined in Aryan Shastras:—

"The circumference of the best marked of all these orbits, seemed to come out from the pit of the stomach—to lead over the breast, and pass round close by the left side. This is nearly a sphere of ten inches diameter, described around the ideal centre of the sympathetic system of nerves. It is an ideal globe, placed in the left-front side; and including within it the heart—the roots of the lungs—part of the stomach—and, in fine, the principal ganglionic plexuses of nerves. Outside this is a boundless sphere, like the outermost sphere of repulsion of a sun. *This boundless one is really the first; but that which has been just described is always called the first, or great orbit, by the Seeress. Within the latter are six other orbits successively.*"

Plain Aryan philosophy, this. While there is a certain resemblance between her ideas of the number of the *chakrams* (seven) and that given in the Upanishats, there is a disagreement as to their localities. The names and places of the Aryan *chakrams* are as follow: *Muládhára*—at the end of the os coccyx; *Swadishtáná*—at the root of the phallus; *Manipúrúkà*—just above the navel; *Anahat*—the heart; *Vishuddha*—in the lower part of the throat, two inches above the breast-bone; *Agnyá*—between the eyebrows; *Bramharandra*, or *Sahashradálá*—at the crown of the head. In Yoga training, the experimenter begins with the lowest of these points, concentrating his most supreme will there—as though that were, for the time being, the central point of his existence—and brings its action under his absolute control; having done which, he repeats the process successively at each point, or *chakram*, until, reaching the seventh—the highest—his soul emancipates itself from the restraint of the bodily envelope, unites with the spirit (*atma*) and acquires vast knowledge and powers. The right eye is believed by some to be in auric relation with the sun, the left with the moon, the nose with the pole-star. Her orbit, or ideal globe, of ten-inch radius, or diameter, with the solar plexus as its centre, would infringe upon the radii assigned to other centres in the Aryan system; but we must remember that we have no stenographic report of what the Seeress

actually said, but only a sort of *precis*, given by a third party, who had but just begun to learn the elements of spiritual science from his patient, and under conditions not too favorable for the recording of her views. She has, at any rate, broached a very occult teaching as regards the seven concentric psychic spheres, or auric currents, which exist in or about the region of plexuses described: further than which, to speak, *non licet*.

And here is revealed one of the important secrets imparted to occult students:—

“The spirit of one dead is not a *pure* spirit, because it is accompanied by the soul and its sins; whereas with a sleep-waker, (as such) it is as if the fall of man had never taken place, else would he never awake. A sleep-waker, however, only in the first sphere—at the seven stars, where the soul still accompanies the spirit—may be seduced into deception, especially by harassing questions. . . Pursuing her allegorical way of speaking, she said that every seven years these solar orbits fell off her [each orbit was to her a figurative year or revolution], and their entire contents could be expressed in a cipher, or a point, in which all the hours, minutes, and seconds of the seven years should be contained. So can one, at death, review his whole life in one figure.”

It may be “allegorical” if viewed in one way, but certainly she describes from interior observation that physiological regeneration which we have long been taught by science to believe as completing itself within each life-cycle of seven years; and, as to the preservation of the records, of our experiences and acts, by some convenient process of synthesis, the revelations of Mrs. Denton and other psychometers, leave small doubt as to that fact.

We need not dwell upon the Seeress’s very sensible and correct description of the law of vitality, the causes of the abridgment of each individual’s natural term of life, and the impossibility of surpassing it; though we might be gratified to see how her views tally with the Aryan as to the action of karma, and support the lucid expositions in that admirable essay, *The Elixir of Life*. Let us pass on to what she says of the relation of the spirit, soul, and body.

“As long as the spirit maintains the sovereignty, the true, the beautiful, and the good reside within it in complete harmony. The soul preserves its perfect equipoise; and all the functions of thinking, feeling, and willing, partake of the harmony of the spirit. The superior region of the soul rules the inferior; and the intercourse of this with the body, and of the body with the world, is so ordered, that the welfare of the whole is undisturbed.”

Interpret this into our theosophical nomenclature, and it would read that the *Atma*, through its vehicle, the *Buddhi*, acts upon the *Manas*, or intellectual principle, and the bodily functions in detail, and preserves the proper relation of the individual to his surroundings. But when this balance is destroyed, by the gradual enticement of the lower portion of the *Buddhi* to merge its force with that of the intellect, and become dominated by the animal instincts, the influence of the *atma* is minimised and the being is engulfed by the grosser magnetisms of the material world. First spiritual, next moral, and, finally, physical chaos is the result; normal evolution of the individual is stopped; retardation occurs; and the symbolical “hell” is reached. As she describes it, at the earlier stage good is mixed with evil, and the moral laws are

neglected; at the second, the beautiful is alloyed by the odious, and the feelings become impure and corrupt; at the next, step in error and folly, and take the place of truth. The spirit has become subject to the soul, and the soul to the body; and the fruits are deceit, sensuality, lies, wickedness, and self-seeking. Upon the spikes of this fence of truth, we may fix the heads of all the world’s traitors to self and humanity. The inner sense in man, she says, is the burning light (*der Geist*)—the spirit; which, however, cannot always shine through the thick husk of the body, but like the internal fires of the earth, can only break through at certain points; that is, only in certain men—not in the whole race. “The day will come when the whole earth will be lighted by its internal fires; so will man cast off his thick husk, and be dissolved in the universal light.” In which she, again, is upon the firm ground of the Esoteric Doctrine, and describes, in few words, yet correctly, a planetary *pralaya*, the spiritual evolution of the race, and the attainment of Moksha or Nirvana, by the individual.

The Hindu reader, who is accustomed to regard super-sensuous perception as the result of a persistent course of self-developement, through nine stages of which the last three are Dhāraṇa, Dhyāna, and Samādhi, either in the present or the next anterior earth-life, will wish to know whether the Seeress of Prevorst had trained herself by some Western form of psychic education. The answer is that, at least in the life in which we know of her, there had been nothing of the sort. She was simply an unhappy invalid, whose body had wasted away until its last hold upon the indwelling ego was broken, and the last curtain before the soul had been lifted. Those who accept the really scientific hypothesis of successive earth-births, may reasonably and naturally infer that this was not the first revolt of the higher against the lower principles, and that what the Hindu ascetic attains by rigorous effort, came to her through the agency of disease. Such will also feel a deep regret that she should not have been born in a nation more congenial to her spiritual wants, where she might have encountered intelligent sympathy and help, instead of blind ignorance and bigoted persecution. Her magnetic condition was divided into four degrees:—

1. Her ordinary state, wherein she appeared awake, yet was not, but in the first stage of her inner-life. “She said that many persons were in this state, of whom it was not suspected and who were not aware of it themselves.”

