

THE THEOSOPHIST

A MONTHLY JOURNAL DEVOTED TO ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM:
EMBRACING MESMERISM, SPIRITUALISM, AND OTHER SECRET SCIENCES.

VOL. 5. No. 7.

MADRAS, APRIL, 1884.

No. 55.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

THE DISCOVERY OF ANCIENT FABRICS.

To those who boast too freely of our modern civilization, its arts, sciences and complicated machinery, it may be somewhat humiliating to hear of the discovery by our modern Egyptologists and Assyriologists of textures made thousands of years before our era,—whose “incomparable beauty leaves far behind it that of the most delicate texture so proudly displayed in our international exhibitions.” Just now, one may see in Vienna the archaic fabrics worn by the ancient Greeks and Romans. They were found in Egypt by Mr. Groff. Herr Georg Ebbes, the well-known Egyptologist, has an article in *Allgem Zeitung* about that interesting discovery. Among other textures, he mentions beautiful linen cloth woven by a process hitherto claimed as one of the latest and the most perfect. The Roman dignitary of the fifth century, B. C., wore a tunic made out of such linen—moreover Groff discovered in the same lot, a real, so called “Gobelin web.” And this shows, as several papers now remark, that the well known “*tapisserie de haute lisse*,” as the Gobelin work is called in France, the precious tapestry that decorated only the abodes of kings—is no invention of the French artists at all. It came to Europe, as nearly every other art did, from the East, imported probably by the Crusaders of the twelfth century. Mr. Ebbes concludes his paper in the following words:—

Repeated in various quarters, we often hear an opinion expressed, to the effect that our daily life differs entirely at the bottom of it, from that of the ancients. Yet, it is most worthy of note that the deeper I dive into the long bygone lives of the latter, the more the vestiges of the life of the ancients appear before me, the clearer becomes in me the conviction that even in its smallest details their interior as much as their exterior life differed in no ways from our own!

IS BUDDHISM PESSIMISTIC ?

MR. F. L. OSWALD writes in an American Contemporary that Buddhism is pessimistic. He says:—

The hope of earthly happiness, according to the theory of Buddha Sakyamuni, is a chimera, a phantom that lures us from error to error through endless toils, and robs even the grave of its peace; for he who dies uncured of his delusion must return to earth, and continue the hopeless chase in another life. Quietism—i. e., annihilation of desire—is the only hope of emancipation; and that goal of peace can be reached only by total abstinence from earthly pleasures. All worldly blessings are curses in disguise, and he alone who has lifted the veil of that disguise has entered the path of salvation. To him, self-denial becomes the highest wisdom, and self-aborrence the supreme virtue. He must court sorrow and disappointment as others woo the smiles of fortune, he must avoid

everything that could reconcile him to life and lure him back to the delusions of worldly pursuits. . . . The highest goal of the future is the Nirvana, peace and absolute deliverance from the vexations of earthly desires. All human knowledge is vain, the great object of life being the suppression of our natural instincts. Self-affliction is the only rational pursuit. The love of wealth is folly: the slaves of covetousness forge fetters for their own feet. True believers should seek temporal peace by curtailing their wants and cultivating the virtue of indifference to the vicissitudes of fortune. He who strives after higher merit must renounce all earthly possessions, live on alms, dress in rags, shave his head, and abstain from marriage, merry-makings, and the use of animal food. He must have no fixed habitation, and must even avoid to sleep twice under the same tree, lest an undue affection for any earthly object should hinder his spirit in the progress of its emancipation from the vanities of life!

...But this quietude of the sunset hour Buddha Sakyamuni attempts to enforce in the morning of life, his disciples are to seek refuge in sleep before their day's work is done, he gathers dry leaves to bury the budding flower. . . . Pessimism is precocious senility. . . . Young pessimists resemble the fruits that rot before they ripen. Monastic tendencies imply an abnormal condition of the human mind. Only a defeated warrior, a man without hope and without courage, can find solace in contemplating the approach of a premature night.

Buddhism and its daughter-creed can flourish only in a sickly soil. . . . Buddhism has been expelled from the homes of the Aryan races and relegated to the moral pest-house of the South Mongol empires. . . . Disease, crushing misfortune, mental derangement, whatever disqualifies a man for the healthy business of life, qualifies him for the reception of anti-natural dogmas. . . .

We regret to notice that the erudite writer has based his conclusions upon two erroneous premises. In the first place, he mistakes popular Buddhism for the teachings of Gautama Buddha, and, in the second, he has misconceived even popular Buddhism. Even Rhys Davids, who treats of the Southern Doctrine which differs widely from that of the Northern Church, has not dared to arrive at such preposterous conclusions. The learned critic has evidently not paid that attention to the Buddhist literature which it deserves. Otherwise he would not have fallen into the error of saying that the Aryans did not tolerate Buddhism on account of its ascetic practices, which he is pleased to place in the category of pessimistic dogmas. The truth is that such practices were in existence long before the Prince of Kapilavastu unfurled the banner of his Religion, and they are still maintained and are even strongly recommended by those sects which are the declared enemies of Buddhism. The antagonism to that faith in this country is therefore to be traced to some other causes. Moreover, as every reader of the *Light of Asia* knows, it was Gautama himself who denounced in no measured terms such foolish physical tortures as those of *Hatha Yoga*. It is therefore amusing to see how certain writers and thinkers will presume to decide questions they have not thoroughly studied. So much for popular *Buddhism*. As regards Gautama Buddha's real teachings, every occult student is well aware that they are identical with those of Srinat Sankaracharya, who is held in the highest estimation and reverence by three-fourths, if not

more, of the people of India. Every Vedantin, be he of whatsoever sect, admits the philosophical doctrine of *Maya*—illusion. A misconception of the true significance of this doctrine leads a superficial and careless student to put forth such inferences as we have now to notice. The learned critic supposes that since all this world is called an illusion, therefore the followers of this teaching are required to torture their physical bodies.

The philosophical Buddhists are well aware that a healthy body and a healthy mind are the *sine qua non* for a student of the esoteric science, one of whose most prominent and illustrious exponents was Gautama Buddha as the student of the historical development of occultism well knows. As regards the assertion that only those, who do not prosper in the world, turn their attention to this Philosophy, we simply deny the assertion.

The other misconceptions of the teaching of the Philosophy arise out of a misunderstanding of the meaning of *Nirvana*. It is *not* annihilation, as commonly understood. The highest ideal of a *true* Buddhist is to rise up to perfection and thus to realise the perfection of spiritual wisdom. He recognises that the phenomenal is all transient, misleading, and that therefore if he wishes to be "immortal" he must enter the world of *noumena*. He knows the dangers of being connected with an objective life which must end in dissolution, and to save himself from such a catastrophe he draws himself out of the transitory world and puts himself *en rapport* with the one absolute reality which is Bodha as Sankara said. This surely cannot be accomplished by *mere* physical abstinence.

The relation that the *inner* man bears to the inner world of noumena is intimately connected with his own subjective self, and therefore he who would live in a higher sphere after the dissolution of the physical body, must so change his surviving inner nature as to befit it to the plane of existence it has to enter upon. It will thus be seen that there is no room for pessimism in the Philosophy of Gautama Buddha. It may perhaps be urged that that Philosophy is not so understood by the generality of the Buddhists. But that is no argument against the original teaching in its purity. When steam engines and telegraphs were first introduced here, there were some unlettered, ignorant people who looked upon the machines as so many goddesses. Are we on that account to denounce, without a proper investigation, the inventors of these useful machines? Even "*The Light of Asia*," which lays no pretensions to being a complete exposition of the Esoteric Philosophy, as taught by Gautama Buddha, will yield the meaning put forth in these remarks. The student will, no doubt, find corroborative facts and arguments were he to turn to the philosophical literature on the subject. The learned critic moreover falls into an unpardonable error when he says Buddhism is confined to the "sickly" soil, for some of the healthiest and the most vigorous minds of Europe and America have accepted Buddhism as a "perfect system of thought and rule of life."

BHARGAVA SARMA.

THE HEBREW LETTER NUN ; OR 13.

ESSAY II.

(BY ELIPHAS LEVI.)

We have come to Number 13, the fatal number, from the word *funus*, funeral. It is the sacred number of death.

Verily Death conquered at the Calvary has turned her sting against herself. *Ero mors tua O mors*—said the coming Messiah through the voice of a prophet of a long bygone day. Death "swallowing herself up in her vic-

tory." Death and Hell will be "cast into the lake of fire." Death—"the last enemy, that shall be destroyed." All these sentences belong to the apostles, for they and the prophets have announced the ultimate triumph of life. *Creavit Deus hominem inexternabilem.*

Parturition is death—hence the suffering. But that death is followed by birth. The child dies in its vegetative life and is born unto the human life; then he will die in the human (the embryonic life of the soul) to be reborn to a more perfect life of freedom and intelligence: thus dying or rather being reborn from one sphere into another from one planet or world into another planet or world. Every limited or conditioned life is a gestation, every death a parturition, the ascending periods of life succeeding each other like so many days.* Every night we fall asleep to awake the next morning. The divine sun gets never old, and the soul of the just is made in the image and likeness of *that* sun.†

The absolute existence of Life is the formal negation of Death. When the Deity said to man: "Thou shalt surely die," he threatened him only with the oblivion of life and the terrors of the unknown. The dreadful face of Death is the mask of the abyss, but the abyss is—life eternal.

Man is immortal, and *men* pass like shadows; they wither like the hay on the fields, but the shadow itself never passes away; it is only *shadows* that disappear: hay neither dies, nor does it dry up; it is only dry grasses that wither out and die. A rose is plucked, there are other roses on the rose-bush. The rose-bush, or rather a rose-bush, withers and forthwith the soil produces other rose-bushes. When winter has caused all the flowers to disappear from one hemisphere, it is then on the other that the presiding genius of the flowers reappears; for flowers are immortal in their types, and immortal also in their brilliant realisation that makes them, emigrating from place to place, to go like the lark, around the world. It is because types are always alive that they are for ever absorbing and rejecting new substances. Withered roses are no longer roses. They are, if I may be permitted this expression, the dung of the rose, which ever lives.

What is here said of the corpses of roses applies to the corpse of every thing else, thus affording us the standard value of the cultus of relics. One can preserve a dried rose—the remembrance of a friend—it matters little so long as it is well understood that the dried flower *per se* is nothing.

Do you know why honours are rendered to the dead? Why one takes off his hat before a corpse that passes? It is the salutation made to the mould of the immortal Adam, to the human figure still impressed upon that clay that will disintegrate. That sacred shape is the great *pentacle* of life, and we bow to immortality in death.

Would we live for ever? Let us realise then within ourselves the immortal type, let us shape our soul *in the image of the true human figure*.

When the bronzo of the sculptor or rather of the caster fails to fill up the prepared mould, producing instead of a statue a formless ingot to be thrown back into the metal in fusion... what happens? Nature is the

*Read *Esoteric Buddhism* and compare both the phraseology used and the doctrines taught.—Ed.

†The "central sun" whence emanates and whither returns intelligence scattered throughout the universe. It is the one eternal universal focus, the central point "which is everywhere and nowhere" outbreathing and inbreathing its ever radiating rays. The "Soul of the just" is Avalokiteswara "made in the image and likeness" of Adi Buddha, Parabrahm.—Ed.

caster and her furnace is never extinguished. It is this, the true fire of hell.*

God accomplishes creation through types that his will maintains after his intelligence has, so to say, imprinted them in the (astral) Light. Life, working out the universal (primordial) substance, pushes it into such moulds, where she specifies herself in accordance with the distribution of forces which the independent but well regulated will of the Creator can alone produce, and which cannot be the result of chance, the latter having never had any existence. God produces the cause and Nature works out the effects. God creates the types and Nature works out the individuals. Hence our Masters say that God created Adam immortal; the Adam Kadmon, the primitive Adam, the Microprosopus whose arms extend from the West to the East, whose brow reaches the zenith, and whose heel casts a shadow on the disk of the sun. It is the type of humanity glorious and all powerful: ever immortal, sin notwithstanding, but whose scattered limbs have fallen under the shadow of death, because feminine weakness prompted by the astral serpent caused it to face the Science of good and evil. This sin was foreseen by the Creator, whose will it was that the earth should be fecundated with the putrefaction of the peelings (shells) and the manure made of the royal corpses—of those seven Kings who could not live for the reason that they had become antagonistic to each other—three on one side and four on the other, instead of placing one in the middle, thus constituting a perfect balance.....†

What is the shape or form of a beautiful soul? Are there ugly souls? No. The soul is beautiful from its birth and does not admit of any defects; a defective soul cannot yet be called properly a soul: † it is an elemental spirit, a spiritual larva. Every defect is a wound through which life must escape. Thus there are no other than beautiful souls. This word alone ought to show it immortal as well as beautiful.

Beauty is the radiance of the true; and truth is eternal. Beauty formless and changeless is the light of the eternity. To believe in beautiful souls is to admit eternal life.

There are two kinds of defective souls; the imperfect and the mutilated. The former are guilty only when

*Here the annihilation of "personality" is clearly hinted at, though the French Kabalist would have never dreamt, nor dared to declare the "bitter" truth as plainly as we are doing. Had we from the beginning assumed the policy of pandering to people's prejudices and undeveloped ideas and given the name of "God" to the spiritual side of nature and of Creator to its physical potencies and called Spirit—Soul and vice versa, as necessary for concealing the unwelcome features of the doctrines taught—we would have had nearly all our present enemies on our side. Honesty, however, does not seem always the best policy,—not in the teaching of Truth, at any rate. We know of Western Occultists—among them pupils of Eliphas Levi—who oppose the occult doctrines of the East as outlined in *Esoteric Buddhism* imagining them opposed to the Kabalistic doctrines and far more materialistic, atheistic and unscientific than those of their masters—the Judeo-Christian Kabalists. Let them understand well the real meaning of the comparison made by Eliphas Levi, and see whether it is not in other words a perfect corroboration of the Eastern doctrine of the "survival of the fittest" in its application to the human personal soul. The "furnace of Nature" is the eighth sphere. When man fails to mould his soul "in the image and likeness of the great Adam"—we say of—Buddha, Krishna, or Christ (according to our respective creeds)—he is "a failure of nature" and nature has to remould the cast before it can launch it again on the shoreless Ocean of Immortality. "Statues—die," in the words of E. L.—the metal of which they are cast "the perfect statue" never dies. It is a pity that Nature should not have consulted the sentimental prejudices of some people, and that so many of her great secrets and facts are so rudely opposed to human fictions.—Ed.

† Easy enough to perceive that E. L. hints at the 7 principles of man, but very difficult for one, unacquainted with Occult terminology, to make out his meaning. The "middle" King is the body of Desire, the 4th principle, *Kama-rupa*. Had "Adam" or man, equilibrated the two triads by putting that body or his desires aside and thus triumphed over the evil counsel of his lower, animal triad, he would have caused the death of all except the 7th. This has reference to the psycho-physiological "mystery of the birth, life and death" of the 1st race in this Round.—Ed.

‡ And since it is a trite axiom—"like cause, like results," then it necessarily follows that every bad result or effect has to be traced to the producer of the first cause—in other words to the "personal" god. We would rather decline for our deity such an imperfect Being.—Ed.

they neglect to perfect themselves; the latter those who have wounded themselves with their sins.

Nothing imperfect can enter eternal life; nothing mutilated can pretend to the eternal reign of life and beauty.

The means of the imperfect and the mutilated are—labour and penance—penance is the orthopedy of souls.

Labour and penance cannot fail spirits so long as they are alive, it matters not however much their surroundings may change, providence is everywhere the same for them.

There are hospitals in heaven for sick souls: it is what we (the Roman Catholics) call *purgatory*. The latter has been compared to fire, because fire purifies metal. This has to be taken figuratively. Who can believe that men can be made better by being roasted over a small fire?

Life is the progressive motion of Being. Being is being analogous to being, conformable to being.

The same of Life. Forms are the phenomenal appearances of life. Life is progressive—hence the ever changing forms.

No form, however, is ever destroyed; if the imprints are effaced, their types are immutable.

Behold that lovely fair-haired child whether he lives or dies, seven years hence he will be no more. The seven years old boy will have disappeared making room for the adolescent of 14 springs. If you would see again the child, look for him elsewhere; perchance you may find a second imprint of the type.

It is precisely thus that we shall or shall not see those who have left us for a higher life.

Our souls are made for a triple life—physical, metaphysical and divine; respectively known to the Kabalists under three names: *Nephesch*, *Ruach*, and *Neschumah*; or Psyche, the Nous and the Logos, as the Alexandrian philosophers termed them.

It is through Psyche that we have a hold on our physical body; through the means of that plastic mediator which, properly speaking, is neither body, nor spirit, but serves as an instrument for both.*

What you call death is the sudden rupture of the exterior envelope and the enfranchisement of Psyche clad in her mediator, † or her fluidic body. Spirit (*Ruach*) and Soul (*Mens*) know nothing of death and can conceive of it but through Psyche. These two are so indifferent to that phenomenon, that people often die without being in the least aware of it, and that amidst the joys of real life, the just man is under the impression that the bliss that has just commenced is but the continuation, the remembrance of eternal felicity.

Death is brutal and even violent for those who have lived but a physical, sensual life. In dying they imagine that every thing is perishing and the world ends together with them. They find themselves suddenly plunged in a palpable and, so to say, fluidic darkness that can be compared to liquid mud.

In fixis sum, in limbo profundis et non est substantia. Such dead can live neither in the earth's atmosphere nor higher. Their unenlightened imagination conceives horrid nightmares, and there are such, who, to escape the unbearable terror, have fled back, and taking refuge in their own corpses, have reanimated them in the tomb.

These wretched souls are drawn, and fly in despair, toward their second death. Slowly they weaken and sink, like a wounded man who is losing his life blood drop by drop, and then lose all consciousness and remembrance to pass into the state of *larvæ*, *striges* and *gools*, often of vampires, according to the vicissitudes and the mysteries of an unexplained embryogony.

*A sheath as it is called in Sanskrit—and in the Vedanta philosophy *Kama rupa* is the sheath of *Mayavi rupa*, and that also of the body for the realization of its desires.—Ed.

†*Mayavi rupa*, the objective portion of it.—Ed.

Nature destroys all that she does not perfect. The corpse is a horror to life, hence putrefaction sweeps it out of sight. Dead souls have also their decay, and hell is a tomb wherein reigns the eternal worm.

But even decay can never be eternal, for it is a *palingenetical* labour. Dried leaves falling from the tree to the ground decay and manure the earth. The same with these abortions of human life: they servo to nourish and manure the field of universal life. Those creatures, that I have designated under the name of larvæ, ghouls and vampires, are the venomous mushrooms, the putrefied *cuticles* of life. For human souls are unable to live isolated from others, and so long as they live they attach themselves to each other: the souls of the just—to the good, those of the sinners to the wicked souls.

This explains the phenomena of obsession and possession. The wicked spirits who possess themselves of people are souls imperfectly dead seeking death once more, and aspiring to find in the agony of a second death a new impulse towards life.

It is out of respect for the human figure that we must bury our dead; and it is out of respect for the soul-form that hell must cover up and hide its corruption. But where is hell? Everywhere and nowhere. It is not a locality but a state. It is the latent and hazy state of souls that are disintegrating. This hell is silent and shut in like a tomb.* Weeping and the gnashing of teeth precede it, but within it—there are no tears, as nothing lives in it save Death; and death is tearless for it is pitiless.

We know that death is composed of a series of successive deaths.†

God creates eternally. Creation is always beginning, and always ending in a relative sense. And as creation is eternal in all that is created, we must be also eternal... Adam, the protoplast, that is to say, humanity is the verb, the only son of God‡ of whom it is said—*ex-utero ante luciferum generi*. This explains the pre-existence of souls. If we have sinned in Adam, it must have been because we were existing in him; for to sin is to act, and to act it is absolutely necessary to exist.

Whom does God address, when he is made to say (in Latin) *faciamus hominem*. He speaks to man himself, to the man who is pre-existing in his creative thought, and who clamours for life. Why have we no recollection of our anterior lives? It is because we have hitherto failed to realise in ourselves the unity of the remembrance. But when that remembrance once returns, it will be eternal: || *in memoris eterno erit justus*.

To die, is to awake from a dream, the temporary dream that ushers us into life real and eternal, where there is no more room for dreams, for in the eternity there exists neither present nor past, neither a "before" nor an "after." No; for eternity cannot be divided, and a portion of the eternity shall be still eternity.

So that after death we shall find ourselves alive without beginning, without end. Without beginning, but without an origin. Eternal creatures of an eternal Creator, living blossoms of the immutable will, ever re-born and dying but once—of penal death.....

Second death is not, properly speaking, a penal death, but a fatal death necessitated by the voluntary negation of life. Suicide is a crime but it is not pain. That

* And this is the Eighth sphere.—Ed.

† The successive stages through which a doomed soul passes to final annihilation are here referred to. Some of these stages are undergone on this earth, and then the disintegrating entity is drawn into the attraction of the eighth sphere, and there remoulded to start on another journey through life with a renewed impulse. The stages above referred to are, according to the teachings of our philosophy, sixteen in number—the last two being, however, the different aspects of one and the same condition, the final extinction and re-formation.—Ed.

‡ On this, our Earth, of course.—Ed.

§ Yes; on the day of Nirvanic Resurrection, See *Esoteric Bud. Ahim.*—Ed.

which constitutes the grandeur of this crime is that man changes the penalty that saves for a penalty that kills. He turns into poison the dose destined to cure him and breaks in the hands of Providence the saving rope of his soul.

If man after death re-entered eternity in an absolute way, he would be absorbed by it. Between the finite and the infinite there is always an infinite separation. Man carries away into eternity his notions of time, which to him is but a relative idea, but he preserves the consciousness of a divine life for which there exists no time. Man has to live ages upon ages, but these ages, grouped together, will still present durations with beginning as with end, measured by remembrances and terminated by forgettings.

An absolute consciousness of Eternity would be the annihilation of all created personality. Thus man will never cease to dream of time, though knowing and realising more and more that in supreme reality there can exist no time.

Creation is a circle which begins and ends at all the points of the circumference, but which, in truth, does not begin and could not end since it is the product of eternal life, MAN-GOD. This is the last word of Humanity. The finite in eternal communication with the Infinite is like our eye—with Light and Space.

THE WAYS OF PROVIDENCE.

A LONG gushing article appears in a religious Italian paper signed by a theological student. He was going by rail to hold his examination. Getting giddy, while standing on the platform, he lost his balance and fell under the wheels of an approaching engine. Crying out loudly he appealed in his agony to the Virgin "our blessed Lady," lost his senses, and instead of awaking "a glorified, martyred soul," he arose unhurt and none the worse for the little fit of excitement. To recognise the "timely interference of Providence," he made a vow to devote his life to selling, and otherwise advertising the particular Madonna on whose name he had called for to intercede on his behalf with the "*Divina Providenza*."

In another paper we read:—

A terrible catastrophe is reported from Illinois. The Convent of the Immaculate Conception caught fire. Thirty inmates perished, including the lady superior and four sisters, the rest being mostly pupils.

The poor victims must have been terrible sinners, or else why should they not also have called upon the blessed Virgin? It is more than probable that being R. Catholics—they did. What is the explanation given? Of course none, for only such solitary cases of providential interference as the one above, are given, while thousands of other cases, where it has not pleased Providence to help poor wretches in danger, are never noticed.

(Continued from the last Number.)

LIVING VAMPIRES AND VAMPIRISM OF THE GRAVE IN OUR SOCIAL INSTITUTIONS.

BY DR. FORTIN, PRESIDENT, THEOSOPHICAL SOCIETY OF THE OCCULTISTS OF FRANCE.

Second Observation.

In 1863 there was at Paris in the rue Rochechouart, a woman, whose old age was a mystery. Every one, who knew her, noticed, that she always had some young girl with her as "Démouille de compagnie," and that she changed those companions very often. Those girls were seen to enter into the old lady's service in perfect health, but soon they showed signs of withering, which always affected their health and often caused their death. When the parents complained, they were quieted by some presents or by money.

In spite of all this generosity, public opinion began to speak, and the old lady was said to eat the girls to prolong her own life. She was declared to be a veritable vampire. The last young girl in her service was the

daughter of a coachman. The father seeing his daughter losing her health, and having heard the accounts of the fate of the other girls which preceded her in that service, complained to the "Commissaire de Police."

An examination was held, the physicians gave evidence that it would be dangerous to let children or young girls stay with the old lady. She was therefore fined a sum of money as indemnity to the coachman's daughter and then died a month afterwards.

Shall we draw the conclusion from these two observations that the Vampirism is a law of nature? Man must learn to assist his evolution by science.*

The subjects which can be affected by vampirism are of different classes. The lowest order (sorcerers and pythonesses), when they are left to themselves without guidance, may fall in a state of catalepsy, whose special character is its eminent resemblance to death. Buried in such a state of death-like trance, the phenomenon of "dédoublement" (or division of two sets of principles) results. The principles which constitute the animal soul (Kama Rupa)† impart to the vampire two characteristics. He will go to where he is attracted and feast on the blood of his friends or his parents, to sustain the vital principle of his body, which is imprisoned in the grave.

There are also vampires which form a class of elementaries. They are the assistants of men in the performance of black magic. To speak in general terms;—all the blood which is spilt can attract those phantoms.

This is a method employed by necromancers to evoke the dead.‡ Sacrifices made by the shedding of the blood of animals are a part of the ceremonies of black magic. In olden times sacrifices were made in the regular places of worship according to prescribed religious rites, and the selection of animals was an exact science.

* At the Court of King David there were enough of young girls. Nevertheless the Bible says: "The King, having grown old and unable to warm himself, search was made through all the tribes for a young virgin. Abissay-Seunamite was selected as able to furnish the required physiological conditions, which were then known. She was taken to the King, 'who know her not.' She never left the King and slept on David's bosom." We cannot explain this fact without admitting that this was an act of vampirism by which the old King prolonged his life.

† That which remains, after the separation of the higher principles from the lower ones by the process of dying is complete, consists of the fourth principle and the lower parts of the fifth. This—the animal soul—has still a more or less indistinct consciousness of its own, and its actions resemble those of a person walking in his sleep. It has also a remnant of will, in a more or less latent condition. But as the higher principles have left this, will is no more guided by any moral considerations and cannot exert itself in any other way than by following its attractions. Its lower passions, animal desires and material attractions, still remain, and in proportion as they have been more or less developed, nursed or fortified, during earth life, in the same proportion will they act more or less powerfully after the death of the physical body. Nothing likes to starve:—each body as well as each principle has a powerful attraction and craving for those elements which are necessary for its subsistence. The principles of lust, gluttony, envy, avarice, revenge, intemperance, etc., will rush blindly to the placet to which they are attracted and where their craving can be temporarily gratified;—either directly as in the case of vampires, by imbibing the emanations of fresh blood, or indirectly by establishing magnetic relations with sensitive persons (mediums), whose inclinations correspond with their own.

‡ If there is still a magnetic relation existing between the vampire (elementary) and its buried physical body, it will return to the grave. If there is no such relation, it will follow other attractions.

It craves for a body, and if it cannot find a human body, it may be attracted to that of an animal. The gospel account of the swine into which Jesus drove the "evil spirits" may be a fable in its historical application, but it is a truth, not only a possibility, with reference to many such parallel cases.—*Trans.*

‡ The physicians at Paris prescribe at present fresh blood to cure the anæmic conditions of chlorosis and other cases of loss of power. It is a strange sight to witness every day the rush of a great number of people for the slaughter houses, where young women and girls drink the warm blood of butchered animals. It is all the rage, it is the fashion. Nevertheless it is certain that the blood in all its parts does not assimilate with the human system. It is difficult to digest and produces horrible night-mares, but it is the fashion.

We hope that Science, which is ignorant of the effects of blood-drinking, will soon cease to advise people to drink the blood of animals.

All through antiquity science and the greatest legislators have prohibited the drinking of blood on account of its pernicious consequences. I have had a young lady under treatment, who became insane in consequence of visions which horrified her. Having drunk blood on three

Human sacrifices were of two orders, either voluntary and by consent of the victim, or involuntary, when they attempted to resist.

At Babylon, where compulsory human sacrifices were a national institution, where black magic was taught like any other official science, those practices attracted bad influences, which soon transformed that city of wonders into a fated place. Thenceforward Babylon was doomed to destruction.

Here we see the action of the inexorable law. These sacrilegious immolations were a double crime. First the act in itself whose consequences react upon its authors in life and in death, and next as being an outrage of the divine laws.

A voluntary human sacrifice is a human holocaust. Man may give his life by devoting himself to what he believes to be useful to humanity, or it may be demanded by our social institutions. There is a holocaust. The Druids sacrificed virgins in the island of Sayne, because those virgin priestesses of high seership by spilling their blood gave divine revelations for the salvation of their country. This means the collectivity; the mystery of blood, the mystery of revelation. This is the science of the Druids.

The modern world, being unable to grasp the spirit of antiquity, will say that nothing was found. This is an error. An evolution has been accomplished, a halting place on the grand route of humanity has been reached. Gaul has become France. None can avoid the law of transformation. Stability would be death. Modern science seems to become more and more neglectful as to the world of causes and the principles of transcendental metaphysics. Our highest scientific authorities study Matter in its various states, to utilize its forces for the benefit of man. Will this laudable object be accomplished, and do the results justify the efforts used to obtain them?

