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# THE THEOSOPHIST

A MAGAZINE OF  
ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM.

CONDUCTED BY H. P. BLAVATSKY.

VOL. VII. No. 75.—DECEMBER 1885.

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MADRAS:

PUBLISHED BY THE PROPRIETORS, ADYAR.  
LONDON: GEORGE REDWAY, 15 YORK STREET, COVENT GARDEN  
MDCCCLXXXV.

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# THE THEOSOPHIST.

VOL. VII. No. 75.—DECEMBER 1885.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

THE VIRGIN OF THE WORLD.

II.

**M**OST of the important doctrines explained to Horus by his divine mother are in perfect harmony with the corresponding teachings of Hinduism and Buddhism, as will be seen from the following explanations. Horus represents the regenerated spirit of man, and it is to him that the Cosmic Virgin unveils herself and reveals the mysteries of human existence.

In tracing the evolution of the physical man Isis commences by giving an account of the origin of the spiritual monad. God, it would appear, took out of himself such essence as was necessary, and “mingling it with an intellectual flame, he combined with these other materials in unknown ways; and having, by the use of secret formulæ, brought about the union of these principles, he endowed the universal combination with motion. Gradually in the midst of the protoplasm glittered a substance more subtle, purer and more limpid than the elements from which it was generated.....He called it *self-consciousness*.” The name given to it is very appropriate; it is the germ of pragna, the point of consciousness, the monad which ultimately evolves the human being. This explanation is similar to that given by alchemists of the composition of the philosopher’s stone. Mercury, described as Sivaviryam by the Hindoos, is considered by the alchemists as the essence of God while the intellectual flame is represented by sulphur. The mysterious salt is the other material spoken of in the above account, and it is the azoth that begins to glitter in the composition. This has a profound significance, and gives a clue to the solution of that perplexing problem—the nature and origin of consciousness. Isis points out that myriads of souls were thus formed, and that they were authorized to take part in the creation of the material world and the lower organisms,

and were forbidden to transgress certain limits assigned to their action. In course of time however they rebelled, and with a view of imprisoning them in organisms and thereby curtailing their power and freedom, God convened a meeting of the celestials and asked them "What they could bestow upon the race about to be born?" Sun, Moon, Kronos (Saturn), Zeus (Jupiter), Aries (Mars), Aphrodite (Venus), and Hermes (Mercury) responded to this call and promised to invest human nature with various qualities, intellectual and emotional, good and bad, peculiarly appertaining to the nature of the donors; and Hermes constructed organisms out of the existing material for the monads to inhabit. Thus was formed the man before his fall. With the transition from simple self-consciousness to the plane of mind and its varied activities there came then a change of Upadhi also, from a mere centre of force to an astral body. While the spiritual monad is evolved by God himself, the latter Upadhi is represented as the work of subordinate powers.

There yet remained one more step of descent into matter. The souls perceived the change in their condition and bewailed their fate; hopes of a better and happier future were held out to them, and it was further pointed out that if any of them should merit reproach they would be made to inhabit abodes destined to them in mortal organisms. In spite of this warning the necessity for a further degradation of the spiritual monad soon arose. Man as an astral being was in a transition stage; and this condition was not such as could be permanently maintained. Mental faculties acting without any weight of responsibility to control and restrain their action were likely to produce evil results. The genius of the law of Karma soon arose from the earth in the form of Momos and pointed out to Hermes the evil results which would inevitably follow if mankind were allowed to remain in their then condition. The wisdom of Hermes soon designed "a mysterious instrument, a measure inflexible and inviolable, to which everything would be subject from birth even to final destruction," and which would be the bond of created entities—in short, the inexorable law of Karma. The instrument forthwith operated, it would seem, as Karmic impulses were already being generated by man, owing to the very mental qualities with which he was invested, and the consequence was that souls were incorporated. This is the summary of the account given by Isis of the gradual evolution of the Karana Sarira, Sukshma Sarira, and Sthula Sarira. The constitution of these Upadhis was also to a certain extent indicated, as well as the nature of the conscious energy and its functions manifested in and through the said Upadhis. This three-fold division of a human being is in agreement with the Vedantic classification of the various Upadhis.

Man thus left encased in matter, with his internal light altogether clouded and obscured, began to grope in the dark. Without a guide, a teacher and enlightener, mankind developed tendencies which if left unchecked would lead to a still lower level of existence. Confusion and discord reigned supreme. Even the very elements could not bear the presence of man. Loud were the complaints made by the whole of nature against the moral and spiritual chaos that prevailed. It was found that if left to himself

man would be unable to liberate his soul from the trammels of matter and attain to salvation. As long as he remained a trinity merely he would remain an imperfect being. It was necessary to convert this trinity into a quaternary. This condition of things had to be remedied, and "forthwith God filled the Universe with His divine voice:—'Go,' said He, 'Sacred offspring, worthy of your father's greatness; seek not to change anything, nor refuse to my creatures your ministry.'"

This divine Voice is the Logos—the seventh principle in man. He is the real Esvara of the Vedantins and the Saviour of mankind. Through Him alone can salvation and immortality be secured by man; and the end and object of all initiation is to ascertain His attributes and connection with humanity, realize His sacred presence in every human heart, and discover the means of transferring man's higher individuality, purified and ennobled by the virtuous Karma of a series of incarnations, to His feet as the most sacred offering which a human being can bestow.

God further found it necessary to send a teacher and a ruler to mankind to disclose to them the laws of initiation and point out the way to reach their own Logos. In spite of the presence of Atma in his own heart, man might remain ignorant of that sacred presence unless the veil of ignorance were removed from his eyes by a spiritual teacher. To meet this necessity God thought of sending down into the world such a teacher, and made the following promise to the complaining elements:—

"I will send you an *efflux* of myself, a pure being who shall investigate all actions, who shall be the dreadful and incorruptible judge of the living: and sovereign justice shall extend its reign even into the shades beneath the earth. Thus shall every man receive his merited deserts."

This efflux manifested itself as Osiris and his female counterpart Isis.

This nativity, the mystery of which Isis refuses to disclose even to Horus, does not however correspond with the nativity of Christ.

Christ or Christos is the divine voice or Logos which manifests itself in every man; and the biblical narrative of Christ is an allegorical account of every regenerated spirit generally. It is not the historical value of the biblical account which is of importance to mankind in general, but its philosophical and occult significance, as asserted by Dr. Kingsford and Mr. Maitland. But it will be erroneous to look upon the incarnation of Buddha or this nativity of Osiris and Isis in the same light as that of Christ. Every Buddha is also a Christ; but every Christ is not a Buddha. Every man may become a Christ and identify himself with Christ, but it is not open to every man to develop into a Buddha. Every true Kabalist knows that Christ is the son of man, and not Ennoia the *primitive man*; or to express the same thing in Buddhist phraseology, Christ is a Bodhi Satwa and not a Buddha. It must be remembered that by the term Christ I do not refer to any particular individual, but to the spiritual entity with reference to which the bible account has its philosophical importance. The gorm of a Bodhi Satwa is in every man, but not the gorm of a Buddha; hence when a Buddha is

evolved by humanity in the course of its progress, his appearance will become a matter of historical importance. The appearance of Osiris was placed on the same footing, and was looked upon in the same light by Egyptian initiates. Osiris is not the Logos, but is something higher than the Logos. The Logos itself has a soul and a spirit as everything else has which is manifested; and there is nothing unreasonable in supposing that Osiris or Buddha may represent the soul of the Logos. The Sphinx cannot and dare not say anything more on the subject. The reader may find a very interesting and instructive commentary on the foregoing statements in the second volume of "*Isis Unveiled*."

We will now proceed with the account of Isis. The reign of order and justice commenced with the appearance of Isis and Osiris; who, amongst other things, taught mankind the secrets of the occult science and the sacred mysteries of initiation. After finishing their work on earth the divine couple were recalled by "the inhabitants of heaven."

After having thus traced the descent of spirit into matter and indicated the provision made by God for securing salvation to mankind, Isis proceeds to give replies to certain questions put to her by Horus. The first question relates to royal or kingly souls. The royalty herein referred to is spiritual royalty. Now and then men like Buddha, Sankaracharya, Christ, Zoroaster and others have appeared on earth as spiritual leaders and rulers of mankind. In point of spiritual development and elevation of moral character they stand at such an enormous height above the level of ordinary humanity as to lead mankind into the belief that they are special incarnations of divinity. This popular belief however is not endorsed by Isis, whose way of accounting for the appearance of such men is in harmony with the teachings of occult science. She explains to Horus that "souls destined to reign upon the earth descend thither for two causes. There are those who in former lives have lived blameless, and who merit apotheosis; for such as these royalty is a preparation for the divine state. Again there are holy souls, who for some slight infringement of the interior and divine Law receive in royalty a penance whereby the suffering and shame of incarnation are mitigated. The condition of these in taking a body resembles not that of others; they are as blessed as when they were free." If this reply of Isis is properly understood and accepted by the generality of people, sectarian strife, discord and bigotry will almost cease to exist.

There are differences, it would appear, among these royal souls, due to the nature of the angels and genii who assist them. The reader must not suppose that these powers are elementals; they are the guardians of the souls, whose teaching and guidance the souls follow, as declared by Isis. It is this guardian angel of the soul which is the Kwan-yin of the Buddhists and the Chitkala of the Hindoos.

"How are souls born male or female?" asks Horus; and Isis answers thus:—"There are not among them either males or females; this distinction exists only between bodies, and not between incorporeal beings. But some are more energetic, some are

gentler; and this belongs to the air in which all things are formed. For an airy body envelopes the soul....." It is hardly necessary to state that the air referred to is the anima mundi—astral light—and that the airy body is the astral body of man. The next question answered by Isis relates to the various degrees of spiritual enlightenment seen amongst men.

The real difference between a man who has spiritual vision and discernment, and another who does not possess these faculties, is not to be found in the inmost nature of the soul; just as the clearness of vision depends, not on the latent perceptive faculty of the soul or mind, but upon the nature of the organ of vision and the tunics in which it is enveloped, the clearness of spiritual or clairvoyant perception depends, not on the nature of the soul, but on the condition and nature of the Upadhis in which it is placed.

Consequently all progressive development consists in the improvement of the Upadhis; the soul is perfect from the beginning and undergoes no alteration during the course of evolution.

Isis further proceeds to point out differences in national character, physical, intellectual and spiritual, amongst the various races inhabiting the globe, and attributes them to differences in climate and position of their respective countries. The reference to the constellation *Ursa Major* has a mystic significance. The ancient Hindoos calculated the period of one of their secret cycles with reference to the movements of the stars composing this constellation; and this cycle is related to the evolution of the various races and sub-races on the globe.

Speaking of the agencies which cause "in living men during long maladies an alteration of discernment 'of reason' even of the soul itself," Isis points out "that the soul has affinity with certain elements and aversion for others" and that therefore its functions are sometimes disturbed and affected by changes in either the physical or astral body.

The last chapter of the treatise under review contains the explanations of Isis regarding existence in Devachan or Swarga.

Isis says that there are several regions between the earth and heaven, adapted to varying degrees of spiritual development, wherein "dwell the souls who are freed from bodies and those who have not yet been incorporated." These regions correspond to the various Devalokams (each Devagana has a separate loka) spoken of in Hindu books, and the rupa and arupa lokas of the Buddhists. The two mysterious ministers alluded to in the former part of this article exercise, it would seem, certain powers of supervision and control over the condition of the various Devachanees in accordance with the law of Karma. This law is set in motion by two energies described as memory and experience. The former "directs in nature the preservation and maintenance of all the original types appointed in Heaven." This refers to the record of Karma preserved in astral light. "the function of Experience is to provide every soul descending into generation with a body appropriate thereto." It is needless to state that this is a correct rationale of the doctrine of Karma from the Buddhist and the Hindu standpoint.

There is nothing more of importance to consider in this treatise. The points already referred to show that the same main doctrines of the ancient wisdom religion underlie every exoteric creed whether ancient or modern. It is not true, as Mr. Herbert Spencer says, that the only statement with reference to which all the nations in the world agree in the matter of religious belief is that there is an unknown and unkuowable Power in the universe. The religious history of humanity shows that there are a number of doctrines regarding the origin, the nature and the ultimate destiny of the human soul, highly philosophical and complicated, which form the foundation of every exoteric religion and which have influenced the religious sentiments of mankind from time immemorial. How are we to account for these beliefs? Have they any inherent special connection with human nature as it is? Or are they the outcome of a divine revelation during the infancy of the human race, whose influence has survived the vicissitudes of so many civilizations? If neither of these hypotheses is acceptable to the mind of a modern agnostic, can the evolution of these doctrines from a few simple ideas which are common to humanity in general be explained by the operation of known psychological laws? If the latter hypothesis is tenable, how is it that these products of human experience have not undergone any change in spite of great improvements in material civilization and mental culture?

It is not my object now to undertake a discussion of the above subject and offer my own solutions of the problem; I only beg to call the reader's attention to this important question, and request him not to lose sight of it in meditating on the origin and history of religious belief amongst mankind, and the possibility of discovering a common platform on which the followers of the various religions on the globe may take up their stand with brotherly love and affection, forgetting the petty differences of their exoteric dogmatic creeds. The Sphinx does not think it necessary to say anything about the contents of the short philosophical dissertations appended to "The Virgin of the World" as they seem to contain more of Grecian speculation than of Egyptian wisdom.

THE SOLAR SPHINX.

### STUDIES IN SWEDENBORG.

(Concluded.)

#### VI.—THE INTERMEDIATE STATE.

WHEN the external state, the natural life, ceases, man enters a state intermediate between the heavenly and the hellish. But it is not a permanent state. Influx of the Divine Life dispels the fallacies acquired in the external state, and makes it possible for a man, if he is not a confirmed sensualist, to perceive that all life, within and without, in the mind and in the sentient faculties, and in every state, is a perpetual creation by the Hidden One, HIM THAT IS.

THE PHYSICAL STATE.

This state of life may also be called the natural state, the worldly, the sensual, or the external. If called the natural state, it should not

be confounded with the state of this name pertaining to the Internal Mind, and if called the sensual state, it should not be confounded with any sensual state of the same mind, for each degree of both minds has its own sentient faculties. The sensual state of life here understood is the state that pertains to the lowest degree of the External Mind; the mind proximately extant upon the physical world.

In one place Fichte says that "there is absolutely nothing permanent either without us or within us, but only an unceasing change. We know absolutely nothing of any existence, not even of our own. We ourselves know nothing, and are nothing." This humble confession borders on "nihilism." In another place he apparently contradicts himself by saying that, if we see a tree, both it and its image are one thing, namely, a modification of our mind. This has been called "subjective idealism." Schelling insists that both the tree and the self are existences equally real and ideal,—manifestations of the Absolute; this is "objective idealism." Hegel rejects these explanations, and says that the only thing existing is the idea. Thus there is neither a tree nor a self; and this view is "absolute idealism," bordering on "nihilism." Berkeley would say that both the self and the tree exist; the latter an immediate creation, independent of the former. But Swedenborg? According to his doctrine first GOD IS; second, God creates the self; third, God creates through the self (a) a subjective tree, which, transferred from the mind into the sentient faculties, becomes (b) an objective tree. The mind exists, and therefore the tree. The latter is not a figment of the former, but a reality. "This is a hard saying, who can hear it?" Swedenborg rejects the doctrine of physical influx. All that enters the mind comes from within; nothing from without. Influx is one law; it is not spiritual in the spiritual world, and physical in the physical world. The Divine Life does not, in either state, pass into a hypothetical extraneous space and there create; for "the Lord is not in space;" but the influx terminates in the sentient faculties of the External Mind, where all prior states of the mind co-exist, and are exhibited representatively by such objects as constitute the natural world, and the actions of human life. The "infinite expanse of the heavens" that moves the sentimental sensualist to great gushes of eloquence, what is it? The natural philosopher would say, a multitude of minute images on the retina occupying a surface that could be covered with the point of a child's finger! "All nature," says our Swedish Theosophist, "is a theatre that represents the Lord's kingdom," and his kingdom "cometh not by observation," but is within man, even in the Will and the Intellect. Let me give some conclusive passages, in the face of which to say that Swedenborg, with Berkeley, or anybody else, holds that the natural world is an immediate creation, independent of the mind, would be folly:

"The natural mind is the ultimate state of order. It would indeed appear as if there were an entrance through this ultimate state of nature, and it does so appear, because it is through man's natural mind, that the states of heaven [in the Internal Mind], in other words, of the Lord, inflow, and descend into nature, and through that same mind there is as it were an ascent of the

forms that belong to nature. *But the entrance through the natural mind from nature toward the interior faculties is only an apparent, or seeming entrance.* It appears indeed to man as if the forms of the natural world entered by the bodily or outward senses, and affected his interior faculties, and that in this way there was an entrance from the ultimate state of order toward those faculties that are within; but that *this is an appearance and a fallacy, is clear from the general law, that there can be no influx from that which is after into that which is prior* (as to state); or to express the same thing in other words, that *lower states (of life) cannot inflow into higher, or exterior states into interior, or again, in other words, the forms of the world and of nature cannot inflow into those states (of the mind) that belong to heaven and the human spirit.* For the former are grosser, the latter purer, and the grosser, which belong to the external or natural man, exist and subsist from those that belong to the internal or rational man, and cannot affect the purer, but are affected by them."—A. C. 3721, 2993, 9272, 3483, 1632, 2999, 10057, 10196.

"The divine truth that goes forth from the Lord inflows into every man through the interior states (of the mind) into his exterior, and even into his outward sentient and bodily faculties, and everywhere calls forth corresponding objects in their order; in the sentient faculty such corresponding objects as appear in the world, and upon earth. *It is a fallacy to suppose that the objects of the senses inflow into the interior faculties; for the truth is, the external state (of life) does not flow into the internal, but the internal into the external.*"—A. C. 6948.

An acute student of Swedenborg has said, "Wedded as the materialist is to his scheme of physical influx, he does not perceive that, except as a hypothetical support for his sensuous phenomena, his matter is of no use whatever, and that by substituting the mind as a support for the objects of sensation and their substance the same end is attained, with this special advantage, that whereas, in the scheme of physical influx, by supposing the actuality of an extraneous space, and that the objects of sensation are in intimate connection with the material substance that lies beneath, they cannot be the representative effects of spiritual or mental causes, on the other theory they can. If matter be their cause, then must they depend for all their peculiarities of appearance upon the changes that matter itself is at the same time undergoing. The phenomena, whatever they may be, will represent the change in the subjective matter, but not any changes in the condition of human minds. If this be true, nature cannot be what Swedenborg insists that it is, a "theatre representative of the Lord's kingdom" in the Internal Mind, nor can there be the relationship of cause and effect between the state of the church in man, and the circumstances of human life; or between human minds and the sensuous forms of the natural world."

In a former article I have quoted Swedenborg's statement that "God made the world more and more finite by substances emitted from himself," and so he did, or rather does; through the human mind, of course. The inflow of the creative force does not pass beyond the sentient faculties into hypothetical space, however probable it may appear. The pet notion of the sensualist, that God created the world of space, and set man in it, or that the world created itself first, and then man, by physical influx or concentration, is not to our author's taste.