2. The magnetic dream, in which condition, according to her, are many who are considered insane.

3. A half-waking state, in which she found ordinary human speech quite inadequate to express her ideas and describe her experiences. She then spoke and wrote in a strange tongue, which had an Oriental character—a fact attributed by Dr. Kerner to its possible resemblance or identity with “the primitive speech of mankind.” He did not know that there is a language used between adepts, for speaking and writing, said to be older than the Sanskrit, in fact, its mother tongue. The characters of this language have some resemblance to written Tibetan, yet differ from it essentially. The Seeress avowed that her inner-language was

latent in all men, and invariably used by them upon reaching a certain stage of psychic development. That it was to her a real language with a definite alphabet, is shown in a fact related by Kerner: "On bringing her the lithograph of what she had written a year before, she objected that there was a dot too much over one of the signs; and on referring to the copy which I had by me, I found she was right. *She had no copy herself.*"

4. The sleep-waking state—the state when the body and its senses are deeply asleep, but the conscious ego is fully awake. This phenomenon is by all advocates of mesmerism regarded as the all-sufficient answer to the materialists who affirm that intelligence is a function of the brain. The brain being paralyzed and the highest imaginable consciousness at the same time manifested, they claim that the materialistic argument utterly breaks down. The more so, since the clairvoyante has then the transcendent power to observe what is transpiring at the most distant places, and even to look into the bodies and thoughts of those who surround them, (or, if in a remote country, are brought into mesmeric sympathy with their own auras,) and to see what is going on within, as one can see through a glass window into the room of a house. In this state, the Seeress was able to diagnose diseases and prescribe remedies, which were uniformly successful.

There was a state, intermediate between the third and fourth, of a cataleptic character; her body lying torpid and cold. In her third state—the half-waking—she thought only with her back-brain, or cerebellum; the cerebrum, or front-brain, was asleep. She then "thought more with her soul;" her thoughts were clearer, and her spirit had more power over her than in her waking state. In the perfect sleeping-state—bodily-sleeping—the spirit had the supremacy; and, when she was perfectly clairvoyante, she said her thoughts proceeded wholly from the spirit, and *the epigastric region*. This transfer of consciousness and perception from the brain to the solar plexus is a common, yet none the less unexplained, fact in somnambulism. In a back number of the *Theosophist* was published a note upon an experiment, made by myself at Calcutta, with a Hindu lady, a hysteric invalid, who could hear at the pit of her stomach, and see to read with the tips of her fingers and little toes, and her elbows: Dr. Esdaile, and various other mesmeric experimenters, record similar observations. But what a suggestive and interesting circumstance this is that the Seeress, in her intermediate, cataleptic state, should have felt her front-brain asleep and used her back-brain for her soul-thinking and, finally, the solar-plexus for her spiritual observations! This would imply that the cerebrum—the nearest brain-mass to the phrenologically defined "Perceptive-range," where man looks out through the oriel-windows of form, size, color, weight, time, &c., &c., upon the phenomenal world—is the portion chiefly occupied in reasoning, comparing, analysing, and synthesising physical facts, whilst the posterior masses had to do with psychics and, through the nerves connecting them with the mid-corporeal plexuses, led on to the highest spiritual cognitions. Gall's Phrenology does not support this view, for he assigns to the

cerebellum the coarser propensities of human nature—the coarsest of all nearest the spinal column. Buchanan's distribution of organs, however, bears the Seeress out to the extent that he assigns the coronal region to the sublimest intellectual faculties, while leaving Gall and Spurzheim's assignment of the ratiative group to the temporal region untouched. If this is correct, then the withdrawal of vital activity from the perceptive, reasoning, and cerebral groups, noticed by the Seeress as happening to herself when in catalepsy, and its transfer to another portion of the brain-mass where psychic consciousness was developed, would be measurably explained. And she may have merely mistaken the cerebellum for the top-brain as her then centre of consciousness. The Aryan assignment of the highest *chakram* to the coronal region of the brain, certainly supports Buchanan's theory that that is the seat of our most spiritual faculties. Much closer study will, however, be needed before anything like a satisfactory collation can be made between the Eastern and Western views of this grand subject.

The Seeress was right—according to esoteric canons—in another point, viz., that "a somnambule can only describe what belongs to our sun's orbit, as the sun, moon, earth, and other planets, and the mid-region, which is the ethereal space around us." It is taught as a fact, I believe, that the potential development of beings belonging to any given solar system in the cosmos is limited to the observation of what happens within the outermost boundary of the attraction of its solar centre. The spiritual core of the latter being the *fons et origo* of all development of form, life, and intelligence, throughout its system of worlds; and this development representing but a stage and a fraction of the possible evolution in the infinite scale of the whole cosmos; it logically follows that the psychic power that may be developed in any being belonging to that solar system, would correspond with the relative development of the system itself to the potential development of the cosmos, between the two pralayas that bound that manvantara. As there are said to be solar systems higher than ours, and systems lower than ours, then our potential psychic development would be lower than that of beings in the former, and higher than that of such as belong to the latter. In short, infinite comprehension is the attribute of infinity alone; and the higher the evolutionary stage of any given system of worlds in space, the higher must be the potentiality for the grasp of knowledge in the beings it produces. The same principle would apply as between the various orbs of a system, and the races successively begotten upon a single orb. The Seeress is, therefore, again in accord with occult truth; as, in its turn, the occult doctrine is reconcilable with the latest inductions of science.

H. S. OLCOTT.

KNOW THYSELF.

III.

IN examining any object whatever there are always three things to be considered, the object itself, its environment, and the relation of the one to the other. But in this universe all things are in motion, and so whether we are considering separate objects or their collective surroundings, we have in all cases to do with a state of unstable equilibrium and not a state of absolute rest. The one life works through all and its activity never ceases.

All things are continually working towards development by evolution. If we take the simplest living structure, we find that it has nothing else to do but to go on taking in nourishment for the repair of waste and the formation of fresh tissue or substance, and that its capacity to do this is only bounded by two things: its own capacity and the supply available. It is forced to go on thus taking in nourishment, &c., because it cannot keep still—the one life is continually urging it on—and it proceeds in its evolution along the line of least resistance. It must obey the law and continue to grow or die. But as development goes on there comes a time when specialization and differentiation of organs sets in and there is more than one process open to it. Now the process of development is the product of the action and re-action of two antagonistic forces,—the force of the thing developed and the force exerted on it by its outside environment. The thing which is developing draws its sustenance from without, and this process may be described as the manifestation of the unmanifested, or the differentiation of the undifferentiated, and inasmuch as whatever such an object takes into its own being from outside alters the constitution of that outside and lessens its totality, it is evident that there must be resistance from outside.