Is the individual more happy now? Is the family better situated? I leave others to answer these questions.* It seems to me that modern science is going in an unfortunate direction. While she denies the vampirism of the graves which sucks the blood of the living, she organizes an official vampirism;—a vampirism of sentiments, a vampirism of physical forces, and a vampirism of the grave. Modern life has created a social condition, in which solitude, so salutary to spiritual meditation, cannot be realized; it is a human whirlpool to which vampirism has become allured.

Woe to the people of Europe, who could not find another method of educating and saving their children (the Future) than by shutting them up in colleges and

occasions, she saw after the third time enraged oxen and sheep rush upon her. No more pitiful sight could be seen than to behold this poor young lady. Two more such cases were mentioned to me by a friend, a physician. From these observations we must conclude that blood can produce dangerous results, especially when the patients have the gift of clairvoyance. But in all cases we ought to desist from drinking it.

I know an executioner at Alençon (Département de l'Orne), who was sick before each execution. He saw those phantoms throwing themselves upon the blood of the guillotine, and what the most terrible thing was, that amongst them he recognised his deceased friends and parents. I have attempted to obtain information amongst the butchers. Amongst fifty whom I interrogated, four had been forced to quit their occupation of killing animals. They too saw those phantoms come to gorge themselves with blood.

Although the exuberant healthy appearance of butchers generally is said to be due to the vapors of blood, butchers usually do not reach an old age. Amongst the Israelites seers were so numerous that the legislators established the office of sacrificers in consequence.

We frequently meet with people today, who become ill at the sight of blood.

* A new danger appears on the scientific horizon in the form of a proposed inoculation of carbon in the animals whose flesh is eaten. Official science shows that the virus may remain in a latent state for an unlimited time without apparently manifesting itself. We are therefore in danger of having poisoned meat to eat.

boarding schools which make them victims of vampirism* by this monastic seclusion.

Nature punishes terribly those who transgress her laws. Science does not belong to any particular person, she is the transferrable inheritance of every member of the great human family. Occult Science beckons to us from the East to reascend her mountain-heights. There we shall find the corner stone upon which humanity will build her church, against which error and immobility will battle in vain.

SCRAPS OF ANCIENT HISTORY OF THE ISLAND OF JAVA.

(A Popular Version from Notes furnished by
BARON TENGNAGELL, F. T. S.)

WHEN the Emperor of Rome had been informed that a great island named Java was in existence, and that it was not yet inhabited, he selected several families, provided them with all the necessaries of life, and sent them to that country to colonise. But unfortunately the information which had been received by the Emperor from certain merchants was not correct. Java was not a desert island, but inhabited by giants and spirits, who, by the supernatural powers they possessed, caused in the course of two months the destruction of all the emigrants, with the exception of twenty families, who returned to Rome. The Emperor then went to consult some ancient sages, who advised him to use certain powerful charms. He followed this advice, and thanks to the efficacy of the means which he used, land and sea were overturned, the spirits and giants left, and the twenty families, going again to Java, were able to re-establish themselves.

For three hundred years did the inhabitants live without a king, but afterwards the Supreme God selected one who became very powerful. In about a century God gave a King to Wiratha, and three hundred years later created Kings for Nagastina, Madaera and Dwara Wati. Still a hundred years later the Supreme Being appointed again another King, who came from Tocsen, and after this one died, there arrived at Java a colony of Brahmans and invented the twenty Akshara. (Letters of the Japanese alphabet.)

This legend, which is told with different variations, forms the beginning of the history of Java, while our chronological researches do not go back further than 78 years of our era. At that time arrived from Hindostan a saint named Adji Saka (a colony of Brahmans?) and invented the alphabet. Although it may be very difficult to say to which part of Hindostan this first colony belonged, still various indications made Mr. Crawford and A. V. Humboldt suppose that they arrived from the Koramandel Coast.

During the following four centuries numerous emigrations took place, and the power of the Hindus became stronger in that country. The first historic information to which science gives credence, dates from the year 525 of the Japanese era, 603 B. C. and not much is said about them. Adji Saka left to his successors a record of various prophecies concerning the future fate of Java and his works were known in Hindustan. It so happened that a prince named Kaesoemo Tjitro reigned at Nagastina, to whom the future of his kingdom had been predicted, and he made up his mind to send his son Savelo Djelo with a strong colony to Java. This prince established the kingdom of Mondhang Kamælan and acquired great power, because Arve Banda, who arrived in Java from the Molucca Islands with a powerful army,

submitted himself to Tanelo Tjelo, who understood better than himself the works of Adji Saka, and also because some old prophecies promised the empire to an Indian prince. Under one of his successors the kingdom took the name of Brambanam.

After this civilisation and religion took a new start during the reign of Dewa Kaesoemo, who transferred the capital to Tjenggalo (where Soerebaja resided.) Under his successors the prosperity of the kingdom made a continual progress and reached its highest culmination during the reign of Pandji, whose name is even at this day greatly honored in the epic poems of the Javanese.

The kingdoms of Singo Sari (now Malang) and of Padjadjaran existed contemporaneously at Java; but their history is almost entirely lost. At the end of the year 1301 (Javanese era) the kingdom of Padjadjaran was destroyed and the empire of Madjapahit established. The ruins of the capital of the former name exist still in the Wiro-saba district, the residence of Soerabaja. The princes of Modjopahit extended their authority over the greatest part of Java, over almost the whole of the Sunda Islands, a part of the Moluccas, Borneo and even the Philippine Islands. At that time Java arrived at the summit of its prosperity, and it was especially during the reign of these princes when those magnificent Hindu temples were built, whose remains are still an object of admiration at Singo Sari, Brambanan, Djeng and especially at Boeroe-Boedoer.

But this noble civilisation, this eminent power, this sublime religion, were all destined to disappear; for in 1313 an Arab named Moelana Ibrahim began to preach the Koran, and in 1400 the Mohammedans having continued to preach the Koran with sword in hand, went to destroy the empire of Modjopahit and took possession of the capital. Soon Islamism began to exert its paralyzing influence on that civilisation, and destroyed not only its source, but caused it almost entirely to disappear. The advent of Islamism was the more to be regretted, as the religious sentiment became nearly extinct. The Javanese were made to pass for Mohammedans; but the great majority of them did neither know nor observe anything except a few ceremonies, intermingled with ancient Hindu rites. Their literature is dead, and what little of it is left, dates from the time before Islamism made its appearance. Sciences do not exist, and only a few exceptional chiefs are found, who have a faint idea of them.

The Europeans are Christians or pass for such, but if I can trust to my experience of twenty-five years, indifference in religious matters and materialism are the dominant convictions.

There is in Java like everywhere else a lot of Protestant missionaries, but the results which they obtain are so small, that it is not worth the while to mention them. The Javanese people are plunged in the deepest ignorance, and an immense labour will be necessary to bring this unfortunate people again up to the state of civilisation, which they had attained in the fourteenth century.

The Government looks upon these colonies only as being farms, which must be made to yield as much as possible. Such words as magnetism, spirituality, theosophy, etc., are almost unknown.

Such is the Java of to-day. May a better future be in store for it, and may the Orient again shed its brilliant light, for which all mankind is instinctively attracted again over this unfortunate country.

Mythical account of the invention of letters by Adji Saka.

Adji Saka stopped after his arrival at Java, for a while in the mountains of Khendang. He then departed for the kingdom of Mendhang, and before he left he gave orders to his servant Sembada, to wait for him and to keep his knife, and he especially forbade him to return this knife to any one but himself. He then took

* The young ladies, shut up in boarding schools, are vampirising each other. An irrefutable proof of this assertion lies in the fact that during their enforced common seclusion, the menstrual flow, by which function the girl becomes a woman and a mother, does either not appear or is scanty, or ceases and reappears only during vacations when they are visiting their families, to disappear again when they return to school. Let legislators and mothers think over that question.

with him his servant Dora, and Sombada remained alone in the mountains. When Adji Saka arrived at the frontier, he asked the villagers whether this was the Kingdom of Mendhang. They answered affirmatively, and wanted to know from whence he came? He then told them that he came from Hindostan, and that it was his intention to offer his services to the King of Mendhang. The villagers then said to him: "If you wish to enter the service of the King of Mendhang, you will expose yourself to the most imminent danger; because he is a man-eater, and for this reason a great many of the inhabitants have left; for every day the King commands a child to be brought to him, and every stranger that arrives has to deliver his children to the King." In spite of these terrible news he was not frightened, but, moreover, he transformed himself into a young and beautiful child, and went to the Patih (prime-minister) of Mendhang, and requested to be presented to the King to be devoured. The Patih was extremely surprised on hearing such a request, but finally consented and promised to him that if he should succeed to free the people from this tyrant, he would give him as much land as he could cover with the handkerchief which he wore on his head (daster).

When the King returned from his hunt, he was exceedingly pleased to see that Patih had procured for him such a beautiful child. He seized Adji Saka and put his head into his big mouth, but at that moment Adji Saka took again his natural form, seized the King's lower and upper jaws, and tore his mouth in two in such a manner that he immediately died. He then went to Patih and told him about the result of his mission. The Patih was very much astonished that such a weak child could kill such a monster, and desirous of rewarding him for the extraordinary service which he had rendered to the country, he said to him:

"The reward, which I promised to you, is entirely too small. Ask for two or three villages, and I will give them to you."

Adji Saka, instead of giving an answer, retook his natural form, took his handkerchief from his head and unfolded it, and when it was unfolded, it covered not only the whole kingdom of Mandhang, but the whole of Java. When the Patih saw what supernatural powers Adji Saka possessed, he did not dare to resist him and put him in possession of the whole kingdom of Mandhang, which during his reign enjoyed great prosperity.

Adji Saka then remembered that it had been his intention to make the alphabet, and needing his knife for that purpose he sent Dora to the mountains, to request Sembada to return it, without thinking of the former orders he had given to him. Sembada therefore refused to deliver up the knife, and as Dora insisted, they came to blows and killed each other. Adji Saka becoming suspicious at the prolonged absence of Dora, went himself to the mountain and was very sorry to find both of his servants dead. He then called to his mind the contradictory order which he had given to each of them, and regretted his own carelessness very much; but he consoled himself by thinking that such must have been the will of God, and that by this misfortune he had been permitted to make the twenty Javanese letters, by which he composed the following sentence: "I had two ambassadors, who fought and resisted. Their valor was equal, and they killed each other."

We have absolutely no information about the personality of Adji Saki, but if we remember that Saka is the Sanskrit name for each ruler with which a new era begins, and that this word usually designated Salivahana with which in the year 78 of the Christian era a new era commences; then Mr. Crawford and A. V. Humboldt may be right in their opinion that Adi or Adji (ruler) Saka does not signify a certain person, but only the era during which the first colonists arrived from Hindostan.

(To be continued.)

CHASTITY.

BY AN AMERICAN BUDDHIST.

IDEAL woman is the most beautiful work of the evolution of forms (in our days she is very often only a beautiful work of art). A beautiful woman is the most attractive, charming, and lovely being that a man can imagine. I never saw a male being who could lay any claims to manly vigour, strength or courage, who was not an admirer of woman. Only a profligate, a coward or a sneak would hate women; a hero and a man admires woman and is admired by her.

Women's love belongs to a complete man. When she smiles on him his human nature becomes aroused, his animal desires like little children begin to clamour for bread, they do not want to be starved, they want to satisfy their hunger. His whole soul flies towards the lovely being, which attracts him with almost irresistible force, and if his higher principles, his divine spirit, is not powerful enough to restrain him, his soul follows the temptations of his physical body. Once again the animal nature has subdued the divine. Woman rejoices in her victory, and man is ashamed of his weakness; and instead of being representation of strength, he becomes an object of pity.

To be truly powerful a man must retain his power and never for a moment lose it. To lose it, is to surrender his divine nature to his animal nature; to restrain his desires and retain his power, is to assert his divine right, and to become more than a man—a god.

Eliphas Levi says: "To be an object of attraction for all women, you must desire none;"—and every one who has had a little experience of his own must know that he is right. Woman wants what she cannot get, and what she can get she does not want. Perhaps it is to the man endowed with spiritual power, that the Bible refers, when it says: "To him who has much, more shall be given, and from him who has little, that little shall be taken away."

To become perfect it is not required that we should be born without any animal desires. Such a person would not be much above an idiot; he would be rightly despised and laughed at by every true man and woman; but we must obtain the power to control our desires, instead of being controlled by them; and here lies the true philosophy of temptation.

If a man has no higher aim in life, than to eat and drink and propagate his species; if all his aspirations and desires are centred in a wish of living a happy life in the bosom of his family; there can be no wrong if he follows the dictates of his nature and is satisfied with his lot. When he dies, his family will mourn, his friends will say he was a good fellow; they will give him a first class funeral, and they will perhaps write on his tomb-stone something like what I once saw in a certain churchyard:

"Here is the grave of John McBride,
He lived, got married and died."

And that will be the end of Mr. John McBride, until in another incarnation he will wake up again perhaps as Mr. John Smith, or Ramchandra Row, or Patrick O'Flanagan, to find himself on the same level as he was before.

But if a man has higher aims and objects in life, if he wants to avoid an endless cycle of reincarnations, if he wants to become a master of his destiny, then must he first become a master of himself. How can he expect to be able to control the external forces of nature, if he cannot control the few little natural forces that reside within his own insignificant body?

To do this, it is not necessary that a man should run away from his wife and family and leave them uncared for. Such a man would commence his spiritual career with an act of injustice,—an act that like Banquo's ghost would always haunt him and hinder him in his further progress. If a man has taken upon himself responsi-

lities, he is bound to fulfil them, and an act of cowardice would be a bad beginning for a work that requires courage.

A celibate, who has no temptation and who has no one to care for but himself, has undoubtedly superior advantages for meditation and study. Being away from all irritating influences, he can lead what may be called a selfish life; because he looks out only for his own spiritual interest; but he has little opportunity to develop his will-power by resisting temptations of every kind. But the man who is surrounded by the latter, and is every day and every hour under the necessity of exercising his will-power to resist their surging violence, will, if he rightly uses these powers, become strong; he may not have as much opportunity for study as the celibate, being more engrossed in material cares; but when he rises up to a higher state in his next incarnation, his will-power will be more developed, and he will be in the possession of the password, which is CONTINENCE.

A slave cannot become a commander, until after he becomes free. A man who is subject to his own animal desires, cannot command the animal nature of others. A muscle becomes developed by its use, an instinct or habit is strengthened in proportion as it is permitted to rule, a mental power becomes developed by practice, and the principle of will grows strong by exercise and this is the use of temptations. To have strong passions and to overcome them, makes man a hero. The sexual instinct is the strongest of all, and he who vanquishes it, becomes a god.

The human soul admires a beautiful form, and is therefore an idolator.

The human spirit adores a principle and is the true worshipper.

Marriage is the union of the male spirit with the female soul for the purpose of propagating the species; but if in its place there is only a union of a male and a female body, then marriage becomes merely a brutal act, which lowers man and woman, not to the level of animals but below them; because animals are restricted to certain seasons for the exercise of their procreative powers; while man being a reasonable being, has it in his power to use or abuse them at all times.

But how many marriages do we find that are really spiritual and not based on beauty of form or other considerations? How soon after the wedding day do they become disgusted with each other? What is the cause of this? A man and a woman may marry and their characters may differ widely. They may have different tastes, different opinions and different inclinations. All those differences may disappear, and will probably disappear; because by living together they become accustomed to each other, and become equalized in time. Each influences the other, and as a man may grow fond of a pet snake, whose presence at first horrified him, so a man may put up with a disagreeable partner and become fond of her in course of time.

But if the man allows full liberty to his animal passions, and exercises his "legal rights" without restraint, these animal cravings which first called so piteously for gratification, will soon be gorged, and flying away laugh at the poor fool who nursed them in his breast. The wife will come to know that her husband is a coward, because she sees him squirm under the lash of his animal passions; and as woman loves strength and power, so in proportion as he loses his love, will she lose her confidence. He will look upon her as a burden, and she will look upon him in disgust as a brute. Conjugal happiness will have departed, and misery, divorce or death will be the end.

The remedy for all these evils is continence, and to show the scientific necessity for it was the object of this article.

"MAGICON, OR THE SECRET SYSTEM OF A SOCIETY OF UNKNOWN PHILOSOPHERS."

SUCH is the title of an old book,—printed in the German language in the year A. D. 1784, and published in the city of Leipzig by one who calls himself "An Unknown of the Quadrilateral Light." The book contains many startling and extraordinary ideas, which, although they may not appear new to the modern Theosophist, are nevertheless interesting to the lovers of Occult lore. Notwithstanding the fact that the said book was printed just one hundred years ago, it speaks in an unmistakable manner of the "Fourth Round," (the present Round of the Septenary Evolution spoken of in *Esoteric Buddhism*,) mentions clairvoyance, predicts psychometry, and gives a satisfactory explanation of the occult meaning of numbers.

The unknown editors of this work were evidently a number of Theosophists in Paris, and must have been initiates. The public called them "Martinists," and they were looked upon by the ignorant as a mysterious sect, communicating with spirits, and supposed to be in possession of some awful secrets.

They were said to be people of imposing figure and distinguished by superior education, who desired neither fame, nor power, nor riches, but only truth.

They were kind, good-mannered and virtuous, seeking only the way to perfection. For the information of our Eastern Theosophists who may know nothing of the Founder of the Theosophical sect of the Martinists, Martinez Pasqualis, we append a short biographical sketch of himself and his disciple—Louis Claude, Marquis de St. Martin.

Martinez was born about 1700 in Portugal, of a Mussulman mother and a Portuguese father. Proficient in the Kabala and the secret sciences, he travelled far and wide, and getting initiated in the East he came to Paris in 1768, and soon after founded several Masonic Lodges, called Martinistic, and died finally in St. Domingo in 1779. From its very origin Martinism was a sect of mystics, who not only "believed" in sub and intra and supra-mundane Spirits, but who evoked them adding to the Elemental Kingdom of apparitions regular necromantic rites. Later on, when De St. Martin had become his disciple and successor, this distinguished French metaphysician reformed the "lodges" and imparted to them a far more philosophical character. The latter, who went by the name of the "unknown philosopher" (*philosophe inconnu*) was born at Amboise, Jany. 18, 1733, and died in Aunay, near Paris, in 1803. Having become dissatisfied with the necromantic character of Martinism, he infused into it much of the Swedenborgian spirit, and finally becoming enamoured of Jacob Boehme, he worked out a perfect system of mystical masonry. He is the author of several remarkable works—"On Error and Truth" (Lyons, 1775), directed against the sceptical negation of the Encyclopedists; "The Man of Desire" (1790); "*Ecce Homo!*"; "The New Man," &c., &c. It is, perhaps, erroneous to attribute wholly his conversion to either Swedenborg or Boehme. His mind was first of all strongly influenced by the writings of another, earlier and still more remarkable theosophist, whose works are now very little extant and whose name—hardly known. John George Gichtel was nevertheless a very famous theosophist, and Rosicrucian and the publisher of J. Boehme's works—born at Ratisbon (1638). The son of very wealthy and influential parents, he became hated by the priests, who could never forgive him the disclosures he made about the immoral life led by the clergy in Germany. As he would not recant, the clergy persecuted him, and drove him finally into exile, forcing him to fly to Holland, where he died in 1720 at Amsterdam in great poverty. St. Martin gives enthusiastic accounts of Gichtel. Like Boehme, he says, he was a born theosophist, wedded from birth to death to Sophia, the Eternal Bride (Wisdom). He studied

diligently the *Three Principles* and the *Seven Forms of Nature*, and having fathomed their meaning, found the true philosopher's stone. In a letter to Baron Kirchberger from St. Martin, who tells the story, we gather that the occult and psychological powers of Gichtel were of a far higher order than those of Swedenborg, transcending them in almost every particular. "In 1672, when Louis XIV laid siege to Amsterdam, Gichtel, by the power of his will, is reported by his disciples to have exercised influence enough to cause the raising of the siege, and afterwards the names of the very regiments and squadrons he had seen in his vision were found in the papers. Princes of Germany and even Sovereigns consulted him, and ladies of all classes, old and young, rich and poor, fell in love with him, sought his acquaintance and his hand and were rejected by him." St. Martin tells a very extraordinary anecdote of him. An enormously wealthy widow offered to marry him, but he gave her no hopes and withdrew into solitude, remaining shut in in his chamber for over a month. One day, as he was pacing about his poor abode, he saw a hand appearing as though from heaven, which joined his hand to that of the rejected widow whose form appeared by his side—and a voice said: "You must have her." Instead of accepting this as an indication of divine will, Gichtel saw at once "that it was only the widow's spirit, which, in the fervency of her prayers, had penetrated the outward heaven (Kama loka,) and reached the astral spirit." To this St. Martin adds: "From that moment, he gave himself altogether to *Sophia*, who would have no divided heart; he saw that he was called to the priesthood of the highest order." Gichtel's marriage to the heavenly *Sophia* (the Divine Wisdom) is related by St. Martin in the following allegorical terms:—"Sophia, his dear Divine Sophia, whom he loved so well and had never seen, came on Christmas day, 1673, and made him her first visit: he, in the third principle (*"linga sharira"*) saw this shining, heavenly virgin (was initiated) . . . and the marriage was consummated in ineffable delight. She, in distinct words, promised him conjugal fidelity—that she would never leave him . . . She gave him to hope for a spiritual progeniture, etc."—a language which is too likely to lead any one who knew nothing of *Sophia* into supposing that Gichtel was really married, but the meaning of which becomes plain to any occultist, especially when one learns further on that "*Sophia* gave her husband to understand that if he desired to enjoy her favours without interruption, he must abstain from every earthly enjoyment and desire," and Gichtel did so scrupulously. "At the beginning of his union with *Sophia*, he thought he might rest there . . . but she showed him that this could not be, and that he must fight for his brothers and sisters (humanity); that he ought, as long as he remained under the earthly covering, to employ the time for the deliverance of those who have not yet obtained their inheritance and inward repose." (St. Martin's *Correspondence*, pp. 99 & 170).

The following is an attempt to extract the substance of St. Martin's teachings in a compact form.

I.—DEITY.

All that our Theosophists teach, in regard to the fountain of all being, is based upon the conception of the divine unity of the sacred "Three." The highest being, considered as a unity, is the eternal and continuous spring and source of all thinking and immaterial principles, the root of all universal numbers, the first and only cause, the centre from which all life and the powers of all beings continually emanate and to which they return.

The Trinity are not one in Three, but Three in One; containing in itself Action and Reaction, Christ—which means the divine principle of Wisdom and a pure substance, flowing from God to Man and called in the holy writ the Spirit of God, or the Holy Ghost.

The infinite sum of divine powers and qualities is based upon a number, for which man has no quotient; their expressions are the hook of visible and invisible

nature. Two of these necessary qualities are Goodness and Freedom. According to the first one he cannot be the cause of the existence of the Bad, and according to the latter it is its own Law, and consequently its own freedom differs entirely from that of the creatures.

The divine action is not creation out of nothing; but an indivisible and continuous Emanation or Eradiation out of itself. Each of these emanations is indestructible, because the Deity emanates only principles and not compounds. All principles emanate from the same source either direct or indirect.

The direct emanations are the thinking, the indirect, the unthinking ones.

The whole activity of the Deity consists in revealing its attributes, which are infinite, like numbers or powers. Independent of time it reveals itself by those who dwell in it; dependent on time by those who, although emanating from it, are not *itself*.

II.—THE UNIVERSE.

The whole system of our Theosophists is based upon a threefold division; The *Divine*, the *Intellectual*, and the *Sensuous*. They speak of three squares of equal signification. The *divine square*, the seat of divinity, the *intellectual square*, encompassing the various orders of spirits, and the *sensual square*, containing all that belongs to the visible world.*

I. *The living chain of Beings which form the Universe, and their inter-relations.*

From the source of all life to the smallest germ of matter exists an uninterrupted progression, a radiation of primitive light, a chain of potencies, which flow from unity, the basic root of all numbers.

Beings are generally divided into *thinking* and *non-thinking* beings. The first ones are either only intellectual, that is pure spirits, or also of an animal nature, which means, they are conscious of life and activity; or they may be only active like the principles of sensuality.

1st. THINKING BEINGS are the first and second potentiality of the all-creating universal terminus and possess a common affinity; because thought can only be common to one class of beings, and the whole realm of the Intellectual consists, like the prophetic rainbow around the throne of God, of so many radiations and reflections of the divine light.

They are divided into three classes:—

A. *Divine Beings*, of which man in his primitive condition was one. Their activity suffers no suspension, they are above the laws of time.

B. *Pure Spirits* without a grossly material covering—formerly, man's servants, now his superiors and benefactors. They govern man by their pure influences, and they suffer suspensions, being subject to the laws of time. They are the second class of being and it is the highest aim of earthly man to become one like them (Dhyan Chohans?) It is difficult for them to approach man, but man can find them at every step he makes in his upward progression.

C. *Mixed Beings*. Besides man, who is the last link in the chain of intellectual beings, there are still other beings, who have a double nature, an intellectual and a sensual one and who, more than pure spirits, are adapted to approach man in his state of degradation (Elementals?) The author does not consider it advisable to speak of those in detail.

2nd. UNTHINKING BEINGS, whose life and activity is limited to the sensual. They have no intellect, and all their actions tend only to the acquirement of material comfort and well-being. (Animals, plants and minerals.)

* Had they spoken of two triangles and one square which is one, they would be nearer to the real occult classification and—Truth.—Ed.

II. The Constitution of these Beings.

All bodies are an expression of the three primitive elements, which are earth, water and fire (in their occult meaning.)

Each being has a separate principle by which it exists and acts. All principles are inherently indestructible and simple, and after fulfilling their destiny return to the source from whence they came; but the forms, which are only the sensuous representations of the action of these principles, cease to exist after the principle which caused them ceases to act. There remains no original matter.

Each principle is the generator of its corporeal form, and as each has its peculiarity of character, an individual of a species cannot change its nature, but must retain the original number, which determines its character.

There are general as well as special principles of matter, for even the smallest particle of matter contains a principle, which is an indivisible homogeneous unity. General principles differ only from special principles according to their quantity and duration of action. Their action is only one.

Each Being has the character of its special principle impregnated on its form and action, and moreover each being has a certain inherent number, and all beings, those that are thinking as well as those that are only active, interrelate and correlate according to numeric laws. All their principles are only either higher or lower potencies of the all-creating unity of infinity, and their natural position and time of action depend on their respective proximity to or remoteness from the same.

III.—THE CONSTITUTION OF THE UNIVERSE.

The life and existence of all beings are dependent on a continuous influx of the infinite, and the Universe is based upon seven invisible primitive motors or primitive forms, amongst which are divided the various divine powers. They are the seven colors of primitive light, or so called seven stars around the throne of Deity, which will at the re-establishment of Divine unity be reunited and produce a light whose power will be seven times stronger. In the realm of the spiritual everything is good and pure, in the realm of the sensual governs the evil. All evil is caused by one evil principle, but this evil principle is neither infinite nor eternal. It was originally good and emanated from the infinite good. By attempting to establish a unity of its own it became dark, because it deprived itself of the necessary influence of the divine light by a perverted use of its will, and became the cause of sensuality to which its influence is limited. By this principle and its continuous antagonistic action (contraction), the intellectual world becomes purified and the great work of regeneration accomplished. Its power never affects the pillars of creation, and its whole activity consists in combating the pure agents of the divine light inside the orbit of sensuality, like a heavy mist, which impedes the rays of the sun without preventing the projection of his rays.

Extension of the supremacy of the infinite, and concentration in unity is the object and aim of all divine, spiritual and physical action. Divinity manifests its perfection to individual beings to withdraw them from death, by infusing them with life, and all individuals manifest their tendency to unity in the same manner, by exercising their own powers for the good of other beings exterior to themselves, and thereby assisting in the great work of regeneration.

Everything in Nature has a certain *Number, Measure and Weight*. Number appoints activity, Measure determines the same and Weight gives it the impulse for realisation. According to these are constituted the unchangeable and characteristic marks of distinction of individual existences with their appropriate organs. The realm of the Intellectual contains not only the original

types of everything sensuous, but there is also contained in it (and in it only) the pure, unmixed and unchangeable truth, such as can be comprehended by the reason of man. As the visible and invisible are intimately connected; therefore truth and error in the intellectual plane are necessarily combined with truth and error in the realm of objectivity.

There is no actual procreation in the realm of the intellectual, no fathers and mothers, which can only be found in the region of the sensuous, and for this reason the physical parent cannot be the father of the intellectual germ of his children. In the intellectual sphere the *Above* always verifies and attracts the *Below*, so that every one receives each of his good thoughts and aspirations every day directly from the primitive fountain of truth; but in the realm of the physical the opposite law holds good. The earth like Saturn of ancient mythology eats her own children.

There is no other sensuous world than the visible one. Visibility, the periphery of evil, came into existence through the sensualisation of the invisible universe by the action of certain germinal principles. This invisible world, which is still hidden in the visible one, could be discovered by man if he were able to draw the veil from visibility and to examine the same. The phenomenon of sensuality is not based upon a certain basic substance, but upon certain primal elements, which are immediately connected with the higher powers of creation, or upon an invisible and original *fire*, from which are evolved the three visible elements of *Fire, Water and Earth*; but which cannot be derived from one single material essence or be reduced to the same; because the qualities by which they are distinguished from each other are essentially different. Fire belongs especially to the animal, water to the vegetable and earth to the mineral kingdom. There can be only three elements. If there were four, the visible world could not perish; because its perishableness is based upon this ternary of sensuality. Air does not belong to the material elements, but is a more potent and powerful organ of the originally active fire and its function is to transmit the vital forces to the bodies. From the union and combination of those three elements result *bodies*. The real "*corporification*" however requires certain means for sensualization, in which consists the link between principles and action, and they are called by the alchemists *Mercur, Sulfur and Salt*. They are in exact proportion with the three elements and are the vehicles of their principles, and according to the preponderance of one or another element in the process of corporification is it determined, whether the resultant body will belong to one kingdom or to another.