"The representations that exist in the other life are appearances, but they are living, because they are from the light of life. This light of life is the divine wisdom, which is from the Lord alone. Hence it is that all things

that exist from that light, unlike such as are from the light of the world, are real (*the real* actually is such as it appears to be, but *the non-real* actually is not such as it appears to be.—A. C. 4623.) For this reason it has sometimes been said in the other life, that the objects seen there are real, whereas the objects seen by men are comparatively so; for the former are alive, and so immediately affect their life, but the latter, not being alive, do not immediately affect the life (of man); *except with those, in whom the objects of this world's light adequately and correspondently conjoin themselves with those states of mind that belong to the light of heaven, and that to the extent, and according to the quality of such conjunction.*"—A. C. 3485.

"Throughout nature there is not a single thing that can exist unless it has a correspondency with the spiritual world; for without it, *it would want a cause for its existence, and as a consequence for its subsistence also.* For all things in nature are nothing else but effects, the causes of which are in the spiritual world, and the causes of these causes, which are ends (of life), are in the interior heaven. The effect cannot subsist unless the cause be continually in it, for the cause ceasing the effect must cease also. The effect, considered in itself, is nothing else but the cause, but so extrinsically clothed as to be subservient to the cause, by enabling it to act in a lower sphere. What is here said of the effect in relation to its cause, is equally true of cause in relation to its end. For a cause is nothing unless it exist from its cause which is the end; for a cause without an end is a cause devoid of order, and without order nothing can be effected."—*Ibid* 5711.

The plain teaching is that the life of man, in all its degrees of will, intellect, and sense, is a perpetual inflow from God, which is received by him after a finite, imperfect manner; that it is distinct from the Creator's life; and that the objects of the senses are from within, creations of divine life brought forth and exhibited by sensations in the ultimate faculties of the mind. It might be objected that Swedenborg denies the existence of the material world. But he does not. He only connects this world with the Supreme Being, which, though within his mind, is distinct from it as infinite is from finite; and he sees him as the end, cause, and effect of all that is perceived in the will, seen in the intellect, and felt in the body. What does the sensualist affirm? a space beyond the circle of his own knowledge, with a substratum of matter; a dead world, filled with a Thing, a man-made, spatial God. This is the conclusion at which the mind arrives when instead of having matter, space, time and quantity for objects of thoughts, it has them for subjects, and reverses the true order of influx. The subjects of thought with a supersensualist are the interior causes of every sensuous object that is presented to the sentient faculties. This is to think *above* space and time. The subjects and objects of thought with a sensualist are the sensuous objects themselves; he sinks the subject in the object, and reverses the order of influx by attributing to sensations causes external to the mind that perceives them. In the latter case there is no intuition, in the former there is. The supersensualist perceives their signification, "just as a man understands the meaning of articulate sounds, when he hears a language with which he is familiar. For he thinks *above* the sounds, not *in* them. But the sensualist sees sensuous objects just in the same way as he hears the words of a language he does not understand."

"There is no space in the idea of their [the supersensualist's] thoughts, nor yet time, but instead of them *such states (of the mind) as give birth to spaces and times.*"—A. C. 9580, 9581.

"He that is unacquainted with the mysteries of heaven may believe that it is impossible for a man to behold such distant earths [as Mercury, Jupiter,

and Mars], and to bring back any account of them from the experience of the senses. But let him know that *the spaces and distances*, and the progressions connected with them, *which appear in the natural world, are, in their first cause and origin, changes in the state of man's interior faculties*, and that to angels and spirits they appear in agreement with those changes." *Ibid.* 9440, 1074, 9579.

If space is, as commonly supposed, independent of the mind, how then could Swedenborg visit other planets? According to his own words he saw natural earths, exponents of a natural state of mind, not of a spiritual: "*by mental changes* I have been led to the earths in the universe, and this as to my spirit, my body remaining in its own place."—*H. H.* 192. Again, "in consequence of being led thither as to my spirit *by changes in the state of my interior faculties*, I had the opportunity afforded me of noting those successive changes before I arrived."—*A. C.* 9967. The contrivances by means of which the sensualist passes with comparative rapidity over the earth's surface are representative effects of the mental advancement that has been made in the inner, higher parts for a fuller reception of creative influx of Divine Life. Still, this mental advancement and its contrivances for progression, which are confined to the earth's surface, are insignificant in comparison with that which enables the supersensualist in a second to pass to, or literally, to have presented to his senses, other earths. The quick or slow presentation of any thing to the senses of any of the degrees of the human nature depends ever upon the perfection and intensity of the will and thought. The longer the time consumed, the more imperfect the state of the mind, and vice versa. It is certain that an exclusive determination of the thoughts to the matters of the senses weakens the powers of both mind and body, and makes the world of the natural senses seem more and more fixed and dead.

The supersensualism of our Swedish Theosophist might be shown by hundreds of statements from his writings. It has just been shown that he teaches that all that is presented in the outermost sentient faculties has its origin in the Divine Essence through the External Mind, just as all that is presented in the innermost sentient faculties has its origin in this Essence, through the Internal Mind; and there is, in the following passage, a further confirmation of this teaching:—

"Spirits and angels are clothed in agreement with their intelligence and according to the reception of truth in their life, for this is intelligence. Indeed, *the light of their intelligence is formed into garments*, and when the light is so formed, they not only appear as garments, but actually are garments. For all things that exist in the spiritual world, and that appear before the sight, exist from the heat and light that proceed from the Lord as the sun [of the spiritual world]. From this Origin all things are created and formed—not only in the spiritual world, but *all things in the natural world also*, for the natural world exists and subsists from the Lord by medium of the spiritual world.—*A. E.* 395; *A. C.* 9212.

Unless the reader understands the teachings in the sense here presented he will constantly, when reading Swedenborg, be misled by the terms used. Take for illustration these statements; "I have seen the objects of heaven, and could not perceive any point of distinction between them and the objects of the natural world. But still there is this difference, that the things that appear in

heaven are from a spiritual origin, but those in the natural world from a material."—*A. E.* 926. By the expression, "from a material origin," he means that they are created in the sentient faculties of the External Mind. "The material things in the natural world continue, however the states of men may be changed." *Ibid.* 1213. They apparently continue, because of the rigidity, or death-like fixity of the thoughts of the External Mind. The passage quoted above (*A. C.* 3485) shows that these statements should have a right construction put upon them. In one place we are told that "at the will of the Lord, spiritual food (which is also real food, but only for spirits and angels) is turned into natural food."—*A. E.* 617. If we take this to mean a change of food of one place into food of another, independent of changes of the mind, we do not understand Swedenborg. By "spiritual food" he means "the good and the true of heaven," perceptible to the senses of the Internal Mind, which, descending through the External Mind, becomes perceptible to its senses as natural food. *Ibid.* 617. That no doubt may remain as to Swedenborg's teaching that the objects of nature are created through the Mind, let me present a series of short extracts bearing upon this subject:

"The wars of the present day, wherever they may be carried on, represent [as formerly] an evil state of the mind; for all things in the natural world correspond to spiritual states in (man's) spiritual world."—*D. P.* 251.

"Unless man's spiritual states were exhibited representatively in the natural mind, by such objects as are in the world, those states could not be comprehended at all"—*A. C.* 5373.

"All natural forms represent those spiritual states (of life) to which they correspond, and these again the celestial states from which they originate."—*Ibid.* 2991.

"Throughout nature there is not a single thing that can exist unless it have a correspondency with the spiritual world, for without it, it would want a cause for its existence, and as a consequence for its subsistence also."—*Ibid.* 5711.

"Whatever exists in the natural world derives its birth and its cause from the states (of mind) that exist in the spiritual world, the whole nature being nothing but a theatre representing the Lord's kingdom..... True it is that the variations of light and shade, as well as of heat and cold upon earth, depend upon the difference of the sun's altitude according to the season of the year, the time of the day, and the region of the earth; but then these very causes, which are proximate and in the natural world, are created in agreement with the states (of mind) which are in the spiritual world. For there is nothing in the natural mind, which, supposing it to be in order, derives not its cause and birth from the spiritual mind, that is, through the spiritual mind from the Divine Essence.—*Ibid.* 8211.

"It is nature in which the states (of goodness and of truth), which belong to the spiritual world, terminate; and it is grounded in this, that the whole of nature is a theatre representing the Lord's kingdom, and that every single object in nature represents. This also is the reason that the subsistence of nature depends upon an influx according to this order; for without it, it could not subsist, no, not for a moment." *Ibid.* 4939.

"All things in the natural world derive their existence from truth, which is spiritual, as their cause, and from goodness, which is celestial, as their principle; and natural objects flow forth from them according to all the differences of goodness and of truth in the Lord's kingdom, and in this way do they proceed from the Lord Himself, the source of all goodness and truth."—*Ibid.* 2993.

"In the natural world the objects are created according to correspondencies; for the whole nature, comprehending the sky, with the sun, the moon, and the stars; the earth with the subjects of its three kingdoms correspond to such states (of mind) as are in the spiritual world."—*Ibid.* 9272.

"How gross, indeed how earthly, and even how inverted must human intelligence be which attributes everything to nature separated, or apart from an influx precedent to itself, or apart from its efficient cause."—*Ibid.* 3484.

"Nature is not self-subsistent, but subsists by an influx from heaven, that is, from the Divine essence in heaven; so entirely so, that if the communication were cut off, all the objects of the earth would be annihilated."—*Ibid.* 10185.

"All things of which man is sensuously cognizant by the organs of his external senses inflow from his internal faculties into his external, and not contrariwise; for there is no such thing as physical influx from the natural world into the spiritual, but the influx is from the spiritual world into the natural."—*Ibid.* 10199.

"The origin of all things is in this wise: all states (of the mind) collectively as well as singly, are from the Lord; from Him in the Celestial State, by means of this from Him the spiritual state exists; through this the Natural; and through the Natural, the Corporeal, and the Sensuous; and as each exists from the Lord, even so does it subsist; for, according to the admitted truth, subsistence is a perpetual existence. They that hold any other origin for the existence of things, as do the worshippers of nature, cherish principles so deadly, that even the phantasies of wild beasts might be pronounced more sane; and yet very many among these [materialists] are men that in their own eyes seem to be pre-eminent in wisdom."—*Ibid.* 775.

There is, then, a correspondency between the inner life and the outer, not confined to the spiritual world, but existing as much in the natural. In the latter there are innumerable conflicting "spheres," or emanations, that cause confusion and prevent the mind from tracing acts and objects to their source within; still, notwithstanding this, the law of influx for both worlds being one, the correspondency exists in the one as much as in the other. The mind of the sensualist is so intimately connected with the "spheres," or creations, that proceed from it, and is so unused to think above them, that the bare mention of their non-independency makes him dizzy. Indeed to think of the truth is easy for all in the natural world, but to think in the truth is not. Few there are who can, while in the natural state of mind, by abstract thinking make themselves visible to spirits and angels, and yet this is, according to Swedenborg, a test that man thinks in the truth, and above space and time.

#### THE SACRED SCRIPTURES.

In a natural sense, this is the title Swedenborg gives to some of the books of the so-called Bible; in a spiritual sense, to the divine truth as it exists in the human mind. From the list of "sacred" books in the English Bible he excludes Ruth, Chronicles, Ezra, Nehemiah, Esther, Job, Proverbs, Ecclesiastes, the Song of Solomon, the Acts, and all the Epistles, because they are not written according to the "science of correspondencies," and have, therefore, no higher, spiritual sense. Let us hear what is meant by "correspondency" and "representation."

"Whatsoever exists in the natural world from the spiritual is called a correspondent."—*H. H.* 89.

"Whatsoever then in man's natural world—that is in his body and its actions—exists from his spiritual world, that is, from his mind, its intellect and its will, is called a CORRESPONDENT."—*Ibid.* 90.

"Those states (of the mind) that inflow from man's spiritual world [Internal Mind] and are exhibited in his natural world [External Mind] are in general representations, and, in so far as they agree, correspondencies."—*A. C.* 2990.

"There are correspondencies between spiritual states (of the mind) and natural objects; when the former exist in the latter, these are representatives."—*Ibid.* 2987.

To illustrate: David, as a king, represents the royalty of the Divine Truth; but because he is a vampire, an adulterer, and a murderer, he does not correspond to it. Jesus, as a "king," corresponds to the royalty of the Divine Truth; but because he is a carpenter, an ascetic, and a wandering teacher and healer, he does not represent it. Moses, as a leader of the people, represents the royalty of the Divine Truth, and because he is a doer of the Divine Truth in his internal mind, his external mind and life correspond to it.

Apart from the inner, higher, spiritual sense, the Sacred Scriptures "are not holy."—*A. C.* 10276. Bibliolatry, as practised in the churches, especially in the Protestant Church, is repugnant to Swedenborg. A few years ago the English Protestants undertook to revise the Bible. Their scholars turned the leaves of all available codices, lexicons, grammars, and books bearing upon the subject, and produced a "new version" of the New Testament. This, though in some respects superior to the old, did not sound like it, and for this reason, more than for any other, did the worshippers of the old book reject the new. In the estimation of the sensualist, the unreal is of more importance than the real.—*Ibid.* 1242, 9391, 9424.

The sacredness of an object cannot be determined by sentimentality and tradition, but only by perception and experience. To know what an object is, it is necessary to see not only its external side but also its internal, and not only its external and internal sides, but also its inmost. The inmost is in God, the internal in the Internal Mind, and the external in the External Mind and the Senses. Did the Church Councils use this means to determine the "sacredness" of the Bible?

"When the literal sense passes into the spiritual, then every thing relating to person, place, and to this world, perishes, and the truths that relate to the Church [in the Mind], its state, and the various uses that belong to its state, are substituted instead. This will doubtless appear incredible; for man, so long as he is living in this world, thinks from the natural and worldly objects that are before him, and not from spiritual and celestial states (of life); and they that are immersed in corporeal and terrestrial matters, know not that there are such things as spiritual and celestial states (of life), still less that they are distinct from the worldly and the natural; and yet they are as distinct as the spirit of man is from the [physical] body. The spiritual sense lives in the literal, as the spirit lives in the body; in like manner it survives, when the literal sense perishes, and from this, the internal sense may be properly called the soul of the Word [the "Sacred Scriptures"]"—*A. C.* 4857.

Swedenborg's teaching touching the "Sacred Scriptures" may be summed up in these words: the Sacred Scriptures considered from an external point of view are not holy; but from an internal, they are; because, however incredible, absurd, contradictory, profane, and offensive, they express in sensualistic language either holy states of the Internal Mind, or unholy states of the External Mind, and are therefore instructive to supersensualists, that is, to those that think above space and time.

## THE CHURCH.

In Worcester's dictionary a church is defined as "a building consecrated to Christian worship and ordinances; a collective body of christians; a denomination of christians; a society of christians; the clergy as a body; and the body of communicants in a parish." In Swedenborg a church is defined as the human mind in its aggregate, and in its individual form, when by the shunning of the delusive attractions of the senses, it receives love and wisdom from the Lord, and becomes conjoined to the "Father that is in the heavens," and in this way to the Supreme Being.

"When a man is at home in what is good and true of a spiritual kind, there is then the Lord's kingdom in him, consequently, he is a church; in unison with the like he makes a church in general."—*A. C.* 5826.

"Charity is the main thing to all; for charity makes the Spiritual Church; not faith, unless you say charity is faith."—*Ibid* 3267.

"The Church of the Lord is internal and external; in the internal Church are those that are in intelligence and wisdom, and thence in the superior heavens [of the Internal Mind]; but in the external Church are those that are principled in sciences and in knowledges of good and truth from the word... and thence are in the inferior heavens [of the External Mind]."—*A. E.* 629.

The "Holy Trinity" worshipped in this church is *Father*, divine love giving birth to every good affection in the will; *Son*, divine wisdom giving birth to every elevated thought in the intellect; and *Holy Ghost*, divine operation giving birth to space and time, and the universe in the lowest sentient faculties of the mind. This teaching is applicable to both minds and their sensuous worlds, for the latter are effects, answering throughout the indefinite variety of their forms to the emanations from the divinity through the former. In both they are produced by an influx of the Divine Life, which terminates in the sentient faculties. The *Virgin Mary* is the undefiled affection of the External Mind, which, overshadowed by the Holy Ghost, the divine operation, conceives *the Christ*, the natural or representative form by which the Divine Goodness becomes manifest in the sentient faculties of the External Mind.

## THE HELLISH STATES.

It is not necessary to go into details about these three subjective states. Suffice it to say that they are produced in the senses of those whose Internal Mind is "closed," and whose External Mind is "inverted." A man's state of mind becomes hellish when he denies all that is not demonstrable to his physical senses; when Nature is put for the Supreme Being, and self for the neighbour. This perversion produces torment in the mind, and through this in the sentient faculties; so that the sensualist experiences the "agony of the damned," but this not until the objectivity of the physical world ceases.

H. C. VETTERLING, M. D.

## UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

## Fourth Series.

## III.

THE ancient Kabalists endowed Adam with the proportions of a Colossus. His head touched the zenith, his outstretched arms united the horizons, and when he walked his foot caused a shadow to pass over the sun. To form him, God had collected clay from every part of the earth, so that, said Isaac de Loria, man was nowhere a stranger, and wherever he went his foot touched the bosom of his mother earth.

His black hair was joined on to the white hair of God, and thus through a multitude of channels he received life and light. But his wife, to render him more easily accessible to temptation, separated his hair; and he fell down into the darkness of the abyss; the intelligence of things eternal suddenly departed from him.

These poetical fables hide profound intuitions and reveal to us a part of the mysteries of Genesis. Adam, whom they called the Kadmon or the protoplast, is the collective total of created spirits, and is thus said to fill all the universe. He is created from slime that has been gathered from all parts of the earth's surface; and here the masters of the Kabala agree with those scientists who refuse to admit a single couple as the progenitors of mankind, but look upon the appearance and growth of the human species as an evolutionary process lasting through thousands of centuries and taking place in all regions alike.

Man, thus detached from God, represents the intellectual birth of humanity from the providential servitude of animal existence into the state of strife and labour leading to the conquest of liberty.

The tempting serpent is the desire that insinuates itself into the heart and breaks down all restraint; it is the spirit of light, Lucifer (the light bearer), fallen from heaven and aspiring to return thither. He must follow the footsteps of the woman everywhere, for woman attracts desire; but when she becomes a mother, she sets her foot on the serpent's head, because her maternity is divinity revealed in the most perfect of all loves, and by it she triumphs over the ambushes set by desire to entrap the weakest, but at the same time the most beautiful, of beings.

In the state of innocence, that is to say during the long period in which the human species slowly emerges from the confines of a state bordering upon animality, men were naked and clothed only as the monkeys are. The instinct of civilization commenced by the birth of the sentiment of modesty, and men first made themselves coverings of leaves, and afterwards waged war on the animals to obtain their skins. This is indicated in Genesis by the verses that tell us how Adam and his wife first made themselves garments of leaves, and afterwards God gave them coats of skin. God is said to be the furnisher of the coats of skin because the life of all beings belongs to God alone, and when man took animal life to clothe himself, he posed in some sort as God on earth. Then followed the religion of sacrifice that soon led to

idolatry. This latter is symbolized by the cherub placed by God to guard the garden and prevent Adam's entrance.

The word cherub in Hebrew means ox or bull. This bull is the ancestor of the golden calf that was to be adored by the faithless Israelites in later times. It was also the bull Apis and the bull of Mithra. It is Osiris with the bull's head, costumed like the priests who, wearing a brazen mask, watched sword in hand the subterranean doors of the crypt of the great mysteries. Here we see the Egyptian origin of the book of Moses. This hybrid cherub with the body of a man and the head of a bull holds in its hand a flaming sword that turns every way; this sword is that of the priesthood.