Thus there are always the two forces at work, and there is an inducement to the developing body to try and keep still in order that the outside resistance may not be encountered, or, in other words, instead of allowing its own energy to work on the outside to let the outside work on it. For while the thing is always being urged on, by the action of the one through itself, towards development, its undifferentiated environment is always working in the opposite direction, namely, towards the disintegration of the integrated. That this is so follows from the law of vibration which may be taken as the type of simplest motion, because every object always tends to communicate its own system of vibration to any other object, which other is also in vibration—because all things are in motion—and sufficiently sensitive to be affected by its motion, or by that of those bodies whose vibrations are sufficiently nearly related to its own. Thus every particle of the universe, whether “living” or “dead,” is acting directly or indirectly upon every other part. Moreover when organs have been differentiated to a certain extent, and more that one organ has been evolved, there comes a time when the same result may be attained in more than one manner. There thus arise two conditions under which the element of choice may come in; first, the choice of resistances, and secondly, a choice of methods by which a

result may be attained, and the latter choice is related to the former, because the main subjective question to be decided by the organism in making choice of methods is which of the two resistances is to be obeyed. Thus, as we say the lower nature is continually warring against the higher. When the period at which this choice is possible arrives, the evolution of mind sets in, so that mind may be said to be the product of the action of the one life in individual objects together with the force exerted by all things upon one another, and in this way we may form some idea of how mind is derived from the complex action of the one life. Again, since all things taken together form a unity, and the higher we go in the scale the greater becomes the development of mind, though as we have seen it is derivable from the same source as physical phenomena, so we cannot but imagine that, reasoning by analogy and carrying our conception to the utmost limits of thought, there must exist in the universe something that answers to a universal mind, for we know by experience how one mind acts upon another, and if we carry this idea a little further, it is evident that every mind acts upon every other mind, because each is interlinked with each in infinitely complex bonds of connection, and we are forced to the conclusion that if evolution produces mind in the individual in the manner pointed out, so, in like manner, in the whole as well as in the parts the interaction of mind on mind must produce some larger thinking organ answering in its capacity to the total amount of the already attained manifestation of the whole. This universal mind may be conceived of as the aggregation of all the minds in the universe, just as the human being is the aggregate of all the cells in his body. Surely if we believe in the unity of humanity through the divine life which is one, and yet is more or less individualised in every living being, there must be somewhere a standpoint from which we can regard the whole human race as one great man endowed with the capacity of thought as well as action, and thus we may arrive at a position from which our fellow men are not only our brothers but also part of ourselves, with a deeper claim to our love and good-will than can be furnished by any lower consideration.

As the fire follows the stroke of the steel on the flint, so action follows thought. Action is indeed the legitimate outcome of thought, and if not followed by action thought is sterile and useless. It is the prerogative of the mind to act as the directing and also the restraining power of the body, and rational action is the result of combined thought and will. There is, however, a diviner manner in which thought may become realised and meet with its due expression, and this is by means of speech. Who shall measure the mighty power of spoken thought? The word that was in the beginning seems to indicate the faculty of speech as the readiest, the most satisfactory manner by which man is unable to affect his fellow-man. Most of us have realised the magic power of the orator and known what it is to stand spell-bound, riveted by the chains of a thrilling eloquence that makes each fibre vibrate with the pulsations of a noble emotion, and we know too how afterwards the words will hunt us and urge us to realise their meaning in action.

At such times the speaker seems to have the power of clothing his whole soul in his words and to send it forth to others, so that heart speaks to heart, and from the mutual contact there rush forth the lightning flashes of noble resolve from the storm clouds of awakened emotion.

Again, when we turn our own thoughts into words, they may be of lasting benefit, even though none other be within hearing. Expressed in speech thought is brought to a focus, it loses its vagueness, it becomes endued with a body and the power of action, and becomes the starting-point of a further advance.

Speech—the expression of thought in words—is a help towards the fixing and consolidation of our ideas, spoken of in the last paper, and from the very nature of language we are enabled to perceive limitations that were invisible while the ideas were still in the bosom of half latent thought. By speech our ideas are brought into the clear light of day from the twilight of indefiniteness.

But let us proceed a step backward from rational speech to its vehicle sound. Who can fathom the depth of the mysteries of the power of sound? How strange it is that this impalpable inarticulate vibration of the ethereal waves should produce such strange effects! Why is it that such inarticulate sounds as the sighing of the wind amongst the trees, the beating of the sea waves against the shore, the hum of a mighty city, have such power to affect our souls and bend the currents of our thoughts, until they seem to us like voices out of the great unseen, repeating tales of mystery and whispering the secrets of the unknown. And then mounting higher let us bow before the mystery of the subtle influence of music. No words are needed for its expression, yet it makes its way into our hearts, freighted as it were with the deepest workings of the composer's soul. Yet, when we decompose sound, we find that even the most elaborate symphony resolves itself into a combination of but two elements—pitch and rhythm. But like all other pairs they produce in combination a third, and that third may be said to have life. In the appreciative hearer there is no emotion that cannot be stirred by an appropriate kind of music. We have often wondered why some master of the art has not attempted to revive the ancient idea, according to which each passion had its appropriate musical mode by which it could be called into play, and endeavoured to analyse these modes and point out their characteristics. It may be that in time to come some one working in this direction may discover how not only emotions and passions, but also ideas, can be awakened by appropriate modes. As it is, even an appreciative observer of ordinary reflective capacity can recognise the national characteristics of music, and feel, if he cannot define, their relation to the national thought and ideas. Who is there that has not recognised the spirit of idyllic purity that is breathed by the German folk songs, the mysterious wail that runs through the Celtic music even in its themes of proudest triumph or lightest gaiety, and there are some compositions that seem to reflect not only the country but even the tone of the society amid which they were written. Particularly is this the case with popular and generally ephemeral compositions, and

perhaps this is why they become so popular for a time. What are called musical people seldom give these points much heed, but for the simple-minded man there may be a revelation even in the air of the operetta or the chorus of the music-hall, in the refrain of the café chantant as well as in the symphony or the opera of the master. It is only the wise man who can learn serious lessons from what seem trifles to the crowd. Every spoken word makes a distinct impression upon the universe as a whole, as well as upon the individuals to whom it is addressed, and when that word is the enunciation of a vital principle of a great truth, its effect may be truly marvellous upon a people or a nation. Man's inner light is always urging him to do the right and follow the dictates of the highest truth with which he is acquainted, and so it comes to pass that whenever any portion of the absolute truth is enunciated in such a manner as to be intelligible to the masses, it will act as an important influence on their conduct, and that influence will be contagious, and it will grow and will create for itself a sort of body filled with life. And there will be the one life acting as the urging impulse in the background, and so that word will proceed on its mission and accomplish its work, breaking down all that would impede its progress. Once a portion of the truth is floated, it seems to go on gathering substance to itself, and gaining fresh impetus with every forward step, until at last it becomes irresistible. It is then universally accepted without question and becomes a truism. The wisdom enshrined in proverbs and popular forms of expression furnishes examples of what has been stated, or rather they are landmarks or milestones along the road traversed by the gradual unfoldment of the unmanifested. A living example of this power of floating truth is to be found in a study of all great agitations or collective movements of mankind for a common object. Behind each of these, those who care to seek will find there is a certain word which sums up the whole object of strife, and this word is repeated in a myriad different ways by those who take part in the struggle; often it is only expressed by synonyms, often it is paraphrased, often it is confused with matters with which it has no concern but it is always there, and if there be any real truth in it, it will be a word of power, if not it will fail. We fear but few of those who use the phrase most often, understand the meaning of the word made flesh. It is that word or speech which, as we have said, is behind all rational action—the word which we imagine to be the first manifestation of the supreme, the active power of the thought divine expressed in terms of human life, not to be seized or grasped in all its aspects at one and the same time, but only when, as it were, concentrated in a single human life and then easily perceived by all and applied to each individual case, just as a drawing may be tested by the application of a previously determined scale of perfection. The word in this case has to be inclusive enough to contain all that is required in human life, its aims, its needs, its capacities, and the harmonious combination of the whole to produce the desired result. Another similar word is one which all may, and many do, construct for themselves. All have their peculiar idiosyncracies of character and