There are consequently three things necessary for the process of creation or reproduction in the realm of sensuality.

1. The united activity of two principles, of which one acts from the interior to the exterior and another from the exterior to the interior. These active and reactive impulses must meet together, if something ought to come into existence, and they give us a necessary and universal law for the whole creation; because in the realm of *Intellectuality* as well as *Sensuality*, there is everywhere the same antiphony to be found.

2. The action of an *active* as well as *thinking cause* which governs the above double action. This is to our reason the true "*Principium reale*," and the laws of sensuality are the results of this action, and without a consideration of these laws it is impossible to form a clear conception of Nature. This principle of *Intelligence* does not furnish the germs of the bodies, but vivifies the same; it does not invest man with physical or intellectual powers, but governs and illuminates the same; and whenever this principle ceases to act, dissolution begins. This active and intelligent cause can be known and is realized by everyone who has sufficient purity to perceive the same.

All the changes in the visible universe are determined by the actions and counteractions of its four cardinal points, and the contentions of the elementary principles are directed by the active and intelligent cause which is its centre and circumference.

(To be continued).

A. B.

“THE PLANETARY CYCLES OF HUMANITY,
OR THE ASTRONOMICAL PROGRESS
OF CIVILISATION.”

BY LEON LECOINTE.

A SUISSE journal “Lumière et Liberté” contains an article, from which we make the following extracts:—

Civilisation seems to expand itself from East to West, which is the opposite movement of that of the globe around its axis. Sometimes it seems to recede a little, but it appears to do so only to push more rigorously forward. As history shows, it has at all times very little deviated to the North or South. It has evidently followed the course of the sun, and amongst all nations the sun is the symbol of intelligence, science and progress.

This progress of civilisation has undoubtedly begun in the East, in Asia, where, according to science, the cradle of humanity stood. From there it went to Armenia, Babylonia; then to Egypt, whence it proceeded to Greece, later to Italy and France, and as it marched onward, it left behind it only a few traces of its presence. Before coming to Europe it might, no doubt, have spread itself over the great continent of Africa; there was no want of room; but in obedience to some unknown law it turned westward, and then traversing the great Atlantic Ocean it spread again in America, where it now follows the same impulse.

May it not be that this law is also in operation on other planets, beside the earth, and that we may, perhaps, be correct in saying: “The progress of civilisation on the surface of a planet is inversely proportionate to the rotation of the planet.”

What will happen when the march of civilisation has arrived at the point from which it started? Will a race superior than the present one appear, and starting once more on its march, continue until the world comes to an end? Are there perhaps other cycles beside this (Adamic) one? These are questions which we cannot answer at present; but it may not be impossible, by taking into account the time which it has required, for civilisation to arrive at its present point, to calculate the duration it will take to accomplish its round; and to be consequently enabled to foretell how many centuries our present humanity may yet have to live; provided that its existence is limited to the present round.

Editor's Note.—It would be interesting to know whether M. Léon Lecoicte has read *Esoteric Buddhism*, whose doctrines seem the prototype of the above, and, at the same time, an answer. The question “How many centuries” more has our humanity to live—is a curious one to a student of Occult Science, and how many more millions of years would, perhaps, be a more appropriate one—even in accordance with modern science and the calculations of the geologists. But habit seems a stubborn thing;

OCCULT PHENOMENA.

EVER since the advent of the Theosophical Society in India, the occurrence of “Occult Phenomena” has been a thorn in the flesh of those who do not know how to discriminate properly. Letters have been dropped unexpectedly from the vacant air on apparently trivial occasions, invisible bells have been heard to ring, writing and pictures have been produced from no visible material, jewelry has been received from “no where,” rings and other things have been duplicated and some persons have even received comparatively large amounts of money for the avowed purpose of re-imbursing them, for expenses voluntarily incurred, which, although made with the best motives, were the least to say unnecessary.

On the other hand, many an “honest inquirer” has come to Head-quarters for the purpose of “investigating,” and made the most frantic efforts to obtain a “test,” without any other result than that of being thoroughly disappointed. Some have vainly asked for advice from the “Masters,” and their assistance in what seemed to them most important personal affairs; but which on closer examination were found to be such as had best be left to the consideration of the applicants

themselves. Others threatened seriously that they would indeed refuse to believe in the existence of the “Masters,” unless the said “Masters” would come and comply with their conditions; and others again have gone away, having their vanity deeply wounded, and their sense of self-importance stung to the quick by the apparent negligence of the Mahatmas to take any notice of them or grant their requests, and it is but natural that such should denounce the “Occult Phenomena” and cry their ruffled temper to sleep by yelling “humbug,” because only in this way can they express their indignation for having been disappointed and put their self-conceit to rest.

Some look at the “Occult Phenomena” in the same manner as the Spiritualist upon the message from the “dear departed one,” as a necessary “test,” and believe that without these phenomena Theosophy could not exist. They therefore extol the “Phenomena” to the skies and wonder why the Mahatmas do not come and perform a public exhibition in their astral bodies, or convince the hardened sceptic by some knock-down argument. Others, who are perhaps of a more gushing and sentimental nature, and are taking a more exalted view of the sanctity of every thing that they expect to come from what they call the “Spiritual World,” denounce the “Phenomena” as frivolous and unnecessary; they say that our “holy cause” is materially injured by such trivial performances which do not at all agree with their ideas of what the nature of such a communication ought to be. All these show a want of proper discrimination.

“There is only one step from the sublime to the ridiculous.” If we notice a phenomenon, which is not within our every day experience, we are liable to look at it as a “miracle” and invest it with an air of solemnity and importance, which it does not actually deserve, and which was never claimed for it by its authors. Man in his present conditioned state is now just as much in the “Spiritual” World as he ever will be, and that what may be subjective to one, may be objective to another, “hence the natural distinction made by his mind—the analyst of his physical sensations and spiritual perceptions—between an actuality and a fiction,” which mind, being trained by a false education to look at every thing coming from the so called “spiritual world” with the greatest awe and respect and as something “supernatural” and strange, forgets entirely to apply to such things the same manner of reasoning, which it applies to the common occurrences of his every day life, and which is the only advisable one.

The Mahatmas have often enough assured us that they are not Gods; neither are they anything supernatural. They claim to be only human beings (see Sinnett’s “Occult World”) and we must look upon them as such, although they are far more advanced on the road to perfection than we are, and they therefore know a great many things, which are still unknown to our philosophy. Being men, they have evidently the right to write letters to whomsoever they please and about whatever subject they may choose, and if they have means to do so, without making use of the ordinary methods used for that purpose, and if they can transmit those letters independently of H. M. Mail Service, it would be obviously foolish to offer any captious criticisms on their methods. They may of course write to whom they please and whenever they please and write in what manner and on what subject they may find necessary, useful or convenient. The only thing that is astonishing to new investigators is the manner in which those letters are written and the (to them incomprehensible) way in which they come, and the recipients of such letters therefore consider it sometimes useful to make public the fact of having received such letters, without deeming it necessary to reveal their contents in full, and the astonished new investigator consequently often fails to see the connection between the apparently insignificant character of what little has been shown to him, and the imaginary solemnity and importance with which he invests the supposed “miracles.” Those who see these phenomena every day, look upon them as they do upon other common occurrences. They are not any more awestruck, when they get a letter from a Mahatma than they are in receiving one from another friend or teacher, and they cease to be astonished about them. If we would apply the same standard to the occurrences of every day, with which we judge these so called “supernatural” phenomena, its absurdity would at once become evident. If I am here in India and have a friend in New York, who would occasionally write me a letter, I would certainly be glad to

get a letter from him, partly on account of the information which it would contain, and partly on account of its being a symbol of the continuance of the relations existing between my friend and myself. I would not look upon that letter every time as being a "phenomenon" or go into extasis about having the possibility demonstrated to me that letters can be written and that they can be sent from America to India. But if some ignoramus, who had never heard of such things as letters and mails, were present, the mere fact of the arrival of such a letter might appear almost incredible to him, and if to convince him that the letter did come from New York, I would show him some very unimportant sentence in the said letter, without letting him see the more important and perhaps confidential contents of the same, he would undoubtedly be surprised that such (to him) abnormal and extraordinary "feat" as the sending of a letter from New York to India would imply, should have been performed to accomplish such a small result.

This comparison may appear ridiculous; but it is certainly true, and the ignorance of the above hypothetical ignoramus does not appear more pitiful to us, than our ignorance about occult matters must appear to those who are in full possession of occult knowledge; and the same line of reasoning may also be applied to the other phases of occult phenomena, which are only "Occult," because the majority of mankind have not sufficiently progressed to understand the processes by which they are produced.

Those persons who know neither the contents of letters, said to have been received from the Mahatmas, nor the process by which they have been written or "precipitated," have no right to complain about a "waste of powers," etc., about which they know absolutely nothing, and which may exist only in their imagination. They talk about our relation to the Mahatmas not as it really exists, but only as they suppose it to be, and the sooner they accustom themselves to look upon our revered Masters as teachers and friends and wise men, instead of looking at them with the same feeling of awe and superstition and fear with which the Fijian looks upon his Deity; the sooner will they find that the so-called "Occult Phenomena" are neither intended to convert incredulous sceptics, nor are they produced for the purpose of astonishing the public; but are principally methods of communication or instruction. To appreciate a thing properly and according to its true value, we must neither depreciate its importance, nor over-estimate the same.

As to those persons who have been disappointed in their expectations of obtaining letters or presents from the Masters, they—unless superior reasons existed for the non-compliance with their demands—have probably only to blame themselves for not having made themselves sufficiently prominent (in a spiritual meaning of the term) to attract the Masters' attention or to deserve their consideration. No amount of "tests" could possibly convince them, because spiritual things can only be grasped by our rising above the sphere of materiality, and material natures can do that only to such a limited extent as their limited powers will permit. They may perhaps be surprised and startled by some (to them) inexplicable fact; but soon new doubts will arise, new "tests" will be asked for, and the "honest investigator" will only be perplexed and dissatisfied.

To arrive at the truth or to become worthy of the attention of the Mahatmas, we must rise up to their sphere, instead of attempting the impossible task of dragging them down to our level. They cannot put that into us, which we have not the power to assimilate; they cannot grant any personal favours; because the fact of their doing so would imply an injustice and be incompatible with the high standard of morality necessary to constitute a Mahatma.

There is a general misunderstanding on the part of new beginners, who "want to become Chelas" and force themselves upon the attention of the Masters, instead of developing their intellectual faculties and waiting until Chelaship descends to them. High Spiritual development is impossible without intellectual development, and a high degree of intellectual expansion is necessarily followed by a corresponding development of spirituality. To live in a cave or jungle, to stand on one leg or to stare at the end of one's nose may develop a state of senseless sensitiveness or insanity, but to develop spiritual powers the intellectual faculties must be strengthened first, because upon them as a basis rest and from thence grow as a necessary result the *Occult powers of the spiritual man*.

AN AMERICAN BUDDHIST.

NOTICE.

MR. T. SUBBA ROW regrets that with all his good will, it is impracticable for him to bring out a Catechism of the nature mentioned in the advertisement of "A Collection of Col. Olcott's Lectures." Whatever may be his personal views regarding the "Ancient Brahminical Faith," he thinks it premature to put forth any particular form of Hinduism as the "most ancient Brahminical Faith." Originally the advertisement was issued without Mr. Subba Row's knowledge, and he endeavoured his best to steer clear of all the difficulties. He can of course write a Catechism of the Adwaita, the Dwaita or any such particular faith, but he finds it impossible to comply with the promises of this very vague advertisement. He is therefore obliged to give up the task.

THEOSOPHY AND CHRISTIANITY.

BY AN AMERICAN BUDDHIST.

FROM time to time articles appear in Indian, European and American papers, comparing Theosophy and Christianity, which show an entire misconception of the meaning of the word "Theosophy" on the part of the writers. One such writer in an entirely friendly article writes but recently: "Theosophy seeks to develop the power of spiritual vision; Christianity presents to the soul's opened eye satisfaction for its sight. Theosophy is search for divine wisdom; Christianity is incorporation into its very being."

What does the writer mean by the term "Christianity?" Does he mean the Roman Catholic, the Episcopal, the Baptist, the Methodist, the Mormon Church, or any other of the many denominations, each of which claims to be in the possession of the only true doctrine; or does he mean Christianity in its highest aspect, defined as "The doctrines and precepts taught by Jesus Christ." Undoubtedly he means the last. If so, then if we closely examine the matter, leaving aside the question whether or not the biblical Jesus ever existed, we will find that pure Christianity, divested of all extraneous matter, is nothing else but pure Theosophy. Remove all the ornaments (or disfigurements, whichever you please), which in the course of time have been hung around the shining body of true Christianity by the prejudices and misconceptions of unenlightened writers and the naked truth will stand forth, proving that the real founder of Christianity, whatever his name may have been, cannot have been anything else but a being full of divine wisdom, or in other words a real Theosophist.

Taken in this sense—and only in this sense can it have any consistent meaning,—Theosophy and Christianity cannot be compared with each other, because Theosophy is simply the complement or the perfection of Christianity as well as of every other religion. Take away from Christianity the element of Divine Wisdom, and there will be nothing left but a formless mass of unauthenticated tales, misunderstood allegories, myths copied from other and more ancient systems, clerical dogmas and priestly assumptions. "Theosophy" is the divine light (at least that is what we mean by the word), without which no religious system can exist, and every religion is *more or less* permeated by its rays, which can be seen in spite of all the "theological" rubbish, wherewith priestly ignorance has covered them in its blind effort to hide truth from the sight of the unenlightened masses.

Theosophy in its highest aspect is Religion confirmed by Science, and Science confirmed by Religion. The union of Religion and Science produces knowledge and knowledge establishes Faith. The highest development of the intellect leads to understanding and Faith; but Faith does not belong to the plane of mere Intellect. Men of the highest intellect have their faith confirmed by Reason; but reasoning from the material sphere alone does not necessarily establish Faith. Faith belongs not to the mere Intellect, it belongs to the spirit and can be obtained to a certain extent by the ignorant as well as the wise. But in the case of the ignorant, their faith is always liable to be overturned by the injudicious use

of their reason, while in the case of the true Theosophist, faith is firmly built on the rock of knowledge and understanding.

Truth is intuitively perceived by every healthy and unperverted mind. "Out of the mouth of babes shall come wisdom," &c. and "Blessed are the pure in heart, for they shall see God." But as a child grows up, Dogmatism, Bigotry and Sophistry step in and lead the mind astray. They dress it up and cut its wings and prevent its flight to the true source of all being; they blind-fold it and lead it from one door of the lodge-room to another, and fortunate is he, who in spite of all those self-appointed "guides," finally finds his way to the eternal light.

Those that are gifted with spiritual wisdom will find their way; but those who desire to arrive at the truth by intellectual reasoning, have a long and weary road to travel. If they wish to find out which religious system is right and which is wrong, they must not only study one religious system, but they must study them all. They must study "comparative theology," and in the end they will find that each of the various religious systems, has a certain amount of truth, on which it is based, and that this truth is one and the same in all systems, and only differs in degree; while the different superstructures which have been built upon this eternal truth, and upon which they all rest, are all more or less imperfect. These superstructures reared by imperfect man are the ones about which priests and bigots, philosophers, materialists and "theologians" have been wrangling and fighting and burning and killing each other for thousands of years. They are the ornaments hung around the beautiful form of the naked truth; but instead of adding to its beauty, they often only desecrate its body and hide its shining light under a more or less elaborately manufactured cloak, and its worshippers become idolators; because instead of beholding the truth, they adore the dress in which they have put it themselves.

To perceive the truth, or in other words to become a Theosophist in fact and not only in name, is to enter the right path in life and to progress forward unimpeded by any inherited or artificially acquired banking after old superstitions; it is to make persistent efforts, on the part of Man's higher nature, to arrange and organise into a system the various delusions and superstitions (the nett product of human ignorance) of the different races in such a manner as to lessen or destroy their retarding and otherwise baneful influence on mankind. Theosophy attempts to rebuild the temple of the Spirit that has been destroyed. It is not her object to dispute about absurdities.

The various Christian sects have been denouncing and fighting each other so long, that the more intelligent classes have retired in disgust from the arena. The Christian "Churches" are no more a religious body, but have degenerated into mere social and financial organisations. The divine spirit has left their temples, driven from thence by the money changers and mountebanks, and the places of worship have become merely places for "religious" amusement.

To restore Christianity as well as all other religions to their original purity, to infuse Divine Wisdom into the cold material forms of dead systems, or perhaps better said, to gather what life is left in all the various systems and to construct from that one all embracing universal system of love and brotherhood, infused by wisdom and devoid of superstition, to strive to get rid of the hallucinations of the middle ages and to elevate man to the proper sphere to which he belongs, is the object of Theosophy, and those that properly understand the term will not only find the same not contradictory to their highest religious sentiments but eminently expressive of the same. *To understand what Theosophy means is to become a Theosophist.*

GHOST STORIES GALORE.

[The following article appeared some years ago in the *N. Y. World*. It is an account given by Mme. Lydia de Paschkoff, a well-known Russian lady and a great traveller, of an event that took place in the Desert. Written by a fellow of the Theosophical Society, in days when Theosophy had hardly loomed upon the horizon of America and published in a daily paper, that would have refused to receive anything of the kind except in a spirit of fun, the narrative was, of course, viewed as a humouristic production, but its humour takes away nothing from the substantial veracity of the story itself. "The Eighth Avenue Lamastery" was the name by which the Head-quarters of our Society were generally known in New York, ever since the name was given to it by the writer—one of the wittiest and cleverest reporters of New York.]

A NIGHT OF MANY WONDERS.

(At second hand in "the Eighth Avenue Lamastery.")

THE SCIENCE OF APPARITIONS MADE CLEAR—MAGIC RITES IN FAR OFF EASTERN DESERTS.

"Well, it may not have been a ghost," said Hierophant Olcott, "but all the same, it may." Then a silence fell on the little party that sat smoking in one of the inner chambers of the Lamastery at 302, West Forty-seventh street, at the corner of Eighth Avenue. It was rather a reflective calm that resembled that of the miniature sphinx on the mantel piece of the mysterious Egyptian chamber. Besides the divans on which the party reclined, there was little furniture in the room, but a huge crystal ball was held suspended in the centre by an invisible cord. From the interior of this globe gleamed strange pictures of deserts and pyramids and things fixed there by some cunning art that, for all the reporter knows, may have been magic. The walls were sombre, but the hall was luminous and filled the room with a sort of pale twilight. Tea, talk and tobacco from Arabia entertained the group, and the fragrant blue clouds grew into phantoms as the weird conversation grew gruesome.

Madame Blavatsky was entertaining, in better than royal style, a friend and compatriot, like herself a traveller in strange lands, like herself a firm believer in the occult, and a Russian Countess, Madame P——, whose card, blazoned with her ancestral arms, bears three legends and a tantalizing "&c." in delicate type, is in her way as wonderful a woman as her hostess. According to one of these legends she is "Member of the Geographical Society of France." Another tells that she is a correspondent of the *Figaro*, and a third that she is corresponding member of the *Tour du Monde*. She has spent years in the East, and was the guest in Egypt of the Khedive, whose mother presented her with a rare souvenir of friendship at parting. It is an immense pearl that now hangs from the Countess's breast-pie in shape and size not unlike the largest molar tooth of Barnum's giant. Other jewels, distinguished among them her black eyes, gleamed as she half reclined in gorgeous raiment on a divan, pretending to smoke a cigarette. Besides those named, there were a French diplomatist, the reporter and another and far profounder journalist. Two others should be mentioned, a Turk, who smoked his own nargileh and drank coffee, and a table servant who passed around tea, tobacco, and sweetmeats. The one a picture of the automatic chess-player was ornamental: the other the counterfeit of a Nubian god was useful. Neither spoke.

"A ghost, yes. Why not?" said Mme. Blavatsky, presently. "I have seen many ghosts. It is not a question of whether there are ghosts, but of whether they are seen. Doubtless the ghost of old Shep was there. The only doubt is whether the officer really saw him as he says he did. I believe he did."

The Turk opened his mouth as if to speak.

"What, then, is a ghost?" asked the diplomat. The Turk nodded slowly and closed his lips on his amber mouthpiece.

"There are ghosts and ghosts," replied the occultist. "The air that we breathe is permeated by a subtler fluid that corresponds to it as the soul corresponds to the body of man. It is the astral fluid and in it are the thoughts of all men, the possibilities of all acts—as on the photographer's plate are images that remain unseen until revealed by chemical action. So the last dying thought of any person, if it be intense enough, becomes objective, and under favorable conditions is very apt to be seen. Only a little while ago the newspapers of this city reported the case of a man who committed suicide in his bathroom. A friend ran for a doctor, against the remonstrance of the dying man. On the way he was startled at seeing for a moment the image of the dying man, clad only in his night-shirt, grasping his pistol and bleeding from his death-wound. It was at a considerable distance from the house. The apparition disappeared almost instantly.* It was the intense desire to stop his friend that became objective, as the astral man left the physical. So it is with many other apparitions. In haunted houses the last thought of the victim of a crime may remain, and the tragedy be re-

* A fact corroborated by many eye-witnesses at the time, and which happened in a town on the Hudson River in 1876.—Ed.

enacted perhaps thousands of times before it fades away. It is likely that in the case of old Shep, the watchman, he does not know that he is dead, and his last thought was probably that he was going on his rounds until that thought fades away, and under certain conditions he will be visible to the physical eyes of those around him.*

"Pardon me," said the elder journalist, "did you say that perhaps he did not know he was dead?"

"It is recorded," said the Hierophant gravely, "that many persons do not know when they are dead, and that they go around afterwards in great perplexity, because no one pays attention to them. They feel as well as ever, and talk to their friends, and are almost frantic at not being able to get replies."

Then there was another silence.

"I have many times hunted ghosts," said the reporter, plaintively after a time, "but I was never lucky enough to shoot one. They are very shy birds."

"In America, yes," said Mme. Blavatsky. "But in the northern countries and in the East it is different. The conditions are different." Then she turned to the Countess Paschkoff and spoke rapidly to her, presumably in Russian.

While the two ladies conversed, Hierophant Olcott waxed encyclopædic. "The theory of crime being propagated by invisible seeds as disease is, and epidemics of crime devastating countries was first supposed to be a mere figure of speech. Many writers have spoken of it." (Here he quoted many writers.) "But it has its foundation in fact. The astral crimes remain and influence all those who come in contact with them. Thus, it happens that the air and the very ground become saturated with sin in some communities, I have been told that—"

"I remember," said Mme. Blavatsky suddenly in English "a governess I had when I was a child. She had a passion for keeping fruit until it rotted away and she had her bureau full of it. She was an elderly woman, and she fell sick. While she lay abed, my aunt, in whose house I was, had the bureau cleaned out and the rotten fruit thrown away. Suddenly, the sick woman, when at the point of death, asked for one of her nice ripe apples. They knew she meant a rotten one, and they were at their wits' end to know what to do, for there were none in the house. My aunt went herself to the servant's room to send for a rotten apple, and while she was there, they came running to say that the old woman was dead. My aunt ran upstairs, and I and some of the servants followed her. As we passed the door of the room where the bureau was my aunt shrieked with horror. We looked in, and there was the old woman eating an apple. She disappeared at once, and we rushed into the bed room. There she lay dead on the bed, and the nurse was with her (having never left her one minute for the last hour†). It was her last thought made objective."

The Countess Paschkoff understands a little English but does not speak it. She had listened attentively, but without any manifest surprise, and now she spoke. It is perhaps to be regretted that the only record of her talk the reporter has, is derived from Col. Olcott's running translation. This, notwithstanding the Hierophant's enormous linguistic ability, can hardly be supposed to be literal. The lady spoke rapidly, vivaciously musically, and, throwing away her cigarette, gesticulated gracefully. The Hierophant spoke sentimentally, dropping into the vernacular frequently and using no gesture, excepting when he stroked his ample beard. Thus ran the American end of the duo:

"In the North there are many apparitions. In the East there is much magic, I have seen both apparitions and magic scores of times. In St. Petersburg there is standing at the present time a house that was built by one of the male friends of the Empress Catherine. I hired this house, and the day after people began to tell me I was foolish. They said it was haunted. But I went to live there. I was brave enough till I was really in the house, and then I got frightened. The principal salon of the house was an immense room with marble pillars. On the wall was a picture of the soldier‡ who built the house. He was all rigged out with crosses and diamonds and ribbons and sich on his breast. They said he walked around at night. So we all sat up waiting for him the first night, and at 12 o'clock we looked for him. All was still. Our hearts jumped up and down. Suddenly the clock struck 12. We looked at the picture, and then we looked out into the hall. We saw nothing.

"Another night and another we looked. We saw nothing. We were all afraid. I had a maid to sleep in my room,

"Many nights we slept thus. At length one night, just after 12, a lackey came running upstairs. He was pale. 'Come, come,' he whispered, 'the ghost walks.' We threw on something or other (I can't make out the name of it), and all went downstairs to the grand hall. The soldier was walking up and

down. We watched him. He had all his diamonds and things on his coat. They sparkled in the faint light of the hall lamp. He walked to the door of the salon, which was closed. He walked through without opening it. We opened it and followed. He was walking up and down the room. We looked for the picture. It was not there. Where it had been the wall was black. He went to the middle of the room. Suddenly, he stopped. He shuddered. He was no longer there. We looked at the wall. The picture was in its place. *Voilà!*"

"It is nothing," said Mme. Blavatsky. "There are many such houses in Russia. In Pavlovsk, stood a house that no one would enter, for the windows were all broken out and there were noises there at night. It was in the time of the Emperor Nicholas I. He said he would stop the foolish stories, and he had new windows put in and surrounded the house with troops. At midnight a crash was heard and the windows were broken out from the inside. The Emperor entered. There was no one there. Many nights he did this, and it was the same. This is historical."

The Countess Paschkoff spoke again and again. Col. Olcott translated for the reporter: "I have seen the procession that goes every year to the shrine between Cairo and Alexandria. The dervishes go on camels and horses and ride over the people that throw themselves down to make a road for them. Little children and men and women lie, and the beasts walk over them, and no one is hurt. Then there are the dancing dervishes that spin around, till they go up in the air, and it takes three or four men to pull them down. And some of them stick knives through their legs and through their throats. The points of the knives come out on the other side. Blood runs down. They pull out the knives. They pass their hands over the wound, it is healed. There is not even a scar. Hoops! I mean *Voilà!*"

"Superstition," muttered the elder journalist, not meaning to be heard. The Turk opened his mouth to speak.

"It is no more superstitious," said the interpreter (for the Countess had caught the word and was talking again) "than the practices of our Christians. I have seen an image of the Virgin that was worshipped. It is the custom to take it on certain days, in a procession from house to house. The women and children who want to be learned take school-books in their aprons and allow the image to be carried over them; and they think that as it passes all the knowledge in the books passes into their heads."

The Turk shut his lips—

"I was once travelling between Baalbec and the river Orontes," continued the two speakers, "and in the desert I saw a caravan. It was Mme. Blavatsky's. We camped together. There was a great monument standing there near the village of El Maroun. It was between the Lebanus and the Anti-Lebanus. On the monument were inscriptions that no one could ever read. Mme. Blavatsky could do strange things with the 'spirits,' as I knew, and I asked her to find out what the monument was. We waited until night. She drew a circle and we went in it.* We built a fire and put much incense on it. Then she [rather he—*Ed.*] said many spells. Then we put no more incense. Then she pointed with her wand [something she never had—*Ed.*] at the monument and we saw a great ball of white flame on it. There was a sycamore tree near by. We saw many little white flames on it. The jackals came and howled in the darkness a little way off. We put on more incense. Then Mme. Blavatsky commanded the spirit of the person to whom the monument was reared to appear.† Soon a cloud of vapour arose and obscured the little moonlight there was. We put on more incense. The cloud took the indistinct shape of an old man with a beard, and a voice came as it seemed from a great distance through the image. He said that the monument was once the altar of a temple that had long since disappeared. It was reared to a god that had long since gone to another world. 'Who are you?' said Mme. Blavatsky? 'I am * * *, one of the priests of the temple,' said the voice. Then Mme. Blavatsky commanded him to show us, the place as it was when the temple stood. He bowed, and for one instant we had a glimpse of the temple and of a vast city filling the plain as far as the eye could reach. Then it was gone, and the image faded away. Then we built up big fires to keep off the jackals and went to sleep."

"Yes, and she was finely scared, I can tell you," said Mme. Blavatsky, laughing.

The Countess then told many merry tales that were of the true Arabian Nights' style about the adventures of Mme. Blavatsky and herself as they went around together, the former, summoning spirits at will and doing magical feats out of pure fun, and finished with one about going into the great pyramid at night and performing incantations in the Queen's chamber.

D. A. C. (F. T. S.)

* This was written in 1877; and it proves that the Theosophists taught at the time the same doctrines, as they do now, notwithstanding assertions to the contrary.—*Ed.*

† A perfectly true story, a fact witnessed by myself in 1843. But then the woman had just died, and even her spirit could make itself consciously objective.—*H. P. B.*

‡ Count Orloff.