The sacerdotal dogma is in fact always changing, but it always kills reason and sacrifices liberty. The farther a man wanders in the labyrinth of dogmas, the more he increases his distance from the knowledge and the cult of nature, the religion of Eden and that of all true initiates even to this day.

The three sons of Adam are a complete, eternal and triangular classification of all humanity from the commencement to the end. The strong without mercy and without justice; the good without force or defence; and the just at once good and strong.

The race of Cain is that of the wicked, and Abel's is the race of the weak, and neither is just. For he who falls a victim through weakness becomes an accomplice of iniquity. Thus the future is promised to the posterity of Seth. The name of Cain means property, and he is the usurper of force; Abel signifies weakness, inanity or vanity, and the Kabalists say that impure souls come from two sources, from Cain or from Abel.

The children of Abel are the luke-warm and useless; for force, even if it be ill-regulated, is yet life; while weakness is death. Humanity is completed in Enoch, to whom the sacred letters are revealed and who engraves them on two pillars or tablets of stone. Afterwards he is taken to heaven without dying, to return at the end of time.

The children of Cain built towns to protect themselves against one another, while the children of Seth taught the just the cult of the true God; but the empire of the world was promised to the posterity of Seth who, by the power of science united to religion, were to triumph over the brute force of the children of Cain. All the persons mentioned in this part of Genesis are types and all the histories therein recounted are dogmatical allegories.

Enoch was a legendary personage who personified occultism. He is the same as the Hermes Trismegistus of the Egyptians and the Greek Cadmus. He is the great revealer of sciences and arts, the inventor of the sacred or hieratic letters.

It is said that Enoch, the perfect man, engraved on two stones the elements of all future sciences. According to Guillaume Postel this engraving consisted of the twenty-two sacred letters with their hieroglyphs and the signs of the Egyptian numbers explained by the divine tetragram, afterwards called the clavicles or little keys of Solomon and the Schem Hamphorasch of the Kabalists.

At the entrance of their temples the Egyptian hierophants used to erect two obelisks, the characters on which indicated the religious and philosophical mysteries relating to the divinity honoured in the temple; but at the same time these mysteries were concealed from the vulgar, who were unable to decipher them. Solomon imitated the Egyptians by placing two mysterious columns at the door of the temple at Jerusalem. These columns were called respectively Jachin and Boaz, signifying virile power and feminine energy, day and night, spirit and matter and, analogically, the sun and moon, gold and silver, fire and water.

The columns or obelisks before the Egyptian temples were consecrated to Thauth or Hermes. The sacred hieroglyphics on the pillars are to be found on a smaller scale, in a single tablet, on the Bembic table, so called from the cardinal to whom it belonged. They are the same signs as those of the tarot.

The ascent of Enoch to heaven before his death, and the saying that he should not die until the end of the world, mean that the science of letters lasts as long as humanity itself. The tradition that he will return with the prophet Elias to restore the true religion means that the Kabala, forgotten for so many centuries, will be re-discovered and that the wise will learn all mysteries therefrom. The apocryphal book of Enoch is merely a sort of fabulous commentary on the traditions attributing the invention of the occult sciences to Enoch.

The God of science is but the fatal law of matter and force; the God of religion is the providential love that balances fatality; the God of the sages is the harmony between science and religion, uniting them without confusing their respective provinces.

All sacred books are books of initiation more or less veiled, and they contain the science of all mysteries. The greatest mystery of all is that of human power elevated to a superhuman degree, the power of the Mage, the great arcanum of magic.

The will is rendered superhuman by superhuman sacrifices. One must give up all to acquire all, and strength is gained in proportion to the efforts made.

The ancient initiations, with their crypts and darkness, implied a real renunciation of fortune, of family and of life. The neophyte knew that if he succumbed under his trials he would never leave the subterranean chambers of Thebes and Eleusis alive.

In the older Free-masonry the threats of death were by no means fictitious, and the profaners fell beneath the daggers of the free judges.

The Hebrew priesthood also had its terrible arcana. Fire devoured the tents of Korah, and Nadab and Abihu were struck down through their ignorance or neglect of the secrets of fire.

The priests of those days knew the secrets of magnetism and electricity, but concealed them with extraordinary care. They used them to surround the sanctuary with terror, and to keep the profane at a distance.

The first necessity for those who would attain power is knowledge. Study requires perseverance, which is a preliminary exercise of the will; moreover, it is never useless, and constitutes by itself a first power.

The comparative omnipotence of the adept resides in his force of will, and this latter depends on three things:—the veritable knowledge that gives the true direction; the intrinsic force, depending on the purity and unity of the will; and the intellectual and moral gymnastics that develop power by exercise.

The necessary knowledge is composed of three parts: the Kabala, magic and hermetic philosophy.

The intrinsic force is acquired by the unity of direction that causes the performance of all that augments force and the avoidance of all that weakens it. Before all things the aspirant must know what he wants; the intention must be a definite one; he must constantly will the same thing, calmly and without effort, but with a scrupulous attention to every opportunity that may present itself to help him towards his goal. Then he must be sure of himself and leave no place for repentance, doubt, or tergiversation. To attain this he must be irreproachable before himself, for if he has anything to reproach himself with, he loses his confidence in his own divine right and when a man doubts himself he has no longer the faith that works miracles.

It should be remembered that the occult science is called the priestly and royal art. The adept is a priest and a king, and in each capacity he must render himself proof against failure. The Kabala gives us the infallibility of reason, and magic must conquer the same privilege for the mind. The Egyptian ceremonies of initiation were but emblems of the difficult trials and terrible obstacles that have to be overcome. We must conquer the demons and the phantoms of our imaginations and of our hearts, and to accomplish this demands sustained perseverance and prodigious energy.

Evil is attractive because it is forbidden, and in committing it we seem to brave the laws and duties to which we think we should otherwise be slaves. We wish by emancipating ourselves to act with absolute freedom, that is, as Gods, for this is the end that a legitimate ambition bids us seek. But evil deceives us by showing itself to us in the guise of liberty, while in reality it is not only slavery but the worst of all slavery. On the other hand those who are the slaves of duty always do it badly. The good and the true can be accomplished by free souls alone. Thus we must burst the bonds of fear and disregard every kind of threat. We must choose the good after having understood it and not because it is forced upon us. Vice must thus be deprived of all attraction and its attraction must be transferred to virtue. This is why we hide our science and are ready to brave calumny and proscription.

There were two trees in paradise, the tree of knowledge and the tree of life. Knowledge without love of the good is intelligence without life. God has hidden the true good, and there is still a tree to be stripped of its fruits. The hidden doctrine is the tree of life, and he who can gather its fruits is able to transfer to the good all the attractions of evil; and he acts—because he wills to do so—in exactly the same manner as that into which it was attempted to force him by threats.

Occult science gives a fulcrum whereon to work the lever that has power to move the vulgar world. But this science is useless and dangerous when it serves as an uncertain instrument to an ill-balanced intelligence. To become master of the will of others one must be endowed with force beyond all trial and be possessed of perfect command over one's own will.

But real power is not gained without formidable trials. Men have said, after reading such books as Zannoni, that they would be glad to risk their lives and be exposed to the most horrible visions to become beings endowed with those mysterious powers. Both more and less are necessary. There must needs be acts of true heroism.

Open the Bible and see how the first man was initiated. He loses immortality and happiness, one of his sons murders the other, and he does not become the father of the just man until all this has taken place.

Noah is obliged to curse his son; Abraham is ready to sacrifice Isaac; Job, before he can become the hierophant, triumphs over the accumulated pain of every misery that can afflict mankind with a sort of defiance of Providence. Orpheus does not become a great initiator till he has twice lost his Eurydice, dearer than his own life, to save whom he had braved death. All the great patriarchs have gone through and surmounted the most terrible trials and misfortunes, and the history of the initiates is a terrible martyrology. In our secret annals of the Rosicrucians there is hardly one in ten who has not died a violent death.

#### PRIMITIVE MAZDAYASNYAN TEACHINGS.

*The Honavar and Ashem.*

*(Continued from our last.)*

WE trace the idea a little further and read in the 43rd Yasna, 4th paragraph:—

“Thee I look upon, O Mazda, as powerful and beneficent, for by that hand by which thou benignly bringest forth help thou producest benefactions for the Evil as for the Good by the pure warmth of thy sustaining fire. May the wealth of the Perfect mind come to me!”

As Dr. Haug states it, “Fire is supposed in the Zend Avesta and the Vedas to be spread everywhere as the cause of life.” The “*Athro aojangho*,” the powerful or all-sustaining Divine Fire, with its pure harmonious warmth, is, I take it, but another and a different mode of expression for the *Ratu* of the ‘*Ahuna Vairyō*,’ the energy that permeates and guides all creation. ‘*Atar*’ (ādar) the Celestial fire is in the Avesta called the son of Ahura Mazda. It is this transcendent Fire Essence, invisible yet present in every atom of the Universe, which calls forth our praise and reverence in the Avesta, and not its gross manifestation in material Fire, which is nothing more than a visible symbol of that which is to be perceived by the higher Intellect.

In that valuable book by Mr. R. A. Proctor, called the “*Mysteries of Time and Space*,” there is given a summary of Mr. Herbert Spencer's philosophy, from which we take the first and last laws:—

1. "Throughout the universe, in general and in detail, there is an unceasing redistribution of matter and motion.

2. "This redistribution constitutes *Evolution* when there is a predominant integration of matter and dissipation of motion; and constitutes *Dissolution* when there is a predominant absorption of motion and disintegration of matter."

14. "This Rhythm of *Evolution* and *Dissolution* completing itself during short periods in small aggregates, and in the vast aggregates distributed through space completing itself in periods which are immeasurable by human thought, is, so far as we can see, Universal and Eternal,—each alternating phase of the process predominating now in this region of space, and now in that, as local conditions determine.

15. "All these phenomena, from their great features to their minutest details, are necessary results of the persistence of energy under its forms of motion. Given these as distributed through space, and their quantities being unchangeable either by increase or decrease, there inevitably result the continuous redistributions distinguishable as *Evolution* and *Dissolution*, as well as all those special traits enumerated above.

16. "That which persists—unchanging in quantity but ever changing in form—under these sensible appearances which the universe presents to us, transcends human knowledge and conception—is an *Unknown* and *Unknowable Power*, which we are obliged to recognize as being without limit in space and without beginning or end in time."

One of the greatest of English philosophers, deeply versed in science, here soars to the very verge of religious thought, but naturally stops short there, as exact physical science would not allow him to go farther. Still he admits the existence of the Power that spreads everywhere, which he says "we are obliged to recognize as being without limit in Space and without beginning or end in Time."

The very law of evolution must, however, take us a step further. Evolution is not the same in all men at all times, and religious-scientific thought has had and will have its evolution beyond the cautious reckonings of physical science. The law of evolution is a natural truth that has not for the first time dawned upon modern minds. It was recognized as a general law in ancient religions and archaic philosophies, and we could very well trace it in the Avesta.

The '*Ahuna Vairyo*' is nothing else but a short and deeply significant enunciation of that law when thought of in connection with the origin of the system of worlds with which we are connected. It is a concise explanation of the general reason of all things and their complex interrelations. It is perhaps the oldest expression in Aryan language of an eternal Truth as to the main spring and development of the Universe.

The various forms under which the forces of nature are made manifest must have had one common origin. "The laws of nature are the established relations of the primal Divine idea to the forms of its manifestations. These forms are Time, Space and Causality. Through Time and Space the idea varies in numberless manifestations."

The law of harmony and perfect equilibrium could alone be infinite and universal. Even with our limited human experience we have a knowledge of the existence of this law, with which, for the sake of comprehension, we associate the idea of a Perfect Mind that is ceaselessly at work. There is nothing positively evil in nature, which is pervaded throughout by this law of harmony. Finite human nature will come into play at a certain point in the course of Evolution, and the limited human mind in its arrogance, selfishness, or ignorance, accumulate by slow degrees, through the countless ages, stores of energy in modes inharmonious and discordant. These stores have to spend their force before the disturbance caused by them can subside and the even course of harmony can make itself felt by us wherever we turn. Nature's processes are slow, and the evolution that dissipates what we term evil does not perceptibly manifest itself in the life-time of a man or even a nation; hence our impatience, distrust and scepticism. We constantly need a short but effective reminder, and therefore the injunction for frequent recitals of the '*Ahuna Vairyo*,' which is meant to be understood as well as merely repeated.

Professor Max Müller in his Hibbert lectures thus speaks: "Though each religion (in various nations) has its own peculiar growth, the seed from which they all spring is everywhere the same. That seed is the perception of the Infinite, from which no one can escape who does not wilfully shut his eyes. From the first flutter of human consciousness that perception underlies all other perceptions of our senses, all our imaginings, all our concepts, and every argument of our reason. It may be buried for a time beneath the fragments of our finite knowledge; but it is always there; and if we dig but deep enough we shall always find that buried seed supplying the living sap to the fibres and feeders of all true faith."

Zarathustra in the Avesta is represented as successfully repelling the attacks of Angra Maniyush and his host by means of the "*Ahuna Vairyo*." Angra Maniyush and the so called evil spirit has however no existence apart from the human mind and human actions. Thought is dynamic, and has an action and influence far beyond what we—in our eagerness to hide our shortcomings—wish and suppose. There is no opposition between Ahura Mazda and Angra Maniyush, as perhaps a perusal of the later Avesta would suggest. In the older writings there is no trace of any such conflict, and there could be none under that correct conception of the Divine Principle represented by Ahura Mazda, who is Supreme. We find in the older writings Spenta Maniyush and Angra Maniyush—the increasing and the destroying spirits—spoken of as two powers in Ahura Mazda. These are the two poles of the Divine Energy, representing the force of Evolution at one end, and the action of Dissolution at the other. We cannot at present go further into this question, which must be separately discussed.

This remarkable doctrine of the Avesta—which recognizes the one Invariable Existence in all the variable states, which looks upon the Formative Energy as obeying Universal Law and working through the harmony and justice of a Perfect Mind—cannot

be expected to teach and does not teach that childish theory which makes the Supreme Deity violate His own Law at every step under the pressure of ignorant human entreaties. "Special dispensations and special interferences of Providence" there could be none. The idea thereof has been based upon the action of human favoritism. Every act must carry its consequences. There are however infinite possibilities in Nature to retrieve a false step; every wrong has its remedy, every good action must meet with its due reward, every injury must find its proper punishment. To induce confidence and love in the benignity of this All-comprehensive Law, and to promote a true knowledge thereof, is one of the objects of the "*Ahuna Vairyo*," which must be deeply pondered over.

In the Vendidad (Far. 1919) we find Zarathustra saying to Angra Maniyush:—"By this word will I strike, by this word will I repel, by this well formed weapon, (the *Ahuna Vairyo*). The Beneficent Spirit made (it) in Boundless Time. The well-ruling, the all-pervading Amesha Spentas (Immortal Benefactors) spread (it everywhere)." This is the celebrated passage wherein we find the word "*Zravaña Akarna*"—Boundless Time—in the locative case, and by a mistranslation of which as the nominative the erroneous idea—as Dr. Haug suggests—arose that *Zravaña Akarna* was some principle higher than Ahura Mazda.

When *Spenta Maniyush*, or the Increasing Spirit, is made to call forth the "*Ahuna Vairyo* in Boundless Time, it is to be understood that the law which this so-called Word enunciates is *infinite in duration*, and the six Highest aspects (the Amshespendas) in which the Godhead is viewed in Mazdayasnam,—uphold this law in *Infinite Space*.

When Zarathushtra is spoken of as overcoming evil by making use of the Honavar as his most effective weapon, he shows his firm and enlightened faith in the reality of that All-wise Existence, whose Energy works in Harmony and upholds order everywhere. He believes that Evil so-called has no permanent place in the universe and is a but temporary disturbance whose effect could be minimized by a true knowledge of the Universal Law, wherein opposites could be made to meet and form harmonious concord and discord. He proclaims himself as being a co-worker with nature, and looks upon Evil as something far beneath the majesty of Universal Law—as a state of things which a man convinced of the harmony and justice of Divine Order could successfully help to improve.

We also find in the Avesta the sentence "*Ahunem Vairim tanum paiti*"—The Honavar purifies the body. This is not to be taken in a literal sense. He who understands the true meaning of the "*Ahuna Vairyo*" meditates upon it and makes up his mind; and in that spirit liberates from within himself a will-force in the right direction, which reacts beneficially upon the body. Our body is in a state of constant change, and as we imperceptibly shed old particles and attract new ones, those which we draw towards ourselves obey the force of the conscious or unconscious impulses which we generate, and which it is within our power to control. As these impulses are pure and agreeable to every-

thing around, the body that we help to build up by means of those impulses necessarily possesses that sweetness and purity which is essential for a healthy and happy life.

We must now pass on to the '*Ashem*' formula, which presents somewhat less difficulty. Dr. Haug renders it as follows: "Righteousness is the best good, a blessing it is, a blessing be to that which is righteousness towards Asha Vahishta." We cannot make anything here of the last line.

Dr. Spiegel puts it thus:—"Purity is the best good: happiness, happiness is to him, namely, to the best, pure in Purity." The last line is not a literal translation of the original words.

Ervad Kavasji Edalji Kanga's Gujrati translation reads as follows:—"Purity is the best good. It is a blessing—a blessing to him who, for the highest purity, is pure."

Here he is far more happy in his translation than in that of the "*Ahuna Vairyo*:" for this is literal and correct. It may, however, be that in the last line if the word "*Ashem*" be taken as a noun substantive and not an adjective, and if an understood verb be supplied, the translation would read as follows:—

"Purity is the best good, a blessing it is, a blessing to him who (practises) purity for the sake of the Highest Purity."

Dr. Haug in a footnote thus remarks:—

"It is to be understood that "*Righteousness*" here and elsewhere, where it translates the word "*Ashem*," means what is right or meritorious in a ritualistic or materialistic sense, and does not necessarily imply holiness any more than the Sanscrit "*punyam*" does.

This is one of those unjust remarks which we occasionally find in the works of this great scholar—due to the hastiness with which he used sometimes to give his opinions. The assertion is quite contrary to the entire spirit of the Mazdayasnian religion.

In the 20th Yasna there is a short commentary on the "*Ashem*," but it contains very little worth mentioning. In the first part of the fragment of the Hadokht Nask we read—"Whoever recites the *Ashem* with believing enquiry in his mind, praises me who am Ahura Mazda; he praises the water, he praises the trees, he praises all good created by Mazda that is of rightful origin."

The fourth name of Ahura Mazda in the Ahura Mazda Yesht is "*Asha Vahishta*," which represents the sublime order and harmony of all this "Changing World of Changeless Law." *Asha Vahishta*, or Ardibehest, is in later Zoroastrianism looked upon as the angel presiding over celestial Fire, who ministers to order and the preservation of things. *Asha Vahishta* however is the second Amshaspañd after Vohu Mano, the Perfect Mind, and literally means the Highest Harmony. The meaning of the above quoted passage now becomes clear. He who recites the *ashem* with an inquiring mind praises the Divine Power and all the creation, in which he could see exquisite order prevailing everywhere, for "*Asha*" literally means order and regular motion, and the word bears a very wide significance as we carry the idea suggested by it from the physical into the moral and intellectual worlds.