have arrived at a certain stage of development: a part of the task has been already accomplished, but there remains a certain residue of uncompleted growth. There is already the impulse toward further progress in the activity of the one life, but the direction may need correction, and there may be some imperfections which interfere with the real development. Now it is possible by comparing our own state with a more perfect one, applying it bit by bit to see where it does or does not coincide, to arrive at a certain estimate of the unaccomplished residue, and the value of this estimate may be expressed in a single word, which word will act as a direction and a beacon, warning us away from dangerous coasts and indicating the course to be followed. And this word may become a centre around which all the tenor of our life revolves. Or we may discover such a word as will express in germinal form all the rules which it is necessary for us to obey, and if we keep that word continually in our minds, it will act as a constant safeguard and prevent us from straying from the path. And this may be the case not only with individuals but with whole nations, as we see in every patriotic movement when the cry of "fatherland" is sufficient to awaken a responsive echo in the heart of every citizen, and to act as a gigantic stimulus to his energy and courage, prompting him to highest deeds of self-sacrificing devotion, and calling all his noblest qualities into life and activity. Such words are to be found at the root of all great movements, whether philanthropic, religious, or social, and wherever such movements meet with any marked success, even though in much they may be mingled with error, there is always a substratum of truth at their foundation. The truth of this proposition is tacitly admitted with practical results in modern politics, for who does not know the importance attached to a good 'cry' to go to the country with? The aggregate of these greater and, as we may call them, national or even universal words, represents the stage of progress to which humanity has already attained; these words are themselves evolved from preceding ones, and from them new ones will in time be evolved in accordance with the universal law. This collective aggregation is what has been called the 'spirit of the age,' and he who by rightly estimating the value of each of its component parts, and rightly understanding their relations to one another and the whole, either as checks or aids, as helps or hindrances, will be able to see that spirit as it is. But it must never be forgotten that that spirit is continually changing its form, not suddenly becoming totally transformed, but growing gradually changed, it also knows no rest but is ever marching onwards. For the majority, however, it is well-nigh impossible to behold the genius of their own cycle. Our eyes are always blinded by the glamour of our own personality, and before we can look upon the higher objectivity, we must first lose sight of the lower from a subjective point of view. That spirit of the age is the synthesis of the world's actions, and as our actions are but a part of the actions of the whole, we must beware of attempting to judge the whole from the standpoint of the part and so become involved in hopeless error. If the higher nature would have free play, the lower must be subject

to it, and if we would enter into a full exercise of the higher consciousness, we must suppress the workings of the lower. The same truth is expressed in another form, when it is said that the word was God and created all things, since we may look on speech as simplest action, and also since we can describe all action in terms of speech.

Trite as the subject is, we cannot but refer to power of speech on individuals for good or evil. What others say to us affects us in a way hard to explain, and so we see the absolute necessity of restraining our own speech, difficult though it always is, if we would be perfect.

The collected actions of the universe are the result of the primary action of the one life in its infinite variations. All these, simple in the beginning, assume forms of infinite complication as they are unfolded in time. It is the combination and correlation of circumstances acting in time that produces the fecundity of nature, to which must also be added the fact that each separate part of the whole manifestation is not only confined within limits as to the scope of its operations, but is also limited as to its energy. Each state has its beginning and its culminating point, and then it gradually makes way for its successor. And this indeed must be so, for it is impossible that there can be a decline before there has been the attainment of the greatest possible height. It is not until we have ascended the mountain that we can look upon the plain as a whole, and it is not until we have seen the completed work that we can judge of its real value for good or for evil, and as each step is one in advance, such advance cannot be made until it is plain in which direction it is necessary. And if we would study attentively the causes of the rise and fall of nations, of the changes in the formation of opinions and beliefs, we might learn many a lesson as to workings of the one life and see how its infinite variations are produced like the harmonies of a musical note from a common centre or starting point. Each cycle as it comes into existence is the expression of some such word of power, and outside the limits of what that word implies it cannot proceed. Certain gifts, certain faculties, a certain share of the truth, are the heritage of each cycle, and its capacities are in proportion thereto. For the cycle that is to succeed, there are higher possibilities. But each successive cycle and each successive epoch is directly the descendant of the preceding one. There is no real break of continuity, and it is only after it has passed that we are able for the most part to see where the change actually took place, and even then we shall find, if we look closely enough, that the real causes of the change had their origin in a still remoter and perhaps invisible past. All we can predicate with certainty is the moment when they came into actual operation in such a manner as to divert the current of events into a fresh channel. Thus we see that each epoch is the generator of its successor, being in turn generated by its own predecessor, and the analogy between man and the universe is revealed. For in human life the same thing takes place. What we are today is the result of a step beyond what we were yesterday; what we shall be to-morrow is contained in the possibilities of today. So it is with

our circumstances; they are the outcome of what has preceded, and the whole is again limited by the possibilities of our epoch and nation. Given precisely the same original capacities, and how different will be the result produced by an education in China, in England and in Kamschatka. A Newton brought up amongst Red Indians would never have the necessary scope for the discovery of the binomial theorem, though he would undoubtedly achieve such intellectual greatness as lay within his reach. The one energy is ever the same, only its form changes. So similar motives acting in different people will produce very different actions, even if intended to produce a similar result, for the opportunities and circumstances of each are different. Thus we must beware of judging others. It is always easy to blame another for not pursuing the course of action we imagine we should have adopted in his place, but we forget that his circumstances are not ours. So too we often find fault with another for not putting his thought into our language, instead of trying to get at and appreciate the thought itself. Moreover we all know what pain we cause ourselves, when we have said what has given pain to others.

Therefore it behoves us to restrain our speech; to speak only truth; so to speak it that others may understand what we really mean, remembering that the standpoint of the hearer is not always identical with that of the speaker. As we often misunderstand others, so we ourselves will often be misunderstood; but through whatever difficulty and whatever sacrifice of self our path may lead us, we must steadily aim so to order our conversation that "the tongue shall lose the power to wound, and the ear shall lose its sensitiveness." Only then "will the soul be able to stand in the presence of the masters."

C. T. WIGMORE.

THE PROBLEM OF CREATION.