* Not so. It was the person—a Syrian who accompanied Mme. Blavatsky who drew the circle, not she, and the strange things he did do.—*Ed.*

† Mme. Blavatsky never did anything of the kind. It was the Syrian ascetic again, who produced these wonders, and far more extraordinary were the phenomena than given by the humorous writer.—*Ed.*

DECCAN ASSOCIATION FOR THE PROMOTION
OF EDUCATION AMONG MARATHAS,
KUNBIS, MALEES, &c., &c.

FROM the Prospectus of the above Association now before us, we can say the object is a very laudable one and deserving of encouragement and support. The Census Reports show that while the Mahomedans, who are supposed to be the most backward in availing themselves of the help of Educational Institutions, have twenty per cent. of their children at school and 28 per cent. of male adults under the head of "educated"—only 3 per cent. of the lower classes of the Maratha population send their children to school and can count but $3\frac{1}{2}$ per cent. of male adults under the heading of "educated." With a view to alleviate this miserable condition, the Deccan Association is formed, with the kind help of the popular District Judge of Poona, Sir William Wedderburn. The Hon'ble Dr. W. W. Hunter, the President of the late Education Commission, has also signified his warm and practical support to such a movement, by his learned suggestions and by promising to give "Rs. 5,000 in Government Securities for 5 or 6 years, or whatever time is required to complete a boy's education," regretting at the same time that the large demands upon him in various places prevent his giving more. H. H. the Maha Raja of Baroda has, moreover, promised his liberal support to the scheme, and at the first meeting held in Poona, Rs. 10,000 were collected on the spot among those present. The plan the Association has in view, is :—

To provide adequately for an effective beginning of the work, it is proposed to establish 50 scholarships at 6 Rupees a month, to be held in the High Schools in the several centres of this class of population, such as Bombay, Poona, Sattara, Sholapore, Ahmednagar, Nassik, Dhulia, Ratnagiri, Thanna, Belgaum and other eligible places, and 15 scholarships at 20 Rupees a month to be held in the different Colleges of Art (5), Medicine (5), Engineering Science (5), and Forestry and Agriculture (5). The annual expenditure attending this scheme is estimated at Rs. 720 and can be met out of a fund of about two lacs.

When a sufficient amount of money is collected to enable a beginning to be made, it is proposed to form local committees of management at the places named above, with a Central Committee to direct their operations.

Government have already village schools, and what the Association intends is to give inducement in the form of scholarships to these poor people, so that they may take advantage of these institutions. It is a matter of pleasure for us to note that one-fifth of the members of the Committee are Theosophists. We thus feel doubly encouraged to hope that the efforts of the Association will be crowned with success. It is the duty of every true Aryan to assist this movement by contributions which should be sent either to Sir William Wedderburn, or to Mr. Gungaram Bhaoo Muskey, F. T. S., Honorary Secretary of the Association.

D. K. M.

Answers to Correspondents.

NIRADHAR, AJMERE:—You will find a solution to all your questions in the *Esoteric Buddhism* and in the various articles in the *Theosophist* treating of the evolution of man and of cosmogony.

GULALCHAND, LUCKNOW:—The answers to your questions would necessitate the reprinting of many of the articles in the *Theosophist* and of almost all other Theosophical publications. If after studying these carefully you find difficulties, put your questions concisely, mentioning your difficulties which will receive due consideration.

F. T. S. (SIMLA):—Declined with thanks.

ESOTERIC CHRISTIAN:—The article on *Theosophy and Christianity* in this number includes your points except the argument that "blind faith" is a contradiction in terms. The expression was however made use of as generally understood to imply "belief without perception," or "faith" in its perverted sense. The original meaning of that word included both "knowledge and perception."

As regards the idea of Love, *Eliphas Levi* truly says that "the man who has learnt to love attracts to himself all souls; to covet is not to love, to exact is not to love, to enslave is not to love, excessive desire is not love: true love is the recognition of God in Humanity."

D. K. M.'s answer to the *Epiphany's* remarks appeared in the last month's *Theosophist*.

TARO:—Next month.

R. S. P:—Declined with thanks. The subject of your book is outside the province of our Journal.

A BRAHMAN THEOSOPHIST:—Too late for this number.

B. J. (TRIPPLICANE):—Declined with thanks.

Letters to the Editor.

TRANSCENDENTAL OCCULTISM.

As a seeker after truth, I make no apology for my boldness in addressing to your journal the following remarks which suggested themselves to me on my perusing Mr. Dharanidhar Kauthumi's Review of the Unpublished Writings of Eliphas Levi, translated by a Student of Occultism. I am a veritable Brahman of the Kaliyug. My knowledge of Occultism is, I fear, meagre, and possibly you may think that the only characteristic that I possess of my caste is *impudence*; but if so, this, you know, is tolerated by all who understand that a Brahman cannot be without it.*

It is not for me to decide whether Eliphas Levi was an atheist or not. My knowledge of his writings does not go beyond the book under review and a portion of his *Dogme et Rituel de la Haute Magie*, translated to me by a friend, who being a staunch Roman Catholic, fancied that the Abbé was explaining the mysteries of his Church. But I hope I will be pardoned if I ask Mr. Dharanidhar through the medium of your valuable journal whether he has not failed to understand the translator's real meaning in his definition of an Extra Cosmic Deity. Before stating my reasons, I beg the Reviewer's pardon for questioning the merit of himself or of his sect. From the manner in which D. D. Kauthumi fights the battle and resents the difference of opinion between the translator and the "Eminent Occultist" (E. O.) it would seem that the latter is his Guru; or, at least, that he belongs to the sect of his Master,† and though it is natural for a *Chela* to hold his teacher as the highest authority, and to resent the smallest slight which he fancies is offered to the latter, it does not show good taste to descend to vulgarity and fling ugly epithets at the head of the opponent. The translator's personality is thinly veiled by the modest title he assumes, and those who have the honor of being personally acquainted with him know the falsity of the allegations that "the smoke of false (?) criticism..... is not without fire," and that "he (the translator) is moved by some secret *animus* against E. O."

Now as regards the translator's notes on E. O.'s remarks that "there is no Extra Cosmic Deity," it seems to me that there are good reasons to think that the former did not imply that the discoveries of the 5th, 6th and 7th dimensions of spaces are yet to be made by the Occultists; what strikes me is that the translator's arguments amount to this: "Admitting that the Cosmos is infinite, is it not reasonable to suppose that the Adepts whose experiences do not go beyond the 7th sphere, have yet to learn what lies further on?" For undoubtedly, as appears from the teachings of Occultism, the highest conception of the Adepts whom we know is the 7th sphere, and the Cosmos being infinite there may be spheres, higher than the finite intelligence of the 7th sphered Adept or other being can soar into. It is possible that what the said Adepts call the infinite Cosmos is but the 7th sphered finite reality, and above that in the matter of spiritual refinement may be spheres and conditions which the 7th sphered beings may be unable to conceive; but those that possess knowledge not limited to the sphere reached by the Adepts, may have a "higher intuition." The translator does not question that there are Adepts who have reached to the plane of intelligence described above; for he plainly says "there are Magi and Magi, and there are some who say granting all this, we yet know by a higher intuition, that

* This is a very extraordinary and by no means a complimentary slur to cast into the teeth of a large class of people and by one of their own caste-men! We beg to demur.—Ed.

† The "Masters" in question belong to no "sect," and even a regular *Chela* has to rise above every sectarian prejudice before he can become one.—Ed.

the infinite to all conditioned existences is not yet All.* To this intuition he gave the name of "Transcendental Occultism."

Applying Zöllner's theory to the Kauthumi's arguments, we might say that the 4th, 5th, 6th and the 7th dimensions of spaces are all in the universe, and yet we people of 3 dimensions are unable even to conceive their existence; in like manner the condition of that which lies higher in the spiritual scale than the 7th sphere is not known by the Adepts whose knowledge does not go further. What the translator means by "Outside the Cosmos," is probably that which, though pervading all things, is not cognizable by those conditioned in the cosmos of the 7th sphered beings, and how can the reasonings of the latter be applied to the Truth which lies beyond their cognizance. It is needless therefore to take up the logic with which Dharanidhar Kauthumi rejects the idea of the Extra Cosmic Deity, and even the *philosophical reasons* which the reviewer parades are not faultless, e. g., it is not clear how God, who is represented as beyond finite and conditioned Brahma-vidya, must of necessity be conditioned and finite. It is not the translator who maintains that the Superior Intelligence emanates from an inferior one, on the other hand those who see blank beyond a certain condition hold that the Intelligent Law which governs the universe, sprang up from non-intelligence. The reviewer admits that the Scriptures are written in an obscure and oracular style, but has he understood them all, though he may be familiar with them as a Brahman? If not, it is boldness to say that he has nowhere met with the teachings now put forth by the translator.

As regards the Fiji affair, it seems to me that the reviewer has not understood the translator's arguments. The latter probably means that as the real Queen (Victoria) does not bear the least semblance to the ideal Queen of the Islanders, so the real God may not be like the fiction which the Humanity serve, and yet, as our good Sovereign exists nevertheless, the delusive shapes in which she is portrayed, so God pure and absolute may be in existence, although he is caricatured in a thousand fanciful modes by the votaries of innumerable different creeds. Finite intelligence may not find any trace of the natural laws having their origin from God, but those who have been able in spirit to approach his footstool may nevertheless do so. Just as a common coolie of the Fiji island may think the Governor or the Magistrate of the city in which he lives, the all supreme, though the intelligent high officials know that there is a power above them. And is it not also possible for an intelligent coolie to guess that the Magistrate whom he thinks the highest has one above him, and another who rules over the ruler of the Magistrate and so on?

Mr. D. D. Kauthumi would do well to realize the spirit of the Lord Buddha's teachings as well reproduced in Mr. Arnold's beautiful lines.

"Om Amitaya! measure not with words
Th' Immeasurable! nor sink the string of thought
Into the Fathomless. Who ask doth err,
Who answers, errs. Say nought!

* * * * *

Veil after veil will lift—but there must be veil
upon veil behind."

I have failed, I confess, to perceive the scornful laughter with which the translator is said to treat the mathematical problem advanced by E. O. The translator solves it, it is true, from the known properties of circle, but there are metaphysics behind the solution which the reviewer fails to see.

I do not like wrangling; but the reason of my writing this to you is to point out the *untheosophical* spirit displayed by the reviewer, who, foiled in more serious attempts, seeks to gain his cause by raising the (wholly fictitious) cry of *animus* against the translator. But this is not the only reason for which I write. My principal object is to enquire what proofs

* And there are others who say, "Granting all this, we yet know by a higher knowledge—not 'intuition' that however correct the inference with regard to 'conditioned existences,' there is yet but one immutable Law governing nature through her infinite expanse—the Law of uniformity." "As it is below, so it is above," say the Occultists. "What is true in the least, is true in the greatest," says the mystic Swede.—Ed.

can be adduced that there are *not* conditions beyond the 7th sphere as I have been assured by many Yogis outside the pale of our Society.

SIMLA,
The 31st January 1884. } K. C. M. F. T. S.

REPLY BY DHARANI D. KAUTHUMI (F. T. S.)

I NEED not waste time in defending the charge of bad taste which the literary *arbitrator elegantiarum* has brought forward against me. A point of taste does not admit of argument; even if it did, it would have been unprofitable to discuss on the merits of some casual remarks stabbed by K. C. M. with numerous asterisks, and thus, like the feet of a fashionable Chinese belle forced into the iron shoe—of vulgarity. Those who refer to my review will find that although the charge of *animus* was not altogether unsustainable by the documentary evidence actually before the Court, it was still rejected by reason of certain facts of which judicial notice was taken by...Court of its own motion. And now not very brotherly epithets are hurled against me,—who am yet accused of "untheosophical spirit"—for showing that which my critic himself is compelled to resort to, as the sinking man's last straw, namely, to press for an acquittal of the translator from the charge of *animus* on the evidence of good character. It is not desirable to dwell on this part of the subject any longer, specially as my critic has very pertinently and bravely pleaded guilty to "impudence" in advance of any accusation, and sought the not over-heroic privilege of a Queen's evidence against his own caste—"the Brahmans of this Kali Yuga," who, by the way, are associated with a white-skin in some parts of India, perchance in the critic's own province.

It is universally admitted to be rather hard to prove a negative proposition; and that difficulty is certainly not removed when made to depend upon *purda nashin* reasons, claiming the privilege of Indian ladies in not coming into Court, and described to the profane observer as simply "good reasons," or introduced to the vulgar eye under the thick veil of a vague—"probably." I shall not, despite my bad taste, violate the privacy into which my critic's reasons have retired modestly and, at the same time, prudently shrinking from what he regards, perhaps, as the dissolute gaze of criticism. A few points, however, may be safely noted here:—

First.—The *ultima Thule* of the Adept's knowledge, "the 7th sphere," as my censor calls it, is not the last link of the "dimensions of space" referred to in the third paragraph of the foregoing letter. K. C. M. shows an entire ignorance of what the so-called 7th sphere is, when he talks of the possibility of the existence of "higher spheres" by reason of the infinity of the Cosmos. This "seventh sphere" is the *Paramam jyotih* mentioned in the *Chhandogya Upanishad*. "K. C. M." wants authority, and he may be safely referred to the *Māndakya Upanishad*, where the seven states are enumerated. As I have nowhere found in our Scriptures a reference to the ultra-seventh states, I am justified in rejecting the statements of the Yogis holding such opinions, unless supported by the testimony of such great Adepts as Vyasa and Sankara Charya.

Secondly.—The hollowness of the doctrine of an extra-cosmic God is sufficiently proved by K. C. M. when he talks of "the definition of an extra-cosmic Deity," evidently unmindful of the quotation to which he invites my attention—"Measure not with words the immeasurable." The whole argument on this head is a trifle worse than hanging a man on an hypothesis. With regard to "the Fiji affair," as he calls it, all I can say is: if the construction now put upon it be the correct one, the translator has good reasons to cry "Save me from my friends." For in the light of the present interpretation the whole "Fiji affair" becomes a nonsensical rignarole, no ways a reply to the proposition of "E. O." "What a ridiculous supernumerary, such a God, before the jury of sense and logic!"

It is useless to prolong the controversy any longer. Let the reader decide on the merits of my review, and the present criticisms evoked by it in the teeming brain of "K. C. M." *Valeat quantum Valere potest.*

CONTEMPLATION.

IN the article on the above subject in the February *Theosophist* occurs the following:—

1. Without realizing the significance of this most important fact, any one who for a moment finds cause of disagreement with any one of his family, or has his vanity wounded, or for a sentimental flash of the moment, or for a selfish desire to utilize the divine power for gross purposes—at once rushes in for contemplation and dashes himself to pieces on the rock dividing the known from the unknown.

I cannot understand how an ordinary man, who has, on one hand, the abovementioned defects in his nature, (which he generally tries to control, though sometimes with questionable success); and who, on the other hand, tries also to practise contemplation as explained in the article, runs the danger of being ruined. What are the dangers? Can they be named, and the particular causes which give rise to them?

2. To have the highest ideal placed before oneself and strive incessantly to rise up to it, is the only true concentration recognized by Esoteric Philosophy.

This passage is too learned for an ordinary man. Can an example of "the highest ideal" be given? How is the ordinary man of the world to strive after it?

Suppose an ordinary man of the world rises in the calm hours of the morning after a moderate rest, what is he to do? What kind of ideas should he fill his mind with? How is he to sit? How is he to carry on the contemplation so as to steer clear of all shoals and rocks in the sea of occultism? The greatest aim of the man in question is to spiritualize himself as much as could be done *safely*, so that if he cannot eventually be accepted as a chela, in this life—he may at least have the assurance to lead the life of an ascetic in the next birth.

AN F. T. S.

Note.—I regret the whole article is totally misunderstood. All I meant to say was that temporary estrangement, from family or friends, does not constitute an essential qualification for advancement in occultism. This ought to be plain to one who weighs carefully my illustration of Janaka. Although in the world, to be not of it. Failing to realise the meaning of this important teaching, many a people rush in from a sentimental disgust of worldliness, arising probably out of some worldly disappointment—and begin practising what they consider to be a true form of contemplation. The very fact that the motive which leads them to go in for this practice, is as is described in the quotation given by my correspondent—this fact itself is a sufficient indication that the candidate does not know the “contemplation” of a *Raja Yogi*. It is thus impossible in the nature of things that he can follow the right method; and the physical practice, which he necessarily undertakes, leads him to the disastrous results adverted to in the article.

Any reader, who has intimation enough to be a practical student of occultism, will at once see that to work up to perfection is the highest ideal that a man can have before him. That is not the work of a day nor of a few years. “The Adept becomes; he is NOT MADE”—is a teaching which the student must first realise. The aspirant works up to his goal through a series of lives. Col. Olcott says in his *Buddhist Catechism*—

“... Countless generations are required to develop man into a Buddha, and the iron will to become one runs throughout all the successive births.”

That “iron will” to become perfect must be incessantly operating, without a single moment's relaxation, as will be apparent to one who reads carefully the article as a whole. When it is distinctly said that during the time that this contemplation is not practised, i. e., the iron will is not exerting, the process of the emission and attraction of atoms is not stopped, and that the desires, instinctive or otherwise, must be so regulated as to attract only such atoms as may be suited to his progress—I cannot understand my correspondent when he asks me what he should do at a particular hour in the morning. He should cultivate only such thoughts as would not be incompatible with the highest ideal he has to work up to. By perfection, which should be his highest ideal, (I must add) I mean that *divine* manhood which the Occult Philosophy contemplates the seventh race of the seventh Round will attain to. This, as every tyro knows, depends largely upon a cultivation of the feeling of Universal Love, and hence an earnest desire to do some practical philanthropic work is the first requisite. Even this state, I admit, is not absolute perfection; but that maximum limit of ultimate Spiritual perfection is beyond our comprehension at present. That condition can only be intellectually realized as a practical ideal by those *divine men*—Dhyani-Chohans. To be identified with the ALL, we must live in and feel through it. How can this be done without the realisation of the feeling of Universal Love? Of course Adeptship is not within the easy reach of all. On the other hand, occultism does not fix any unpleasant place or locality for those who do not accept its dogmas. It only recognises higher and higher evolution according to the chain of causation working under the impulse of Nature's immutable law. The article on “Occult Study” in the last number gives the necessary explanation on this point.

It is painful for me to find that the very thing I attempted to point out in that article to be mischievous in its results, is again put forward as a desirable attribute or adjunct of true contemplation. I would ask my correspondent to read again the same article, with these additional remarks, before thinking of the necessity of any peculiar or particular posture for the purpose of contemplation. I, at any rate, am unable to prescribe any specific posture for the kind of incessant contemplation that I recommend.

D. K. M.

A GREAT RIDDLE SOLVED.

REFERRING to the article of D. K. M. in the last issue of the *Theosophist*, headed “A great riddle solved,” in which he says the misconception regarding his Master's appearance “was due to the reports of a certain Bramachari, the pupil of the Vedanti Swami in the N. W. P. who had met last year in Thibet the chief of a sect, an elderly Lama,” who was his Master's travelling companion at the time “the said Bramachari having spoken of the encounter, in India, had led several persons to mistake the Lama for himself.” Now I know of a case in which a certain gentleman of this station saw clairvoyantly the appearance of D. K. M.'s Gurn long before the Bramachari came here and spoke of his encounter with the Kuthumba Lama as he called him. The gentleman in question saw his (D. K. M.'s) Master's portrait mentioned in the last edition of the *Occult World*, and was at first

puzzled with the difference of appearance he saw in the portrait and that he perceived clairvoyantly. But he remembered the Master's modest remarks that the figure in the portrait was very much flattered. The Bramachari only came some months after the incident, and although he narrated to the gentleman his interview with the alleged K. H., the gentleman thought that there must have been some mistake as the Master could not have been likely to read the *Vedas* in the manner he was represented as doing.

Another incident happened here about a month ago. A certain initiated *Grihasta* Brahman who had no connection with our Society—but who had nevertheless heard of the Master from his Theosophist friends, resolved one day to see K. H. in his (the latter's) *sukhma sariram*. He sat in his room with his door closed, but was disturbed by the noise outside. In the night, or rather in the early part of the morning, he fancied that some one touched his right shoulder lightly, and the appearance of the figure that he described tallied, as far as I could judge, with that which I had heard attributed to D. K. M.'s Master. But as soon as he was conscious of his presence, he was again disturbed by some other noise. He says he was fast asleep, but the touch of the figure roused him. He had not even heard of the portrait with Mr. Sinnett, nor had any acquaintance with the other people who fancied that they had seen the Master.

There are many other instances which came to my knowledge in which D. K. M.'s Master favoured many individuals. But despite his belief and that of the large numbers of the Theosophists that I know of, I confess I am at a loss to reason with those who think that the real K. H. is an “elderly” man. These persons do not pretend to say who D. K. M.'s Master is. They say that he may be like the portrait of which I have heard Colonel Gordon, Mr. Sinnett and others speak, but if so, they question whether he is the K. H. well known in Thibet.

SIMLA,
31st Jan. 1884. }

K.

NOTE.—We know of only one MAHATMA bearing the name of my venerated GURU DEVA who holds a well-known public office in Thibet, under the TESHU LAMA. For aught we know there may be another bearing the same name; but at any rate he is not known to us, nor have any of those, we are acquainted with in Thibet, heard of him. And this personage, my BELOVED MASTER, is, as I have described Him, resembling the portrait in Mr. Sinnett's possession, and does not look old. Perhaps the clairvoyants are confounding the sect of *Khalampas* with the *Kauthumpas*? The former, although not regular *Dougpas*, are great magicians and indulge in practices an Adept of the good Law would feel disgusted with—such as the well known phenomenon of ripping open the abdomen, exposing the intestines, and then restoring them to their normal place and condition, &c. &c. The latter, the *Kauthumpas*, are the disciples of my MASTER.

My friend and brother of Simla should not lose sight of the fact that while others claim to have seen my Master clairvoyantly, I say that I saw Him in the North personally, in his living, not his astral body. Col. Olcott and Mr. Brown were also as fortunate as myself in that respect. It is now for the impartial reader to judge whether the testimony of three unimpeachable eye witnesses is more reliable or not than that of one or two clairvoyants (untrained we may add) in matters connected with the physical appearance of an individual. Imagination and expectancy are, with various other things, apt to mislead beginners in the Science of Clairvoyance.

D. K. M.

THE BEST FOOD FOR MAN.

THE use of flesh-meat is forbidden on the ground that it is animal food and the reasons against its use are manifold. Some of these reasons are given by Mrs. A. Kingsford, M. D., F. T. S., and are intended most likely for the guidance of the general public—Fellows of the Society not being excepted. The prohibition is wholesale. It does not refer to the flesh of the diseased animals alone, but is general and extends to all flesh, whether of diseased or healthy quadrupeds or of birds. This being so, I do not see what sense the learned authoress intends to convey when she, at p. 108, column 2, para. 3, says:—“A vegetable dictary, to which we may add cheese, milk, butter and eggs, costs three times less than a mixed dietary of flesh and vegetables.” This sentence, when divested of its financial aspect, signifies in plain phraseology that we are justified in using vegetables, plus cheese, milk, butter and (most singularly) eggs, and that the arguments advanced against the use of flesh meat do not apply to eggs and to the other articles named with them. With due deference to the authoress, I may be permitted to say that I have not been able to follow her in her logic, inasmuch as the

arguments which hold good as against the use of flesh of quadrupeds and birds should equally hold good as against the use of the milk and eggs of these quadrupeds and birds respectively, unless indeed there be some scientific reasons, unknown to me, for the exclusion of the specified articles from the prohibitory category.

Besides this, in proposing to the members of my Branch here the adoption, *inter alia*, of a rule or bye-law against the use of intoxicating liquors and flesh meat, I have been met with the following objection or criticism by a Brother-theosophist to the proposal made by me.

The use of flesh-meat being forbidden, there is no reason why the use of milk of animals should be held permissible to man and particularly to Theosophists, who, as a rule, are bound to cultivate and disseminate feelings of love and kindness not only towards human beings but also towards all lower animals. Observation and experience tell us that the quantity of milk in animals is not in excess of what is necessary for the support of their young ones. Of course the mammalia class only have milk and suckle their young while other classes do not. Now it is asked what right man has to justify him to appropriate to his use the milk of animals, which seems to be intended by nature for the support of their young ones. The only reason that is ordinarily put forward in justification of the practice is that the animals are domesticated and looked after by man, and the milk that is extracted from them is in return as a remuneration for the money and care bestowed on them by man. To this it is responded that the domestication of animals is not voluntary on their part, but it is forced upon them to their deterioration for domesticated mammalia can in no case equal in point of health those in their wild state. The simple laws of nature are always safe guides. *Naturo* teaches us that we have no right whatever to slaughter animals for the use of their flesh. The same nature teaches us that it is equally wrong on our part to milk cows and use the milk which is purely intended for the support of the calves. To deprive the calves of the quantity of their cow's milk is potentially a sin of omission only less atrocious than that of slaughter, which is a sin of commission. The difference is merely in the degree of atrocity.

It is sometimes urged that the natural quantity of milk in the animals is over and above that which is sufficient or necessary for the support of their young ones. In other words, this excess, if any, is to be taken as creating a right in man to use the milk. To this it may be replied that a similar excess in wealth with a millionaire does in no part of the world entitle us to divest the said millionaire of the excess or of any part of it without incurring the culpability of crime and sin.

Up to this point we have been discussing about milk. The question of eggs is a question of a higher plane in as much as the deprivation of the young of animals of their milk does not result in their destruction, but the appropriation of eggs of birds by man to his own use; puts an immediate end to so many lives while on their upward way.

BARA-BANKI, }
February 10th, 1884. }

PURMESHRI DASS, F. T. S.

NOTE.—I beg to remind my brother that Theosophy admits of no dogmatic assertion of the fitness of things; therefore no particular kind of food is ordered imperatively, neither is there any that is "forbidden" or "prohibited" in the strict sense of the terms. The Occultist, after careful investigation of all the facts and circumstances of the *whola* case and their impartial consideration with a broad and enlightened vision, recommends a certain course of action as the best. He always takes his stand in the middle, and, surveying the lines pointing to the extremities, comes to a decision. There are people who argue that destruction is the order of the universe, that everywhere we see one creature preying upon another, itself being the food of a third, and that it is therefore perfectly natural for people to kill animals for food. There are others who say that everywhere it is to be seen in nature a feeling of love, an affection—the mother taking care of the children and so on. Therefore no life should be destroyed. There are not a few who say that they use animal food merely because they find animals already dead or killed, but that on no account would they allow slaughter intended solely for themselves. A dispassionate consideration of these three arguments is now necessary. The first class show that they have not risen above their animal nature. Otherwise they would see that this beastly tendency, this desire for the assimilation of animal food with their physical frames, has the effect of chaining them down to a physical plane from the meshes of which no rising is possible unless a more human feeling begins to assert itself. The latent spark of this noble feeling is inherent in animals too, for if they did not have it, they would not feel that tenderness towards their young which they manifest. This class, therefore, we must leave out of consideration for the

present. The sophistry of the third class is self-evident. Our answer to them is that they must remember that an appreciable decrease in the number of flesh eaters must have the effect of lessening the number of slaughtered animals. If they use the flesh of dead animals, they may just as well be asked to follow the example of the Chinese who do not spare the flesh of dead persons. We must now divert our attention to the second class. If the theory that no life should be destroyed be carried to its legitimate extent, the very existence of man would become impossible, for even the air he breathes is full of animalculæ, which he must inhale when the respiratory process is in operation. Nay—we can go still further: the ONE LIFE permeates all; each and every atom has latent life in it, and therefore every atom we displace in our movements is an injury to life. The great problem is how to get out of this difficulty. The Occultist recognises the important fact that everything in nature progresses gradually and nothing is achieved by starts or jumps. At the same time he realises that destruction and creation are relative and interchangeable terms, since destruction relates only to form—the substance remaining always permanent—and that the destruction of one form is the creation of another. These relative ideas therefore cease, when the phenomenal and the nonmenal are blended together into THE ONE SUBSTANCE. The aim of the Occult Student is therefore to gradually progress on the path of perfection, so that he may get out of this world of forms and be merged into the ARUPI TOTALITY. This is not the work of a day, nor of a few years, but of ages. He therefore gradually by a special training induces in himself such conditions as would enable him to rise higher and higher on the path of perfection. He does nothing violently: he only anticipates, by his knowledge, the usually slow processes of Nature, and he conforms his mode of living to the then conditions of his existence, bearing also in mind that it is but temporary since a higher state of existence requires a better mode. The neophyte gradually leaves off eating until he reaches a stage where no food is necessary. And the ultimate stage is that where all relativity ceases and he identifies himself with the ABSOLUTE EXISTENCE. So long, therefore, as we are in the phenomenal world, we cannot but guide our actions by the law of relativity and have always to make a choice between two evils. A true philosopher, one who has put himself *en-rapport* with his *Buddhi*, makes the right choice. It is for this reason that Occult Science is useful. It gives its votaries a right sense of discrimination and enables them to adopt only that course which would not come in the way of progress, while ordinary humanity, engulfed in the trammels of *Avidya*, gropes in the dark and many a time does exactly the opposite of what may be conducive to progress. This should not be assumed to mean an occultist is infallible; but by his superior knowledge he is in a better position to do what is right than one whose perceptions are clouded by *Maya*. This explanation, I believe, is sufficient to show that *no hard and fast rules can be laid down for general guidance*. There is an infinite gradation of progress towards the ABSOLUTE, where alone all difference can come to an end. As regards the use of animal food, the answer to the first class of men under consideration covers the point.