The "Ashem" formula teaches that Purity, (meaning righteousness) is the highest Good; that it is a blessing, but a real blessing only to those who practise it for its own sake, having but one aim—to try to reach up to the highest Righteousness—to the most perfect Harmony of thought, word and deed. In short, the 'Ashem' teaches that virtue is to be practised for its own sake irrespective of the personal benefits it may bring to a man.

The utilitarian doctrine easily degenerates into selfishness. All men possess a germ of that moral sense which some vainly seek to deny, though not all have it in the same degree. The greatest good of the greatest number follows, as a matter of course, from the correct use of the enlightened moral sense; but in the absence of that sense in man the perception of the greatest good would altogether be wanting. We might as well hope to enable a blind man to see by giving him a pair of spectacles as expect mankind to know the principles of right and wrong by speculating about the greatest good of the greatest number in the absence of a moral sense. As there is development and evolution in all things, the faculties of man included, so must there be a development of the germ of the moral sense in man. Instantaneously as the lightning flash the still small voice speaks and indicates the course we have to follow, and in the broad questions of right and wrong it is almost infallible.

To do a right thing for the sake of the advantages it will afford us is not to love righteousness for its own sake, but for the benefits that follow it. It is merely a selfish act that has little value. Every right act does not yield beneficial results within an appreciable limit of time. The good effects that are its natural concomitants may not at all follow in the life-time of a man, and we cannot always correctly forecast the consequences of any good acts we may choose to perform or any good thoughts we may cultivate, for such things have not always a material tangible value, and the results frequently follow upon different planes of existence.

In the 'Ashem', therefore, it is taught that whenever a man has to act, and is convinced of the rightfulness of the act, he should do it irrespective of the desire of reaping profit therefrom. Truth must be loved for its own sake, and if such a pure unselfish love of truth and purity cannot be inspired within us, we fail in cultivating an important function of the human mind, and cannot hope to accomplish higher development, for everything tends towards "*Asha Vahishta*," the highest Harmony and Justice—which must be the ideal that man has to keep before him in the practice of virtue.

Our highest desire must be to rise step by step to a better and fuller comprehension of this Harmony; to become co-workers with nature, enlarging our sphere of usefulness in every direction; for the very nature of this Harmony and Justice is such that sooner or later good results naturally follow therefrom.

In the 48th Yasna, paragraph 4, we read:—"He who makes the mind good and pure, O Ahura Mazda, is himself (his own) law in deed and word. He obtains all his wishes. Will he not be in thy Intellect at the end?" Here it is taught that purity and goodness of

mind teach the law to man as a self-instructor; and that the highest development of this pursuit must culminate in the attainment of transcendent Wisdom. The man then exists, as it is said, "in the Intellect of Ahura Mazda." An unselfish striving after the highest Truth is enjoined in the "*Ashem Vohu*" formula. The necessity for "an ardent and sleepless desire for the performance of duty" cannot be too strongly impressed upon our minds. Our imagination is enslaved at every turn, and we are led into the belief that we are doing a rightful act when we are simply following the gratification of a selfish desire in so refined a manner as to escape the censure of those around us. If an act is performed not for the justice and truth thereof, but for the gain it may possibly bring, we must value it accordingly, and not deceive ourselves and others into the belief that we are simply striving for the public good. When such deception is practised, the first step in the wrong direction is taken, and as nature has a tendency to repeat itself the error is committed over and over again, and at last degenerates into an immoral habit.

The "*Ahuna Vairyo*" teaches what we are and how we came into being. The "*Ashem*" inculcates what we have to do: and so we repeat the *Honavar* first, and then recite the *Ashem*. We are supposed first to understand the main principles of the ineffable system by which we came into existence, and next to keep steadily before us the path we have to pursue as the guide of our life. We have come upon the stage of the world on the summit of a long course of evolution. We are not creatures of chance; nor are we the production of the irregular whim of an autocratic power that disregards law and order. The will eternal, which is the highest and all comprehensive law reigning over infinite space and endless time, sends forth its propulsive force, guided all through by the harmony of Perfect Wisdom, and thus is generated and sustained the universe in all its developments. We are a part of that cosmos, and our destiny through the "ever heightening phase of human life" will be far higher and nobler yet, if we but strive towards that end.

Zoroastrian Mazdayasnm has never encouraged asceticism and mortification of the body. This is but a natural deduction from the teachings we have just examined.

The equilibrium of certain forces produces states of existence which can be continued in a healthy condition only by maintaining intact those several forces. The starvation of any one part would create a disturbance which must act unfavourably upon the whole system. It is quite a different thing to develop the physical, moral and intellectual forces side by side, and, equilibrated at all points, to take a higher stand as a whole, for that is a natural process of improvement. The discouragement of asceticism does not, however, imply the freedom to gratify all desires promiscuously and beyond reasonable bounds. Evil is very generally nothing else but an excess of good, and we have therefore always to be upon our guard lest we become the slaves of our desires, appetites and passions. It affords us exquisite pleasure and happiness to be able to exercise perfect self-control over our

thoughts and acts, and true cheerfulness follows when we have obtained this mastery over ourselves. To be able to enjoy the many pleasures that come across our path, and that without losing our self-control, so as to be able to leave them off when we choose without regret, is indeed a qualification to be desired. True, human life is impermanent, but it is not on that account either to be neglected or brutalized. It is an actuality as far as it goes, it is a stage in the process of human evolution; and therefore it must not be rendered morose, but must be made enjoyable through virtue by *correctly* understanding what we are and what we have to accomplish. We possess free-will, and we have inherited freedom; on this subject much might be said, if space permitted, but we can summarize it all in the epigrammatic words of Professor Huxley:—"The only freedom I care about is the freedom to do right; the freedom to do wrong I am ready to part with on the cheapest terms to any one who will take it of me."

NAVROJI DORABJI KHANDALVALA.

### KNOW THYSELF.

THE ancient maxim "Know thyself" is written, say "those that know," above the portal through which the higher mysteries are to be reached; self-knowledge, they tell us, leads to universal knowledge, and its complete attainment will guide us to the perfect truth. But when we have grasped the idea of the correspondence existing between the microcosm and the macrocosm,—when we have attained an intellectual perception of the theory that man, the little world, is a synthesis of the great world, there still remains the difficulty of finding out how we are to discover anything practical about the details of this mysterious relationship between ourselves and the universe. Know thyself! but how? Look into your own soul! but where?

To those of our readers who have already found the way, the truth, and the life, this paper is not addressed; but there are others who are still asking themselves "Where are we to begin?" And to these it is hoped that this humble attempt of a beginner to exchange ideas with other beginners may be of service.

To every true man there comes at some period of his life, sooner or later, a moment when, as it has been said, "he finds himself." It is a revelation that comes for the most part amid the tempest of some crushing sorrow, when the deep waters of affliction seem to rise above our heads and threaten to drown us utterly. At such times, even in the midst of the storm, there will come a flash from the guiding light within, a still small voice which, in accents low, though firm and clear, seems to say:—"thou also art a man;" thou art a man with the human privilege of fighting against obstacles and overcoming, one whose destiny it is to become perfect through suffering, conqueror in the bitter strife waged against the lower nature. As by fire alone the precious metal can be refined, so only through the fire of pain can that perfect thing, a real man, be created, and another unit added to the great army of glorified humanity. This finding of the self is as it were a great initiation,

and like every other initiation it carries its trial with it. Only to the strong is given the word of power; in their hands it is a mighty instrument for good, but in the hands of the weak it is an uncontrollable engine of destruction whose blind force recoils upon its possessor, striking him to the earth with the bolts he was unable to wield. At that supreme moment the man has to choose between the good and the evil; having found himself, he must either be himself, resisting, if need be, a world in arms; or he must once more submit to the chains of circumstance, falling into the old groove whence escape will henceforth be infinitely harder to compass, if indeed another opportunity should ever occur.

There are two other revelations that come to a man from within, unbidden and unexpected, suddenly illuminating the inmost recesses of his soul.

There are moments in all our lives when we are penetrated with a strange sense of our own infinite power and capacity—when we feel as if all things were possible to us; that the one thing wanting is the will to be and to do. The scene before our eyes—the scene of our life's drama with all its familiar accessories,—its canvas background covered with the pictured story of the past—the busy actors of the present in front—is all at once lit up by a sudden rush of magic brightness outshining the glare of the footlights, and behold! the stage is crowded with the glory of what may be, in heightened contrast to the grim mimicry of what is, and, transformed and transfigured, we see the hero of the play, no longer clad in the rags of the lower nature, but enthroned and wearing the ermine of true manhood, king of himself, proof against all temptation, victorious over every foe, while the swelling chorus of an invisible host bursts forth with the words:—"Will only and dare, and thou too mayest reign." Such flashes come in the presence of a problem to be solved or a difficulty to be encountered, like stimulants to exertion and promises of final success. And the third revelation comes, when, stirred by a noble emotion, we feel our hearts swell with a strong and passionate desire to right some wrong or carry out some act of justice.

He who would know himself should learn from these innate revelations. He should learn first of all, that, placed at the head of visible beings, there is also within him a spark of the divine and so the germ of an infinite improvement, but an improvement depending as to its measure solely upon himself. And not only this, but also upon him alone it depends whether there shall be any improvement at all. Improvement against his will there cannot be; he is shown the road, the only road that leads to eternal life, but there is no compelling force to insist that he shall travel along it. Then again he is shown his own power, and that the faith which moves mountains is the faith in human capacity and the lever of Archimedes is the strong will undaunted by opposition. And lastly the emotion tells him that his power must only be used in a right direction, that he must ever be guided by the dictates of love and justice. And the very emotion through which this force is revealed is itself a force most potent; unchecked it may ruin body and soul, but res-

trained and directed it is like the powder behind the shot, hurrying it along its path with irresistible force and lightning rapidity. God made man in his own image, say the Hebrew scriptures; and the candidate for initiation into the ancient mysteries was told that all the gods, even the greater ones, were but men. These are but two sides of one and the same truth; therefore to interpret them aright we should take them together, and then they will read: Man came out from God and to God will he return. Some there are who will object to the use of the term God, but we use it to express that infinite essence, transcending all consciousness, from which all things that are have emanated, that which is at once the beginning and the end, the one life, the universal spirit, and not an omnipotent tyrant capriciously interfering with the workings of the universe. What then is man if he has these vast opportunities within his reach, if he is thus a creature in whom a deity lies latent? Man is something holding a middle position between gross matter and divinity, partaking of the nature of each and able to assimilate himself more and more completely with either, according to the promptings of his own inclinations. Not altogether god and not altogether brute, though he may rise to the level of the one or sink to that of the other. The state of humanity represents as it were a middle stage in the great journey through which all must pass—the inevitable passage of the cycle of necessity. Necessity indeed, yet combined with infinite possibility, a paradox solvable only by what Eliphaz Levi has called the analogy of contraries.

Man has it in his power to become more than man—to become god incarnate,—but this he must effect by his own exertions. Hurling at birth into the vortex of matter, he finds himself on the one hand endowed with certain natural gifts and capacities, his weapons in the fight, and on the other limited and enchained by the circumstances amid which his karma has placed him. But leaving aside the doctrine of karma, let us confine ourselves to a study of man as we know him, the ordinary individual we daily meet, and with whom we claim kindred on the grounds of common humanity. We have already pointed out the goal to which he may and therefore ought to aspire, though so few pay any real heed to it. He starts with his capacities and his circumstances; he has to use the one and mould the other. The capacities must be developed, trained to utmost perfection. They are the tools with which he has to work, and the more perfect they are, the better will be the quality of the work produced. The circumstances are there also as limits within which the work is to be accomplished, but although in appearance they are fixed with a fatal inflexibility, they are not so in reality. In this universe of evolution nothing is fixed but the guiding principles by which all things work—the ideas that rule the world. All things else are but their manifestations, not only liable to change and transformation, but of their very nature fluidic and by no means to be mistaken for solids, though their appearance is often such as to deceive the superficial beholder into endowing them with immutable forms. These circumstances are rather to be thought of as so many currents which may be either directed into fresh channels or whose force we may use to aid our designs. Foolish indeed it is to attempt

to stem the swollen torrent, but the wise man is he who so diverts its current as to save his property from destruction, who uses its force as a source of productive power and its waters to irrigate his fields.

But then comes the question as to how all this is to be effected. How is man to know that this is his duty? What guide has he to steer his course by? Whence is he to obtain the initial impulse to start him on the road? The answer to all these questions lies in the fact that in and through every man the one life is ever ceaselessly working, ever urging him forward and, by that directing force that we call the voice of conscience, ever pointing out the right way. For this conscience is something more than a voice, it is a feeling, an impulse in a certain direction. It is the indication of the line of least resistance in morals, just as the craving for sensation indicates the nearest road that leads to the illusive appearance of happiness. Whether we act or whether we forbear, that force is ever within us, never ceasing its restless activity. Who is there that has not felt it? Who is there who does not know what it is to take a mistaken step, feeling all the time the impulse of neglected inner warning urging him in a contrary direction? And when the false step has been taken, how strongly is that impulse felt! How easy, it seems after the event, would a contrary course of action have been, sustained as we should have been by the force whose powerful working is now felt, alas! too late.

Unity is the first principle of nature as of numbers; there is one life, one force, one law. All these forces, spiritual and material, to which we give so many names, are but the manifold manifestations of the one; they are but some of its many garments in which it must be clothed before it can become visible to our mortal eyes. But those who have the seeing eye can pierce through these disguises and recognise the unity in all things, and the veils that shroud it seem to become thinner and thinner as we proceed along the upward path of development, until at last the seer is able to gaze unblinded on the naked truth and to see God face to face.

God is that absolute being from whom all things proceed, manifested to men under the guise of an infinity of powers whose correlations and combinations produce the endless variety of things visible and invisible. The old Kabalists compared him to unity, the generator of all numbers, and said that he produced all things by number, weight and measure.

In the beginning was the Word, the Logos, the supreme manifestation of the unmanifested, by Whom all things were made.

The idea of God is conceived by each one in proportion to his individual capacity; it is the highest abstraction his mind is capable of forming, and he endows it with the highest and most transcendent attributes of which his understanding is capable. So we find among human conceptions of deity a regular ascending series ranging from the forces of nature or the heavenly bodies up to the philosophical conception of the Indian Parabrahm, unconscious because without limitations, for consciousness, as we know it, is itself a limiting quality. But in every case a man's God is that which fills his soul—it is the highest and the most vast of his conceptions; if its

attributes are but lowly it is because it is beyond his power to soar higher. In each man there is a saturation point beyond which he cannot progress except by one step at a time, and so the truth has to be broken up that it may be readily assimilated; for just as we cannot assimilate crude food neither can we assimilate crude truth; it must be presented to us in a manner adapted to our receptive powers, or it is to us as an incomprehensible paradox or a contradiction of our experience.

But this receptive faculty, though fixed and confined within certain well-defined limits at any given time, is yet susceptible of extension. At any given time it is the accumulation of our past thoughts, our past actions and our past experience, but fresh thoughts will pass through our minds, fresh actions will be performed and new experiences will be accumulated. So that we ought to regard this receptive capacity of ours as being ever in a varying condition, liable to change and capable of expansion. And thus it is well that we should always keep this fact in mind and always be prepared to allow such a share of the truth as we possess, which share is the absolute truth to us, to increase and multiply; so shall we be able to make real progress in our comprehension of the mysteries by which we are surrounded, and arrive gradually at a more perfect understanding of the hidden causes by which the whole universe is governed and sustained. Woe to those who fail to recognise this immutable law of progress! If they endeavour to solidify, as it were, their receptive capacity, to narrow the vessel that contains the truth for them, their onward course will be checked, and it will be well for them if they do not retrograde, or even add to the number of wrecked lives that strew the shores of human life—sad warnings to the careless and the slothful.

All things, we have said, are the manifestations of the one life, ever working and ever producing fresh manifestations of the unmanifested in never ending variety. So we see in the material world that all colours are produced by the combinations which make up the one white ray, and the forces that form the study of the scientist are conjectured to be but the variants of one single force.

Just as the one life works in the material universe through its ceaseless combinations, so too in the complicated organism we call man are all the changes both of body and mind the products of the same one life. The ever-flowing blood that courses through his veins, the constant throbbing of his heart, the continual decay and renewal of the substances of which he is composed, the thoughts generated in his brain and the actions of his body—all these are due to the one force acting under the one law; but if this be so we are next led to inquire what part there is left for the individual man, if the one life does all. And here we come upon a mystery—a mystery that cannot receive its full solution until on a higher plane, whence, untrammelled by the limitations of this material existence, and endowed with a consciousness that will enable us to cognize objectively what now we can but guess at subjectively, we shall be able to behold things as they really are. This mystery, reserved for those who have passed through the

higher stages of initiation, is the mystery of the human will. All we can know now, though even that is sufficient to guide our course of action, and to enable us to keep in the right path, is that if we trace back the springs of action as far as we can, to find out a starting point in man, at the end of our search we are brought face to face with this mystery of the will. And this is to us the synthesis of the action of the one life. But for the will to live that exists in every human being—though how strongly few know save those who have been in actual peril of losing life—even what are called the involuntary functions of the body could not go on. Even those functions are in the first stages evolved by the action of what we may call will, and though their action has become so habitual as to appear entirely automatic, the fact that some persons are able to check or accelerate them at will proves that this is not really the case. In the action of what are called the voluntary muscles the action of the will is clearly discernible. As to the limits of that will it is not our purpose to speak. The disputes of casuists on this point fill ponderous tomes, and bitter has been the strife over this much vexed question, leading from its very nature to fruitless results. Whatever the actual extent of the freedom of the human will considered in the abstract may be, we know that in the cases of individuals there is at least always a choice as to the adoption or otherwise of any given course of action. When once that course is finally adopted it may doubtless lead to much involuntary action on our part; but the initial choice is ours, and that initial choice is the birth-right *par excellence* of humanity. Nor is man left without a guide to enable him to choose rightly. First he has his reason, that divine attribute which separates him from the lower creation; and this enables him to ascertain the true nature of the circumstances amid which he is placed, to weigh all the causes for and against a given course, as well as to ascertain what possible courses are open. And then he has the consciousness of two abiding principles by which to guide his choice, and these are love and justice. The true path is the one indicated by these; by love, because love is in its essence the realisation of the divine unity of our common humanity, and by justice, because absolute justice is the perfect manifestation of the one law; and these two principles, which have been called the love of man and the fear of God, are the infallible guides of all who would win divinity. Innate in every man, though often clouded and transformed by wilful neglect so that they seem to be angels of darkness rather than light, they are the twin sisters who conduct man to his true goal, and those who follow them unwaveringly will attain at last that perfect divinity that transcends all human power of description, and will be filled with that perfect peace, which, passing all understanding, is the heritage of the elect who have fought and conquered in the great battle.

C. J. WIGMORE.

INTRODUCTION TO ASTROLOGY.

II.