THE propagators of True Religion should first know and then preach the Truths of Religion. Religion is nothing more nor less than the principles of creation. God is Infinite, Eternal Intelligence. Intelligence intelligences Itself. The subject is God, the Predicate is Māya, and the object is Iswara. Māya and Iswara have only a relative verbal subsistence, God being the only absolute existence. If the sun in the sky is analogous to God, the reflection on the water is analogous to Iswara and the rays from the sun to Māya. God is reflected in Himself by Himself. It is better perhaps to call the act of intelligencing a *vibration*. The infinite co-subsisting effects are Māya (the Holy Ghost) and Iswara (the Word or Son). The finite effect of vibrations on vibrations is the creation ever-changing, ever-evolving. The effects below Iswara are divided into 24 series by Hindu sages;—(a) Mahat, (b) Ahankara, (c) Budhi, (d) Manas, e, f, g, h, k, the five Mahabhuta, l, m, n, o, p, the five subtle elements, q, r, s, t, u, the five senses of perception, and v, w, x, y, z, the five organs of action. The vast majority of

men have only a fickle impulsive mind (d), and if say five in 100,000 have attained to Budhi (c), indicating calm judgment and steady character, only two rise to a knowledge of self power (b), and scarcely one to Universal Brotherhood (a) in Iswara. There is no salvation, no seeing God, except through the Mahat, and the great ones of mankind are called *Mahatmas*. By association with them, or in respect to them only, any society commands respect and is called "Sat-sangam;" and all societies not thus learning but pretending to preach True Religion are Asat-sangam. The more wedded a society or individual is to the senses and organs (q to z), the more *Asat* they or he will become and descend in the scale of beings, and *vice versâ*. The mind (d) is a subtle body, being the resultant of deeds, words and thoughts called *Karma*, the potencies of which are called *Devas* in sacred literature and *Grahas* in astrology. Iswara is borne on the chariot of ten horses, mind being the reins and Budhi the driver. A sceptic or materialist or utilitarian is one who drives, not in the service of Iswara (to glorify God), but as the horses choose to go; and of course any moment he may be expected to upset the chariot and break his bones. However strong the reins with official pride and academic learning, pious discipline alone can be trusted to guide it. And if the horses are young and healthy, the more tried, expert and godly should be the driver. The problem of creation or generation seems to be solved in saying that doting on the bodily affections and organs is degeneration and controlling them is regeneration. To eschew the gross existing nature is to gain a refined higher nature.

A. SANKARIAH.

RAJ YOG.

PART VIII.

The qualifications of a *Jivanmukta* (i. e., one absolved while alive.)
From the book called *Vivekachinathamani*.

A *Jivanmukta* has four good qualities:—

- (1.) *Mitri* (friendship),
- (2.) *Karuna* (mercy or sympathy),
- (3.) *Mudita* (joy or gladness), and
- (4.) *Upeksha* (indifference).

- (1.) *Mitri* is the friendship of good persons.
- (2.) *Karuna* is compassion for the wretched condition of miserable creatures.
- (3.) *Mudita* is to rejoice at the sight of the doers of virtuous actions.
- (4.) *Upeksha* is neither loving nor hating sinful persons.

The quintuple advantages of a *Jivanmukta* are:—

- (1.) *Gnyanaraksha* (preservation of *Gnyana*),
- (2.) *Tapas* (meditation),
- (3.) *Sarvasampadana* (earning everything),
- (4.) *Dukkhasankshaya* (destruction of sorrow),
- (5.) *Sukhavarbhava* (rise of happiness).

(1.) To secure the purity of *Buddhi* (or the brightness of intelligence) by the destruction of the tendencies (*Vasana*) and *Manas* (mind) is *Gnyanaraksha*.

(2.) To secure harmony and consonance between *Indriyams* (senses and passions) and *Manas* is *Tapas*.

(3.) *Sarvasampadana* is the honor done, and respect shown, to that *tapas*-practising *Jivanmukta* as a *Yogiswara* both by the young and old.

(4.) To be free from the cares and concerns of the *I, Mine, &c.*, is *Duhkhasankshaya*; and

(5.) To overcome obstacles by practice and perseverance is *Sukharirbhava*.

The ten signs of *Gnyana* are:—

- (1.) *Akkrodha* (absence of hatred),
- (2.) *Arogya* (health),
- (3.) *Jithendriyathwam* (conquest of passions),
- (4.) *Daya* (kindness, mercy),
- (5.) *Kshama* (forbearance),
- (6.) *Janapriyathwa* (popularity),
- (7.) *Alobha* (absence of avarice),
- (8.) *Dathruthwa* (generosity),
- (9.) *Abhaya* (courage),
- (10.) *Nairmalya* (cleanliness, purity).

The four classes of persons who are favoured (or benefited) by the *Jivanmukta* are:—

- (1.) *Sishya* (disciple),
- (2.) *Bhaktha* (devotee),
- (3.) *Udasina* (neutral or indifferent person),
- (4.) *Pathaka* (a sinner).

(1.) The disciple attains *mukti* (salvation) by love of the *Jivanmukta*, who initiates him (the disciple).

(2.) By a devout worship of a *Jivanmukta*, the devotee gains his noble ends.

(3.) Perceiving the upright and stainless conduct of a *Jivanmukta*, he who is indifferent and neutral begins to cherish a love for virtuous deeds.

(4.) The sins of the sinner are purged away by his (*Jivanmukta's*) glance, touch, &c.

How does a *Jivanmukta*, who has no notions of agency, &c., indoctrinate a disciple with the mysticism or secret of *Brahma*, on the authority of the *Vedas*, Versions, Logic, Paradigms, etc.? Just as the grace or the wrath of God, who has neither love nor hatred, is dealt out to a man according to his virtuous or vicious deeds, even so the initiation by a *Gnyanee* depends upon the neophyte's virtuous or vicious deeds.* This is certain and without doubt.

* A true Theosophist who has the feeling of Universal Brotherhood at heart must necessarily possess these four qualities. Though he is a friend of all good persons, yet he is not the enemy of the bad. He loves, and co-operates with, the good persons who ever work and develop good *Karma* and aid Nature in evolving progress and in restoring the pristine *Dharma*. He ever exercises mercy and kindness. Mercy is the key-stone of Theosophy. It was in mercy to degenerating humanity that Lord *Buddha* sacrificed his claim and right to Nirvana and underwent the painful

Now as regards the life of one who lives otherwise than as a *Jivanmukta*:—

The purgation of *Prarabdha-karma* (effects of past actions) is of four kinds.

- (1.) *Tivra* (quick),
- (2.) *Madhya* (middling),
- (3.) *Manda* (slow),
- (4.) *Supthi* (sleepy).

process of a new birth with its countless risks. It is in mercy that *Christ* and *Krishna*, the divine principles, took birth and suffered to secure salvation to mankind. It is in mercy that the *Dhyani Chohans* guard and guide the destinies of worlds and ages. It is in mercy that the Great Ones, sacrificing everything that is earthly, silently work to save humanity from the miry sloughs of material pride and spiritual ignorance, into which the men now-a-days are being hurled headlong. And it is in mercy to blind humanity—blind to its own pristine spiritual and religious treasure, which is common to all nations, at all times, in all climes—which is full of commotion and travail and turmoil owing to the self-created and self-conceived creeds and sects,—it is in mercy to such humanity that one man and one woman have conjointly started this noble society to try to lighten the sinful burden of humanity and, like a beacon-fire, to serve as a guide to it in its groping onward course. For a description of mercy we cannot do better than refer the reader to Shakespeare's well known lines in "The Merchant of Venice" beginning:

The qualities of mercy is not strained."—*Merchant of Venice*, Act IV. Sc. (i).

This mercy is what is called *karma*. The Theosophical Society being electrical, it necessarily rejoices at, and loves, all virtuous actions and their doers. It is only a concurrence of such persons as endeavour to do good—spiritual, which is the source of material, for spirit is the life of matter—for the benefit of poor and ignorant humanity, and to restore heaven upon earth.

This therefore is *Muditha*.

And the tolerance and disinterestedness which the Society exercises are but *Upaksha*.