D. K. M.

Reviews.

INDIA, WHAT CAN IT TEACH US? *

WE have to acknowledge with thanks the receipt of the latest work of the veteran Sanskritist, Professor Max Müller of Cambridge. A consideration at length of the views here-in advanced as to the age of the sacred writings of the ancient Aryas and of the classical literature of the Hindus has been rendered unnecessary for two reasons: first, because they are but the reiteration of the conclusions contained in the previously published works of the learned Professor; and secondly, because the assigned dates are all declared by him to be but provisional. The immediate object which moved the Professor to deliver the course of lectures, collected in the present volume, is to inspire the young gentlemen of the Civil Service, under training to be the future rulers of India, with love and respect for India, its people and its literature. This noble endeavour to bring about friendlier relations between two families of the human race, entitles the Professor to honorable recognition from Theosophists, as a fellow-labourer in the same vineyard of Universal Brotherhood. As such we give the book a hearty welcome. The undeniable facts which are gathered together in the second lecture of the series for the vindication of the truthfulness of the Hindus, will silence every one not afflicted with a temerity bordering upon fool-hardiness, from uttering such calumnies against the Hindu nation, as have, unfortunately, been but too freely indulged in by a certain class of Europeans. A strong array of facts and arguments have been brought forward in this volume to show that even "civilized" Europe has something of great importance to learn from India. But at the same

* A course of Lectures delivered before the University of Cambridge. By F. Max Müller, K. M. Hon. Doctor of Law in the University of Cambridge; Member of the French Institute; London; Longmans, Green & Co., 1883.

time we may be allowed to remark that the book would have in no way suffered if care had been taken to weed out from it such passages as remind one of the Biblical exhortation—"Go to the ant, thou sluggard," &c. If, however, the Professor succeeds in carrying conviction home to his readers that great good is likely to flow from an attentive study of the sacred books of India, he will have established a strong claim on the gratitude both of the Hindus and the Europeans.

We shall conclude this notice of Professor Max Müller's valuable work with an extract showing the living power exercised by the Vedanta Philosophy in India. Says the German Pundit:—

In India in spite of all appearances to the contrary, and notwithstanding the indifferences on religious matters so often paraded before the world by the Indians themselves, religion, and philosophy too, are great powers still. Read the account that has lately been published of two native statesmen, the administrators of two first class states in Saurashtra, Junagarh and Bhavnagar, Gokulaji and Gaurisankara, and you will see whether the Vedanta is still a moral and political power in India or not.

But I claim even more for the Vedanta, and I recommend its study, not only to the candidates for the Indian Civil Service but to all true students of philosophy. It will bring before them a view of life, different from all other views of life which are placed before us in the History of Philosophy. You saw how behind all the Devas or gods, the authors of the Upanishads discovered the Atman or Self. Of that Self they predicated three things only, that it is, that it perceives and that it enjoys eternal bliss. All other predicates were negative: it is not this, it is not that—it is beyond anything that we can conceive or name.

All impartial observers must endorse every word in the above extract. It is a revival of a more extensive study of the Vedanta that the Theosophical Society is trying most strenuously to bring about among Hindus. We have made our notice of the great Professor's book as brief as practicable, because his aim is all kind and benevolent, and we do not care to mar the expression of our sympathy by combating, as we should then be forced to do, many of his cherished theories and challenging the accuracy of his archaeological inferences. That has been done by us before—possibly may have to be done again. For the present, we have but to thank this prince among European scholars for his friendly appreciation of India and her people.

THE INHABITANTS OF THE PLANETS.

DIE PLANETENBEWOHNER, (the Inhabitants of the Planets) and the Nebular Theory, is the attractive title of an interesting book by the astronomer Dr. Carl du Prel, who has already become very favourably known by his previous Darwinistic writings. If one expects to find in this work a fancy sketch of the costumes and manners of the inhabitants of the planets, he will be disappointed as the work is purely scientific, demonstrating that the existence of other human beings than such as we know of, and endowed with peculiar organs, such as are adapted to their peculiar surroundings, is not only a possibility but a logical probability, if not a cosmical necessity. The author is a man of science and as such he deals with solid facts and mathematical deductions. His work forms the key-stone to the arch, which modern astronomy has erected.

According to the nebular theory our solar system was originally a gaseous fireball, which contracted, consolidated and turned with a certain velocity around its own centre, or axis. As this velocity increased, rings were thrown off from its surface, which kept the original movement, imparted to them by the parent body, the sun. These rings have been thrown off at various intervals of time and therefore differ in age, size and density. There are at present over 200 planets, moons and asteroids in our solar system, and originally there must have been a great many more; but the law of the survival of the fittest, which governs everything in nature is here in action too. Each planet by its attraction, (gravitation and tangential force) influences and modifies the movements of its neighbours, and causes perturbations, by which in the course of time a number of planets must have collided and consolidated into one or more. Therefore only those planets, whose perturbations equalize each other, whose periods of revolution are irrational—survive. The perturbations of our present planets are equalized, and those of the asteroids nearly so.

Space will not permit us unfortunately to follow the author into all the details of his interesting investigations of the physical nature, and the progress of planets, moons, asteroids, comets and meteors.

Spectral analysis proves that the elements composing the planets and stars are in their intrinsic nature the same as we know them on earth; but their states must differ very much according to the age and density of the planet and its distance from the sun. The conditions existing on the different planets for the development of organic life must vary accordingly, and therefore their vegetable and animal products must also vary. Only four planets, Mercury, Venus, Earth and Mars, exhibit conditions somewhat similar to each other, and thus their inhabitants may be more or less like man as we know him. But can all life be limited to such an insignificant small portion of the universe?

22½ millions of years are necessary for our solar system, to accomplish one of its grand revolutions around the star Aleyone in the constellation of the Pleiades and a ray of light from Aleyone has to travel for 715 years before it can reach our earth. There are stars whose light takes 5521 years to reach us. Is it reasonable to suppose that all this immense and incomprehensible space and time has been wasted, to give life only to one or four inferior planets, whose importance, is almost like nothing in comparison with the magnitude of the universe? Such a conclusion would prove the personal creator, if such a being could exist, to be unreasonable and unjust. But if we accept the theory that there are other modes of life and consciousness in the universe than those with which we are experimentally acquainted;—if we understand that organic beings can exist in other forms than the albuminous bodies which we know through our physical senses; it then becomes useless to base our speculations on the forms as we find them on earth. But even on our planet there is an almost infinite number of things, which are invisible to us, because we can only perceive things by our senses and those senses are by no means fully developed. In fact we do not know the things themselves at all, but only perceive them by their modes of action.

The constitution of the inhabitant of a planet is not a matter of arbitration, but a result of the correlation of forces which exist on that planet, modified by the conditions found therein. His organs must accordingly differ and be adapted to his surroundings. His size, weight, strength, quality of senses, duration of life, perceptive, mental and spiritual faculties must be in corresponding harmony; and to form a comprehensive idea how a man on a certain other planet may be constituted, we must not only take all these things into consideration, but also the variations of astronomical influences, such as gravitation, density, refraction of the rays of the sun, and the density of the atmosphere through which the rays of the sun must pass. A man for instance, weighing 60 Kilogrammes on earth, would weigh on the moon only 13, while on the Sun—he would weigh 1,762, &c.

The evolution, growth, form and number of organs is a natural consequence of the necessities of their existence. The surroundings of man called them into life, and his organs become developed or disappear, in accordance with the necessity for their use. An organ that may be very useful on one planet may be useless on another. Plants, animals and men project the organs they need, the same is the case with still higher and more complex bodies, such as the body politic of a town or state, church or any other social organization. Here and there principles and men are combined for a common purpose. Each man as each organ has a certain purpose to fulfil. An organ that is affected, makes the body diseased, a person or a body of men that act contrary to the laws of the country, hinder its development and affect the health of the whole. In man as well as in the organisation of state, like everywhere else in nature, the different organs and limbs, to become useful as well as beautiful, must be according to the rules of the "golden circle," which means the division of a whole into unequal parts, of which the smaller part bears the same proportions to the larger one, as the larger one to the whole. Only when this rule is observed, works of art become perfect, and as in art, which is only an imitation of the master works of nature, so through the whole of nature the workings of this law can be traced.

This can only be explained, if we admit that a universal principle pervades the whole of nature, or is identical with nature, which alone is capable of shaping the forms which it evolves according to that rule. This principle having grown into consciousness in man stands before its own works and admires the beauty of its own creations, and the unity of nature and spirit is revealed to us.

We have undoubtedly the right to draw our conclusions as to the form of organic products by observing the products of the human mind, the unity of the universe further permitting us to extend our conclusions to the organisms of other planets. Nature and spirit are radiations from one common point, and the formative principles of both are identical. Ideas become developed, unfolded and differentiated like organic products. The History of the human mind is a process of adapting itself to the conceptions of reality. Here like everywhere we find competition, elimination of error, survival of truths. Goethe says "each age floats in an atmosphere of common ideas and thoughts, and it is just as natural that the same discoveries or inventions should be made at the same time by different persons, as that indifferent orchard fruits of the same kind should ripen and fall at the same time."

Mind (spirit) and nature are one, but we see many inventions that nature has made, while the human mind has not been yet able to imitate them, such, for instance, is the problem of flying, which nature has solved in the construction of birds. Whatever is possible to nature must be possible to man, and as long as man has not succeeded to produce the works which nature produces, as long as he is surpassed by nature in his abilities, he is not yet perfect. If we wish to form an idea of the nature of the inhabitants of other planets, we must look through the book of inventions, and compare the realm of organic nature with the products of technical activity. Where the former surpasses the latter, there we are afforded a glimpse of the possibilities of the inhabitants of other planets or of our own future. If we for instance should make the acquaintance of an inhabitant of another planet, whose brain would have the inherent power to perceive the chemical qualities of matter, a power which we technically possess in the spectroscope; the existence of such a being would be less miraculous than the fact that nature should form a brain, which is capable of inventing such an instrument.

If we agree that there may have been a time, when man could not see or hear, we may also conclude that the inhabitants of other planets may have certain senses of which we as yet know nothing and that are able to perceive such vibrations of ether as cannot be perceived by our senses, and of which we can therefore form no comprehensive idea; while again others may be deficient in such senses as we possess. What appears to us as color may appear to them as sound, etc. Amongst a hundred persons about five are found to be colorblind, and some people cannot hear sounds, which are fully perceptible to others. One and the same object may be either felt, seen or heard, according to the character of its movements or vibrations.

Suppose a metallic rod to be suspended in a dark room and let the same be connected with some mechanical contrivance, by which it can be made to vibrate and increase the vibrations gradually to a certain extent, and we will have the following result: At first the rod can only be perceived by the mechanical resistance it presents to our touch; but when the vibrations rise to the number of more than 32 in a second, an action at the distance commences. The drum of our ear then begins to vibrate in consonance with the rod and we hear a sound of deep sonorous bass. As the vibrations increase the sound increases in pitch and runs up through the musical scale to the highest note, when at 36,000 vibrations per second all sound ceases and the rod becomes imperceptible to our senses. All through the long interval from 36,000 up to 18 millions of vibrations per second we can neither hear nor see the rod; but at this point it begins to affect our sense of feeling, by emitting radiant heat. At a still higher rate the heat ceases, a dull red glow appears which becomes perceptible to our sight, and runs up through all the colours of the solar spectrum through yellow, green, blue, purple and violet, until at 8 billions of vibrations per second, all light disappears and the rod as far as our senses are concerned has ceased to exist, although its presence can still be proved by its exhibition of chemical action. Experiments like the above may be varied in various ways; they

show that all we know of our surroundings, is only the impressions which they make upon our senses. The rays of the sun are not all visible to us. On the one side of the solar spectrum there are rays, which can only be felt (heat rays), on the other side they may produce chemical action (chemical rays). There may be men on other planets, who perceive sound as we do light, and others whose sense of hearing is affected by what is to us inaudible motion, and to such "the music of the spheres" may be more real than the poetical idea implies. We pity the blind and the deaf, but there may be superior beings, to whom we may appear as blind and deaf and we may be looked upon with pity by them.

If we examine into the nature of our organs of sensation and their commencement, the first question which meets us, is "how can dead matter become conscious?" We answer, "Dead matter can never become conscious; because matter is never dead."* Sensation is a principle, which may be latent or become developed. It may be difficult for us to imagine sensation without a nervous system, but it is more difficult to imagine that a nervous system could become developed without having in its atoms the inherent capacity for sensation. Physiologists know that there can be sensation without consciousness and many plants especially creepers exhibit it. Sensation may be found perhaps to a great extent lower in the scale of nature, but we cannot detect it; because we have to measure it by our own sensation and there all similarity is lost.

Whenever our senses come in contact with the vibrations of ether or matter, the senses communicate them to the brain and there the various sensations are excited. The visible color rays of the sun differ from the invisible heat rays only by the different size of the waves put into vibration. If we talk of the sun as a hot and luminous body, we express no opinion whatever in regard to the condition of his objective existence, but refer only to our own subjective sensations. There is neither light nor sound, nor color in nature; we do not perceive the objective changes in nature, but only those subjective changes, which are produced in the centres of sensation of our brain. We have no other experience than an internal one.

Our world is consequently only our own Illusion. We know nothing of any existence of things but that which coincides with our ability to perceive. People usually consider the eye as a mirror in which external things are reflecting their images; but experimental physiology teaches that these things must first be formed by the optic nerve. We do not see the actual images of things as they are, but only their symbolic figures. "Sight"—says Berkeley—"is a language, which speaks to the eye, and we are not conscious of having learned it, because from our earliest day we have learned it continually."

The external world is a phenomenal world. It is a perception of our mind, and not the real nature of things; but only the semblance of reality is impressed on our senses. We call these qualities of things and imagine to grasp an external world, while in reality we never leave our subjectivity by observing them and we only learn to know the mode of their reactions upon our senses. There is no such thing as a cheating of nature. Organic bodies absolutely require for the purpose of their existence such senses and the development of such an intellect to define our own position in regard to the external world. How we obtain this knowledge is practically immaterial, and whether we receive true pictures of objects or only their symbolic representations, is for our purposes one and the same thing. It is not necessary for our purposes that the objects and their representations should be identical. If our senses were constructed differently, we would have an entirely different conception of the world. But whether a book is written in Latin, Greek or Sanskrit letters—what does it matter so long as we can read the letters and understand their meaning; provided the meaning of the same word does not change?

The world, as we imagine it to be, is only a phenomenon, whose condition is dependent on our organisation and ceases to exist with that. This is an old philosophical doctrine and modern Physical and Physiological sciences have proved its truth by experiment. Heat and Light, sound, color, taste

* And this is a cardinal doctrine of occultism. Our Masters say: We recognize no such thing as "dead matter." Every atom is organic—and to deny this is the greatest mistake of modern science.—Ed.

and smell are not things but only affections of our senses, and whatever we perceive is only the sum of our subjective conditions of consciousness. We perceive only a part of those things that exist and not all that we believe to perceive does exist in reality.

All those different impressions upon our senses would not enable us to define our position, if we did not concentrate or focalise them to a single centre in which the various impressions are kept together by the tie of memory. This centre consists in our personal consciousness. With the same scepticism, with which we accept the testimony of our senses, must we also mistrust the deductions of our intellect, which being the collective focus of our sensuous impressions must be equally liable to error and equally subject to the laws of development. We see therefore very different degrees of intelligence among animals. If the sensuous perceptions of the inhabitants of other planets vary from ours, their intellect must also vary accordingly; for as every organ has passed through several changes in the course of evolution, so the centre of our impressions, the intellect, must have changed accordingly. A being whose intellect would be so very different from ours, would probably perform actions which would astonish us very much, and which we would call miracles, because we could not understand them.

Kant, in his "Kritik der reinen Vernunft" has demonstrated that space is nothing but a mode of perception of our reason and dependent on its specific nature. This is already proved by the fact that all the estimation of the extension of space rests simply upon our comparison. If every thing in nature, ourselves included, would during our sleep suddenly become immensely large or microscopically small, after waking up in the morning, we would never know that any change had taken place, provided we had been ourselves included in the change. Height, breadth and depth, are only subjective. If we were a globular eye without a body, all dimensions of space would be perceived by us as only one dimension.

The mathematician Riemann speaks of the possibility of the existence of a space whose lines do not continue in direct lines, but return into themselves. Such a dimension, would not be infinite, but globular. But if space, with its three dimensions, continuing in straight lines into infinity, is only a subjective form of contemplation, then it will also from an intellectual point of view be permissible to ask whether the existence of a fourth dimension of space is possible. The mathematician Jausse does not doubt its possibility and demonstrates the three dimensional extension of space to be a specific quality of the human soul. Furthermore, if we can prove that our present three dimensional perception of space is a result of an evolution of our mind during the past, the possibility of a still continued evolution to a four dimensional perception would be presented.

Physiology proves that the appearance of a simple plane in the field of our eye is not a function of our senses, but a psychic act to whose completion the sense of sight simply furnishes the material to the reasoning faculty. For thousands of years man looked upon the starry sky as a plane, to which the stars were fastened, and the stereometric conception of space is of a comparatively recent date. The aspect of our two hands, which are both alike and yet differ—because the right one cannot be replaced by the left, nor the left by the right—indicates that there must be a fourth dimensional perception of space.

As space is subjective, so time is subjective. We cannot imagine a time which will end, neither can we imagine an endless time. Time is nothing unless in connection with our association of ideas. Life passes slow or quick, according to the number of sensations of which we become conscious during a certain astronomical time. To a fly that lives one day, life may perhaps seem longer than fifty years to the dull comprehension of a turtle. The yellow sunray causes 509 billions of vibrations of ether in a second. If we were able to perceive each single undulation, instead of only the sum of these, a single day would appear to us like eternity; while if our mind could only receive one single impression per minute, life would seem extremely short. The existence of both kinds of beings, who have either such quick or slow perceptions, is not unthinkable.

We only know of one mode of consciousness, which is our own; but we have no right to maintain, that this is the only possible mode. We are under the logical necessity of either to believe in the unintelligence of the universe or in our own ignorance. Which of the two is the more probable theory?—

Not one realm of nature has ever been discovered, in which the products of reality have not far surpassed the creations of our imagination. Should it be different, where life and consciousness are concerned?—At present we cannot judge of the quality of things, that lie beyond our horizon, but to suppose that a time will arrive, when we shall be able to obtain knowledge of the inhabitants of other planets, does not seem to be more absurd than the presumption which prevailed only a short time ago, which declared it impossible that we should ever know anything about the chemical composition of the stars.

Our investigations finally teach us, not to look upon the universe as an aggregation of dead matter, combined to mechanical systems; which is the prevailing idea of our age of materialism; but we do not believe to err, if we predict that before many years have passed away, scientists will consider themselves unable to explain the mechanism of the universe, without taking into consideration the phenomena of consciousness and morals.

AMERICAN BUDDHIST.

VEDANTISM.*

WE beg to acknowledge with thanks receipt of a small treatise on the above subject. Although the preface begins from a Dualistic stand-point, the entire perusal of the work shows to the reader that the author substantially admits the Adwaita Doctrine. This strange inconsistency can be explained on either of the two hypotheses, namely, that (1) the author was a dualist but the process of reasoning has led him to Adwaitism, or (2) assuming a dualistic stand-point, he wants to prove the Adwaita to be more correct and logical. However that may be, we need not enter into a discussion here, since the author does not speak himself but uses the language of the Veda. In this respect the book is very valuable indeed, since it is a small encyclopædia of the Vedantic arguments in favour of the Adwaita Doctrine. We would therefore strongly recommend it to earnest students who would have food for thought from Vedic texts.

BHARGAVA SARMA.

OCCULT SCIENCE, THE SCIENCE OF BREATH.†

THE title of the book now before us is very attractive indeed. The *Appendix*, with which works generally end, is the first thing which presents itself to the reader as soon as the present publication is opened. The authoritative idea of "creation" which the author puts forth is a very valuable contribution. The following passages are very suggestive:—

... this phenomenal world, this sky, this firmament, and all that is here, did not exist "There was then no death, and therefore naught immortal! there was no confine between day and night." "The only one breathed breathless in itself," and there was nothing besides him All that was darkness and by darkness all was covered

As light and darkness are relative terms and there can be no conception of either without a knowledge of the other, would it not be better to use some other word instead of "darkness?" The sacred book of Kiu-te teaches us that there is nothing permanent but space. However, to proceed:—

..... With all light there exists a sort of minus, negative light with a tendency to overpower the light whenever possible..... And thus this creation changes on from one shape into another, until at last all these energies will spend themselves into the original heat and nothing but the negative Infinite, the original germ will again be covered in the positive infinite, like the germ in the husk, and similarly proceed again on its second course.....

Let the reader now judge for himself whether the esoteric conception of Cosmogony as given out in the *Theosophist* is in harmony or not with the above extract. All that the Adwaita or Esoteric Buddhist adds is that this ETERNAL SUBSTANCE has no consciousness; for it is itself absolute consciousness, absolute will and absolute knowledge—ABSOLUTE ALL—a phraseology adopted by our own sacred Scriptures. The good and the bad—or the positive and the negative as—

* A lecture by Babu Dvijadas Datta, M. A.; Edited by D. C. Ghosh; S. K. Laluri and Co., Calcutta, 1883.

† Translated from the Original Sanskrit by Pandit Ram Prasad Kasyapa, B. A., P. T. S. Published by R. C. Bary. Printed at the "Ripon Press," Lahore. Price per copy, eight annas, packing and postage, one anna. Can be had from the Publisher.

pects of the One Totality—are its inherent potentialities, or rather they assert in that energy which radiates from it and which is the material basis of the phenomenal world. Would not then the term *evolution* be less objectionable than *creation* as applicable to this process of the formation of the phenomenal world from the noumenal? The article "The Victims of Words" in the February *Theosophist*, and the theory of cycles presented in the *Fragments of Occult Truth* and in *Isoteric Buddhism*, should be carefully considered in this connection. The process of evolution and its action in ever-recurring cycles are very concisely given in the *Appendix* of the work under Review. And it will be brought home very forcibly to one who has already devoted himself to a study of the Occult Science.

To turn now to the other portions of the little treatise. Even a tyro of the Esoteric Philosophy is aware that the books of our ancient Rishis are written, as it were, with a double purpose. History and allegory, physical and psychical, phenomenal and noumenal, prose and poetry are so closely interblended that only he who has the key can crack the outer shell and separate the kernel from the skin. While the exoteric, literal interpretation concerns itself with physical facts, the esoteric, hidden meaning opens up a realm of psychic research. This is a significant truth, inasmuch as it shows that, unlike the modern scientists, the ancient Rishis, who had studied deep the operations of Nature, did not confine themselves only to one phase but took cognisance of both. In their investigations they applied both the Platonic and the Aristotelian methods, and having thus ignored the claims of neither of the two broad Departments of Nature, arrived at brighter and more correct results than the scientists of the present day who exclusively concern themselves with but the physical side. The reader, who will bear these facts well in mind and not be carried away only by physical facts or external phraseology, will gather much from the little pamphlet under consideration. The author lays great stress upon *Swara*, which he translates as *breath*. We however beg leave to state that it is only one of the meanings. *Swara* also means sound, the external manifestation of *Vach*. And he who knows the mystery of the *Logos*, the Word, the Ineffable Name, is fully aware of the highest importance of *Swara* in this respect. On page 6, the author says:—

..... The beginner of our science must be pure in thought, calm in mind, virtuous in actions, and have unmixed faith in his spiritual teacher; he must be strong in determination and grateful. On a ruffian, an ill-natured, angry man, a liar, one whose vitality has been wasted, or one any other way immoral, this knowledge is thrown away.....

And yet on page 16 occurs the following:—

If a Yogi wishes to kill a man he must try to do so in the Vayu Tatwa.

This appears a striking contradiction. But we believe if the word *Yogi* be not used in the latter sentence, it would be all right. It has been very often pointed out that the lowest powers of Occultism are but physical, and it is in this stage that the danger lies for a beginner, lest he should diverge to the left hand road. The difference between white and black magic has already been noted in a special article in the *Supplement* to the February *Theosophist*. It is thus the sorcerer, who is actuated by *selfishness*, and not the *Yogi* whose progress depends upon a cultivation of the feeling of unselfish philanthropy and thus merging into THE ALL—that can be actuated by a desire to "kill a man."

Speaking about the *Swara* in the body, we find the author saying:—

..... There are ten principal nerves. This includes the tubes &c. It is in these ten that the ten manifestations of *Swara*, * the ten so-called *Vayus* move.....

The very next sentence, however, reads:—

The word *Vayu* (air) is not to carry the idea that actual gas moves in the nerves. We mean by it ten forces, which perform here ten different functions.

This idea is so very important that it should never be lost sight of. It furnishes the key to interpret esoterically the exoteric phraseology used by the author, which, although good enough for physical purposes, must not be carried into the domain of occultism. These *Vayus* in their connection

* In this connection *Swara* means *Nadam* and the ten *Swaras* are what are generally called the "Dasavidhaprapavanadams".—T. SUBBA ROV.

with the production of *Nadam* must be considered in the light of different kinds of magnetic currents, which, by acting on the Akasa pervading the physical system, produce the Occult sounds alluded to. They are the different vital rays existing in the body which in their totality constitute the 2nd principle in the sevenfold classification.

The reader is forcibly reminded of the hot and cold passes or breathings mentioned in works on Mesmerism, when he finds on page 8:—

The reason of this is that when the breath is in *Ida* it gives coolness to the body, and when in the *Pingala* it gives warmth.

Or in plainer language, one may say heat and coolness are the two aspects of the positive and negative phases of vital magnetism.

A very important passage occurs on page 19:—

Every disease causes the breath to flow out of the wrong nostril and the wrong *tatwa* to come into course. When the breath is therefore restored to the proper nostril.....and the proper *tatwa* has been brought into course, the disease vanishes.....

The Theosophical readers will at once here recollect the explanations given by Col. Olcott of his wonderful mesmeric cures. All nervous diseases are caused either by the want of magnetic fluid which causes debility, or by its accumulation in some spot, thus preventing its free circulation, or, in other words, by the disturbance of the equilibrium existing between the different poles of the magnetic fluid. If the patient be sympathetic to the magnetiser, the nervous derangement can easily be remedied. The mesmeriser has either to give his own healthy fluid to make up the deficiency in the patient, or to restore a healthy circulation by removing the local obstruction. This will make it clear why it is that all diseases are not readily curable.

The small work before us is very valuable indeed, provided, of course, that the reader does not for a moment lose sight of the importance of the above remarks. Otherwise he is apt to get entangled in a labyrinth of physical phenomena which would not only be of no assistance in psychic development, but would moreover be positively injurious, if misapplied, either through misunderstanding or incompetency.

A careful consideration of the articles on the *Elixir of Life* and on *Contemplation* may be useful to the reader in comprehending the esoteric meaning underlying the external phraseology used by our author.

BHARGAVA SARMA.

"THE ORIENTALIST."*

THE first number of this periodical lies on our table, and we give it hearty welcome. The Editor, Mr. William Goonetilleke, is a well-known lawyer and littérateur of Kandy, a gentleman of ripe scholarship in Sanscrit, Pali and Elu, but more especially the first named. He has secured as contributors to this issue Mr. L. C. Wijasinhe—one of the best informed Buddhist lay scholars in Ceylon, whose name occurs in Col. Olcott's *Buddhist Catechism*; Mr. T. B. Panabokke, F. T. S., and Mr. M. C. Sidde Lebbe, a Mahomedan lawyer and writer. The contents of this number are: "Introduction," "Perelitase," and "Sanskrit Puzzles," by the Editor; "The Pali Text Society," by Mr. Wijesinha; "An Account of the Virgin Mary and Jesus" as given by Arabic writers, by Mr. Sinne Lebbe; and a notice of Mr. Arnold's "Light of Asia," by Mr. Panabokke. From what we know of the abilities of the Editor, we feel safe in prophesying for the *Orientalist* a high rank among Journals of its class.

"THE PLATONIST."†

It gives us great pleasure to announce the fact of the resuscitation of the *Platonist*. The Journal was started in the year 1881 by Mr. Thomas M. Johnson with a view to spread

* *The Orientalist*, a Monthly Journal of Oriental Literature, Arts and Science, Folklore, &c. Kandy, Ceylon. Sub. Rs. 6 and postage in advance.

† A monthly Journal, devoted chiefly to the dissemination of the Platonic Philosophy in all its phases. Edited by Thos. M. Johnson, Osceola, St. Clair County, Missouri, U. S. America. Annual Subscription, Rupees 9, inclusive of Indian Postage. Apply to the Manager of the *Theosophist*.

a wider knowledge of the Platonic Philosophy than is possessed at the present day and was noticed in one of the numbers of Vol. II of the *Theosophist*. For want of support, however, the publication had to be stopped and it was with difficulty and after considerable sacrifice on the part of the editor that the first Volume could be completed. Better hopes are now entertained and Mr. Johnson is confident of success. The first Number of the Second Volume, which is now before us, was issued on the 1st day of the new year and the outlook seems promising indeed. The "Salutatory" article defines what Platonism is and gives the reader the scope of the Journal.

Platonism is a method of discipline rather than the designation of a system. Its aim is to bring out into bold relief that philosophy which embraces the higher nature of man within its scope, unfolds the mysteries of the interior being, and renders us awake to every thing essential to human well-being. The faith of all ages, the most ancient as well as the present, however diverse in form, has always been the same in essence. In every creed the effort to realise the Truth is manifest, and every worship is the aspiration for the purer and more excellent.....