THE nautical almanacs prepared in Europe and America give very correct positions of the planets; and Messrs. Bapu Deva Sastry of Benares, Lakshmana Chatrai of Poona, Raghunatha Chariar of Madras, and Vencateswara Deekshitar and Sundareswara Srouty of Combaconum have started almanacs basing their calculation on the correct modern tables. These tables enable us to ascertain correctly the places of the planets from the *Vernal Equinox*, one of the two points where the ecliptic cuts the equator. This point is the Western first point of Aries. It has a retrograde motion at the rate of about 50' a year. But the Hindu first point of Aries is the fixed star Revati (the Yogatara of the group), which is stated to be on the ecliptic. This star is at present about 20° to the East of the Vernal Equinox. Planetary places from this star are known as the *Nirayana Sphutam*, and places from the Vernal Equinox are known as the *Sayana Sphutam*. The little bit of increasing space between the two points is known as *Ayanamsa*. Now Hindu astrology rests on the Nirayana Sphutam of the planets, and modern tables give us the correct Sayana Sphutam; so that if the length of the Ayanamsa is correctly known, it may be subtracted from the Sayana Sphutam, and the remainder will be the Nirayana Sphutam required. But the exact length of the Ayanamsa is not known, and it cannot be ascertained by direct observation, because the star Revati has disappeared. I have treated of this subject at some length in the April (1883) issue of the *Theosophist*. The several almanac publishers already referred to have arbitrarily assumed different lengths of the Ayanamsa, evidently to suit their own convenience. These lengths of the Ayanamsa on the 1st January 1883 are:—

|                |          |     |    |    |    |
|----------------|----------|-----|----|----|----|
| (1) Bombay     | Almanac  | ... | 18 | 14 | 20 |
| (2) Madras     | } do ... | ... | 22 | 2  | 39 |
| (3) Combaconum |          | ... | 21 | 58 | 29 |
| (4) Benares    | do ...   | ... | 22 | 41 | 44 |
| (5) Vakhya     | do ...   | ... | 20 | 46 | 15 |
| (6) Siddhanta  | do ...   | ... |    |    |    |

I have discovered the true length to range between 20° 23' 8" and 20° 25' 22" on the 1st January 1883. By adopting the mean, namely, 20° 24' 15" the maximum amount of error will only be 1' 7". Now the difference between the correct Ayanamsa and the various Ayanamsas above given will be seen from the following:—

|                |       |     |   |    |    |
|----------------|-------|-----|---|----|----|
| (1) Bombay     | ...   | —   | 2 | 9  | 55 |
| (2) Madras     | } ... | +   | 1 | 38 | 24 |
| (3) Combaconum |       | ... | + | 1  | 34 |
| (4) Benares    | ...   | +   | 2 | 17 | 29 |
| (5) Vakya      | ...   | +   | 0 | 22 | 0  |
| (6) Siddhanta  | ...   | +   |   |    |    |

To express the same in other words, the Ayanamsa error as it affects the planetary positions in point of time in the first four almanacs will be found to be as follows:—

| Planets.          | Bombay (before) |       | Madras and Combaconum (after) |       | Benares (after) |       |
|-------------------|-----------------|-------|-------------------------------|-------|-----------------|-------|
|                   | day.            | hour. | day.                          | hour. | day.            | hour. |
| Sun... ..         | 2               | 5     | 1                             | 16    | 1               | 14    |
| Moon ... ..       | 0               | 4     | 0                             | 3     | 0               | 3     |
| Mars ... ..       | 4               | 3     | 3                             | 3     | 3               | 0     |
| Mercury ... ..    | 0               | 13    | 0                             | 10    | 0               | 9½    |
| Jupiter ... ..    | 26              | 0     | 19                            | 17    | 18              | 21    |
| Venus ... ..      | 1               | 9     | 1                             | 0     | 0               | 23    |
| Saturn ... ..     | 6½              | 16    | 48                            | 23    | 46              | 20    |
| Moon's Node... .. | 40              | 21    | 31                            | 0     | 29              | 16    |

So that it is evident that horoscopes constructed on the planetary positions as found in the existing almanacs are wrong.

Again, in the construction of horoscopes, the following incorrect table showing the Rasimana or time of oblique ascension of the Zodiacal signs above the horizon is adopted nearly throughout the land by a great majority of ignorant astrologers.

|               | Ghatikas. |                    | Ghatikas. |
|---------------|-----------|--------------------|-----------|
| Aries ... ..  | 4¼        | Libra ... ..       | 5         |
| Taurus ... .. | 4¾        | Scorpio ... ..     | 5½        |
| Gemini ... .. | 5¼        | Sagittarius ... .. | 5½        |
| Cancer ... .. | 5½        | Capricornus ... .. | 5¼        |
| Leo ... ..    | 5¼        | Aquarius ... ..    | 4¾        |
| Virgo ... ..  | 5         | Pisces ... ..      | 4¼        |

A third cause of failure is ignorance of the local time. The present are days of clocks and watches, but these are luxuries confined to our towns and do not extend to our villages. Besides, they are rarely made to show the local time. In most of the places of Southern India, the clock shows the Madras time, and where there are no clocks the time is ascertained by a rough calculation applied to the length of a man's shadow. The corrections due to the latitude of the place and to the position of the sun on the ecliptic are omitted. At night, if the sky should happen to be clear, the transit of particular constellations over the meridian is observed, and by the application of a rough table beginning with

शोणामेवेरता

"When Srayana crosses the meridian, Aries has risen by 2½ Ghatikas," an attempt is made to ascertain the local time. In the first place the table is a rough one, and in the second place it applies to the time when the Yogatara or chief star of the group crosses the meridian. The table therefore becomes useless for times lying between the transit of the Yogatara of one group and that of

the Yogatara of the next group. Besides, most men are ignorant not only of the Yogatara but of the exact position of the meridian; and turning towards the star which might be to the east or west of the meridian, they fancy that it is just about to make the transit. If the night happens to be a cloudy one, the time fixed is purely guess-work. So many errors must of necessity lead often to an error in the Lagna; and when this occurs, it upsets the whole thing. Add to this the errors of the calendar relating to the places of the planets. Most of the horoscopes of the present day are therefore wrong. It is a horoscope of this type that is put into the hands of a person who calls himself an astrologer. In a great number of cases, Indian astrologers are poor men who have betaken themselves to the study of the science as a means of livelihood. The public pay them only if they predict some good fortune; if they correctly predict an evil, they are not only not paid anything, but are set down as screechers whom it is unsafe to approach. Thus the astrologer is induced to conceal any unpleasant truths which he may happen to know, and after this the complaint is that the predictions of such and such astrologers have failed! For want of encouragement the astrologer pays little attention to the study of his subject, and often has recourse to the help of the black art as already described.

We shall now say a few words regarding a particular branch of the science, known as Prasna or Arudha Shastra—horary astrology. This differs from horoscopy or nivities in this respect—that while the latter rests on the motions of the visible planets round the sun, the former rests mainly on the motions of certain invisible planets which are supposed to move round the horizon. Their laws of motion are exceedingly simple. These planets, which are eight in number, move in the following order: The Sun, Mars, Jupiter, Mercury, Venus, Saturn, the Moon and Rahu, at the distance of a sign and a half, or  $45^\circ$  from one another: and take one full day or 24 hours to go round the horizon—the sun being at the first point of Aries every day at sunrise, the horizon being their ecliptic and divided into 12 equal parts, each part being known as a sign, and Taurus, Leo, Scorpio and Aquarius being respectively the due eastern, southern, western and northern signs. The remaining eight signs occupy the four corners, two for each corner, one on each side of the corner point—Aries being situated to the right of the north eastern point, the order of the signs remaining the same as in the heavens above. The astrologer forms as it were the sun round whom the planets revolve. The direction of (the sign occupied by) the enquirer is noted down as well as the position of the invisible planets at the time; but we cannot enter into the details of the process of calculation here. The astrologer proceeds to discover the matter in question and then makes his predictions with the help of his books. In this he is assisted by another department of astrology known as Angavidya or Cheshta Shastra, which rests on the motions of human limbs, casual words and the like. Angavidya rests on the theory that an All-pervading Intelligence is pointing out to the astrologer (who is otherwise unable to know it) the minute events of life in a hundred ways. (Vide chapter 51 of Varaha Mihira's Brihat Samhita).

Horoscopy differs from horary astrology in another important point: while the former enables one to predict even the distant events of life, the latter refers only to events of the immediate future, and while the one deals with events of considerable importance, the latter deals mainly with events comparatively insignificant, such, for instance, as the sort of meal which one would take in the course of a day, the direction of his seat and the like. In such cases the astrologer generally writes out his answers in a bit of paper and folds it up asking the questioner to look into it after the event, for the course of such minor events of life can be easily altered by a previous knowledge. These events of life are the immediate effects of a set of circumstances in which a person has just placed himself, the natural immediate effects of which form matters for the consideration of horary astrology, and do not come within the scope of horoscopy. After a person has begun to apply his axe to a tree, it may be comparatively easy to predict the direction of its fall, but not before. It would therefore be wrong to conclude from these minor predictions of horary astrology that the minutest events of one's life are preordained, and that man has no control over them.

It only remains to say a few words about certain books known as Nadigrandhams. These purport to contain a brief account of the lives of all mankind. It would appear on a superficial consideration of the subject that such books cannot at all exist; but that they do exist is a fact, and the question therefore is how they were prepared.

The planets occupy particular places on the ecliptic at particular points of time. Every moment their positions are changing. The question then is in what period of time the planets return to their former positions. This is a mere matter of calculation—a question of the least common multiple of seven or eight numbers. These numbers are the periods of orbital revolution of Mercury, Venus, Earth, Mars, Jupiter, Saturn and the Moon, viz.,

|         |     |     |                             |       |
|---------|-----|-----|-----------------------------|-------|
| Mercury | ... | ... | 87-9693                     | days. |
| Venus   | ... | ... | 224-7008                    | "     |
| Earth   | ... | ... | 365-2564                    | "     |
| Mars    | ... | ... | 686-9795                    | "     |
| Jupiter | ... | ... | 4332-5848                   | "     |
| Saturn  | ... | ... | 10759-2200                  | "     |
| Moon    | ... | ... | 27 ds. 7 hrs. 45 m. 11-5 s. | "     |

Now the least common multiple of the above numbers is the Kalpa of the Hindu Astronomy, which is 4,320,000 sidereal years—after which period the planets all return to the first point of Aries at the horizon of Lanka—a place on the equator whose longitude is  $76^\circ$  E. from Greenwich. A Kalpa consists of 1000 Chataryugas. A Chataryuga consists of 4,320,000 sidereal years, 432,000 of which constitute the Kaliyuga.

|              |     |                      |           |        |
|--------------|-----|----------------------|-----------|--------|
| Dwapara yuga | ... | $432,000 \times 2 =$ | 864,000   | years. |
| Treta yuga   | ... | $432,000 \times 3 =$ | 1,296,000 | "      |
| Krita yuga   | ... | $432,000 \times 4 =$ | 1,728,000 | "      |

A Kalpa forms Brahma's day, at the end of which the Mahapralaya commences. Again, the number of Rasi Chakrams or the

Zodiacal representations of the positions of the planets is also limited. How? Suppose there was only one planet—say the Sun. He might occupy any one of the twelve houses; so might Mars and each of the other planets. The twelve places of the Sun combined with the twelve places of Mars will give us  $12^2$  or 144 different places for the Sun and Mars. These combined with the twelve places of Jupiter will give  $12^3 \times 12$  or  $12^4$  or 1728 places for the three planets, the Sun, Mars and Jupiter. Similarly four planets will give  $12^4$  positions and five planets will give  $12^5$  positions, and so on. Now horoscopy deals with the positions of the five planets Mercury, Venus, Mars, Jupiter and Saturn, as well as the Sun, the Moon and Rahu (Moon's ascending node).<sup>\*</sup> Of these eight so-called planets, all, excepting the inferior planets, Mercury and Venus, will give us twelve positions. Now the greatest elongation of Mercury from the Sun is about  $19^\circ$ , and that of Venus is about  $47^\circ$ ; so that when the Sun occupies a particular sign, Mercury will occupy either that same sign or the one next after it or next before it; similarly Venus will be either in the house occupied by the Sun or in one of the two signs next after it or next before it. In other words, the number already obtained will have to be increased threefold on account of Mercury and fivefold on account of Venus. The number then is  $12^5 \times 3 \times 5$ . Combine with this the twelve *Lagnas*. The total number of Rasi Chakrams therefore is  $12^6 \times 3 \times 5 \times 12 = 12^7 \times 15 = 537,477,120$ . So that while the limit of time is 4,320,000,000 sidereal years, the limit of Rasi Chakrams during that period is 537,477,120. These figures have been stated simply with the object of dispelling certain wrong notions that the number of horoscopic Rasi Chakrams is infinite and that the changes go on for an infinite period of time. On the other hand, it would be wrong to suppose that the scope of a Nadigrandham extends to the period of a Kalpa or that it treats of so many chakrams. The chakrams themselves cannot be so many in reality, for the number given above expresses the possible number of positions in which the planets can be conceived to be placed in the twelve signs of the Zodiac algebraically. But they cannot assume all these positions, for the simple reason that they have motions of their own, and can only come to particular positions subject to such motions. Again, out of the 537,477,120 horoscopic Rasi Chakrams, even when reduced as just pointed out, a very large number refer to animals and plants. Again, it does not appear that the Nadigrandhams treat of any period of time other than the present *Kaliyuga*, and it is probable that those human chakrams that pointed to births in other yugas have been rejected. Now a number of horoscopes, though agreeing in the broad Zodiacal divisions of the planetary places, might show great differences where the divisions are more minute; as the Navamsa, Trimsamsa, Hora, Drekkana, Dvadasamsa and the like divisions, and it might be asked whether the Nadigrandhams recognize these divisions, and if not, on what basis these grandhams are built.

<sup>\*</sup> Uranus, Neptune and other telescopic planets are not supposed to exercise any appreciable influence over human affairs.

The 360 degrees of the ecliptic are divided into twelve equal parts of 30 degrees each, and each division is known as a sign of the Zodiac. Each sign, for purposes of Nadigrandhams, is divided into 150 parts known as *amsas*, and these *amsas* have particular names assigned to them, such as *Vasudha*, *Vyshnavi*, *Brahmi*, *Kala Kuta*, *Ahi*, *Sankari*, and so forth. A degree of the ecliptic contains five such parts, and each part is divided into two halves known as *Poorvabhaga* and *Uttarabhaga*, i. e., the first half and the second half. For each half the Nadigrandham contains a life, and this half represents in space  $6'$ , and in time a *Vighatika* or twenty-four seconds. So that the number of horoscopes treated of in Nadigrandhams as regards the *amsas* is 3,600. Now the first volume of Dhruvanadi gives a brief account of the lives of persons for the many *amsas* already referred to. The sketch is quite independent of the position of the planets, and holds true with some slight alterations from planetary influences. The questions treated of refer to the material points of one's life. Now in the cases of human horoscopy there is a law connecting the *amsas* with the positions of the planets. I long suspected that such a law of connection must exist, for otherwise it would not be possible to describe correctly the positions of the planets several thousand years hence and for such long ages. I examined the pages of the volume already referred to, and found the author writing in one place as follows:—

“We shall now proceed to state the method of discovering the places of the planets for the several *amsas* for human births.” A thrill of joy ran through me which was soon followed by bitter disappointment. For the next cadjan leaf which ought to have contained the information wanted was missing! Some person, evidently seeing the importance of the information, must have carried away the leaf of the book I examined. Our readers are requested to examine other copies of the first volume of the Dhruvanadi.

The author of a Nadigrandham takes up an *amsam* and jots down the positions or the several sets of positions of the planets, taking into consideration especially their Zodiacal divisions, and by slightly altering, or adding to, the brief sketch above referred to, for the *amsas*, finishes his account of a life. The author says that he treats only of about thirty or forty important points in each life. Now under one of these accounts a number of persons will fall whose lives will show differences of a more minute nature which the Nadigrandham does not take into account. The Nadigrandhams therefore are only very brief sketches of human lives, and a really learned astrologer can write out an account of a man's life ten or twenty times their length.

This perhaps is the proper place for a few words regarding a common complaint on the part of persons who have consulted the Nadigrandhams, that these books are under a curse, that they correctly describe the past events of a person's life and err regarding the future. The fault is not that of the Grandham; it certainly would not be possible for the author to ascertain before-hand at what period of one's life the book would be consulted, and then to give a correct account of such life till that period

of time, and then (for such an able astrologer) purposely to err. The fact is that, as already explained, the positions of the planets as shewn in the horoscopes do not agree with any given in the Nadigrandhams. The possessor of a Nadigrandham examines a number of horoscopes in which the planetary positions very nearly approach those shewn by the horoscopes presented to him. The nearer the astrologer approaches the correct horoscope, the more numerous will be the points of agreement between the life suspected as the correct life and the actual life of the person. Now, if while the astrologer reads out from his book, the person consulting it meets with any past events of his life not tallying with the statements of the book, the pages are set aside and other pages examined. But if no discrepancy is noticed, the persons comes hastily to the conclusion that the life picked out is his and goes home satisfied, with a copy of it. In such cases, the chances of disappointment are more numerous than those of success. The best plan would be for a person who wishes to consult the Nadigrandhams to have his horoscope prepared with the help of the correct modern tables and the correct ayanamsa.

As regards the first astrological work taken up for translation, the Brihat Jataka of Varaha Mihira, it is generally considered one of the best works on the science. The author himself speaks of it as follows :

होरातन्त्रमहार्णवप्रतरणोभद्रोद्यमानामहं ।

खल्पवृत्तविचित्रमर्थबहुलंशास्त्रप्लवंप्रारभे ॥

“ For the benefit of those attempting to cross the ocean of horoscopy, I construct this little boat consisting of a variety of metres with a multiplicity of meanings.” Most of the stanzas are purposely intended to convey several meanings. Four commentaries have accordingly sprung up. A well known one is that of Bhatta Utpala; another is known as Subodhini; copies of both of these are now in my possession; a third commentary is known as Mudraksari, in which it is said that most of the stanzas are interpreted arithmetically—the letters all standing for so many figures, and the figures representing the twenty-seven asterisms, the twelve signs, the nine planets, and so forth. The fourth commentary is known as Sreepateeyam.

The author has written a smaller work on astrology known as Laghu Jataka. Hence the present work is styled the Brihat Jataka. Jataka or horoscopy is one of the three sections of Jyotis-Sastra; and the author has treated of all the three branches. The other two branches are Samhita and Astronomy. Varaha Mihira's work on the former, known as the Brihat Samhita, is now being translated by me. His astronomical work known as Panchasindhantaka, was long supposed to have been lost, but fortunately two copies of it were recently discovered, and they were purchased by the Bombay Government. M. Thibaut, Phil. Dr. is now preparing an edition and an English translation of the same, assisted by Pundit Suddahkara. Varaha Mihira has also written a work known as Yogayatra, a manuscript copy of which is in the possession of Dr. Kerue, now in Leyden, Holland.

N. CHIDAMBARAM IYER.

### LONELY MUSINGS.

THOU that art directing thy will to the attainment of perfection—thou that wilt be content with nothing short of the highest, hearken to a description of the road thou must travel.

Think not that thou shalt attain in a day the power even to recognise the illusions of sense for what they are. Many a time shalt thou sink and wallow in the mire, but at each withdrawal it shall seem to thee more hateful than before, and if only thy will be directed aright the God in thee will not long leave thee wandering. And think not that thy road will be a pleasant one. After some few gleams of brightness to refresh thee, it will lead through the torture-chamber, and when thou art led there thou needest not to stir a finger, for all shall be done for thee, and thy soul shall endure searching torture, and of thy loftiest thoughts and most impassioned dreams shall be formed the rack on which thou shalt be stretched.