These advantages necessarily follow from practising the objects and tenets of the Society, or the aforesaid four qualities. The Society, by diving deep into the *Arya* literature and science, wherein alone is buried the infinite intelligence and divine splendour, acquires and preserves knowledge. It also insists upon and encourages active meditation, which yields effects according to its dynamic curve.

These ten signs the Society possesses. Men outside the Society cannot know how far most of the members of the Society throughout the world practically exercise these qualities. They can regale their eyes during the ensuing Convention of the Society at Adyar, Madras.

How truly these lines accord with the most pithy yet pregnant sentence of the Reverend Teacher! "For every step you (disciple) take in advance towards us we take a step in advance towards you." Thus the distance of approach is shortened by two steps at a time, and, hence, rapidly run over. Every right action of the disciple is a step in advance. Thus, when we deserve by our moral and upright conduct to be initiated by a *Guru*, and when we have rendered the atmosphere around us pure and holy, by our moral merit, then the all-knowing and omnipresent *Guru*, informed by our auric current of merit, helps on the self-helpers, and safely steers us on our course. Such a Teacher says, "First deserve, then desire!" in brief, "Deserve to desire." These and similar rules are enjoined by the Theosophical Society to be practically observed, and their truth comes home to everybody in whatever walk of life.

"Thou art *Brahma*" and "I am *Brahma*" are one and the same expressions viewed from different standpoints. On the last expression the *Swanubhuthi Sarthanthika Vakyams* (significant sentences of self-experience) say:—

"1. This *Mantram*—"I am *Brahma*"—destroys the sinful cause of next birth.

"2. This *Mantram*—"I am *Brahma*"—destroys the notion or perception of difference or separateness.

"3. This *Mantram*—"I am *Brahma*"—destroys damnable sins without number.

"4. This *Mantram*—"I am *Brahma*"—gives the joy of *Gnyana*.

"5. Forsaking all other *Mantrams*, this *Mantram* alone ought to be practised constantly.

"6. (He who practises this *Mantram*) will without loss of time attain *Mukti* (salvation). There is not the slightest doubt about this fact.

(1.) For a perfect Gnyanee in the midst of enjoyments, to live solely in *Atma*, i. e., to be solely bent upon, or bound towards, *Atma*, is said to be *Tivra Sanskara* (quick purgation).

(2.) Though chiefly bent upon pleasures, yet to be ever mindful of *Atma* and to be happy like a child, is *Madhya Sanskara* (middling kind of purgation).

(3.) Rejecting all sorts of enjoyments, to live in *Atma* and delight in internal self bliss is *Manda Sanskara* (slow purgation); and

(4.) By giving up all transactions to indulge in *Atma* like one absolved, is *Supthi Sanskara* (sleepy or drowsy purgation).

By these four kinds of purgations of *Prarabdha karma* many *Jivanmuktas*, like tiny streams flowing into the sea, finally reach or attain the *Brahma-like Nirvanic* (i. e., *Muktic*) happiness.

They experience enjoyment or suffering in three ways:—

(1.) *Ichchha Prarabdha* (effects of past actions done voluntarily),

(2.) *Anichchha Prarabdha* (effects of past actions done involuntarily),

(3.) *Parechchha Prarabdha* (effects of past actions done under constraint and obligation).

(1.) *Ichchha Prarabdha* means doing an act in spite of the full knowledge of its evil consequences: e. g., taking an unhealthy diet knowingly.

(2.) *Anichchha Prarabdha* applies to an act done against the will of the doer under coercion; and

(3.) *Parechchha Prarabdha* refers to an act done indifferently and disinterestedly as regards self, but out of obligation to others; (e. g., for myself, I neither like nor dislike taking a morning walk; but a friend asks me to accompany him. Since I do not like to disoblige him, I comply with his request, and so take a walk.)

To escape from falling into the clutches of the above three kinds of *Prarabdhas* and thus to exhaust them (or rather their effects), is impossible even for *Devas* (much more, therefore, for man). A true *Yogi*, in consonance with the *Sastric* aphorism that "*Prarabdha* cannot be destroyed but by suffering (pleasure or pain)" and realising its truth by his own experience, rejoices.

Now as to the process of attaining *Videhakivalyam* (salvation without second birth).

Whenever a *Mumukshu* (seeker of salvation) acquires, from the observance of *Karma* (rites and ceremonies), *Dharma* (duty—the establishment of duty); and thence the removal of sin; and thence purity of mind; and thence the appearance of the sinful sight of *Sansara* (i. e., knowledge that *Sansara* is sinful); and thence the resignation of the objects of senses; and thence the yearning for *Moksha* (salvation); and thence indifference to external rites and ceremonies; and thence the practice of *Yoga*; and thence the love of *Prathyagatma*;* and thence enquiry into such sublime sentences as "Thou art *Brahma*" (तत्त्वमसि)*etc.; and thence the knowledge

* (This is a synonym for *Atma* or *Brahma*: vide *Sri Sankaracharya's Mahavakyadarpanam*).

of Unity or *Advaita*; and thence the attrition of *Avidya* (*Maya* or ignorance); and thence the destruction of the notion of duality; and thence rejection of the ideas of good and bad, auspicious and ominous; and thence the death of love and hatred; and thence the emptiness of acceptance and rejection, or rule and exception; and thence disappearance of *Papa* (vice) and *Punya* (virtue); and thence destruction of the notion of *Deha* (body); and thence purgation of all sins; and thence realisation of the eternally blissful condition of *Brahma* which is sublime, without re-birth—the acme of all *Sastras*, beyond the spheres of castes, actions, and tendencies, inconceivable by mind, and inexplicable by speech; then realisation of such a condition (of *Brahma*) is *Videhakivalya*. To determine so is in accordance with *Sruthi*, and custom.

B. P. NARASIMMAH.

Reviews.

MASOLLAM.*

THIS book makes two demands on the readers of the *Theosophist*. First, as a novel with scenes laid among men and women, such as they themselves are; secondly, as dealing with a "Problem of the Period," in which they have an especial interest. As a novel, then. The book is divided into two parts; the scene of the first is laid in England, while that of the second is in Syria among the Druses. The chief characters play a part in each scene, and certain accessory characters seem introduced like puppets to explain the story. The characters in the first part are David Masollam and his wife Amina, Count Santalba, Reginald Clareville, Sebastian and Florence Hartwright. Charles Hartwright, the father of the latter, is one of the puppets who are played with, while Casabet, the brother of Madame Masollam, is useful in the same way, in addition to being a tool to whom his sister is obliged to explain her designs. In order that she may secure his co-operation.

In the second part, the old Druse Sheik Mohanna takes a principal place, with Sheikh Shibley to play the minor villain; while Sada, Amina's mother, and the Khateeb play accessory parts with various other Druses to aid the designs of Shibley and the Masollams; which are naturally defeated by aid of Santalba and the conversion of David Masollam and Shibley by Amina. The characters of Amina, of David Masollam and his wife, of Clareville, and Sebastian and Florence Hartwright are very clearly and cleverly dissected, so as to show the good and bad qualities alike. Charles Hartwright is very clearly shown as the weak man guided by no strong impulse of his own, and therefore at the mercy of storms raised by stronger people round him for their own purposes. He is a puppet, but still it is very plain how much mischief a puppet has in his own power to accomplish, especially when guided. If anything, from the point of view of a novel, there is too much dissection. The effect produced is exactly that of looking at a game of chess in which the pieces are living men and women. The dissection is carried so far that each character represents at outside one or two qualities by which it is animated; just as the various chessmen have the possibility of one or two moves. Still the variety of the game is preserved by the combinations of the various pieces on the rival sides.