The scope of THE PLATONIST will be extended to include not only the Wisdom-Religions of the Archaic period, Oriental as well as Occidental Philosophy, and expositions of the intrinsic and esoteric nature of the various beliefs of the world, but likewise philological investigations, translations and interpretations of the later writers as they may be offered; and in that every variety of energy and speculation relating to its department of labor or tending to enlarge the field of knowledge.....

In short, the *Platonist* intends to be what the *Theosophist* has already been: the mode of the former's procedure will however be more suited to the Western world, since the latter is better acquainted with the Greek Philosophy than with the Eastern. As the Editor rightly observes, the real esoteric doctrine is one, but the forms of expression differ, and its understanding largely depends upon the manner of presentation. The *Platonist* is therefore a labourer in the same field as ourselves and deserving of assistance from all our co-workers in the East and the West. The first article begins with the introduction by Marsilius Ficinus to the *Works of Plotinus*, which are intended to be reproduced. Its perusal is likely to give to a superficial reader the idea that Plato was a believer in a Personal, and therefore necessarily a finite, God. It would not therefore be uninteresting to quote the reprint on page 4 of the observations by Thomas Taylor concerning the views of the Philosopher:—

According to the theology of Orpheus, Pythagoras and Platon, the immediate Artificer of the Universe is not the Ineffable Principle of things; and this, not from any defect, but on the contrary through transcendence of power. For as the essence of the first cause, if it be lawful so to speak, is full of Deity, his immediate energy must be divine, and his first progeny must be gods; just as souls are the immediate progeny of one First Soul, and natures of one First Nature. As the immediate offspring, therefore, of the First Cause are wholly absorbed in Deity, and are, as it were, stamped throughout with the characteristics of the Ineffable, so as to be *secondarily* what the First God is *primarily*; and as the universe from its corporeal subsistence is not a thing of this kind, it is not the *immediate* progeny of the Ineffable. Hence, as the world is replete with all various forms, its immediate artificer is a divine essence characterised by Intellect; for Intellect is the primary seat of forms. At the same time it must be observed that among causes which produced from their very essence, whatever the inferior cause produces is also produced by the superior, but the manner in which it proceeds from the superior transcends that in which it produces from the inferior. For processions are according to the characteristics of the natures from which they proceed. Hence, as the First Principle of things is ineffable and super-essential, all things proceed from him ineffably and super-essentially, and other intermediate causes are necessary to the evolution of things into *distinct* subsistence.

Attentive students of the doctrine of evolution, given out in *Esoteric Buddhism*, who have read with care the article on *Victims of Words* in the February *Theosophist*, will at once recognise the identity of thought. The essay on *The Soul*, by Prof. Alexander Wilder, F. T. S., throws a flood of light upon the subject. It was first read at a meeting of *The American Akademie* and then published in the *Platonist*. The following extracts from the same will be very interesting and instructive to the reader:—

...The answer, therefore, is made to the great question of the Ages: "Whence, where, and whither?"—*ETERNITY*. It is our history, that we came forth as from a Foreworld and return thither as to an everlasting Future. This is, nevertheless, an illusion of the senses incident to the daily whirl of change; for we, each and all, as spiritual beings, are even now in the Eternal Region. It is only the flesh and blood that has no inheritance there. We do not imagine, when a cloud intervenes between us and the sun, that we have been thereby removed away from the presence of the day. In like analogy, the darkening of our souls by the conditions of external nature is not the separating of them from the realms of the Eternal World.

This is a clear exposition of the philosophical conception of the doctrine of *Maya*. When *Avidya*, the creation of *ignorance*, is removed, the one Absolute existence is realised.

...If we would delineate the separate properties of the three, perhaps the enumeration and distinction made by Irénæus is ample for the purpose: "There are three things of which the entire man consists, namely: flesh, soul and spirit;...The soul is intermediate between the two; sometimes it follows the spirit and is elevated by it, and sometimes it follows the flesh and so falls into earthly concupiscences." Origen, likewise, adds his exposition: "If the soul renounce the flesh and join with the spirit, it will itself become spiritual; but if it cast itself down to the desires of the flesh, it will itself degenerate into the body."

This is not to be interpreted too literally to mean that body is to be physically tortured and destroyed. Fanatical enthusiasts, without trying to comprehend the idea meant to be conveyed by the writer, generally mistake external formulæ for eternal verities. Thus from exoteric interpretations have arisen the practices of *Hatha Yoga*, the followers of which consider it meritorious to torture the flesh and attempt thereby to obtain *Mukti*. Physical practices may have their good results: but these must be on a physical plane. And as has already been pointed out in the article on *Contemplation*, active—not passive, which is positively injurious—concentration develops physical mesmeric powers. But psychic development requires the strengthening of the soul, which can be done only by cutting off the desires which tend towards spiritual degradation and by cultivating higher aspirations. In short, as has been shown in the article on *White and Black Magic*, the assimilation of the fifth principle—the human ego—with the *Buddhi* and the *Atma*, is the first important step necessary for the attainment of Immortality; its alliance with base passions and material desires is sure to bring on in course of time complete annihilation. All that we regret in the article under notice is that the incompetency of the English language has compelled the learned professor to use the word *soul* to denote the various principles known to the student of Occultism. But a careful reader will find out all the different significations in which the term has been made use of.

...As man advances toward maturity, selfishness—"the childish thing," which is of right supreme only in the condition of babyhood, should be left in the background, and give place to a generous regard for the well-being of others, "charity that seeketh not her own." Thus "that which is spiritual" follows upon the former state. Moral character, spirituality, the regenerate life, the true, *anastasis*, is developed in this maturing...

Every true philosopher lays down a cultivation of the feeling of unselfish philanthropy as the essential condition of spiritual advancement. This is no sentimental gush, no flash of the moment, to which some theological systems appeal. But its *practical realisation* is the basis of development according to the teachings of Buddhism, *i. e.*, Wisdom-Religion, not the popular theology.

It is plain that Paul considered that individual to be in the psychic category, whose notions and principles of action are circumscribed by the ethics of sensuous reasoners. Spiritual things and every thing pertaining to the higher intellect are absurd to such; he is totally averse and unable to apprehend them from this point of view...

Our readers may recall here with advantage a passage in the "Replies to an English F. T. S.," in the September *Theosophist*, wherein it is stated distinctly that men devoid of the sixth sense are constitutionally incompetent to comprehend supersensuous truths.

The translation of Part II of "Iamblichos: on the Mysteries," by the same learned brother of ours is equally interesting and instructive as his essay on *Soul*. Those who have read the reprint of Part I into the back Nos. of the *Theosophist* are familiar with the ability with which the translator handles his subject. The present Number of the *Platonist* also contains two articles from two other Fellows of our Society. Mr. Wm. Q. Judge, a well-known officer of the New York Branch, writes ably on the subject of *Psychometry*: while the translation of the "Kabalistic Doctrine of Spirits," by an F. T. S., whose name is not mentioned, is a very valuable addition to the other interesting and instructive matter in the *Platonist*.

We have made a good many extracts to show that the *Esoteric Doctrine* underlying all the Faiths, whether of the Orient or the Occident, is one and the same: and that to a superficial reader the different forms of expression will sound like an exposition of different and perhaps antagonistic ideas. It is also significant to note that almost all the articles in the number before us are contributed by Fellows of our Society, and it gives us pleasure to add that the Editor himself is an

F. T. S. All brothers and sympathising friends should therefore try to promote the circulation of a paper engaged in the same work as ourselves, namely, search after Truth and a wide dissemination of Knowledge for the amelioration of the spiritual condition of our fellowmen.

BHARGAVA SARMA.

THE ANCIENT HISTORY OF INDIA.*

MR. A. CUPIA has laid his countrymen under deep obligations by the publication of his "Ancient History of India," the first volume of which is now before us. Such a gross ignorance of the ancient high civilization and intellectual and spiritual glories of India prevails that we, the degenerated sons of the mighty Aryans, are generally looked upon as of a nation just emerging out of barbarism. The Orientalists have no doubt done a great service to our country by showing that we are not quite the descendants of savages as we were popularly supposed to be. But even the greatest of these scholars, Prof. Max Müller, calls the time of the *Vedas* as the "Childhood of the Race." It is a current belief that progression lies in a straight line, and hence to suppose that there was a time when any portion of mankind could have had a civilization far higher than the modern one which boasts of railways, telegraphs, telephones, phonographs, and what not—is looked down upon as something akin to innocent lunacy. The Aryan theory of evolution which speaks of development in spiral circles—cycles—is known to very, very few. Our ancestors recognised that just as destruction and creation are interchangeable terms—since these are relative terms, applied to the forms which always change, the destruction of one form being but the creation of another, the substance always remaining the same—so in the same manner retrogression is but progress. Having reached the apex of development, the material casts off its old skin to take on a better and a higher one. An ignorance of these philosophical and metaphysical theories propounded by the *Rishis* and a vanity inherent in hollow civilizations standing upon a material plane—are at the bottom of our sacred scriptures and history not being given the high place they deserve. At such a time, the attempt of our patriotic author to bring to light the hidden gems from the mine of Aryan thought cannot be too highly praised. As he rightly observes, our countrymen should "note the fact that the loss of their self respect as a nation and of their unconsciousness as to the existence of their ancient literature and of their past history has emboldened the foreigners, particularly the Anglo-Indians, to speak lightly of everything connected with them and to ill-treat them before their very face." The present work is the result of arduous labour. The author had to ransack almost all the ancient works in original Sanskrit by the help of Pandits to be able to compile as correct a history of ancient India as possible. And the reader is struck with respect for the author who could succeed so well in such a difficult task. We may not agree with him in all that he says, but there can be no two opinions on the fact that "as a book of information and reference it doubtless supplies a place which had been left vacant by all the literary men of the modern generation" and that the author has done his best to make his book as complete as possible. Political and social topics are beyond our legitimate province, and we leave those to be looked into and settled by the parties concerned. The work is very valuable indeed, and ought to be in the library of every Theosophist, who is engaged in the active work of carrying out the second object of our Society. If any of our branches should, in conjunction with the author, take advantage of the present work and carry their investigations deeper and deeper and publish the results of their researches for the benefit of their country, they will have done their duty rightly,—a duty they owe to the world, which should know the truth,—to their country, which should thus be given the chance of obtaining justice at the hands of the present generation, to their forefathers, who have bequeathed to them such invaluable treasures of knowledge, and lastly to themselves, the unworthy sons of the worthy Sires.

BHARGAVA SARMA.

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Subscribers for the Second Volume (October 1880 to September 1881) pay Rs. 6 only in India; Rs. 7 in Ceylon; Rs. 8 in the Straits Settlements, China, Japan, and Australia; and £1 in Africa, Europe and the United States. Vol. I is now entirely out of print.

AGENTS: London, Eng., Messrs. Trübner and Company, 57 and 59, Ludgate Hill; Bernard Quaritch, 15 Piccadilly, W.; Paris, France, P. G. Leymarie, 5, Rue Neuve des Petits Champs; New York, Fowler and Wells, 753, Broadway; Boston, Mass, Colby and Rich, 9, Montgomery Place; Chicago, Ill., J. C. Bundy, La Salle St. American subscribers may also order their papers through W. Q. Judge, Esq., Box 8, P. O. Brooklyn, New York; Melbourne, Australia, W. H. Terry, Pub. *Harbinger of Light*; St. Thomas, West Indies, C. E. Taylor; Calcutta, India: Thacker Spink and Company, Booksellers; Babu Norendro Nath, Sen, *Indian Mirror* Office, 24, Mott's Lane, Dhurrumtollah Street; Madras, Messrs. Kailasam Brothers, Popham's Broadway, L. Venkata Varadarajulu Naidu Garu, Royapetta High Road; Colombo, Ceylon: John Robert de Silva, Surveyor General's Office; Kandy, Don Timothy Karunaratne; Shanghai, China: Kelly and Walsh.

Printed at the *Scottish Press*, by GRAVES, COOKSON AND Co.; and published by the THEOSOPHICAL SOCIETY AT ADYAR, (MADRAS), INDIA.

* The Ancient History of India: Political, Social, Moral and Religious, from the earliest period up to modern; by A. Cupia, 1st Grade Pleader, Cuddapah, in five volumes,

JOURNAL

OF THE

THEOSOPHICAL SOCIETY.

No. IV.—APRIL 1, 1884.

SUBSCRIPTION TO THE JOURNAL:—

	India.	Foreign.
<i>Regular Members of the Theosophical Society</i>	Rs. 2.	6 Shillings.
<i>To all other Subscribers</i>	„ 5.	12 „

SUBSCRIPTIONS DUE FROM JANUARY TO DECEMBER.

N. B.—Subscribers to *The Theosophist*, who are Fellows of the Theosophical Society, will receive this Journal as a “Supplement” *gratis*.

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ADYAR (MADRAS),

1884.

(Price, Single Number, Eight Annas.)

JOURNAL OF THE THEOSOPHICAL SOCIETY.

VOL. I. No. 4.

MADRAS, APRIL, 1884.

No. 4.

RESUME OF RESEARCHES IN OCCULTISM.

BY AN AMERICAN SPIRITUALIST.

"Now I acknowledge what the Master said :
The world of Spirit is not closed before us.
Our eyes are dim, our sense immured in clay ;
Awake, oh child and rise and see how glorious
Is the bright sunlight of eternal day."

The writer of the following lines has been for many years an earnest investigator of "Spiritualism." He has many times witnessed the most astounding phenomena, including full form "materializations," bringing of plants into closed rooms, levitation of human beings, and so on. In his investigations he has met with only a small percentage of deliberate fraud and actual humbug, and he has therefore defended the truth of these facts by word and pen.

However, being of a sceptical nature, he was never fully satisfied as to the source of these phenomena, and desired a more reasonable explanation than that given by the "Spiritualists." He therefore took up the study of Occultism, and having obtained satisfactory results, he made up his mind to visit the Headquarters of the Theosophical Society in India, to receive if possible still further light and to make practical experiments.

He was not only very kindly received by Colonel Olcott and Madame Blavatsky, and the Chelas, but he also was so fortunate as to see, soon after his arrival, a high Adept in his astral form.

It is not his intention to tell about all the wonderful things which he has seen and heard at Adyar and which are there every day-occurrences, but to give, if possible, a short and plain summary of the results of his investigations. Necessarily many points will only slightly be touched upon, which it would take volumes to fully explain.

THE CONSTITUTION OF MAN.

Terra legit carnem, tumulum circumvolet umbra, Orcus habet manes spiritus astra petit.

Goethe's Faust speaks to the materialistic philosopher (Wagner) in about the following language :

"One sense alone is conscious in your heart,
Be happy and avoid to know the other.
But in my heart, alas ! two souls reside ;
Each from the other tries to separate.
One clings to earth with passions and desires
And fond embrace ; the other breaks her bonds,
And rising upwards spurns the dust of earth."

Every one whose spirituality is not by a total immersion into materiality or entirely lost, feels that his material body is inhabited by at least two spiritual elements, which follow different attractions and differ essentially from each other. Man is therefore usually considered to be a triune being, consisting of his animated physical body, his intellectual soul and his divine spirit. But occult science, having superior means of investigation at her command, tells us that man is composed of seven principles, each of which can again be sub-divided into seven.

These principles interlink and influence each other by mutual attraction during life ; but at death they separate into three distinct groups. The physical body, whose vitality is departed, becomes disintegrated into the element out of which it was evolved ; the more refined principles, which were the cause of his animal desires, the "spirit" of the Spiritualists and what the Occultists call Elementary, may under certain circumstances live a very long time before it perishes ; but the spirit alone is immortal. It rises to its proper sphere, where it no longer intermeddles with the affairs of earth, and after a time of rest, whose duration and enjoyment is determined by the purity of the acts and thoughts of the man during life, it becomes reincarnated to start again on the road to progression.

As the proportions in which these principles and their component parts may intermingle, are almost infinitely numerous, they present an infinite variety of forms and conditions. A lower principle may be more or less active by being more or less infused by the emanations of a higher one, and a higher principle may become more or less developed, according to the amount of activity which has been expended for that purpose. By using the word "principle," neither matter nor force is meant in the usual interpretation of the term, but the element out of which both have formed, and of which

they are the positive and negative poles. So is water solid in the frozen state, becomes liquid when melted, gaseous when heated to steam, and when overheated evolves electricity. So do those principles progress from a lower state up to a higher one ; but all have been originally evolved out of one primordial element, the common source of all being.

I. PHYSICAL MAN

consists of the first three principles.

1. *The material body* with its organs and senses, which is visible and tangible to us simply because the organs and senses by which we perceive it, are formed of the same principle in the same state of evolution. Matter in a higher state can pass through it, as water penetrates sugar. It decomposes after death, but sometimes its vitality may be retained for a long time after all signs of life and consciousness have apparently left it, as shown in cases of buried Fakirs, also in well known cases of vampires, &c.

2. *Vitality*, the seat of life, formed by a correlation of lower forces, such as heat, electricity, magnetism, &c, being a separate and non-intelligent force, whose vibrations are of a higher order. Its movements and modes of action can be guided by will, it can be attracted or infused into other bodies, and thereby many occult phenomena, such as animal magnetism, abnormal growth of plants, &c., can be explained. It does not die but becomes attracted to other bodies and helps to develop new forms.

3. *Astral Body*. It is the ethereal counterpart of the physical body and the instrument by which will acts on the vital force. It is unconscious and non-intelligent. It is the cause of involuntary movements, reflex actions, spasms. It is the tool of the atomic body so to say, vital force being its spirit. It dies at the death of the body, but may sometimes be seen by sensitive persons hovering over the tomb or near by, in the shape of the man, as long as the emanations of the body are yet strong. It disappears when the body is decayed.

In healthy persons this principle can never during life separate itself from the physical body ; but in weak and dilapidated persons so called physical mediums, it may ooze out and be seen as a "materialized spirit." The difference of its outward appearance and resemblance to the "departed one" is due to and determined by the activity or intensity of the desire of the audience, or the medium, or both, to have such or another person represented, or also greatly by the will of the Elementaries attracted to the seance room. It is essentially the double of the medium, and shows only like a mirror a reflex consciousness or memory.

It cannot go beyond a few hundred yards from the body of the medium. If the magnetic thread that connects the two snaps, the medium will die. The seeress of Prevorst went about more in her astral form than in her physical body, but no further than the room she was confined to or the garden. The astral body is the especial playground of Elementaries and Elementals.

II. INTELLECTUAL MAN

consisting of

4th. *The Animal Soul or Kama Rupa*. This is the vehicle of the will, the body of desire and illusion. It is the realm of all gross appetites, passions and cravings for animal necessities or enjoyments. It is the cause of voluntary but unconscious movements, such as mediumistic writing, &c. Its ruling power is selfishness and instinct, whose forces are focussed in the spinal cord. It is neither conscious nor intelligent, but these powers dawn upon it from the higher principles. It can involuntarily separate under certain circumstances from the body and travel to long distances, where it may be felt as a presentiment or seen by sensitive and even often by normal persons as an apparition, wraith or doppelgaenger of a living person, or it may be projected by the ardent desire of a dying person and then appear at the time of death or soon after as a ghost, &c. It shows no intelligence and acts unconsciously, although sometimes it may be accompanied by a ray of light of the higher principles of the dying man, before their separation took place. Here the majority of ghost stories might find their explanation.

An adept however can project his astral form voluntarily to long distances. It is then infused with the higher principles, acts consciously and intelligently and can be made visible and audible, or materialize, so as not to be distinguished from a physical living body ; and this is the way in which the adepts of the Himalayas and other places communicate with people at

long distances, for instance with the officers of the Theosophical Society at Adyar, and those who witness such phenomena every day have ceased to be astonished thereby.

This principle may survive a very long time after death. In men whose spirituality preponderated during life its vital power is very small, and it is then wholly unconscious and dies out soon; but if its loves and hates have been very strong and if it has thereby assimilated with it a large portion of the lower parts of the fifth principle, it becomes strong, enduring and tenacious and dies hard. It may also in cases of very material (wicked) but intellectual persons (black magicians) have attracted to it the whole of its fifth principle and thereby become fully conscious, after which it may live and suffer for thousands of years, perishing slowly and gradually, until it finally dies.

This unconscious or half conscious principle is the occasional visitant of scance rooms, where it is galvanized into a semblance of life by the reflection of the higher principles of those present. It may have a faint memory of its own, but it is incapable of forming an original idea. These elementary bodies, if they are the remnants of good men and women, are difficult to raise into a semblance of life, which can only be done by the strong will of necromancers ("mediums" are involuntary necromancers). The remnants of others draw more strength from the mediums and sitters, live thereby longer and have consequently longer to suffer. In exceptional cases, however, such as sane suicides and sudden deaths, a division of the higher principles may not yet have taken place and such are genuine cases of spirit communications, which are in so far detrimental to the spirit, as they re-attract it to earth.

This principle is only guided by impulses and after death its impulses are no more controlled by a consideration of the moral consequences of its acts. Its desires and appetites may still be very strong. It then follows wherever its attractions may lead it, to gratify its craving for lust, life, passion, revenge, etc., and will therefore associate itself with corresponding living human beings (sensitives) or even animals. To this class belong the cases of obsession, hysterical curiosities, etc. By drawing life and strength from living beings, it becomes a vampire. Its magnetic connection with the body in the grave may or may not be broken. In the latter case the "materialized spirit" diffuses a cadaverous odor. It may also serve as a puppet for Elementals and then appear under different forms.

5. *The Intellectual Soul or Manas*, is formed by a higher unfolding of the lower principles and a rising up of the same to the higher ones. This is the link "which joins the ape to god," that is, it forms the step by which man's animal nature reaches up to the higher spiritual principles. It is the seat of the mind with all its powers of reason, memory and imagination, of observation, reflection and conception, and these powers find their central focus in the brain. Here is the seat of intellectual consciousness. In the present state of evolution of man this principle has not yet fully developed. Man is only partially free; because although being able to choose between good and evil, yet his knowledge is still very limited and he is therefore only partially a responsible being.

After death the higher parts of the constituents of this principle separate into two parts. The higher groups, such as are fitted for a pure spiritual condition combine with their sixth principle and rise to their proper sphere as an immortal (as far as his individuality is concerned) spirit. Here it lives in a condition of rest, whose duration and more or less pleasant or unpleasant sensations and conditions are proportionate to the purity of his thoughts and acts while on earth. It passes there through a corresponding infancy, youth, manhood, old age and dotage, when it will be re-attracted to this or some other planet by the laws governing reincarnation:—

The lower parts go to join the elementary remnant of the fourth principle and strengthen the same. Man has it therefore in his power, either to lower himself below the brute by giving way to his inferior attractions, or by reaching up to the higher ones to rise to the divine.

There are exceptional cases to be found of living corpses, that is of persons who by a life of bestiality have during their corporeal life lost their higher spiritual principles, or others such as cretins, and idiots, in which the same never could take root.

III. THE SPIRITUAL MAN.

To him belong besides the higher parts of the 5th principle, especially the sixth and seventh. So far the principles under consideration have become developed especially from below upwards; but now a rising up of the same to the sixth becomes necessary. As man, guided by his intuitions, advances, he becomes less dependent on space and time.

6. *The Spiritual Soul or Buddhi*. This is the highest principle, pure spirituality, materiality and a condition which only very few have yet reached. Those who have progressed so far, are called Illuminates, Initiates or Adepts. Here is the realm of knowledge. Spiritual consciousness, of which man in his normal state has only a vague impression, is here fully developed and personal immortality established. By assimilating with this principle man becomes proportionally all-seeing and omniscient; that is, he can put himself *en rapport* with everything that is not repulsive to his nature and thereby perceive the same. He knows his own powers and the powers of nature, and knowing

them he can control them, instead of being controlled by them. He can now guide himself and direct his future incarnations, if such are considered necessary.

But still he advances. His reason becomes wisdom, his goodness broadens into universal love, his powers expand. He becomes a Buddha and finally one with the highest, the source of all principles.

7. *The Spirit or Atma*. This is an inconceivable state. It is the universal fountain from which all things come and to which all return, the unimaginable, unchangeable state of Nirvana, the spirit of the spiritual soul, *Parabrahm*.

MAN'S PROGRESS.

"When shall we three meet again,
In thunder, lightning, or in rain?"—(Shakespeare.)

The individual spiritual Monad from its first descent into matter, up to its full development as a perfect spiritual unity has to pass seven times around the septenary chain of planets belonging to our system and to pass on each through seven races and sub-races, (as fully explained in Mr. Sinnett's "Esoteric Buddhism.") It does this by repeated reincarnations, during each of which it remains inwardly the same spiritual individual, but appears every time on the stage of life as a new personality.

"Fresh
Issues upon that universe that sum,
Which is the lattermost of lives.
Who toiled a slave, may come a new prince,
For gentle worthiness and merits won,
Who ruled a king may wander earth in rags
For things done and undone."

E. ARNOLD (*Light of Asia*.)

Man's personality is therefore not immortal so long as his spiritual consciousness has not been thoroughly established, and unfortunately the majority of mankind have as yet very little of the same, it being a product of the sixth principle. Normal man in his present state of cyclic evolution has only reached the fifth step on the fourth of the seven ladders of progress. Only the fourth principle has reached maturity, the fifth is in its adolescence, the sixth in its infancy and the seventh has only an embryonic existence in him.

Men may be very intelligent and self-conscious and conceited; but not possess a glimmer of spiritual consciousness, and unless they possess this consciousness, they can be neither complete nor perfect.

The great secret of occultism and the great work before us is therefore to establish this spiritual consciousness; for while the individual Monad, if unguided and left to itself, may wander blindly along through untold ages, and perhaps finally be wrecked on the rocky shore of materiality, the illuminated soul, guided by the divine light of the spirit, is able to find its way and to take unimpeded its flight to the summit of perfection.

To accomplish this great work man must observe the following:—

1. *Learn* that the sixth spiritual principle, the divine spiritual soul does not descend to him, but that he must rise up to it. It would be useless for him to sit down in devout pious meditation to wait for the blessings to come down, instead of helping himself.

2. He must obtain *Knowledge* and know himself and his own powers. This knowledge he may obtain by meditation (intuition) and instruction. It forms the basis of his faith, self-confidence and courage.

3. The strengthening of his *Faith* forms the firm basis upon which to rest his will. It develops the elements of the will which are self-esteem, firmness and continuity.

4. As his *Will* becomes strong he must put it into *Action*, by exerting it continually in the proper direction, and by rising mentally up to the higher principles and grasping them. "The Kingdom of heaven must be taken by force." This can only be done by the power of WILL, assisted by the practice of the highest morality and virtue. "Only the pure in heart can see God."

5. He must purify his imagination, so as not to impede his progress and weaken his will, which would drag him back to a lower plane. To do this he must never lose sight of the great object in view and repress all low and animal desires. Christ (the seventh principle) must drive the money changers (low cravings) out of the (human) temple, the sixth principle before. He can take up his residence there. Man must therefore always follow the voice of the divine Guru in his heart.

6. By controlling his actions and purifying his imagination he starves to death all the lower instincts of his animal nature, contained in the fifth principle. In ascending to those sublime heights he must tear himself away from material attractions which are his internal enemies. He must not only avoid them, but outgrow all desire for them.

7. To overcome his external enemies he must avoid all noxious influences, such as impure physical or moral surroundings, combative or irritating associations, the influence of

Elementals and Elementaries, and everything that may be detrimental to his bodily or mental health. He must be free and independent, and press fearlessly forward, without looking back to the missteps he may have made in the past.

"He who ascends to mountain tops will find
The loftiest peaks most wrapped in clouds and snow;
He who surpasses or subdues mankind,
Must look upon the hate of those below.
Though high above the sun of glory glow,
And far below the earth and ocean spread;
Round him are icy rocks and loudly blow
Contenting tempests on his naked head;
And so reward the toils, which to these summits led."
(BYRON.)

The kind reader, who interests himself for such subjects, will now be no longer in doubt as to what Occultism is, how Spiritualism can be explained, and how one may become an Adept. But only few of us are able to climb to such giddy heights during this one life. However, we may accelerate our progress by waiting, watching and working, and by ever keeping before our mind the old motto, engraved with golden letters on the holy cross of Wisdom and surrounded by the rosy light of Love:

Know, Will, Dare and Be Silent.

TRY.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

Translated from the French.

III. LECTURE.

WHAT IS NECESSARY TO BECOME INITIATED.

PLATO wrote over the door of his academy: "Let no one enter here, who is not well versed in Mathematics." Pythagoras exacted further the study of Music. In this way the two great Masters desired to teach that above all we must possess the sentiments of accuracy and harmony.

Exact and inflexible mathematics preside indeed over the laws of nature. Subjected to the intelligent evolutions of calculation, they prove the existence of a calculator who is superior to man. For Man by his most exalted exertions can only obtain an intuitional perception and prove only to his own satisfaction more and more the sublimity and infinity of the divine intelligence.

We must know that nature is harmonious in spite of the apparently existing discords, and this we learn by contemplating the high intelligence of music, which knows how to harmonize even discordant sounds and to transform them into the most perfect harmony.

We must know that there are no discords in nature, and that the mutual destruction of imperfect beings represents only the creative labor of progressive perfection, which is the universal law of being.

We must know that exact proportions exist between the beings, that therefore no man will ever walk on his hands, for the purpose of astonishing an ant; that nothing of a similar character can be supposed to take place between man and a being so superior to man as man himself is superior to an ant, and with still stronger reasons; that the universal principle of being has never subverted and will never subvert the laws of nature, for the purpose of confounding man's reason and to obtain his homage.