Nor when one fancy is over and the cords are loosened, imagine that thou art then to be released. Thou mayest spend many years—perchance even thy whole life—in this chamber, and again and again shalt thou be stretched on the rack so soon as thou art able to bear it. And happy is it for thee if between the pangs thou dost not fall away from this high calling—weaving again entanglements of the senses—for then thou dost but repeat the previous torment and dost not advance to the more subtle tortures that await the spirit. But if there be no falling away, then are the intervals filled with a peace and bliss which is a foretaste of the joys beyond, and the soul like one escaped from a dark dungeon revels in the light of day.

To use an apt simile given by St. John of the Cross, this purgative affliction—this subtle torture—is the effect of the divine light on the soul that is being purified, and is analogous to the action of fire on fuel. “ For the first action of material fire on fuel is to “ dry it, to expel from it all water and all moisture. It then “ blackens it and soils it, and drying it by little and little, makes it “ light, and consumes away its accidental defilements which are “ contrary to itself. Finally, having heated and set on fire its outward surface, it transforms the whole into itself, and makes it “ beautiful as itself. Thus fuel subject to the action of fire “ retains neither active nor passive qualities of its own except bulk “ and specific weight, and assumes all the qualities of fire. It “ becomes dry, then it glows, and glowing, burns; luminous, it “ gives light, and burns much brighter than before. All this is the “ action of fire.”

Thus in the secret chamber of affliction and divine contemplation is the soul consumed away and transformed, though few there are who in a single incarnation are strong enough to endure the complete purging. But blessed are they who are found worthy even partially to undergo this suffering. “ Whom the Lord loveth “ he chasteneth, and scourgeth every son whom he receiveth.”

One of the first great griefs of this dark night of the soul, which may be compared to the drying of the fuel under the action of the fire, is that thou art no longer able to love or admire any

of thy former friends, who nevertheless remain well worthy of thy love and admiration; nor canst thou any longer take joy in any earthly thing, however innocent, for everything within thee seems to be blasted into aridity, and except for the latent knowledge that thou art set towards the highest, thou feelest as if thy whole life were turned into pain. But this also ought to be a help in thy passage through the dark night, for if thou seest nothing worthy around thee, then shouldst thou the more strenuously set thy soul towards that ideal beauty—that divine wisdom and goodness which already is thy lode-star.

And the passion that was in thee—the unsatisfied desire that was like a serpent gnawing at thy heart, shall now be re-directed. Thou art now set to lift the veil of Isis—not that of any mortal maiden—and thy one and only aim shall henceforth be—call it by what name thou wilt—the mystical marriage of the Hierophant, the at-one-ment of the seven principles of man, the union of the soul with God.

No longer with high drawn sentimental feelings, no longer with hysterical sobbings, shall the spirit make its presence known, but with a face hard set amidst a world of practical men, thou bearest now within thee the hidden life of which the world knows not, but which is now to thee the only life worth living; and as all strong emotion has come to thee not as a binding but as a loosening from the chains of sense, so the thoughts of earthly society and companionship that were so sweet are now merged in the desire to be at one with the life of the whole world, in the intense longing that the thought and aspiration of all Humanity should become the very pulsations of thy being.

#### A PILGRIM.

#### LIGHT ON THE PATH.

WRITTEN down by M. C., Fellow of the Theosophical Society, London, 1885; and annotated by P. Sreenevas Row, Fellow of the Theosophical Society, Madras, 1885.

(Continued from page 64.)

#### Section III. Clause III.

*And remember that the threads are living—are like electric wires, more, are like quivering nerves. How far, then, must the stain, the drag awry, be communicated!*

AS shown in the preceding clause, the threads of human existence, though colourless and pure in their origin, are yet liable to become coloured and impure, when a man is led away by his passions and desires. The colour of a thread is of itself capable of communicating its stain to the individuals who caused it and to others who come into contact with it; but if it happens that the coloured threads are not inactive, ineffective particles of matter, but are like living and effective electric wires, then the result of their communication to us and others must necessarily be more serious. A piece of charcoal stains our fingers, but if it be a live coal, the

stain would be accompanied with pain and concomitant evil—so it is with Karma. The threads which form the rope of Karma (Karma pasa), being as effective as a living electric wire, their effect, when communicated to the individuals, must certainly be to affect them either for good or evil, according to the nature of the cause which produced that effect.

But in order to be able to realize this great idea, the reader should clearly understand how human action is originated, and what follows after the action is performed. Let him remember that desires are the springs of action; one of the essential conditions of an action is a Will; and the exertion of the Will stirs up the nervo-vital force which is within us. This force thereupon acts upon the nerves; nerves contract the muscles; and the muscles produce the necessary movements, resulting in the performance of the action intended. But the influence of this vital force, when once roused by the Will, does not cease upon the completion of the action. Being an offspring, as it were, of the human Will, and consequently, semi-intelligent and electric in its effects, this vital force flows out of the body as a material emanation, in the form of what we may call Aura, endowed with sound, colour and odour; and spreads itself in the ethereal space, making impressions and radiating the character of the will upon all surrounding objects, animate and inanimate; and then reflects back upon the very individual from whom it first emanated, under the well known mechanical law of action and reaction; either for good or evil, according as the will which rouses the Aura was in itself good or evil. This in brief is the philosophy of Karma; and a great Oriental Adept has described this in lucid and forcible language thus:—

“Every thought of man, upon being evolved, passes into the inner world and becomes an active entity by associating itself—coalescing we might term it—with an elemental—that is to say, with one of the semi-intelligent forces of the Kingdoms. It survives as an active intelligence—a creation of the mind's begetting—for a longer or shorter period proportionate to the original intensity of the cerebral action which generated it. Thus, a good thought is perpetuated as an active, beneficent power; an evil one, as a maleficent demon. And so man is continually peopling his current in space with a world of his own, crowded with the offspring of his fancies, desires, impulses and passions; a current which reacts upon any sensitive or nervous organization that comes into contact with it, in proportion to its dynamic intensity. The Buddhist calls this his 'Skandha,' the Hindu gives it the name of 'Karma.' The Adept evolves these shapes consciously; other men throw them off unconsciously.”

In the following pages I shall endeavour to explain and prove *seriatim* each of the propositions above put forward; and I beg the reader will be pleased to follow me step by step patiently.

To begin with the origin of human action. The motive powers of man's conscious nature which give impulse and energy to human activity and set him in motion internally and externally, are what are called *Desires*; which include blind impulses, such as various kinds of appetites, as well as impulses accompanied

by knowledge and intention ; in fact every impulse which urges man to action. Desires are thus the springs of action, and action is the exertion or exercise of the faculties of man, internal or external, and includes not only an overt act or uttered speech, but also the inmost thought.

One of the essential conditions for the performance of an action is Will. It is the Will that determines the action, and it therefore is the cause of Karma. In the absence of Will, as in the case of infants or idiots, no Karma is generated, as the cause does not exist. So that man's accountability for his actions commences with the Will, irrespective of the commission of the action or otherwise. If the Will be followed by a *corresponding* overt act or speech, then his action would be doubly meritorious or vicious according to the nature and quality of the Will itself ; and if the Will be not so followed by deed or word, then he shall have his deserts for the Will alone, for in *foro conscientie*, a mere will to do an act or speak a word is itself commendable or blameable as the case may be. Here it is that the Moralist differs from the Jurist. A vicious will without a vicious act is no offence in the eye of the Public Law, whereas morality takes cognizance of both, separately and jointly. True, the law takes notice of what it calls an "attempt" to commit an offence ; but an attempt implies more than mere will ; it is a stage beyond that. "Acts," says a lawyer, "immediately and necessarily connected with the commission of the offence and which constitute the commission of the offence, not being completed only because the offender is hindered by circumstances independent of his will, as by seizure by the police, &c., are attempts." So that it is clear that an attempt is one of a series of small actions necessary to the fulfilment of a great one. It may be asked whether the Law does not look to Will as the criterion for ascertaining whether an offence committed was intentional or otherwise. I know the Law does this ; indeed the maxim of the Jurist is, *Actus non facit rem, nisi mens sit rea*. (The action itself does not constitute guilt unless it is done with a guilty intention.) But then, it must be remarked that the means which the Jurist employs to discover the Will, the internal motive, are confessedly *external* ; for he says, *Acta exteriora indicant interiora secreta* (external acts indicate internal secrets) ; and regards only such intentions as are demonstrated by outward actions ; and assumes jurisdiction against an *overt act* or against an intention manifested by an *overt act*, in utter disregard of the antecedent, latent will which influenced the overt act. Surely this mode of procedure is not calculated to elicit the truth ; and it may and does very often tend to eliminate it, for man is quite capable of covering his foulest deeds and thoughts by parading his innocent ones with simulated candour, and pre-arranging matters in the manner best suited to prevent the possibility of arousing suspicion in the shrewdest people. The more enlightened a man is the greater is the chance of his proving a consummate cheat, unless his enlightenment has extended to the regions of spiritual purity. But the Jurist is powerless in dealing with such cases. Wherever the Public Law is severed from spiritual matters, there necessarily arises an insurmountable barrier

which confines the Jurist within narrow limits in point of time and scope of inquiry. Nay, it is not, in such a state of things, possible for a Public Tribunal to devote the unlimited time and energy necessary for the divulgence of every immoral act committed within the realm. So that his motto has been, *ne lites immortales essent dum litigantes mortales sunt* ; (Let not the strife be immortal while those who strive are mortal) ; but the reign of psychology begins at this very point ; it deals with the *immortal portion* of man principally ; and its functions are neither restricted by time nor by any other consideration. It takes cognizance of every action, whether trivial or grave, whether still in the bud, in the mere conception of the individual, or an accomplished fact, and deals out retributive justice, whether the process takes days, centuries or even cycles.

Hence it is an essential condition of the law of Karma that we should dive deep into the human heart, and examine the character of the will in every action, outward or inward. The influence of the will is the cerebral influence, that is, the influence of nerves, or rather the pairs of nerves, emerging from the brain, such as optic nerves, auditory nerves, olfactory nerves. This influence of the will, when exerted, stimulates the vital force which pervades the brain and the nerves ; travels to every part of the human system with the speed of lightning, and causes a vibration of the nerves. Then the nerves, acting through the interposition of the spinal cord, the main trunk of the nerves distributed to all parts of the body except the brain, contract the muscles. And lastly, the muscles produce the movement of such part of the body as may be necessary for the performance of the action contemplated by the will. In other words, the vital force, agitated by the Will, flows out, and results in an action, external or internal ; for it must be remembered that "besides the mechanical effects produced by our outward actions, there is also an electric influence exerted and propagated by almost every muscular effort, every chemical change, within us, and every variation in the state of health or vigour, and especially by every mental effort ; for no thought can arise in the mind, which does not alter the psychological, chemical, and electric condition of the brain, and consequently of the whole system. The stronger the emotion, the greater the change ; so that great mental efforts and great exertions of the will bring about important moral effects. If the action is an overt one, as when we raise the hand or utter a word, the action of the vital force is mechanical, but if it is an internal action, as when we do not proceed beyond evolving a thought, then the effect is electrical ; and consequently the result in the first case is more palpable than in the second ; but in either case it is the vital force that has produced the result ; and the question arises whether there exists such a thing in the human constitution as the vital force of which we are speaking.

This subject belongs to the department of Occult science, which from time immemorial has been the peculiar possession of the sacerdotal section of the Aryans ; and "into the knowledge of which "Moses was initiated at Heliopolis (in Egypt) where he was "educated, and Jesus among the Essenian priests of Egypt or

“Judea; and by which these great reformers, particularly the latter, “wrought many of the miracles mentioned in the Scripture,” as stated by Dr. Williams, a Professor of Psychological science in England, upon the authority of Rebold. These ancient occultists designated the vital force under the name of regenerating Fire, which the Sanscritists call *Tējas*.

*Tējas* is another name for Agni, who is the source of all that gives light and heat. So that there are different species of Agni, (fire); but “whatever other fires there may be, they are but the ramifications of Agni, the immortal” (Rig Veda I. 59. 1.) The primary division of Agni is threefold. “Agni,” says the Vishnu Purana, “has three sons, *Suchi*, *Pavamāna*, and *Paraka*,” (I. x.). *Suchi* means the *Saura*, or Solar fire; *Pavamāna* means *Nirmathana*, fire produced by friction, as the friction of two pieces of wood; and *Paraka* means the *vaidyuta* or fire of the firmament, i. e. the fire of the lightning, or electric fire.

The sources of these three fires, I may observe in passing, constitute the three principal deities spoken of in the Veda namely, *Surya*, the sun, representing the solar fire; *Indra* (and sometimes, *Vayu*) the rain-producing deity, representing the fire of the firmament; and Agni, representing the terrestrial fire, the fire produced by friction (Nirukta VII. 4); and all these three, be it remembered, are merely the ramifications of one Agni; which in its turn is an emanation from the Supreme One, as the reader will find from the allegorical description given of Agni as being the mouth-born son of Brahma, in the Vishnu purana.

Now, each of the triple forms of Agni has numerous subdivisions. The solar fire is distinguished by several divisions according to the nature of the rays emitted by the great luminary.

The terrestrial fire, i. e., friction fire, is called by various names, according to the purposes to which it is applied, e. g., the *Ahvanika*, the fire into which the sacrificial oblations are poured; the *Garhapatya*, the household fire, and so on. And the fire of the firmament has various names with reference to its functions outside the man, and inside; as, for instance, the function of digesting food, &c.—(See Prasna Upanishat III. 5; Mundaka Upanishat I. II. 4—Also Sri Bhagavat IV. 1—61 and Vayu Purana); and the name given to that form of the fire of the firmament, which is in the body of human beings, is *Vaiswānara*. (Rig Veda I. 59—2): from the roots *Viswa* (all) and *nara* (man); i. e., the element residing in all men. (See also Bhagavat Gita XV. 14.) It is this Vaiswanara fire which concerns us the most in connection with the subject of these annotations. Being the electric fire located in the human body, its functions are very important; indeed it is said to be “the navel of men, supporting them like a deeply planted pillar.” (Rig Veda I. 59—1.); i. e., it supports man as a pillar supports a house. The mystical circle about the navel in the human body, which is the prop and support of the whole human body, is called *Mulādhāra*; and the sphere of *Vaiswana* fire which is just about the navel is called *Agni mandala*, “fanned by the air of the breath” and so on, as beautifully described in the Maitri Upanishat (VII. 11), and other esoteric works.

It is to be remarked here that the same *Vaidyuta* (or firmamental) fire, which, in the form of Vaiswanara, sustains human life as above described, also supports the whole Universe, for the Veda declares it to be equally the prop and navel of the universe (Rig-Veda 1. 59—2). That which is abroad in the universe is analogous to electricity, magnetism, light, heat, &c., as those terms are understood by physical science; and that which is in living beings is what may be called the animal magnetism; it belongs to the vital and spiritual portions of man, the microcosm, and is not only endowed with all the qualities of electricity, &c. which the macrocosm possesses, but is also replete with intelligence such as may be communicated to it by the will of the individual who evolves it from time to time.

This fire, called the *Vaidyuta* (electric), or Vaiswanara (residing in all men) “is for obvious reasons called *Sarira-agni*, fire of the body, and is the vital force above spoken of as being influenced by the will, and so producing muscular action, &c. “The Will,” says the Maitri Upanishat, “stirs up the *Sarira-agni* (fire of the body); then the fire agitates the Maruta (wind) in the body, and the wind passing through the heart, produces sound, &c.” VIII.—11). This fire, this vital force, I propose to call by the name of *Tējas*, which, besides meaning Agni (fire) as above stated, means also light, heat, power, ardour, spirit, energy, bodily vigour, and so on, exactly representing the functions of the electric fire dwelling in the human body. And the English name which some eminent scientists of the West have given to the emanations of this *Tējas* is *Aura*, which Webster defines to be “any subtle invisible fluid, supposed to flow from a body; an effluvium, emanation, or exhalation,” &c. Its powers in sustaining men, bodily and spiritually, are very great, and are extensively exercised by the Aryan occultists in reading the thoughts of others and transmitting their own to them, at however great a distance; also in healing the sick, and showering blessings, and various other purposes. Indeed this *Tējas* is a great power in the hands of the Aryan sages. “Brahma-*Tējas* is the power of the powers” was the motto of the great Rishi Viswamitra. Referring to the fact that this emanation or *Aura* is endowed with colours and sounds, a great Oriental Adept says to one of his correspondents,—“How could you make yourself understood by, command in fact, those semi-intelligent forces, whose means of communicating with us are not through spoken words, but through sounds and colours in correlation between the vibrations of the two? For sound, light and colour are the main factors in forming those grades of intelligences, those beings of whose very existence you have no conception,” &c.

Now let me assure my readers that the theory of *Tējas*, or bodily fire, or animal magnetism, and of its emanation in the form of *Aura*, is neither fanciful nor novel. It is a stern reality, founded on ages of experience. “Search where we may,” says Professor Williams, “this force (magnetism) has been universally acknowledged and used by all tribes and nations; and so far from this being but a science of yesterday, it enjoys the double reputation of being very old and having stood the test of ages; indeed, we maintain that it is the oldest

science extant, and that nothing was practised as a *science* prior to it." Magnetism as such, then, was the keystone of medicine, or the secret of the physician, and it was the pillar of religion, or the power of the priest. It may be interesting to some of us to know that medicine and her sister the church can pre-eminently claim the greatest antiquity as "professions" (*i. e.*, the former concerning the body and the latter concerning the spirit). And even in the present age, despite the sceptical notions here and there prevailing,—we see the great strides which this sublime science has made; and its reality and importance are being recognised by numerous modern scientists of eminence. I beg to refer my readers especially to the works of Professor Williams above mentioned; to the book of Baron Reichenbach, translated into English by Mr. William Gregory, late professor of Chemistry in the University of Edinburgh; to the Treatise on Light and Colour by Mr. Edwin D. Rabbitt of New York, and lastly to the numerous quotations in the book on the science and art of Organic Magnetism, by Miss Chandos Leigh Hunt of London. All these writers, be it remembered, have founded their works upon their own personal researches, observations and experiments, and upon the testimony of hundreds of other persons, some of whose names and addresses have been given in full.

These Western authors call the *Têjas* by various names, such as Odyle, Odyle force, Od, Odic force, animal magnetism, animal electricity, Mesmerism, Aura, Magnetic Aura, and so on. One of them, Professor Williams, describes it in these words:—The aura which pervades the brain and nervous system, though electrical in its nature, is something more than mere electricity; hence, for want of a better name, it is frequently called animal magnetism or animal electricity, in distinction to terrestrial magnetism or electricity. The former appears to be charged with an *intelligence*, so to speak; a spiritual essence characteristic of itself and clearly distinguished from the latter. Water may be charged with electricity; and but one result can be obtained from it. However, if animal electricity be used the water partakes of whatever therapeutic virtue the operator desired at the time he charged it."