* "Masollam. A Problem of the Period." By Lawrence Oliphant.

The great interest of this book is that the author has put prominently forward those qualities of human nature which are slurred over by most writers, or which are disgustingly travestied by writers of the realistic school. It is of the more interest that Mr. Oliphant boldly attempts to deal with them and proposes a remedy. It is in the remedy that the great interest lies to readers of this Journal. In the dissection of the character of Yigrannhe, Masollam's wife, it has struck several people that Mr. Oliphant has drawn, not from life, but from his own idea, the character of one of the proprietors of the *Theosophist*. Count Santalba is introduced as a sort of universal *deus ex machina* and serves to exemplify the old conquest of good over evil, or of unselfish performance of duty over motives actuated by personal ambition, greed, and avarice. That is perhaps the main outline of the book, but as I said before, the chief interest lies in the dealing with those forces of human nature which usually serve to accentuate the division between man and man and man and woman.

The book deals with women's rights, but deals with them in an idealised way. It gives the clear keynote that it is by the slavery and subjugation of woman to man that the misery and strife of the world is produced. That by the denial of equal rights to women with men, by the perpetual talk about the "weaker vessel," one half of the world is shut off from the other half, and all the finer qualities which may be inherent in feminine nature, are thus doomed to slavery and practical extinction. The character of Amina is thus of especial interest as showing the result of removal from the trammels of tradition and the effect of genuine education. Originally born of Druse parents, the reader is introduced to her in the plenitude of her powers in England; then a transformation scene is effected and she is seen moving amongst the women of her own race, emancipated among bondwomen. But it is not alone by Western education that this is effected, although there is much to be said in favour of training that quality of self-help and self-reliance in contrast to the utter dependence found among Eastern women. Mr. Oliphant warmly upholds the development of the more subtle inner self in subordination to the moral sense, the whole being guided by the principle of altruism. This is a step on the right road, and it is here comes in the idealism of women's rights, for their actual demand is the very accentuation of individualism on the selfish line. Mr. Oliphant has taken one step in the right direction, for he only allows of these rights and only shows them as working properly in one who has *fitted herself* for their proper manifestation. It is only a step, for altruism is really only a sort of refined selfishness, a consideration of self with regard to others and effacing it as far as possible. Thus the principle by which these gifted women are to be guided is a fallacious guide when they have progressed beyond a certain point. Mr. Oliphant demands of those accustomed to metaphysical problems that they shall consider the "Logos" as divine man and divine woman, the universal mind and universal soul. These two united, co-equal and co-eternal, but with the feminine principle or "soul" guiding and inspiring the masculine or "mind." On the principle that there is no smoke without fire, he further demands that if the metaphysical is true, the ethical shall correspond, and that the human feminine shall be equal to the human masculine and no longer be considered inferior. Mr. Oliphant thus deals with the problem of the period and proposes his remedy. He does not propose that by mere "higher education" women shall be so elevated that this consideration becomes possible. But it is when a woman combines in herself the mental power given by such education

with the appreciation and knowledge of those faculties which men call "psychic," that it becomes possible. The essential condition of such possibility is the belief in and reference of all action to some potency which is not material. When either man or woman appreciates this and learns that by referring all action to such standard life, instead of becoming confined, has an infinity of possibilities opened to it, then they learn to depend on themselves.

Mr. Oliphant in his book confines himself to a "Personal God," wherein I think he errs. But at any rate it is better to have a "Personal God," if ideal, as the criterion of action, than to be a slave to the "devil" of materialism. So great is the danger of this "devil" and of "self" as the sole standard of right and wrong and as the sole object for which work is to be done, that any attempt and any step, however small, however mistaken, which combats these "devils" of "self" and "materialism" ought by Theosophists to be hailed with joy. We strive in our way towards Universal Brotherhood, but very few of us attempt to carry it out, for we do not understand it. So true is it that it is the letter which killeth, while the spirit giveth life. Therefore until the whole world regulates its action by the spirit of the Universal Brotherhood, so long will the world be actuated by selfishness and cursed by individualism. The great principle by which Mr. Oliphant seeks to benefit it is Love; not lust, or passion, or any of the self-seeking qualities of ordinary human nature, but Love Profound, Love Splendid, Love to God. It is in virtue of this quality that man awakens from love of himself to love of his family, and thence to love of his nation, and finally rises from love of all nations to universal love. Then awakened to that, and what it means, he becomes love itself. In this condition man loses all sense and memory of self; he lives the life beyond individuality and no "sense of separation" remains. Man is no longer man, and knowing all others who are like him, their power is united in the universal power of love, and their heart is melted toward all the rest of the world. No longer is there in them the restless fever of life, for they have reached home and experience the ceaseless content; in them is infinite tenderness even for those in the outermost deserts. By them is humanity taught to aspire towards this condition, and gradually humanity learns that the God on whom they call, and whom they practically deny, is Love. Let those who wish to know more read Mr. Oliphant's book, and also read St. Paul's wonderful chapter on "Charity;" the charity which is kind and suffereth long, which thinketh no evil. Then they will see what Mr. Oliphant means, and appreciate the value of the remedy which he proposes. Surely it is not by the descent of "the divine into flesh," but by "taking the Manhood into God."

Love has by this descent become a passion, a mere lust of the flesh, and has fallen from its high estate in seeking a material result. Therefore it is that by awakening man to the sense of his divine responsibilities, by teaching him to appreciate love as an ennobling faculty, Mr. Oliphant proposes his remedy. Also that by altering the relation of the sexes and by teaching woman to occupy her rightful position with regard to man, towards herself especially, the world shall be "regenerate." Thus with purity as a force in the world and love to teach the way, the author hopes that.—

"Men may rise on stepping-stones of their dead selves to higher things."

PSYCHOMETRY AND THOUGHT-TRANSFERENCE.*

THIS pamphlet has been compiled with a view of putting in a small and convenient compass the main facts available up to the present time relating to Psychometry and Thought-Transference, as well as an outline of the "occult" explanations of the same. When the work was projected, it was hoped that a new set of experiments could be made, and accordingly applications were made in what appeared the most likely quarters in England, India and America—but somehow or other "all with one consent began to make excuse," and so the compiler was thrown back on the old works.

It is to be hoped, however, that some members of the Society may be found who will be willing to take the very little trouble involved in making these experiments, as fully explained in the pamphlet before us, so that a future edition may contain fresh facts.

In this pamphlet the different branches of both subjects are treated in separate sections, and even those who have given some attention to these topics will find it useful to see at a glance, as it were, what definite progress has been made; while those who are ignorant of psychometry, etc., will be saved the perusal of many hundred pages. The work is mainly intended for Indian branches, where the prohibitory prices of such works as the three volumes of Denton prevent their acquisition by members.