We must know that the universal and regular laws of nature produce sometimes exceptional manifestations, which are due to a concurrence of certain causes which only rarely happen and which result in singular facts or phenomena, which by the ignorant are mistaken for miracles or wonders.

We must know that matter is only a phenomenon and that mathematical reason alone is a reality.

We must know that matter is inert and that intelligence alone is action; that force is the lever of intelligence, that life is the labor of universal reason; that outside of the demonstrations of mathematics phenomena will always remain doubtful; that if we record phenomena, we only collect the materials necessary for the study of the laws, which govern them. We must know that reason is not a sentiment, that sentiment is not reason; but that a reason which we feel and a sentiment which is in accordance with reason, can conduct us to certainty by combining the two living forces of the soul.

We must know that the soul is the very person of man, whose body is only the phenomenal appearance; that the soul-essence is liberty, its attributes intelligence and love, and its immortality a sufficient cause for durable and perfectible action. We must know that pure mathematics are the examination of reason and the logical manifestation of the divine principle; that supernaturalism is a hypothetical fiction of extraneous operations of this principle, and that Metaphysics are only a dream, if they are not the differential and integral calculus of the mathematical powers of thought.

We must know that moral emancipation is accomplished not by violence but in spite of violence; that he who demands does not deserve; that silence imposed upon truth by constraint shifts the responsibility of falsehood, and that it is often useful and even necessary to deceive unreasonable people; but that nobody ever obtains a good object by evil means.

God and Nature will that beasts shall be submissive to man. The tiger may surprise a disarmed or careless hunter, he may break his chain in captivity and destroy his keeper; but such an accident is never a victory. Mobs rebel but do not become free. They take up arms in the name of justice and their first acts are crimes. The heat of unchained passions produces ferocity but never gives birth to heroism.

Imagine yourself the bands of Spartacus as masters of Rome, where they install a Government of revolted slaves, ordering pillage, overthrowing the monuments of glory of their masters, defiling and staining with filth the Senate and the Capitol, then turning traitors against each other and selling themselves; next falling asleep, tired and exhausted by their saturnalia, and proclaiming themselves victors at a time when the avenging host is already in possession of the city; waking up and taken by surprise they kill their wives and children and fly to bury themselves amongst the smoking ruins of the "Eternal City," dying conquered and infamous, justly punished as rebels, thieves, assassins and incendiaries; made unfortunate by their faults, cowards by their crimes which could not save them, evil-doers and still slaves.

Not in the ancient world was seen this tremendous disaster. The gods of ancient Rome have spared such a sight to the capital of Brutus and Cæsar; it was reserved to the pretended modern civilization.

I am writing these lines with a trembling hand and a sick heart on the 31st of May 1871. Oh unfortunate, unfortunate city of Paris. And nevertheless we may consider as providential those circumstances by which an evil, which might have extended over the whole of France, was restricted to the city of Paris alone.

The experiment has been made and is decisive. Anarchy has furnished her proof and history will mark down this formidable lesson. Now more than ever will it be necessary to remember that the feet can never usurp the functions of the head, and that the social body has functions like the human body. The most intimate union of all the members must be established. When one suffers, all the others ought to come to its assistance, and in this consists their equality of nature, regulated by an inviolable hierarchy. The feet must walk, the hands work and the head govern to keep the body in health. Well balanced man represents a living monarchy. The universe is the monarchy of the sun. Great monarchies have never been flourishing except through great monarchs. Republics end always by the conflicts of those who pretend to reign in virtue of the audacity of the greatest villain. They are in fact monarchies in fusion. They are the boiling metal which is waiting to be formed into a colossus of monarchic pride; a mould crossed by a sword.

Even the highwaymen and robbers, the most offensive of all mankind, always choose a leader to whom they give absolute power. Republics like ships in danger need a dictator for captain, and when the dismantled wreck, having been deserted by the crew, founders, the living wrecks of the republic, engulfed by the sea, consider themselves fortunate to be permitted to save themselves in the galley of the empire. No one despises the poor so much as those who are poor themselves; and of all tyrants the worst is the slave.

The robbers of 93 and 71—robbers in the name of liberty and conscience, began by closing and profaning the churches and murdering the priests. If the Roman republic was a success, it was because the resolution which dethroned the Tarquins was made by the best people in Rome and not by the vile mob. It is certainly a long way from Brutus to Mirabeau, still further from Mirabeau to Marat. After Marat—will it be possible to descend still further? Yes. There is the Pere Duchesne, and still below the Pere Duchesne, what can we find there? The populace.

What is the populace? Is it only the poor classes? No. This is not a question of poverty or wealth. Many great men have been poor. Jesus did not have a stone on which to rest his head, and his most fervent disciples, those who have changed the face of the earth, professed poverty. The populace is the fertile soil of the ignorant, the indolent and the willfully blind. These are the men subjected to their passions; these are the lepers of vice, the paralytics of intelligence, the cripples of reason, who do not want to be asked questions or to be guided; in short, they are the turbulent beasts, which society must either enchain or demolish, if it does not wish to perish by them.

Men without moral freedom are the most dangerous of all animals, and we must always exert our strength in their interest and sometimes restrain them for the same reason in their liberties. We must only confide to them that which we desire to lose, and it is necessary to conceal from them all truths which they may misuse. If I have two watches, one made out of gilded brass, and the other one of pure gold, am I obliged to deliver the golden one to a thief who wants to rob me of it? And if I abandon to him the brass-watch, can he say that I cheated him? Must I reconduct the miscreant to the road from which he strayed and who fears that he might not reach his destination in time to commit a crime? No! I repeat to you again that the slaves of fatality are unworthy of freedom, unworthy of truth and unworthy of human brotherhood.

The occult and primitive book of Tarot gives in the eighteenth symbol the representation of them under the form of three different animals, a dog, a wolf and a water-crab, which obtains its nourishment from animal and vegetable corruption in impure water. We educate the dog, kill the wolf and eat the crab. The dog is the fool who obeys; the wolf the fool who howls and kills. The crab is not a fool, it is foolishness itself, for a popular tradition tells us that the crab marches backward, and here the crab of natural history becomes mixed up with the symbolical crab.

Which is more valuable; the dog or the wolf? If you ask a shepherd this question, you will know beforehand what his answer will be, or perhaps he will give you no answer at all. He will laugh, because he does not suppose that you would ask such a question seriously. It is just as if you would ask what is more valuable, the soldier or the brigand. Nevertheless it is known that the brigand is the ideal of ladies of high standing, while kitchen-maids and chamber-maids are perhaps the only ones whose hearts are captured by a soldier.

The high truths of science are neither made for brigands, nor for soldiers, nor for the majority of women. A soldier cannot be free; a brigand does not know how to be free, and a woman answers always according to the sway of her heart. The grand, true and only emancipation of women is maternity, which makes her—not free—but sovereign. Women who want to become free in the same manner as men, become unavoidably prostitutes; the most abject and despicable slave.

Ninon de l'Enclos was a woman of talent and fortune, who sacrificed to a false liberty the most precious gift of her sex,—her virtue. She could obtain a reputation of honesty only by a paradoxical pun. It was said that she was an honest man. No one, not even one of those of her courtesans who were made to blush the least by her, ever attempted to deny for a moment that she was a dishonest woman. A passionate man casts himself at the feet of the dishonest woman in the servile insolence of his desire, because he disrespects her sufficiently beforehand to suppose that she will submit to him. After she has submitted, he becomes certain of that fact and his disrespect is justified.

To be worthy of initiation it is necessary to know how to subdue the beasts, beginning with those which we carry in our heart. The passions which rule us are living forces which aid us to conquer immortality. Those which govern us are weaknesses, which lead us unavoidably to death.

I have often beheld with a curiosity mixed with pity the deep and insane love which certain degraded creatures have for animals. I have seen some old ladies who were rich and without children, eat at the same table with pet dogs, fed with partridge wings, served on precious plate.

I have seen how in the midst of a great conflagration a terror-stricken woman with dishevelled hair wildly rushed about, crying in such heart-rending tones, as could possibly be produced by maternal despair: "Let everything perish; but save my cat." Often did I ask myself, what may have become of that unfortunate woman, if her cat had not been saved? Undoubtedly she must have gone mad, provided grief had not killed her. We smile at such an unfortunate mania; but how many intelligent and distinguished men have died of despair for the loss of an animal; because that animal had a pretty female form.

It is very difficult to be always reasonable, and not to suffer occasionally the consequences of our animal weaknesses. The wise are not without sins and faults; but they do not love sin and the faults which they commit are to them signals of danger, stimulating them to make renewed efforts towards the good and to be still more carefully on their guard. The fool, to whom you show his faults, gets offended for not having been found perfect, and says that nature is responsible for his stupidity. If you had always remained such as nature made you, you would never have learned to talk or walk. Nature wishes that man shall go on and progress; correcting his faults and becoming more and more perfect every day. No one has the right to make himself troublesome and noxious to others and he who rejects moral progress becomes an apostate of the eternal life.

The Parisian students insulted one day the honest M. Nizard, for having said in one of his public discourses, that morality is not the same thing to every body.

The greatest folly of modern pride is the dream of equality and it is wrong to say to anybody that Boquillon has less intelligence than Pascal. Boquillon wants to be told the whole truth. That which remains unintelligible to him must not be intelligible to another. The vagrants who almost ruined France during two months, wanted to burn the Louvre and the public libraries. Their morality was to themselves certainly not the same as to the valiant Archbishop of Paris whom they assassinated; but they would have been the very first ones to cry down M. Nizard, if they had heard him say that morality is not the same thing to everybody.

What an incredible thing! It surpasses all possible dreams of Victor Hugo! It so happened in the nineteenth century that the court of miracles took possession of the capital of the world and organised plunder, tried honest people for their lives and set fire to the church of Notre Dame of Paris. The Tuileries, the Palais Royal, the Hôtel de Ville and the most beautiful parts of the capital were in ashes. And these criminals had an army of two hundred thousand men, and three hundred thou-

sand men let them do as they pleased. In this case the wolves terrified the dogs, and the crabs remained quiet in their corner.

May it not displease the contradicators of M. Nizard; There are three different kinds of morality. The natural morality, the philosophical morality and the religious morality.

The natural morality is simply that of common sense. The philosophical morality is the morality of reason, and the religious morality is that of spirit and faith. By using your common sense you arrive at reason. With reason enlightened by the illumination of spirit you certainly arrive at faith; but faith does not impose itself upon good sense by doing violence to reason, and reason by rejecting faith parts by this very act from common sense.

There is nothing in the world more dangerous and at the same time more pitiful than those little reasoners who comprehend nothing that comes from spirit and who believe themselves to be above ordinary common sense. They are those who preach Atheism, Materialism and Anarchy. A wise man said in my presence: "A little philosophy makes Man an atheist, but a great deal of philosophy leads him to the knowledge of a God."

The boor with his good common sense is satisfied with the faith of a charcoal-burner and lives quiet. He follows nature and the usages of his country. He knows that his priest preaches neither vice nor dishonesty, and he feels perfectly that the morality of the gospel is true. If you tell him about some bad priest, he draws therefrom no conclusions against religion, because he knows that there are also good ones and that by them only religion is represented. If he has gross vices, he does not attempt to excuse them by sophistry. This man is in the right path. He has read neither Proudhon nor Büchner; it is useless to tell him that God is evil, that possession is theft and that he has no more of a soul than his dog. He would only be offended and he would be a thousand times right. But let this fellow come to town, let him talk with some smooth-tongued workman, let him be inoculated with the poison of pride and envy, and he will be lost. He thinks that he has only been a brute and to become emancipated he becomes a square fool; he loses his reason with his good sense; he has lost his faith and not learned science, there remains with him only that which is necessary for making him a criminal.

It is evident that the duties of a laborer or workman are different from those of a judge, and that a judge is not subject to the obligations of a priest. A workman must have good sense and reason; a judge needs science and a more elevated reason and a priest ought to have a reasonable and knowing piety, which should be like an apotheosis of good sense. Duties become more difficult and more severe in proportion as the functions become larger, and morality in proportion to man's elevation becomes more exacting and rigorous. Not in this manner were the two moralities of M. Nizard understood. They made him say that duties were more rigorous for small people and easier for the great ones, which is an absurdity.

To preach theology and asceticism to common laborers, blind belief to free-thinkers and scepticism to priests is an immoral way of instructing. Devotion is very dangerous for ignorant men; intellectual blindness suits not reason; and doubt is the deadly enemy of faith. We must distribute science to all, in certain proportions we must develop good sense amongst the masses, lead reasoners to reason and speak of piety only to men that are reasonable enough and know enough to arrive at faith without assistance. In short, instruction ought to be hierarchic like nature. Then will it cease to be revolutionary and become constructive instead of being continually destructive.

On this hierarchy of intelligences and on the necessity of a proportional and gradual instruction rests the law of Occultism, which was the great secret of the ancient sanctuaries and which is yet the secret of Free-Masonry.

Amongst the Free-Masons the apprentice does not comprehend the symbols of the fellow-craft, and the fellow-craft is not initiated into the secrets of a master. Each grade has its rites, its pass-words, its sacred signs and formulæ.

In each degree the candidate is subjected to new trials. In olden times all this was meant seriously; but now Free-Masonry as well as the Church has lost the key to its ceremonies and mysteries.

After having the Church in her temporal power stabbed to the heart, Free-Masonry in her turn is driven back by another conspiracy, which is much more formidable in its way than all the secret societies of ancient and modern times. We mean the organized society of Jacks, the united conspiracy of work against capital; the hands which try to kill the head under the pretext that the hands work and the head does nothing. We see those acephalic revolutionists at work; they have lost Paris, but the world still remains to them. This they have undermined and this they will set on fire. Nothing can prevent them; persecutions will bring them new followers, and this ferocious anti-christianism is at present in its period of martyrdom.

Each sect which pretends to renovate the world, seeks first to destroy the old world. It is not clearly proved that it was Nero who burnt Rome to find a pretext to burn the Christians,

What did Nero care, whether or not there was one more superstition in that Rome, where the places of execution exhaled gods towards Olympus? The public voice accused the Christians of being the incendiaries, and if we remember all the monstrous extravagances of Gnosticism, which were just then confounded with newly-born Christianity, we can understand that the "Commune" of Roman heretics had their share in this immense forfeit, which was reproduced eighteen centuries afterwards by the "Commune" of Paris.

Do not the followers of modern sectarianism begin to murmur that it was the army of Versailles which set the city on fire and that M. Thiers wanted to destroy Paris, to revenge the ruin of his house? Let a drawer of caricatures come and show us the little man perched like a screech owl upon the tower of St. Jacques, looking through his spectacles at the fire and pinching the strings of a fiddle, and we will have the complete parody of Nero's epic and paradoxical crime.

If we would now take the incendiaries of the "Commune" to our burnt quarters, tie them to stakes, pour petroleum over them and set them on fire, the honest people would be very much horrified; but the mob would undoubtedly applaud. In such a manner did Nero make himself horribly popular through the tortures of the Christians, by burning the martyrs like torches, after having plastered them over with pitch. He was only complying with the demands of the public rage; these execrated men were to the Roman mob only criminals subjected to the talionian law.

Indeed these pale and dark men, who met in subterranean caves to perform magic operations, and who pretended to eat the body of an executed criminal and then restore him again under the form of bread;—what effect must they have caused to the Roman world! These fanatics who loved death, who came out of the catacombs to proclaim the ruin of ancient civilization and to order the demolition of the temples. Those enemies of the gods, ready to break the masterworks of Praxiteles and Phydias; in their hatred for the religion of their country! They were not men, they were monsters. They were believed to be powerless, and yet they have triumphed. Is there any more affecting grief, than Julian shedding tears over the ruins of the altar of Jupiter, the glory of the forefathers and virtues of ancient Rome? But what were those tears good for? The fatal hour had arrived, and stars which are once extinguished cannot be relighted.

May a new catholic Julian now appear, and certainly one will appear, to restore the kingdom of the Pope and to reinvest the priests with their temporal influence, which they possessed during the Middle Ages! Will he also restore the ancient creeds? Will he create the face of an angel with a mask of Vuillot? No! He will galvanize a corpse, in which by tormenting him he will hasten the final decomposition.

Like Christianity must Anti-Christianity have its reign and all the apostolic sees of the ages have foretold this.

The supreme law of equilibrium requires that the spiritual movement inaugurated by Jesus shall have the corresponding material movement of Proudhon and Buechner. Faith has to undergo her last persecution, and already the most eminent and spotless priests of Paris have been the first victims.

Violence unfortunately produces violence. The violence of the "Commune" was insane; the reaction in proportion to that will prepare a new revolution, which sooner or later will break forth, and which by its excess of impiety will make a new impulse in the world towards religious ideas and a powerful manifestation of piety and faith possible and even necessary.

When man walks, he moves forwards by alternate and apparently contrary movements. He makes a step to the right, one to the left, one again to the right, and so on and nevertheless he never makes the same step again. Nothing endures except the eternal, and that which is past never returns. Life is an unceasing creation, and the same breath never passes twice over one's lips. While we are in the shade we wait for the sun, and when we are exposed to the heat of the sun, we seek the shade. The one and the other are desirable, and for the wise, good like God is always present; at all times and in all forms.

Often it seems that evil rules the world, but always the good by its ever living power of equilibrium reigns supreme. A pain is always productive of joy; error is truth in disguise; the Sphinx appears to be a monster and is a problem; the paradoxical is the hyperbole of reason. All folly is wisdom, which decomposes to become formed again and more complete; a cadaver is a genesis; crime is a forceps by which the difficult births of virtue are assisted; and M. de Maistre who believes in the divine mission of the soldier did not flinch before the apology of the hangman. Every evil contains its own remedy and therefore we see in the book of Job, Satan preside according to his rank, and in his turn in the senate of the Beni-Elohim and answering the Eternal who interrogates him in the presence of the sons of God. By the permission of Jehovah he tempts Job, and in the holy book, the work of hell has the character of a divine mission. "Quod superius—quod inferius" says the secret dogma of Hermes.

We must know how to support the divine treatment and patiently await the end of the trials to which we are subjected by the eternal physician. We must suffer without silent revolt the cruel operations and bloody amputations. Life can never be a hell as long as we keep courage and hope, and the sick and aching heart even when it is failing and guilty, cannot be lost as long as it remains submissive to God—the eternal order.

We must know how to make use of reality by beholding the ideal without ever mistaking one for the other, or to confound them.

Then we shall never mistake the relative for the absolute; the means for the end; the instrument for the music; riches for happiness; a passion for destiny, a woman for divinity, nor a beloved being for the perfection of love. Ideal love is perfect love, and it alone can fill and satisfy our soul. We must not seek it in others but in ourselves, ask no one for it as long as we have not found it, and exact it the less as we feel ourselves more capable of approaching it. The legitimate cravings of our heart are not the torture of Tantalus, and nature never refuses to us anything which she owes us. Those that are dissatisfied with life are bad players, who wish to be paid without having gained. All deception is the punishment of an imprudence, all despair is the rage of a robbed thief. A man who despairs has put his confidence in lies, for truth does never cheat. He loved injustice because the immutable justice of truth did not console him. He is a sick person who prefers death to recovery. What are in fact lost illusions, if they are not a desire which goes? But reason is horrible to mad men, who prefer to consider themselves happy in their folly. Rather than to return sincerely to truth, they fly voluntarily into the bosom of death; because their desperate way of looking at the face of death transforms it into a last illusion and makes it look like an eternal lie.

We must finally know how to stand the trials, and this we cannot do without a perfect knowledge of the aim which we wish to reach and an immovable will to arrive there.

This will be the subject of our next lecture.

Letters to the Corresponding Secretary.

MR. NIBLETT AND THE "EPIPHANY."

I HAVE just read the comment on my letter to the *Epiphany* by the Editor of that paper in the Supplement to the *Theosophist* for this month. The Editor of the *Epiphany* has no doubt acted with Christian spirit in regard to my letter. He ought at least to have sent me a copy of his paper as he had done of his issue of the 22nd September last, by which he invited discussion, as he is no doubt aware that I am neither a subscriber nor a reader of his paper, and not to have allowed the readers of his paper to remain in the happy belief that I have been unable to reply to his learned cutting up of my letter, which, to say the least, is not a strong attempt in that direction.

The note on my letter in the *Epiphany* shows ignorance on the part of the learned Editor of that paper of the grand principle of the Theosophical Society. The Editor asks "whether we must remain apart in our views is a principle of Theosophy." Now it is a known fact that Theosophy is not dogmatic, neither a sectarian creed nor religion. The Theosophical Society embraces persons of all sectarian creeds and religions. Besides if he had but carefully read the 2nd para. of my letter he would have found that I was giving expression to my personal views and not the views of the Fellows of the Theosophical Society at large. How then does he say "May we ask you whether we must remain apart in our views is a principle of Theosophy."

It seems to me that the learned Editor of the *Epiphany* has a happy and novel method of shifting the burden of proof from off his own shoulders. In his 4th para. he writes, "Now, can you name some 'most learned' men, their learning embracing a thorough knowledge of history, who have denied the existence of Christ." He quite forgets that it was he himself who asserted that "as a rule the existence of Christ is admitted as fully by the most learned (?) enemies as by the friends of Christian Theology." By all the rules of reason (perhaps the rule of Christian orthodoxy excepted) he ought to make good his own assertion and not to need my help of historical knowledge.

I am indeed much obliged to the learned Editor for his note about my acquaintance of history and historical personages, and also for pitying my simplicity and for telling me that I regard "Christianity as an antiquated and supersti-

tious creed." I accept all this as coming from a Christian spirit of the 19th century and am much obliged to him for it.

ALLAHABAD, }
February 1884. }

H. NIBLETT, F. T. S.

Note.—We can say from our own experience that Editors generally do not know the names of subscribers. The Editorial and Manager's are two distinct Departments, neither interfering with the other. Our brother is, therefore, we think, rather too severe upon the Editor of the *Epiphany* in charging him with having, by not sending the paper, "allowed the readers of his paper to remain in the happy belief that I (Mr. Niblett) have been unable to reply to his learned cutting up of my (Mr. N.'s) letter."

D. K. M.

PRACTICAL WORK FOR THEOSOPHISTS.

THE objects of the Theosophical Society are very laudable, and if they are realized by the Hindus, immense service will be rendered to mother India. I attach much importance to the second rule of the Society, which, if strictly followed, will, I make bold to say, materially help the regeneration of the children of the soil, and along with them the whole Aryavarta. We are called heathens, barbarous, by the occidental nations only because our books on science, philosophies, &c., are buried in oblivion, and more so because there is no trace of their existence in the present century. A nation can only be termed civilized or uncivilized according to its arts, sciences, literature, &c. It is therefore incumbent on the fellows and members of the Theosophical Society, Branches of which are established at every important station in India, to set themselves without loss of time in right earnest to resuscitate our books on sciences, philosophies and arts and to publish them for the intelligent public.

The full complement of the Hindu Medical books (Ajarveda Sastra) cannot be found now, and hence the children of the soil who are receiving education in Western Sciences and imbibing Western ideas, do not hesitate to pronounce that we never possessed works on Chemistry, Botany and Surgery, and I had the mortification to hear on several occasions from men versed in the so-called exact sciences that the healing art never was studied and developed in India in the way it has been in Europe and America. Now the time has approached for the scales from the eyes of the Hindus being removed; they will then have the opportunity of obtaining a sight of India, as she was attired in precious garments not borrowed nor new, but manufactured long before Newton, Galileo, or Hippocrates saw the light.

Ajarveda Shastra is the parent of all western and modern Medical Sciences. This no one can deny, and every Arya is therefore in duty bound to try to restore it according to his might.

It is not idle to expect that those members of the Theosophical Society who have taken the Medical Science for their special study (whose number is not small, I presume) should be up and doing to bring out new Editions of *Charaka*, *Susrutha*, *Bagvata*, *Bhagprokas* and host of other books of Aryan Rishis with necessary annotations. It is a pity that reliable *tikas* (notes and annotations) of ancient medical works now extant, *Charaka* and *Susrutha*, cannot be had in Bengal. I trust the opportune time has now come for the members and the sympathisers of the Society to form themselves into groups to promote the study of the Aryan science and philosophy, and work in harmony for the religious, moral, social and intellectual regeneration of Bharatvarsha.

Will you or any of your numerous readers kindly enlighten me with the information as to how many books on Hindu Medical science are in existence, and what subjects they treat of?

I shall be highly obliged if you will be good enough to find a corner for this.

JAMALPUR, }
5th January 1884. }

RAJ COOMAR ROY,
Assistant Secretary, T. S.

We publish the above letter with a view to place the excellent suggestions of our brother before Branch Societies and individual members desirous of doing some practical work for the good of their country and fellow-men. The bringing to light of long-forgotten Sanskrit works will not only revive the ancient learning of Aryavarta, but it will also prove to occidental scholars that the ancestors of those they

now look down upon as of an "inferior race," were intellectual, moral and spiritual giants. This part of theosophical work is the real link between the East and the West, uniting them both in a bond of Intellectual Brotherhood.

H. P. BLAVATSKY,
Corr. Secretary, Theosophical Society.

A CANON OCCULTIST.

[A RUSSIAN Theosophist sends to us extracts from a letter received from an old friend of his—a Canon having his prebend in one of the R. C. Districts of Southern Russia. It is not every day that one meets with Catholic priests so profoundly versed in Occulism; and one especially who, appreciating the Kabala at its real worth, takes a proportionate interest in Eastern Occultism and Theosophy. The letter is interesting in various ways, and not to our members alone. We hope to gratify our readers by translating extracts from it.]

".....You seem a great linguist... But you ought, in addition to this, to study Hebrew, at least so far as to be able to understand all the Kabalistic terms. Were I younger, I would certainly study Sanskrit, as this would offer very little difficulty to one of my nationality; for, I am neither a Pole, nor a Slavonian, but a Lithuanian; our language being wonderfully similar to the Sanskrit—so much so, indeed, that the words Sayambuva, (Swayambu) *Vissapradji*, etc., would be understood by every Lithuanian peasant. Thus *Sayambuva*, means literally in our language "one born through himself," ("Self-born.") *Vissapradji*—"the very beginning," etc. Some time ago I read in the papers that a learned Brahmin upon his arrival in Berlin, hearing of the existence of a people in Prussia, who spoke a language very much akin to the Sanskrit, travelled purposely to Tilzitt. Once there, he addressed the inhabitants in Sanskrit and was answered by them in Lithuanian, and both understood each other to perfection! Your son should study Sanskrit; it will prove useful to him in the future when the great (cyclic) change prophesied by the adepts will come to pass.

I congratulate you upon the post occupied by you in the Theosophical Society of*you must have many members. It is to be regretted that your organ (*the Theosophist*) should appear in English, instead of being published in either French or German...I know little of your Society...and am anxious to learn something of its Rules, Objects and Laws. Who are your *Mahatmas*? Are they Mages, Zoroastrians or Brahmins? Kindly send me your translation of some of these (theosophical) publications..... Why you should regard me as an adept in secret sciences is a matter of wonder to me..... It is rather I that could be taught by you than yourself learn anything from me.†

Action and Reaction! this magic law or dogma is repeated now-a-days by every profane without understanding its significance. And yet it is to be found every where: in all the Societies, religious and political, among the nations as within man himself. Like action, like reaction. As the Kabalists have it—*Malkout* is always made in the image of *Keter*. But to form *Malkout* in a large Society, requires several centuries. Luther abolished fasts; the Protestants reject fasting and never fast. It was easy to foresee that to preserve the equilibrium, people would be found one day, who would for one reason or the other be always fasting. Thus just when the Roman Catholics themselves are gradually abandoning this religious custom, appear the vegetarians..... Adepts prepare for their *Magni operi* with 40 days' fasting, they eat but fruit and use neither flesh nor anything sour. The Roman Catholic 40 days' fasting has originated in this alone; after which period—come Easter and the Resurrection. All the great Magi—Moses, Christ, Paracelsus, Trithemius—lived like all other men..... Take care lest instead of adepts and Magi, you should be made to become fakirs.....

* The writer alludes to our Society.—Ed.

† "Notwithstanding his protests"—remarks the gentleman-theosophist who sends us the above extracts—"he is a man profoundly versed in these sciences, one who had studied occultism for over twenty years. But they are all the same, over hiding their knowledge behind the veil of ignorance!"—Ed.

‡ For a better comprehension of those of our members who are ignorant of the meaning of these Kabalistic terms, we explain them. *Keter* is the equilibrizing power (lit. the "crown"), and *Malkout*—The Kingdom, the synthesis of the whole creation—or in another sense supreme and absolute universal intelligence.—PARABRAHM.—Ed.