Another writer, Miss Hunt, thus speaks of the powers and properties of Magnetic Aura:—

"I will now refer to it as it is expressed in name.....A thought makes this emanation active. It flows from the eyes, fingers, toes, and the ends of the hair. It can, by art, be rendered entirely subservient to the human *Will*, and can be compelled to travel in any direction; how far, is unknown. We might correctly term it elastic in its nature. It carries with it any desired influence, affecting sensitives at a distance as powerfully as though they were in the same room and under the immediate influence of the one who is directing it. It is called animal magnetism.....and it can be directed for curing mental, moral and physical diseases, producing refreshing sleep; rendering the body insensible to pain; *developing spiritual gifts*; artificially causing the phenomena of somnambulism; cultivating plants and fruits; taming animals, &c."

It must be remarked that although we have been speaking of the Magnetic Aura as it emanates from human beings, for the purpose of illustrating the law of Karma, yet it must not be supposed that its flow is confined to human beings. It exists in every animate and inanimate body, and in fact in all known substances and elements.

Having thus seen that such a thing as *Têjas* does exist, it must next be understood that it does not remain dormant. Designed as it is by the laws of nature to perform the most important functions, this *Têjas* is ever vigilant; and its influence is constantly spreading itself both within and without the body in which it abides; and, except in cases where a human will commands and transmits it in any particular direction, it flows in all directions widely and indiscriminately, although not generally visible owing to the very subtle nature of the particles composing it. Some idea may be formed of the extreme minuteness of the atoms from the following account, for which I am indebted to Professor Thomas Dick:—

"There are found in various liquids animalcules so small that they appear only like points when viewed through microscopes magnifying several hundreds of thousands of times. The smallness of some of these animalcules is such that a million of them do not exceed the bulk of a grain of sand, and yet each of these creatures is composed of members as curiously organized as those of larger animals. They have life and spontaneous motion; are endued with sense and instinct; are observed to move with astonishing speed and activity; and their motions appear evidently to be governed by choice, and directed to some end. They use food and drink; and are consequently furnished with organs of digestion. They appear to have considerable muscular power, and are furnished with limbs and muscles of strength and flexibility. We must therefore conceive that these living beings have a heart, arteries, veins, muscles, and circulating fluids, with all other parts and organs requisite to constitute an animal being. And if this is so, how inconceivably fine and minute such organs must be! Dr. Reid has calculated that the bulk of one of these animalcules—by no means the smallest—is equal to only  $\frac{27}{1,000,000,000,000,000}$  or less than the forty billionth part of a cubic inch; that is, it would require more than forty billions of such minute beings to be equal in size to a cubic inch!"

If the *bodies* of these animals be so small, how infinitely smaller still must be the globules that swim in their blood! And how inconceivably smaller again must be the atoms that compose a solid, inanimate body! Professor Gaudin calculates the number of atoms for a large pin's head at about 8,000,000,000,000,000,000,000,000, which, if measured off at the rate of a million per second, would take over 250 millions of years to complete! But even this must be far below the infinitude of the smallness of the particles of matter, for the subtlest ethers must have atoms quite transcending in minuteness all the measurements and calculations of the human mind!

It is owing to the extreme minuteness of the particles of matter that we are not generally able to see them as they issue from bodies; but it is certain that they do exist, and continue to flow, as the natural result of the constitution of organic bodies, animate or inanimate. As the constituents of those bodies are particles of matter held together by the operation of certain laws of nature, so there are other laws of nature under which particles tend to separate, and complex bodies are resolved into their prime constituents. Besides the great dissolution called the *Naimittika-pralaya* (occasional dissolution) which occurs at the end of each day of Brahma (Kalpa), when the organic bodies are destroyed, but their substance remains intact; and the still greater dissolution, the *maha-pralaya* or *Prâkrîta-pralaya* (great elemental dissolution), which occurs at the end of a hundred years of Brahma (*Maha-Kalpa*), when not only the organic bodies, but even their substance,—in fact the whole universe—is resolved into the original source, *Mûla-prakriti*; there is a third dissolution, called the *nitya-pralaya* (constant dissolution), which is taking place incessantly and without the slightest intermission, in respect of all organic bodies, in the course of their various stages of growth and decay. Sri Bhâgavata Purana speaks of this constant dissolution in these words:—"The various conditions of beings, subject to change, are occasioned by that constant dissolution of life which is being rapidly produced by the restless stream of time, perpetually taking everything away." (XII, V.) Indeed, nothing in the universe remains the same, without undergoing some change or other, during even the shortest twinkling of an eye. Our inability to perceive this fact, while partly due to the very subtle nature of the change, is principally the consequence of our ignorance and disregard of the laws of nature.

Further, we must remember that were it not for the constant flow of material particles from all bodies, perception of external objects would be impossible, and our faculties of vision, hearing and the like would be but so many useless appendages. It is a scientific fact, recognised by Eastern and Western philosophers alike, that the functions of the eye, nose, ears and so forth are due to stimuli excited by the emanations that issue from all known substances. The particles of matter proceeding from surrounding objects fall upon the eye, and, entering it through the pupil, they are refracted by the different humours deposited in the eye by nature, and thus converge into a focus upon what is called the retina at the back of the inner membrane of the eye. On the retina images of those objects are painted, with all their varieties of form and colour; and these images are thence conveyed to the brain by means of the optic nerve. Similar particles of matter produce the sensation of smell by entering the nasal organ, where a net-work of olfactory nerves is spread over the mucous membrane lining the upper part of the nasal cavity. These nerves are connected with the minute hairlets of the nasal membrane through certain cells. When the vibrations of a material particle, *i. e.*, the effluvia emanating from odoriferous bodies, come into contact with this net-work of nerves, they provoke the sensation of smell. And, in like manner, the particles

proceeding from bodies in a state of agitation produce a vibratory motion; which, acting upon a sort of nerve net-work called the drum, in the cavity of the ear, produces the sensation of sound. There is thus a perfect correspondence between all the vibrations of nature; and such expressions as:—"The fire crackles with the light;" "The sun rises like the cry of a new-born child;" "The sound is heard when the sun is scattering his rays," and so on, are to be found in the Rig-Veda (VI. 3—6 and 7 and IX. 74—1); thus proving that there is an intimate relation between the set of vibrations which communicates to us the impressions of sound, and the other set which gives us the impressions of form and colour. It cannot be otherwise. The human voice (sound) is the means of expressing thoughts, feelings and passions; an adequate expression in words of deep thought and strong, passionate feeling is a poem; if the same sentiments are to be expressed in sounds alone, we must employ music, and if we make a similar appeal to the mind, dumbly addressing the eye as our sole channel of communication, we do so by means of painting. Thus poetry may be called the music of language, and music the poetry of sound, while a picture is an unspoken poem, a silent melody. All three arts are means of expressing our passions and feelings, and they operate upon the mind by sympathy. The mind is likewise affected by odour, an inseparable accompaniment of all bodily emanations, since it is a quality of every substance in which the earthly element is present.

If all this is true—as it must be true according to the teachings of science—in respect of the gross emanations of the body, it cannot be otherwise in the case of the subtle emanations (Aura) which flow from our inmost structure. We are then perfectly justified in holding that this Aura spreads itself in the Ether around us, clothed in appropriate forms and colours, and producing smell and sound, like all other emanations of the body; and that whenever set in motion by the exertion of the human will, it assumes such forms and colours as to render it capable of indicating the real character of every human action, however secret: disclosing the lowest whisper, the inmost thought, and the minutest play of the muscles. In this manner it enables us to communicate our own thoughts to others at any distance however great. This is not all. The *Tejas*, the source of human aura, as already explained, being the immediate result of the conjunction of the soul with the body, will continue to adhere to the soul, even after it vacates the gross body (*Sthula sarîra*) and merges into the subtle body (*Sukshma Sarîra*) throughout all its various transmigrations. Thus Aura and its modes of manifestation form an important element in the operation of the law of *Karma* to which men are subject during the successive series of their numerous existences.

Hence, the reader will perceive the utility of the following additional particulars on the subject of Aura, with special reference to its colour.

(To be continued.)

## A WEIRD TALE.\*

(See page 237, Vol. VI.)

THERE are many who cannot believe that I have been prevented from writing the whole of this tale at once, and they have smiled when they read that I would continue it "if allowed." But all who know me well will feel that there is some truth in my statement. It may interest those who can read between the lines to know that I attempted several times to finish the tale so as to send it all in one batch to the magazine, but always found that at the point where the first chapter ends my eyes would blur, or the notes ready for the work became simply nonsense, or some other difficulty intervened, so that I was never until now able to get any further with it than the last instalment. It is quite evident to me that it will not be finished, although I know quite well what it is that I have to say. This part must therefore be the last, as in trying to reach a conclusion much time is wasted in fighting against whatever it is that desires to prevent my going into full details. In order then to be able to get out even so much as this I am compelled to omit many incidents which would perhaps be interesting to several persons; but I shall try to remember particularly and relate what things of a philosophical nature were repeated to me.

As I sat there waiting for the host to come back, I felt the moral influence of another mind, like a cool breeze blowing from a mountain. It was the mind of one who had arrived at least at that point where he desired no other thing than that which Karma may bring, and, even as that influence crept over me, I began to hear a voice speaking as it were through a pipe the end of which was in my head, but which stretched an immense distance into space † making the voice sound faint and far off. It said:—

"The man whose passions enter his heart as waters run into the unswelling passive ocean obtaineth happiness; not he who lusteth in his lusts. The man who having abandoned the lusts of the flesh worketh without inordinate desires, unassuming, and free from pride, obtaineth happiness. This is divine dependance. A man being possessed of this confidence in the Supreme goeth not astray: even at the hour of death should he attain it he shall mix with the incorporeal nature of Brahm. He who enjoyeth the *Amreeta* that is left of his offerings obtaineth the eternal spirit of Brahm the Supreme."

The atmosphere of the room seemed to give the memory great retentive power, and when on returning to my room that night I fell upon those sentences in the Bhagavad Gita I knew that they had come to me from a place or a person for whom I should have respect.

Occupied with such thoughts, I did not notice that my host had returned, and looking up was somewhat startled to see him sitting at the other side of the apartment reading a book. The English

\* In answer to inquiries we beg to state that the incidents of this tale are not to be taken as having literally happened in the precise manner described.—Ed.

† There are some Theosophists who will recognize this.

clothes were gone and a white Indian dhoti covered him, and I could see that he wore round his body the Brahmanical cord. For some reason or other he had hanging from a chain around his neck an ornament which, if it was not rosicrucian, was certainly ancient.

Then I noticed another change. There seemed to have come in with him, though not by the door, other visitors which were not human. At first I could not see them, though I was aware of their presence, and after a few moments I knew that whatever they were they rushed hither and thither about the room as if without purpose. They had yet no form. This absorbed me again so that I said nothing, and my host was also silent. In a few more moments these rushing visitors had taken from the atmosphere enough material to enable them to become partly visible. Now and then they made a ripple in the air as if they disturbed the medium in which they moved about, just as the fin of a fish troubles the surface of the water. I began to think of the elemental shapes we read of in Bulwer Lytton's *Zanoni*, and which have been illustrated in Henry Kunrath's curious book on the Cabala of the Hebrews.

"Well," said my strange friend, "do you see them? You need have no fear, as they are harmless. They do not see you, excepting one that appears to know you. I was called out so as to try if it were possible for you to see them, and am glad that you do."

"And the one that knows me," said I. "Can you identify it in any way?"

"Well," said he, "let us call it *he*. He seems to have seen you—been impressed with your image just as a photograph is on a plate—somewhere or other, and I also see that he is connected with you by a name. Yes, it is——"

And then he mentioned the name of an alleged elemental or nature spirit which at one time, some years ago, was heard of in New York.

"He is looking at you now, and seems to be seeking something. What did you have or make once that he knew of?"

I then recollected a certain picture, a copy of an Egyptian papyrus of the Hall of Two Truths showing the *trial of the Dead*, and so replied, regretting that I had not got it with me to show my friend. But even as I said that, I saw the very picture lying upon the table. Where it came from I do not know, as I had no recollection of bringing it with me. However I asked no questions, and waited, as my host was looking intently at the space above my head.

"Ah, that is what he was looking for, and he seems to be quite pleased," he said, as if I could hear and see just as he did. I knew he referred to the elemental.

In another moment my attention was rivetted on the picture. Its surface bobbed up and down as if waves ran over it, and crackling sounds rose from every part. They grew louder and the motion ceased, while from a certain point arose a thin whitish vapor that wavered unsteadily to and fro. Meanwhile the strange visitors I have mentioned seemed to rush about more in the vicinity of the

paper, while now and again one of them took what looked like a flying leap from one end of the room to the other, with a queer faint boom of a metallic character following his rapid motion.

Here I must draw the veil unwillingly. Let me violate the unities and the frame of this tale by just putting down a few sentences, leaving it to the imagination to draw inferences.

"Those strange delineations of form? Quite easily. They were seen by the seeresses in the temple. It is quite true that elementals have no form as such...But there are undoubtedly types, and [those] Egyptians were not the men to do anything unscientifically...There is an occult reason why, although without form, these particular shapes were assumed. And having been once assumed and seen thus by the seer, they always repeated that form to those persons. So the representative of the astral light or of wisdom or the recording angel, is yellow in color, very tall, with a long bill like a stork. Or the one who takes the weight of the soul is always seen with a jackal's head...No, there is no prohibition against telling the occult reason. It is merely this: were it told, only one in a thousand hearers would see any meaning or reason in it...Let your mind reflect also upon the peculiarity that all the judges sitting above there have heads alike, while in color they differ, each one having a feather, the emblem of truth, on his head...No, it is not Hindu, and yet it is the same. They used to say, and I think you may find it in one of their books, that everything is in the Supreme soul, and the Supreme soul in everything."\* So the great truth is one, while it can be seen in a thousand different ways. We [Egyptians] took a certain view and made every symbol consistent and of a class consonant with our view... And just as the Hindus are accused of being idolaters because they have represented Krishna with eight arms standing on the great elephant, we, who did not picture an eight-armed divinity, are charged with having worshipped jackals, cats and birds... "Yes, it is a pity, but the sand that buries Egypt has not been able to smother the great voice of that sphinx, the *esoteric doctrine*. But not through us except in some such manner as this, now and then. In India the light burns, and in a living people still resides the key—"

Just then the bobbing of the picture began again and the same whitish column wavered over it. The faint boom of the airy elementals recommenced, and again claimed my attention, and then the picture was still.

I may say that the whole of the conversation has not been given. It is not necessary that it should be. My host had maintained perfect silence all the while, and seemed to await my voice, so I said:

"What could have induced you to leave those peaceful places where true progress may be gained?"

"Well," he replied, "very likely they were peaceful, and quite truly progress was possible, but you do not appreciate the dangers also. You have read Zanoni, and perhaps have an exaggerated idea

\* Bhagavad-Gita,

of the horrible Dweller of the Threshold, making of her a real person or thing. But the reality is much worse. When you get into what you have called the 'peaceful places,' this power becomes tenfold stronger than it is found to be on the plane in which we now live in London."

"Why, I supposed that there, free from the cankering anxieties of modern life, the neophyte sailed happily on through plain seas to the shores of the fortunate isles."

"Far from that. On that plane it is found that, although from the spiritual sun there falls upon us the benign influence of those great sages who, entering paranirvana, throw off their accumulated goodness for our benefit, the evil influence that is focussed by the dark side of the moon falls as well, and with its power undiminished. The little temptations and difficulties of your life are as nothing compared to that struggle, for then it is realized that the self is the enemy of the self, as well as its friend."\*

"But" said I, "was the fault committed a great one, that it should condemn you to this task?"

"No, not great as you term it. But quite great enough; and in consequence I had to take my choice. In Carácas you saw me as an illusion of a certain character. There I did what was required, the illusion being perfect except as to the eyes. Now you see another illusion, and yet at the same time a reality such as is connoted by that word when used by modern scientists. It is a body that lives and will die. The Karma is hard perhaps, but I grumble not. But is it not an illusion in every sense when you know that although this body speaks and thinks, still I the speaker am not visible to you?"

These words are not mine. If some of them seem meaningless or queer to many readers, do not blame the writer. There are those who can understand. There are yet others who have latent thoughts that need but these words to call them into life. I cannot give any greater detail than the above as to himself, because he had reasons for preventing me, although he might perhaps himself tell more to another.

One curious thing of interest he said, which will furnish some with food for thought. It was when I referred to the use of the body he had, so to say, *borrowed*, that he said:

"Don't you know that many experiments are possible in that way, and that some students are taught peculiarly? I have stood aside from this earthly tabernacle many a time to let in those who, notwithstanding that they operated the machine well enough and made quite a respectable use of it, did not know what they did. They were, if you like, dreaming. While here, in this body, they were essentially it, for the time, speaking its words, thinking its thoughts and not able to control it. Not desiring to in fact, because they were completely identified with it. When they waked up in their own apartments either a singular dream whispered a fragmentary song through their brain, or they retained no remembrances whatever of it. In such a case the body, being really master, might do or say that which I would not—or the occupier, tem-

\* Bhagavad-Gita,

porarily strong, might say out of real recollection things having relation only to that life of which his hearers would have no knowledge."

Just then some clock struck. The atmosphere seemed to clear itself. A strange and yet not unfamiliar perfume floated through the room, and my host said, "Yes, I will show you a verse some one tells me to show you."

He walked over to the table, took up a queer little book printed in Sanscrit, yellow with age and seeming to have been much used. Opening it he read :

*"This supreme spirit and incorruptible Being, even when it is in the body, neither acteth, nor is it affected, because its nature is without beginning and without quality. As the all-moving Akas, or ether, from the minuteness of its parts, passeth everywhere unaffected, even so the omnipresent spirit remaineth in the body unaffected. As a single sun illumines the whole world, even so doth the spirit enlighten every body. They who, with the eye of wisdom, perceive the body and the spirit to be thus distinct, and that there is a final release from the animal nature, go to the Supreme."\**

W. Q. J.

## Correspondence.

### ESOTERIC BUDDHISM.

SIR,—I feel that you have not done justice to me in your issue of October 1885, Vol. VII, No. 73. You have not published my letter in full, short as it was. You published two communications, one from R. P. and the other from R. B. These gentlemen are no doubt learned, but they have not answered my simple questions, viz., does Esoteric Buddhism, or the religion professed by Mr. Sinnett, Col. Olcott and Madame H. P. Blavatsky, inculcate the existence of one eternal first cause of the universe which is cognizant of its own existence. R. P. says, "the 'Esoteric Buddhism' of Mr. Sinnett" "seems to have greater affinity and resemblance to the Advaita Philosophy of Sri Sankaracharya, and that in more than one point of view. In the first place it resembles Advaitism in its regarding Nirvana or Moksha as a state in which the individual soul totally merges into the All-Spirit, becoming one with it, and having no separate existence apart from it; and secondly, both Advaitism and Esoteric Buddhism agree in denying any attribute to the Supreme Spirit." Again "this is essentially distinct from the teaching of the author of 'Isis Unveiled,' in which (1) individual soul is viewed as maintaining its own distinct individuality even after attaining to the condition of eternal beatitude by its absorption into the Supreme Brahma, and (2) the attributes of omniscience and omnipotence are predicated of the Father Spirit and of the individual Spirit." These words perhaps mean that Mr. Sinnett and Madame Blavatsky, two esoteric Buddhists, do not agree in the definition of "the Eternal Cause." R. P. says that "this doctrine of the author of 'Isis Unveiled' seems to be identical with Visishtadwaitism." But

\* Bhagavad-Gita, Sect. XIII, last verse.

the latter is opposed to Advaitism of Sankaracharya who "denies omniscience and omnipotence सर्वज्ञत्वं and सर्वशक्तित्वं to the Parabrahm."