While there are many members of our Society who prefer to confine their attention to philosophical theories alone, there are many more who are continually asking to have some practical work pointed out to them, and to these we suggest that they should systematically take up psychometry and thought-transference and try experiments, with a view of showing the possibilities and limits of these two branches of psychic research. In this way they will be adding to the knowledge of humanity, just as much as a scientist who works with chemicals in a laboratory. The doings of the Odessa Branch of the Society (mentioned in the last Annual Report) show what can be done, and other branches might follow their example with advantage, especially in this country. Those who are more particularly interested in the third object of the Society should bear in mind the fact that, if they want to find out truth, they must set to work themselves, and not merely sit still and wait for some one to come and dole out doses of concentrated extract of occult science, specially adapted for instant assimilation—no thinking required!

THE ART OF PUBLIC SPEAKING.†

WHILE it goes without saying that no book-study can make an orator who is destitute of natural capabilities, yet the latter may be developed and carried to the highest pitch of perfection by systematic culture. The book under notice is more especially a manual for clergymen, yet the broad rules laid down by the author apply equally well to all departments of public speaking. A mind well stored with facts; a clear grasp of the bearings of the topic to be discussed; the ability to think lucidly, to systematize and synthesize; the rare gift of developing the idea in plain, vivid word-pictures which infuse the speaker's thought into the

* "Psychometry and Thought-Transference; with Practical Hints for Experiments." By N. C., F. T. S. With an Introduction by H. S. Olcott, P. T. S. Theosophist Office, Adyar, Madras.

† "Oratory, Sacred and Secular, or the Extemporaneous Speaker." By William Pettinger. New York: Fowler and Wells.

hearer's consciousness; graceful attitudes and well modulated vocalization; above all, the electrical power of intense conviction—these are elements of oratory. With all the rest, no speaker can make a lasting impression if he have not the last. The author gives numerous examples of noted orators, and a useful compilation of rules for the government of debating societies, conventions and other deliberative assemblies.

THE PROPERTIES OF INDIAN PLANTS.*

DR. PANDURANG GOPAL, F. T. S., of Poona, one of the chief botanical authorities of India, has just published a large and useful work in Marathi, upon the Flora of British India, which he has dedicated to the enlightened ruling Guicowar of Baroda. The compilation includes notices of the established uses of trees and plants, and the drugs which they are capable of affording. It is "arranged as a glossary with a view to enable the ordinary reader to obtain at a glance all available information regarding the ancient, revealed and unrevealed, or possible uses to which their various parts can be put popularly or in medical practice." The author justly observes that the real sources of this information are the recorded accounts of ancient Aryan investigators, viz., Agnivesha (Charaka) and Sushruta. No greater benefaction could be conferred upon Modern India than the compilation into the form of popular hand-books of the treasures of practical wisdom contained in the Aryan literature.

Literary and Personal Notes.

MEMBER of our Society who can read German, should send to Herr J. Scheible of Stuttgart for his catalogue of Occult literature, "one of the best and largest we have seen.

WE have just heard of the death of Mr. Kennett R. H. Mackenzie, F. T. S., one of the best known among contemporaneous writers upon Masonic and Occult subjects. He was the author of the "Royal Masonic Encyclopædia," a work of erudition, evincing great and patient research.

WE have received from Tokio a pamphlet on the aim and method of the "Romaji Kai" or Roman Alphabet Association of Japan, together with several numbers of the journal published by the Association. The object of the Association is to substitute Roman letters for the ideographs generally used in Japan. The letters L, Q, V, X, are not used, and in the remaining twenty-two letters each of the five vowels takes an accent when long. From specimen extracts given in the pamphlet, it appears that with this alphabet every Japanese word can be written, and when it is considered "that an ordinary student of Japanese has to know at least four thousand characters, and a more advanced student about double that number, the greater approach to free intellectual intercourse with the rest of the world obtained by the

* "Bharatavarsheya Oushadhisangraham." By Pandurang Gopala. Poona and Bombay, 1886.

employment of Roman letters will be at once apparent." It is to be hoped this change of alphabet will become general in Japan, as it will not only facilitate the acquirement of Japanese by foreigners, but will also be a national benefit by saving the expenditure of the energy hitherto expended in learning so many thousands of complicated characters.

Correspondence.

MOST RESPECTED MADAME BLAVATSKY,—

Instead of asking any "occult" favor of you, I beg leave to acquaint you with a "phenomenon," probably rare, if not unknown, to you.

Here is a member of the *Methodist Church* for over 30 years, ordained elder in the same, now holding a chair in a Theological Seminary, who has read "Isis Unveiled," Sinnett's and Olcott's books, and quite a number of other Theosophical publications, together with much that Hodgson and others have written on the other side, and who esteems *Theosophy* as *Divine Truth*, reveres the *Masters* of occult science, the *Mahatmas*, even as he does the Master, Jesus; though having never received from either any more tangible notice than possibly spiritual influence, and that probably only in a general way, in common with many others. I, the aforesaid person, counting myself utterly unworthy of this glorious light that has come to me, wish to express my hearty sympathy with you in your great work, and to bid you Godspeed in it. I am trying earnestly to live the life marked out by these great illuminati of our race, and shall do so while I live, though no more light come to me; but there will. "Those who do shall know."

O for the more rapid coming of the bright day whose foregleams I have seen, when the mists shall clear away from men's minds, and they shall cease to abuse, ignorantly or maliciously, those who are sacrificing to enlighten and bless them!

* * * F. T. S.

August 28, 1886.

Ed. Note.—Since the above letter was sent to the printer, a still more striking thing has happened. Col. Olcott has received a letter from a Protestant BISHOP, full of reverent appreciation of the Aryan Mahatmas, and saying that he believes the Theosophical Society "a providential (and, I might add, Divinely ordered) preparation" for a new spiritual outflowing. Opinions change, it appears!—*Ed.*

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

"THE SECOND WAVE."

HAVE you ever stood on the shore, and watched the incoming tide? First a tiny ripple advances a few inches over the yellow sand, then retreats, as if frightened by its daring, into the deeper sea, a second wave advances further than the first, and in its turn retreats, to be followed again by another, and so wave follows wave, each gathering greater strength and volume till the sea sweeps in towards the land, and covers all the broad stretch of sand with water. So is it ever with the tide of knowledge and truth. So was it with Christianity. The first wave began in the sermon on the Mount of Olives, and flowed on till it reached its limit on Calvary; it was adorned with many strange wonders and marvellous sights, it was surrounded with mystery and miracle, and its founder was credited with till then unheard of powers; multitudes were gathered together, and all men went after him. What was the end of all this turmoil and excitement? Sad indeed it is to contemplate and brief is the record of it; they all forsook him and fled. The wave had reached its limit and flowed back into the sea from whence it came. A few years afterwards the second advance began, for the tide was really turned, and there was the vitality of true life in the doctrine of Jesus. The seed which he had sown, germinated and grew. Paul, the man "approved of God," took up the work where it had been left off. Not now were seen wonders and marvels, novel doctrine and young enthusiasm, but earnest teaching and sustained effort, wise instruction and constant example. Time passed on; Paul was no more, and all the first generation of disciples were dead; still Christianity lived and progressed, advancing to a fuller tide of wisdom and righteousness. Yet it seems that the tide has turned again, and has ebbed far from its highest limit. So is it with other