The history and progress of initiation (into adeptship) ever varies and is being ever resurrected. It began in India, with the Brahmins; and when these profaned it, making it the means of robbery and manslaughter, it was transplanted in its pristine purity into Egypt and Chaldea. Abraham was but an Indian Brahman, *Abba Brama*, meaning simply "Father Brama," two words transformed into one—"Ab(-b)raham." When Egypt profaned the occult sciences, the secrets of initiation were carried by Moses into Palestine under the name of the Holy Kabala or oral tradition. When the Hebrew high-priests left it in their turns to profanation—came Christ who renewed, purified and transmitted it to his apostles. St. John was a Kabalist. All of the first Christian founders, writers, fathers of the Church, Apostles, Popes and Bishops were Kabalists and adepts of various degrees—therefore there are many of the latter. The very rites of the Passion Week in the Roman Church contain in themselves the programme of Christian initiation and represent strangely the *Magnum opus solis*,—"Le Grand Œuvre du soleil."*

The Christian initiation has now, however, ceased. There are but few adepts now-a-days—yet there are some left. As for the rest, they repeat (to them unknown) words, and perform ceremonies, without in the least understanding their true spirit. The adepts are waiting for the renovation of Initiation *through two persons*; that is to say, of the two persons who will reveal once more the grand mysteries, one will become the spiritual, the other the political ruler—"Aaron and Moses." The object of the true initiation is to found the Kingdom of Heaven, on earth, based upon truth and justice supported by one strong Church and one strong empire. Let us hope it will come soon.† Moreover, who knows! Perhaps, these two persons (the two expected Messiahs) will come forth from your Society; not being sure I would not dare deny it. The said events are prophesied especially and strongly by Paracelsus. I made a copy of his *prophécies* written in Latin, with its diagrams and figures and will send it to Dr. E. G. you can get Paracelsus from him.

Why should you not know more than I do? You know better and more languages than I do, and have easier access to books than I. The religion or rather the philosophy of the adepts, *i. e.*, their rites, are easy enough to learn theoretically; sufficient for it to read, to reflect and understand. As to the practice, or the application of the secret forces in nature to deeds—it is very difficult; none of the adepts ever put this science clearly in writing, on the contrary they have all concealed the means used. One can be toiling 20 years and more and have no success. Being of delicate health from childhood, I sought relief in the Universal Panacea, and, though it never cures disease radically, it supported and preserved my life. Besides this I searched and pursued the mystery of "the rod of Moses" and partially—the Philosopher's stone. My labour was interrupted only owing to the iniquitous and impious attempts of the Nihilists and I gave it up lest I should become suspected‡ of treason. Thus I was prevented from discovering fully these secrets, yet I learned something of them and embodied some of my knowledge in two works called "The Rod of Moses" and "The Mysteries of the Sphinx" I will be very glad to learn more of—..... No society can well develop without the participation of women in its work; it is they who are most useful in the spreading of new ideas.

I would read the work of Baron du Potet (*La Magie dévoilée*) with great interest, if it were but to learn how far people owing to personal and unaided labour are able to penetrate and unveil that strange secret which was known to Moses, Elijah and Jeremiah—who destroyed in one night over 100,000 men of the army of Sennacherib. Very natural that

such a man should be really unconquerable. No need for him to be present at the battle and risk danger. Of what use before such a power all the modern inventions of far reaching guns and canons! In the *Apocalypsis* (St. John's Revelation) the Kabalists point out to a passage prophesying that the above-mentioned "two personages" will be in possession of this fearful secret, as also of the *Rod of Moses*. I would fain learn how far my own ideas coincide with those of Baron du Potet.

Kindly send me the *Rules* of the Theosophical Society as soon as they are translated. I would like to have two copies, if possible, for I desire to send one to my friend and college fellow of the Academy * * now Bishop—as a corroboration of a certain prophecy made by me to him several years ago....."

"PHENOMENA."

In the Supplement to the February issue, I find registered two occurrences under the head: "Phenomenal," which are remarkable,—remarkable, not in the hackneyed unmeaning sense of the newspapers, but remarkable in the literal sense of the word—worthy of remark.

My first observation is that the record of these occurrences says either too much or too little for the reading public, among whom are members of the Theosophical Society and the uninitiated as well. It says too much, because while publishing a lot of details connected with the phenomena, it excites a hope well warranted under the circumstances in the breast of every one, that members of the Theosophical Society, in addition to the mental and moral progress they secure, are constantly under the guidance of their "Masters," who interfere (pardon the word) in almost every trifling affair of this world, even to the extent of compensating in hard cash for the pecuniary losses which the members may "unjustly" be subjected to—a hope which I need hardly say is thoroughly out of place and almost inconsistent with the high moral tone of the eloquent and impressive admonition which the President addresses to the candidates at the initiation time.

The record again says too little, because while the writers honestly believe that they have given to the public all that is necessary for them to know that the occurrences registered are free from jugglery, there is an amount of omission, very important omission indeed, which leaves a very unpleasant impression that the statements published are only those elicited in the "Examination-in-chief" of a witness by a partial advocate; that much of the cross-examination and re-examination have been most unwisely omitted, and that fuller statements were deemed either ruinous to the cause and purposely suppressed or omitted from an inadequate appreciation of their great importance. I believe it is the latter.

The object of the first phenomenon was to check Mr. S. Ramaswami Iyer's vehement talk. He was doing this in the presence of a venerable lady, which fact alone should have curbed the ribald license of the tongue. And *what was* this "rather warm" and "vehement" tone, which a single look from any ordinary lady, much more of Madame Blavatsky could not chasten and tone down? Was the interference from the spiritual world a necessity in the case? I find the substance of all this big talk omitted in the record, and that purposely—an omission which I do not regret; and knowing, as I do, some particulars connected with it, it would be a breach of ordinary propriety were I to mention them in spite of the intentional silence of Mr. Coopposwami Iyer: but I must say that to *my* mind at least the cause that excited the vehement tone was most trivial compared with the grand machine that was used for its removal: a quiet snub from Madame Blavatsky would have done all the good the young man required, and Master S. Ramaswami Iyer in his teens would have richly deserved a few cuts on the back from the strong hand of the President. As it is, there has been a waste of energy and force, which is one of the sins against Laws of nature and (pardon me) an abuse of power. Suppose an officer, who is a Theosophist as well, is ordered to lead a forlorn hope, would you not think him fit for the lunatic Asylum if he talked "vehemently" and "rather

* The Great Work of the Sun.

† It is the firm belief of the Kabalists (the Jewish especially) that the time will come when all the nations will be one under one Church composed of Hierophants, whose combined knowledge and wisdom, symbols and differences will also be one.

‡ The writer refers here to alchemical works. The crucible and the ever burning fire of the seeker after the Philosopher's stone risks certainly to be easily mistaken by the ignorant Police and detectives (in search for the criminal fabricators of dynamite and explosive bombs)—for an apparatus of the murderous Nihilists.—*Ed.*

warmly" against the orders and waited for a Mahatma to give him an encouraging word? And why should he not wait in hope inasmuch as the Mahatma had condescended to do so in one case, comparatively a trivial case, and could not in fairness be justified in withholding his aid in another and more serious case?

Now the next case. Does the Mahatma undertake to indemnify every Theosophist who bears "an unjust expense?" The absurdities of the question are on its very face, and yet one would be justified in raising it. The "unjust" nature of the expense Mr. Subramanya Iyer has not explained: that explanation would have shewn how far the Theosophist who bore the expense was not himself to blame for it, how far he was not a careless victim of his own credulity and deserved the indemnity. There are fools and villains in this world, and the latter are constantly living at the expense of the former, and a great deal of the consequent misery is due to ignorance, to wipe off which is the grand object of the Mahatmas, not in the direct way, which has been most singularly adopted in the present instance, but by teachings.

"But who are you to lay the law down for the Mahatmas? They act as they will, your duty is to believe and admire," will probably be the remark of the Editor of the *Theosophist*. A similar reprimand has been addressed in the "Occult World." I shall bear this reprimand and, aye, a great deal more. God knows I am not a critic for the sake of criticism. Knowledge is my thirst, and the publications of such phenomena push me back a considerable distance in my way onwards. Would it be difficult for the Mahatmas to exhibit a phenomenon at each initiation? Would not the Theosophical Society be simply mobbed for initiation under such circumstances? and yet how long would such a state of things last? and how long would the initiated remain content after the first experience? The craving is the most unhealthy ever known and is never satiated. Miracles, using the word in its ordinary sense, have never done much good. On the grandest occasions—I cannot even conceive of such occasions—a miracle may be justifiable: but man's fate in this world is to struggle on, is to study, is to see through the hollowness of this material world by observation and contemplation, and not to be waiting for money compensations for "unjust" losses or for words of encouragement from the Mahatmas at every petty annoyance that he must suffer by thousands as long as he is in this world.

Theosophy has a deep foundation of its own; if its sublime principles were not found sufficient enough to convert the world, such phenomenal occurrences as these would prove simply impotent. They may for a time excite curiosity, wonder, and be the talk of a few for a month: then they lose their effect and there is a craving for more: you *must* satisfy it: you try to repress it, it is at your peril. K. H.'s letters in the "Occult World" are explicit on this point: his theory is sublime: his participation, however, in the two recorded phenomena has staggered me. Will you teach me to reconcile the theory with the practice?

"A STUDENT."

NOTE.—I must state at the outset that I have the greatest respect for the writer, for he is one of the very, very few enlightened natives of India who have joined our Society for the sake of the Philosophy and its high aims and objects and not for the sake of "phenomena." In fact what kept him so long from us was the latter. If the percentage of such exceptional men were to steadily increase, that would indeed be a very hopeful sign of the intellectual and philosophical progress of humanity. In the present case, our brother's remarks are directed against the two articles appearing under the heading of "Phenomenal" in the February Number. I shall, however, show that his criticisms, although well meant, are to some extent misdirected.

In the first place, he seems to think that the interference of Mr. Ramaswami's GURU, in what he calls a trivial matter, was a waste of power. This observation betrays an ignorance of the mode of communication between the Adepts and their *Chelas* or fellow-initiates. A careful consideration of the article on PRECIPITATION will show that the Adept and the *Chela* or another Adept are like the two signallers at the two ends of a Telegraphic line. It is only when the batteries are out of order, or moisture or some such cause prevents the free working of the wires—that expense has to be undergone to restore or keep the communication intact. In the same way the Adepts have to use no power in communicating with one another or with their *Chelas* of a certain degree, unless either of them is ill or exhausted by fatigue, &c., or unless some antagonistic influence interferes with the Astral Wires, if I may use the expression. In the case under notice, Mme. Blavatsky, who is in constant communication with the Adepts, was there. The

presence of all the *Chelas* helped to keep the Astral Telegraph free from any disturbance, and little or no power had to be used to send the letter in question to Mr. Ramaswami. Mme. Blavatsky could no doubt have checked the vehemence of the language used by Mr. R., but at the same time Mr. Cooposwami Iyer's description indicates that the check exercised by the Mahatma was only one of the purposes of the letter in question. Advantage was probably taken of the opportunity, while communicating serious matters, to also add a few words of reprimand in regard to the subject then vehemently discussed. This latter fact, however, was "phenomenal" for those who have no idea of the possibilities of Occult powers, and naturally enough Mr. Cooposwami Iyer gave prominence to the same. My brother should remember that what is "phenomenal" for an outsider, is not necessarily so for a *Chela*. If others were to see my MASTER as I see Him, they would consider it a "phenomenon." I do not, for I know that as the usual mode of communication between an Adept and his *Chela*. The same remarks more or less apply to the second phenomenon mentioned by Mr. Subramanya Iyer. There was no intention of exhibiting "occult powers." The absence of Mme. Blavatsky and other *Chelas* would have prevented the occurrence; for in that case an appreciable amount of "power" would have to be used to lay the Astral Telegraphic Line. The two gentlemen in question only took advantage of the opportunity of their presence on those occasions to mention what they saw, for the benefit of those who were then absent. Surely our philosophic brother does not mean to deny that the overwhelming testimony of eye-witnesses to facts, influences people in favour of the same, and that there are many, who now "despise phenomena" as *tamasha*, but were led to a study of the philosophy by the force of unrebutable evidence poured forth before them through the "Occult" literature. Happy would be that day indeed when the noumenal will supersede the phenomenal; but till then we have a duty to perform, and that is to hasten its approach, though not by any radical means. If these occurrences then, in which no special power had to be exercised, can stimulate not a few to enquire into the philosophy, why should they be lost, without turning them to some advantage, however slight that advantage may be? I would also refer those interested in the matter to the article on "Occult Phenomena" in the current number of the *Theosophist* (See page 165).

D. K. M.

Phenomenal.

I.

ENCLOSED is an article, entitled "Chastity;" to which a little history is attached, that may perhaps interest my brother-Theosophists.

I left Wadhwan on the 15th of February in company with Madame Blavatsky and Baboo Mohini M. Chatterjee. We were on our way to Bombay, returning from a visit to His Highness, the Thakore Saheb of Wadhwan. A few hours before we started, Madame Blavatsky had read the said article, corrected a few words and returned it to me. I read it carefully to see what corrections she had made, and whether I might not myself make some changes. I only found a few words corrected, folded the paper, put it in my pocket-book, deposited the pocket-book in my satchel, locked the same, entered the car and put the satchel on my seat, where it never left me and never was out of my sight, until the event which I am about to describe, occurred. We travelled on, Madame Blavatsky being in the same car. Towards evening Madame Blavatsky requested me to let her see that article again. I took it out of my satchel, unfolding the paper before handing it to her, and as I did so, imagine my surprise to find on it four long lines written on a space which was blank before, in the well-known handwriting of our Master, and in a different kind of ink than that used by Madame Blavatsky. How that writing could have been done in my satchel and during the shaking of the cars, I do not pretend to explain.

Another incident occurred when I was alone by myself. On the morning of the 20th of February, I received a curious Thibetan medal from our Master through Madame Blavatsky. I then accompanied her on board the steamer on which she was to sail for Europe. On my return to the shore I went into a native jewelry shop and brought a locket to deposit my medal, but could not find a chain long enough for my purpose. I then returned to my room, and paced the floor, studying what to do in regard to the chain. I finally came to the conclusion that I would buy a rose-colored silk ribbon. But where to get it, being a stranger in Bombay: that was the question. My pacing the floor brought me again in front of the open window, and there right before me on the floor lay exactly the very silk ribbon, brand new, and just the one I wanted.

BOMBAY, }
21st Feb. 1884. }

A. B. F. T. S.

II.

THE following is the substance of a letter sent to the Editor by Babu Parvati Charan Ghosh, a Fellow of the Satya Marga Theosophical Society of Lucknow :—

At the request of Pandit Pran Nath, the President of our Branch Society, I beg to report an account of the following occurrence. When the Pandit left Madras after the anniversary celebration, he stayed a few days at Allahabad on his way home. Here it occurred to him to write a letter to the Masters, to obtain information in regard to certain matters. He wrote the said letter, handed it to a probationary Chela residing there, and that Chela sent it with an explanatory note to Mr. Damodar K. Mavalankar, asking him to submit it to his Guru.

When the explanatory note arrived, Mr. Damodar was surprised not to find the letter in question enclosed, and therefore wrote back to the Chela, that he was glad the letter to the Mahatma was by some oversight (as he supposed) not forwarded; because since the VIIth anniversary celebration in Bombay he had received strict injunctions not to accept any letters addressed to his Guru.

The fact, however, is that Pandit Pran Nath's letter was forwarded from Allahabad; and the mystery was solved, when, on opening Mr. Damodar's letter, it was found to contain a Chinese envelope, addressed to the said Pandit, and containing a reply from the Mahatma. The letter, as sent by Mr. Damodar, was sufficiently stamped; but when it arrived it required additional postage on account of the Master's reply. The paper on which it was written was of a peculiar kind, such as cannot be found in India. We merely mention these facts with a view to stimulate our Brothers in their search for truth, and to remind them that whenever they deserve the notice of the Mahatmas, such notice will be taken. If any further information in regard to the above related case is desired by any Theosophist, it can be obtained by applying to our President.

LUCKNOW, }
24th Feb. 1884. }

Official Reports.

THE BEHAR THEOSOPHICAL SOCIETY (BANKIPORE.)

THE following Office-bearers were elected for the Behar Theosophical Society for the year 1884 :—

BARU TROILOKYA NATH MITRA, *President*. BABU GOVIND CHARAN, M. A., B. L., and BABU PURNENDRA NARAYAN SINHA, M. A., B. L., *Vice Presidents*. BABU PURNA CHANDRA MUKERJEE, B. L., *Secretary*, and BABU BENI NATH BANERJEE, B. A., *Assistant Secretary*.

THE KANCHUNJANGA THEOSOPHICAL SOCIETY (DARJEELING.)

THE Secretary to the "Kanchunjanga Theosophical Society" reports that the first Anniversary of that Branch was celebrated with success on the 5th of January last. The Office-bearers elected for the current year are :—

BABU ISHAN CHANDRA KUNDU, *President*; DR. KHIRODA PRASADA CHATTERJEE, *Secretary*; and BABU BARADA KANTA CHOWDHRY, *Librarian and Treasurer*.

THE BHRIGU KSHETRA THEOSOPHICAL SOCIETY (JUBBULPORE.)

A THEOSOPHIST visiting the above Branch reports:—

On the day of my arrival here, a meeting for the carrying out of the Sanskrit School project enunciated by Col. Olcott—during his visit to this station—was held. Rupees 4,300 have up to date been subscribed, out of which Rs 3,200 have already been collected. Besides this a monthly subscription of Rupees fourteen has been promised. The Members are trying their best to get more subscriptions or donations. The meetings of the Branch Society are held regularly, and some of the Fellows are engaged in performing marvellous cures by means of mesmerism.

THE CHOHAN THEOSOPHICAL SOCIETY.

Extract from the Proceedings of an Ordinary Meeting of the Chohan T. Society, Cawnpore, held at the President's Quarter, on Wednesday, Jany. 27th, 1884, at 7 p. m.

With reference to the President's proposal laid before the Branch at its last meeting, and to Resolution No. 1 of that meeting, Babu Ganendra Nath Chakravarti, M. A., laid before the meeting the result of his personal consultation with the members of the Branch, as regards their contribution to the Permanent Maintenance Fund of the Parent Society. After a discussion of the proposal, it was resolved—

"That all the members of the Branch who, in conformity with Rule 4. of its Bye-laws and Rules, have been up to this time paying Rupee one per month to the Branch Funds, should contribute Rupee one per mensem to the Permanent Maintenance Fund of the Society."

The President wished to remark that though Rupee one per month per member paid by the Branch would not amount to any considerable sum, it would yet show that the members of the Branch were really willing to actively help the Society—and were worthy of their honorable position as Members of the Chohan Branch; and further that if all the Branches followed their example, the Parent Theosophical Society would soon cease to be a pecuniary burden on its life-devoted Founders, and would save them many an anxious thought about the financial future of the Society.

M. N. GANGULI,

Secretary.

KISHEN LALL,

President.

SANSKRIT SCHOOLS AT BAREILLY.

PANDIT CHANDRA SHEKHARA, the Delegate of the Rohilcund Theosophical Society (of Bareilly) at our last Anniversary, gives us the welcome news that his Branch is doing its utmost to raise subscriptions for the establishment of Sanskrit Schools at Bareilly. His Highness, Rajah Madhavrao Peshwa, a Councilor of our Society, has subscribed Rs 2,000; while Lala Damodar Dass, a resident of the town, has contributed Rs 500 for the laudable object in view. Our industrious brothers have collected rupees five hundred more and intend raising a considerable sum. They have, moreover, one and all, cheerfully put down their names for the amount of a month's pay. If all Hindus were but to follow the noble example, Bareilly would, no doubt, within a very short time, boast of a splendid Institution, where the foundation of the revival of the National Language will be laid.

THE FIRST ANNIVERSARY OF THE SECUNDERABAD THEOSOPHICAL SOCIETY.

THE 1st Anniversary celebration of the Secunderabad Theosophical Society took place on the 26th January 1884, in the Albert Reading Room and Library, Mr. P. Iyaloo Naidu Garu being in the chair. Among those present were Messrs. Dorabji Dasabhoj, Mr. Balakrishnah Moodaliar, Ramachendra Pillai, Raghunadha Prasad B. A., Mr. Dorasami Pillai, B. A., Venugopaul Pillai, Ruthuasami Mudaliyar, Vurdaraja Moodelliar &c. &c. A large number of native gentlemen attended and the Hall was overcrowded.

The Secretary, after explaining to the audience the aims and objects of the Theosophical Society, gave a short account of the progress made during the past year, and hoped that similar Branches would be formed all over Aryavarta and inspire the rising generation with such lofty moral notions and veneration for the past glories of our ancestors as may effectually check the spread of National degeneration and moral degradation.

The Society during the year met twice a week and many extraordinary meetings were also held. Experiments were also tried at the meetings on mesmerism and other subjects with some success. During the year, Colonel Olcott the President-Founder visited the place and gave some practical lessons on mesmerism as a healing art to the members of the Society, some of whom, have begun to acquire that power of healing mesmerism which Colonel Olcott during his tour throughout India exercised for the public benefit.

Mr. Dorasami Pillai, B. A., then made a speech of about two hours. It is very gratifying to note that, although not a Theosophist, he spoke very appreciatively of our movement, and we would recommend to our friends and sympathisers as also the opponents a careful consideration of that most beautiful lecture.

C. KUPPUSWAMI AIYAR,

Secretary.

SECUNDERABAD, }
15th February 1884. }

THE ADHI BHOUTIC BHRATRU THEOSOPHICAL SOCIETY (BERHAMPORE, BENGAL.)

OUR Anniversary was celebrated on the 7th and 8th Magh 1290 B. S. corresponding to the 20th and 21st January last. A Brother from Bhagulpore came as a delegate and others sent sympathising letters. Pundits had explained to them our object and they were invited to expound Shastras and to lecture. Twelve of them complied with our request. The Bhagulpore Brother was much taken up with the ceremony, complained that they had to work under great difficulty and begged our co-operation. There was a holiday at the beginning of this month and we advised them to hold their Anniversary on that occasion. This they did. Myself, Brother Dina Nath Ganguly and Brother Shyama Churn Bhatta went.

Jamalpur is a very important place, about 2 hours' journey by rail from Bhagulpore. There is a small branch working there under still greater difficulties. I am very glad to say that not only every thing went off very satisfactorily, but that for two successive days we had public meetings where-in we undertook to answer the queries of every enquirer. We did so from 6 A. M. to 11½ P. M. to the complete satisfaction of all. Ideas were put into our heads which even startled ourselves on the occasion. Brother Shyam Babu spoke eloquently, and the Brethren of Bhagulpore and Jamalpur felt doubly strong. The latter pressed us to go to Jamalpur and we have agreed to do so on the occasion of Good Friday when they will celebrate their anniversary. The result reminded me of the saying "That there is much to do but few laborers in the field."

NOBIN K. BANERJEE,

President.

BERHAMPORE, }
8th February 1884. }

THE BHAGULPORE THEOSOPHICAL SOCIETY.

THE first Anniversary of this Branch was publicly celebrated on the 7th of March. Babu Ishan Chandra Misra, M. A., F. T. S., gave an interesting address on *Theosophy*. He maintained that the idea of Universal Brotherhood, as preached by our Society, was really catholic. In this respect it essentially differed from the teachings of theologians who recognise only such as brothers as embrace their particular creed. Theosophical Brotherhood is therefore bound to spread, as it is formed upon an intellectual basis and does not meddle with physical considerations. The speaker also showed how groundless were the certain prejudices entertained by the local public against the movement.

This Branch has moreover practically carried out the idea put forth by Col. Olcott in his last anniversary address, about the formation of an "Aryan League of Honour." Several teachers of the *Tej Narain School*, among whom is our good friend Babu Ladhli Mohun Ghose, F. T. S., took prominent part in the proceedings. The movement was organised under the name of "Students' Moral Association," with Babu Ishan Chandra Misra, M. A., F. T. S., as the President. During the infancy of the Association the members of our local Society and the teachers of the school propose to take the lead. The start was made with forty-two students,

MR. LANE-FOX AT ADONI.

THE Secretary of the Adoni Theosophical Society officially reports the work done by Mr. Lane-Fox at that station. He delivered there an interesting and instructive public lecture on *Theosophy*. He successfully endeavoured to adapt his language and style to the comprehension of his audience. The

impression made by him there is believed to be lasting, as he is a very effective speaker and his philosophical placidity remains unruffled in all cases. His short stay has infused additional vigour into this Branch.

Mr. Lane-Fox directed a great portion of his efforts towards the elucidation of the true object of the Theosophical movement, and in clearing away certain misconceptions as to the meaning of the word "Mesmerism" and the phrase "gaining powers." He pointed out that true powers were the necessary result of enlightened knowledge, that is to say, knowledge coupled with spiritual perception.

SELF-MESMERISATION.

A Brother Theosophist, writing from Midnapore, mentions wonderful cures by the process of self-mesmerisation. During an attack of choleric diarrhoea he perceived a nerve current rising up to the stomach in front and then descending along the spinal chord. By concentrating his attention on the current, he tried to change its direction. In an hour he was much relieved and fell asleep. After getting up, however, he found he had another attack. He took a dose of an opiate and then meditated as he did before. Although he did not go to sleep in the latter case, he got perfectly cured. He feels, he says, quite sure that a single dose of three grains of opium could never have cured a disease which the doctors had pronounced to be of a serious nature. On another occasion he had an attack of lumbago. The pain was so intense that he could not walk erect. He concentrated his attention on the part affected and imagined that the affected portion of the spinal chord had become curved, although in reality there was no such curvature. He then concluded that there must be some displacement of the spinal chord of the *Pranamaya* body. Efforts were made to restore that particular portion of the *Pran*. The effect of the imagination was to produce "a state of strain" on the affected part. This was done for some length of time before sleeping. The next morning the patient was all right. Our brother thinks these two instances of self-cure may prove interesting and instructive to his Fellow-Theosophists who can employ with advantage the same process, should they suffer from the same or similar complaints.

D. K. M.

Personal Items.

THE vacancy caused by the untimely death of Mr. G. Edreware in the Secretaryship of the Galle (Buddhist) Branch has been filled by the election of Mr. Paul Edward Ponnumproma, a very excellent man and devoted Buddhist.

Mr. Charles Frederick Jayawickrama has been elected Secretary to the Board of Managers under the National Fund Trust.

Mr. Charles Amardas d'Silva, Proctor, the son-in-law of the late Emanis d'Silva Gunasekara, has been appointed by Colonel Olcott a Trustee of the same Fund, in place of the latter gentleman, deceased.

In the VIIIth Anniversary Report, the name of Babu Kumud Chunder Mookerjee, F. T. S., of Simla, was printed as having paid Rupees thirty to the Fund for the purchase of the Adyar Theosophical Head-Quarters Property. That gentleman now writes to us that the amount was remitted *through and not by him*, the real donor being "G. C. C." who does not wish to have his name made public.

OBITUARY.

The Secretary of the Bombay Theosophical Society reports the death of Mr. Jehangir Cursetji Tarachand, F. T. S. of that Branch, on Sunday the 2nd ultimo. The deceased was long suffering from disease of the kidneys. Mr. Jehangir was a warm advocate of Theosophy, and had his life been spared, adds the Secretary, he would have rendered good service to her cause.

"THE SECRET DOCTRINE,"

A NEW VERSION OF "ISIS UNVEILED."

WITH A NEW ARRANGEMENT OF THE MATTER; LARGE AND IMPORTANT
ADDITIONS, AND COPIOUS NOTES AND COMMENTARIES,

BY

H. P. BLAVATSKY,

Corresponding Secretary of the Theosophical Society.

ASSISTED BY

T. SUBBA ROW GARU, B. A., B. L., F. T. S.,

Councillor of the Theosophical Society and Secretary of its Madras Branch.

PUBLISHER'S NOTICE.

NUMEROUS and urgent requests have come from all parts of India, to adopt some plan for bringing the matter contained in "Isis Unveiled," within the reach of those who could not afford to purchase so expensive a work at one time. On the other hand, many, finding the outlines of the doctrine given too hazy, clamoured for "more light," and necessarily misunderstanding the teaching, have erroneously supposed it to be contradictory to later revelations, which in not a few cases, have been entirely misconceived. The author, therefore, under the advice of friends, proposes to issue the work in a better and clearer form, in monthly parts. All, that is important in "Isis" for a thorough comprehension of the occult and other philosophical subjects treated of, will be retained, but with such a rearrangement of the text as to group together as closely as possible the materials relating to any given subject. Thus will be avoided needless repetitions, and the scattering of materials of a cognate character throughout the two volumes. Much additional information upon occult subjects, which it was not desirable to put before the public at the first appearance of the work, but for which the way has been prepared by the intervening eight years, and especially by the publication of "The Occult World" and "Esoteric Buddhism" and other Theosophical works, will now be given. Hints will also be found throwing light on many of the hitherto misunderstood teachings found in the said works. A complete Index and a Table of Contents will be compiled. It is intended that each Part shall comprise seventy-seven pages in Royal 8vo. (or twenty-five pages more than every 24th part of the original work,) to be printed on good paper and in clear type, and be completed in about two years. The rates of subscription to be as follow:—

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REPORT OF THE EIGHTH ANNIVERSARY OF THE THEOSOPHICAL SOCIETY.

AT which were present Delegates from Branches in America, England, Ceylon and all parts of India from North to South and East to West.

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ESOTERIC BUDDHISM.

(CHEAP EDITION—PRICE RUPEES THREE.)

THE Manager of the *Theosophist* has received a supply of the paper-cover edition of Mr. Sinnett's *Esoteric Buddhism*. Like the *Occult World*, this work also, in its second edition, has been made cheap for the convenience of the Indian Subscribers.

MESSRS. NICHOLAS AND Co. have made a splendid photograph of a group comprising eighty-three Delegates attending the Eighth Anniversary celebration of the Theosophical Society, together with a view of the portico of the Adyar Head-quarters Building. Every portrait is excellent. Copies may be had at Rs 2-8 (6s.) each, inclusive of packing and postage. Fellows of the Theosophical Society may also obtain cabinet size photos of Madame Blavatsky, Colonel Olcott and a group consisting of Madame Blavatsky, Messrs. Subba Row and Dharbagiri Nath at Rs 1-12 (4s.) per copy, inclusive of packing and postage.

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