R. B. states that "the esoteric doctrine, that is, I mean Vedantism, does not teach any atheism or materialism," that "no personal God is sanctioned in this doctrine." Some misunderstand that "Parabrahm has no knowledge and consciousness. A pot or inkstand may be said to be unconscious and senseless, but not Parabrahm, because Parabrahm itself is Wisdom and Intelligence."

How much wider am I after studying the above? Are R. B. and R. P. esoteric Buddhists? Have they removed my doubt whether according to esoteric Buddhism, Parabrahm is a conscious Being? I beg to appeal to Madame Blavatsky, Colonel Olcott and Mr. T. Subba Rao to be so charitable and kind as to enlighten one of their brethren on the point and remove his doubt. My question is whether the eternal cause of the universe knows that it exists.

KRISHNA VILASS,  
MYLAPORE, MADRAS,  
16th October 1885.

R. RAGOONATH RAO.

Madame Blavatsky being far away, I can only answer for myself. Many years ago, after pondering this problem to the best of my poor ability, I came to the conclusion that it was practically impossible for any one man to decide it for any other man. Each will of necessity settle it for himself. When Malunka asked it of the Lord Buddha, the latter was silent, subsequently explaining—as did Plato to his disciples—that it was idle to enquire into first causes. Still, profound thinkers will always figure to themselves working hypotheses to deduce conclusions from; my learned and ingenious Brother, Mr. Ragoonath Row, is quite as competent to do this as I. And his belief will be no more binding upon the Theosophical Society than is mine, or Madame Blavatsky's, or any other member's.

H. S. OLCOTT.

In answering Mr. Ragoonatha Row's queries about "Esoteric Buddhism," one R. P. observes that the "Advaitism" of Sankaracharya and Esoteric Buddhism teach alike that the individual soul after attaining Nirvana or Moksha "merges in the universal spirit, becoming one with it and having no separate existence apart from it." This, I think, is the correct view of it; but again R. P. gives a quotation from "Isis Unveiled," Vol. II, pp. 116—7 which seems to mean that the individual soul maintains its separate individuality when it attains Nirvana or Moksha. Now, the author of "Isis Unveiled" here completely differs from the author of "Esoteric Buddhism" and Sankaracharya. Will you please, through your journal, explain what the author of "Isis" meant by the passages which appear in Vol. II, pp. 116—7. If the author's meaning is as I interpret, it admits of objection on all sides.

P. R. VENKATARAMA IYER.

Note.—The author of "Isis Unveiled" meant by the passage referred to the same thing as was meant by the author of "Chandogya Upanishad," whoever he might be when he said that the soul after reaching "Paranjyoti" attains its true rupa. (Paranjyoti-rupasampadya Swana rupana abhinishpadyata). The soul is merged in Nirvana in the universal soul as its identity becomes identical with cosmic identity; yet its individuality is preserved on account of its past karmic association. Furthermore an individuality as defined in substances may be preserved when individuality and separateness in consciousness cease to exist.—Ed.

DOUBTS ON VEDANTA PHILOSOPHY.

DEAR SIR,—I am exceedingly glad that Mr. Piari Lall (See Theosophist September 1885, pp. 308-309) has addressed you on the above subject, and I beg to supplement him from another stand-point, namely, that of the Bhagavadgita. This word means: verses by Bhagvān, i. e., God; more correctly (if this is objected to), God as Krishna (one of the incarnations of Vishnu). If, as I believe the Advaites acknowledge the Bhagavadgita as authoritative in the interpretation of their doctrine, they should read Stanza 12, Adhyaya 2; addressed by Sri Krishna to Arjuna.

“నత్వైవాహం జాతునాసం | నత్వం నేమె జనాధిపాః||

Natvevāham jātu nasam, natvam neme janadhipah;

“నచైవనభవిష్యామ సు ర్వైవయమతఃపరమ్||౧౨||

Nachaiva nabhavishyamassarve veyamathahparam.

“I, (Lord of all), (in the past to the present, in time without beginning), did not non-exist, but exist; these princes (facing you) (the governed, the Kshetragnas) did not non-exist, but exist. Also I, you and all of us, in the future to the present, will never non-exist, but will exist.”

Or in other words: “I, Lord of all, Paramatma, am ever-existent,—there is no doubt of this—so, all of you, Kshetragnas, Atmas, are also ever-existent.” Thus it appears as a truth averred by Bhagvan himself: \* (1) That Bhagavan (Paramatma) differs from the Atmās, and (2) that Atmas are different from one another since such expressions I, you, all these, we, are used at a time of imparting true knowledge, to one (Arjuna) deluded by ignorance. If it is replied that duality as thus seen is through Upadhi (Maya), then, because Atma-duality is an untruth, dual designations (I, you, &c.) at a time of teaching truth, do not hold good; the Atma-duality, uttered by Bhagvan, is natural, the Sruti itself expounds in:—

“నిత్యోనిత్యానాంచైత నత్వైతనానాం ఏకీబహూనాం యోవిదధాతికామాః”

Nityo nityanam Chetanaschitananam, ēko bahūnam, yo vidadhati kaman. i. e., “of the ever-existing, many, and intelligent, he who, one, ever-existing, and intelligent grants wishes.” The doctrine of “duality through Ignorance,” † (“through Upadhi,” disposed of above), attributing dual designations (as I, you, &c.), in consequence of Ignorance and its teaching, to Paramapurusha, the truth-knower, does not hold good, by reason of his being non-ignorant, not involved in the effects of ignorance, without attributes, immovable, ever-existing, and intelligent. On this it may be said that to Paramapurusha, who knows the non-dual (Advaitic) knowledge, the dual knowledge, though dispelled, yet lingering like a burnt cloth, does no harm; this reasoning is not conclusive because the knowledge of water in a mirage, dispelled by the knowledge of the mirage but still lingering, does not involve one in the act of fetching(that) water. Thus here also (in the Gita), the dual-knowledge, dispelled by the non-dual, and although lingering, and by reason of the certainty of its (dual-knowledge) falsity, cannot be a subject for imparting true instruction, &c. Also, it cannot be said that to Iswara, who was before ignorant, but now enlightened by Tatwa (truth)—know-

\* { Bhagvan is underlined to exclude the Atheists.

{ Himself is underlined to exclude those who suppose the Gita human.

† i. e., duality appearing dual on account of ignorance, to disappear as soon as knowledge breaks on one,

ledge, the dispelled (dual-knowledge) still remains, for, to say so is against such texts as:

“యస్మద్వజ్ఞస్వర్వవిత్” Yassarvagnassarvavit.

(He who is all-knower and all-understander, &c.)

Again, it may be asked, to whom did Paramapurusha, and the line of Gurus up to date, while there was the certainty of the non-dual characteristic of Atma (the lingering of the dual-knowledge, may be neglected) teach the true non-dual knowledge? If it be replied, that it is taught to such as Arjuna, appearing as his own reflections; that reasoning does not hold good; for no sane person will teach anything to his own reflection in a gem, sword, or mirror, knowing its identity with himself. By them, the (Advaites) continuance (lingering) of the dual knowledge cannot be asserted, for that (dual knowledge) must be considered as utterly destroyed by the non-dual knowledge of Atma.

I stop here for the present with one more hard nut for the Advaitic to crack:—

Define Atma and Avidya. You say that by Avidya, Atma (Brahma) appears as the Universe. Do you assert two different substances as implied by Atma and Avidya? If so, where is your non-dualism? But if you contest that Avidya is Mithya (false), then are there two Avidyas, the false and the true? Supposing there is only the false one, then in order to support non-dualism, Brahma must be identified with Avidya or vice versa. Is Brahma then Avidya? And Avidya being Mithya (false), Brahma must be pronounced false, reductio ad absurdum; but Brahma is not false, but is true, and intelligent.

A. G., F. T. S.

28th October 1885.

BHAKTI.

A Brahmin F. T. S. asks through your Journal whether Bhakti Yoga is not essential. Mr. Sinnett's views were formed on the following grounds:—The Visisht Advaitis believe in the “Interpolation of a personal Deity,” and hence in personal works too; and Bhakti or devotion to that Deity would simply mean a sort of pious feeling and admiration in the carrying out of his commands. Mr. Sinnett is of the opinion that whether the deity is abstract or personal, Bhakti alone sufficient to attain that deityhood. But if Bhakti, according to the definition of the correspondent, means an attempt at concentration, it is noble indeed; but Mr. Sinnett would say that mere wish to attempt alone is not everything. But as far as my personal experience goes, the Vishtadwaitis never admit any form of Yoga as an “Avenue to spiritual training.” If our correspondent views Bhakti as a sort of Yoga, Mr. Sinnett would be the last man to find fault with his views.

13th October 1885.

PATTAIMADAI,  
W. S.

S. VAIIHANADHA IYER.

INDIAN SORCERY.

In illustration of the laws of Black Magic as defined in the article entitled “The Left Hand Path” (Theosophist, May 1885) I believe the following story will be of value. Unlike many of the sort, it is perfectly authentic and connected with the records of the Bellary Cantonment Magistrate's Court,

In the year 1872, there lived at Bellary one Farada Basapah, a Hindu of Lingayet caste and a man of local influence and consequence. He was a Government Abkari contractor for a number of years and his uniform success over all other bidders excited the cupidity of his competitors. One of them finally had recourse to a Black Magician (Soonyagadu in Telugu) and the contractor died suddenly in great pain.

The usual method is to prepare a puppet intended to represent the victim sticking pins or nails into it and invoking curses after a prescribed formula upon him. The sorcerer then takes the puppet to the burning ground, and spreads before it the several sorts of vegetables, flesh and other eatables prepared and kept ready for the occasion, in leaves placed upon chakrams drawn out on the ground in chunam, and goes through a horrid ceremony, after which he buries it.

If the whole of the ceremony is efficiently performed, the victim expires the moment the puppet is buried, suffering until then from the most excruciating pains in those joints wherein pins and nails had been, as said before, stuck in the puppet.

I have casually visited in person several places in the cremation ground devoted to such ceremonies, and dug out from underneath the ground several puppets of this kind and without fail found in their stomachs seven pies tied up under seven knots in thin white cloths dyed in saffron. The above incident, I chose from amongst them for special mention as it was brought before a Government tribunal; but unfortunately, as is often the case, the offence was brought home to nobody.

The crowning act of the sorcerer is to obtain one or two of the front teeth or the skull bone of the victim, without which, it is said, the victim's spirit cannot be set up against the Magician by the friends or relations of the deceased.

The body in the case under reference was found, the next morning, to have been exhumed and to the great amazement of the townsmen, the two front teeth had disappeared.

BELLARY,  
9th November 1885. }

V. SOOBARAYA MOODALIAR.

#### THE PRIESTLY CASTE OF THE HINDU NATION.

PANDIT Bishan Narayan is hard on the priests in his able article on "Modern Science and Ancient Religion" in the November *Theosophist*. He admits that there are "beautiful allegories symbolising profound truths," that there is "a veil over the doctrines of our religion," and that there is an apparent "mass of absurdity, in reality a mine of most glorious truths." If these allegories, if this veil and if this mine are necessary, and if it is not every man that is capable of explaining the allegories, lifting the veil and working the mine without teachers and guides, then it follows that as modern science has its teachers so has Religion its priests. All schoolmasters and professors are not Darwins and Spencers or Huxleys and Tyndalls. Neither are the priests of all religions Yogis and Rishis. The Hindu masses, according to their receptive powers, have Brahmans of different standards of learning. The Brahmans have Gurus or Acharyas of different degrees of knowledge, and Gurus and Acharyas have Mahatmas of different degrees of occult-power. In a family the parents are the priests of the children and the husband the priest of the wife. "Rahos and Kaitos" of some kind or other necessarily exist as well as "clouds of superstition" always and for all, except for the Yogi in Samadhi, and I do not understand Brother Narayan's protest against "Religion being the special profession of a certain class." It is a most abstruse and illimitable study, requiring

particular training and qualifications in the student. The principles of natural selection and heredity operate here as elsewhere. The Brahman caste requires (a) to be purified of the black sheep (b) to be strengthened by the accession of rising worthies, and (c) to be encouraged to cultivate and spread true religion. None but materialists or priests of other religions would deny to the Hindu religion its priests. I believe Brother Narayan's object is simply to rouse the Brahmans to do more justice to their religion and community. Mere dogmatic condemnation is certainly not enough for this object. The Theosophical Society is doing much by encouraging Sanskrit literature and Sanskrit schools. I have petitioned the Government and the Director of Public Instruction and the Graduates' Association of Madras to promote the education of the masses in the vernaculars through the village sastries and to limit the expenditure of public money on education in the English language.

A. SANKARIAH.

#### Reviews.

##### "ZOROASTER." BY F. MARION-CRAWFORD.\*

IN 1883 it will be remembered that there appeared in this Journal a review of "Mr. Isaacs," a romance by Mr. F. Marion Crawford. At that time Mr. Crawford evidently included in his story the first, (and somewhat crude) ideas he had formed of Esoteric Philosophy. The result was "a clever story cleverly told," but so far as the author's ideas of occultism in its higher development were expressed, it would seem,—despite that rather enthusiastic review—that his reading had led him to form certain conclusions which had but scanty warrant from our teachings; and which, as pointed out a month later, if stamped "with the seal of your" (the editor's) "approbation, however qualified, besides giving it a character which the author himself is perhaps far from claiming for it, is calculated to mislead the general reader." At the same time, however, that work touched upon more than one important fact, and showed a kindness towards our modes of thought that has been found sadly wanting in other works which have approached the same subjects. In the book now before us, we find that the author's ideas, while still in our opinion mistaken on some points, have in the main been modified and refined in a manner alike creditable to his fine sense of intuition and his love of truthful expression.

Whether our Parsee brethren will recognise in the hero of this story a likeness of their great Master we know not; but we feel sure that few of them will find fault with the noble and dignified personage described by Mr. Crawford, nor will they, we hope, find any reason to be dissatisfied with his stately and picturesque treatment of their venerable faith.

Zoroaster is introduced as a young Persian prince, a pupil of the Hebrew Prophet Daniel, under King Nebuchadnezzar; for which monarch, in the opening chapters, that Prophet interprets the celebrated writing on the wall. In reward for this service, the Prophet was made Governor of the province of Media, and Prince Zoroaster a short time later was placed under him in command of the soldiery. Also under protection of the Prophet were a few of his own countrymen who had

followed his fortunes. Chief among them, was his young relative and ward the Princess Nehushta, last scion of the Royal Hebrew line of Jehoiakim.

Zoroaster was greatly beloved by the Prophet, for he was learned in all the wisdom of the Prophet himself, and of his contemporary *savants* at the brilliant court of Assyria. Even when the Prophet was nearly a hundred years old, "and only left his own habitation when he caused himself to be carried down into his garden for an hour," to breathe the perfume of his flowers and the savour of the earth, the Prince was in the habit of going daily to "sit at his feet." At this period the Prince had attained the age of about thirty and was singularly strong and handsome and indeed had become or remained a soldier only from mere force of circumstances, his inclination and learning tending to make him a mystic philosopher and prophet, like his aged master. And "to attain by a life of rigid ascetic practice to the intuitive comprehension of knowledge, to the understanding of natural laws not perceptible by the senses alone, and to the merging of the soul and higher intelligence in the one universal and divine essence, were the objects Daniel proposed to his willing pupil" (p. 55). But the venerable Prophet evidently omitted to remember that his ward, the Princess Nehushta, had by this time grown up into a very beautiful woman, so much so that the Prince, his pupil, with all his learning, and in spite of his noted repugnance to ladies' society, fell violently in love with her. The Princess on her part reciprocated the feeling, but from the fear that the Prophet would be displeased and not sanction their betrothal, their mutual passion was concealed, though they contrived to meet frequently in private.

In the course of one of these meetings, which is very beautifully described, they define to each other their ideas of "love." The Prince's definition partly ran, "Before earth was for us, we were one, before time was for us, we were one,—even as we shall be one, when there is no time for us any more" (p. 41). As will be observed from these words, the prince's ideas were coloured in no slight degree by the Hebrew lore of his master, while at the same time it reminds us strongly of some of the remarks of "Ram Lal" in Mr. Crawford's former work. He too, if we mistake not, spoke of an after state of love and union which we think is scarcely traceable to the philosophy which "Ram Lal" was there intended to represent; although it may not sound so much amiss from the mouth of a student of Hebrew esoteric learning.

The death scene and final prophetic oration of the aged Prophet is dramatic and grand in the extreme (p. 6 *et seq.*), and the prediction that his pupil would fall away from his philosophic ideal through a woman, and again return through a woman, is admirably worked out to fulfilment in the story.

We pass over the portion of the work which tells how Zoroaster and Nehushta were summoned to attend Darius, the new king, and how subsequently, through the jealous treachery of Atossa, his fair and false queen, the lovers were separated, and Nehushta taken to wife by the king: till we arrive at the part, where, three years after that event, Zoroaster is described sitting beside a mountain (spring) absorbed in profound meditation. "His tall figure was wasted almost to emaciation by fasting and exposure; his hair and beard had turned snow white, and hung down in abundant masses to his waist, and his fair young face was pale and transparent. But in his deep blue eyes there was a light different from the light of other days—the strange calm fire of a sight that looks on wondrous things, and sees what the eyes of men may not see, and live.....and he was but three and thirty years of age. But between him and the past there was a great gulf—the interval

between the man and the prophet, between the cares of mortality and the divine calm of the higher life." His food was "every month a bag of parched grain and a few small hard cheeses of goat's milk." He had in fact become a Yogi—let us follow him to his "ashrum".

"And when at last the night was come, Zoroaster arose and went to the spot where the rocks, overhanging together, left a space through which one might enter; and the white-haired man gave one long look at the stars overhead, and disappeared within.

"There was a vast cave, the roof reaching high up in a great vault, the sides black and polished, as though smoothed by the hands of cunning workmen; the floor a bed of soft black sand, dry and even as the untrodden desert. On the midst a boulder of black rock lay like a huge ball, and upon its summit burned a fire that was never quenched, and that needed no replenishing with fuel... There was no smoke from that strange fire, nor any heat near it like other fires."

"Then Zoroaster bent and put forth his forefinger, and traced a figure upon the sand, which was like a circle, save that it was cut from north-west to south-east by two straight lines, and from north-east to south-west by two straight lines, and at each of the four small arcs, where the straight lines cut the circumference of the great circle, a part of a smaller circle outside the great one united the points over each other. And upon the east side, towards the altar, the great circle was not joined, but open for a short distance." (This figure represents the ground plan of the modern Parsi Tower of Silence,—the Mazdayasnyan Dakhma, or place of death.)

"When the figure was traced, Zoroaster came out from it and touched the black rock whereon the fire burned; and then he turned back and entered the circle, and with his fingers joined it where it was open on the east side through which he had entered. And immediately, as the circle was completed, there sprung over the whole line he had traced a soft light, like that of the fire, but less strong. Then Zoroaster lay down upon his back, with his feet to the west and his head towards the altar, and he folded his hands upon his breast and closed his eyes. As he lay, his body became rigid and his face as the face of the dead; and his spirit was loosed in the trance and freed from the bonds of earth, while his limbs rested.

"Lying there, separated from the world, cut off within the circle of a symbolised death by the light of the universal agent," (Astral light) "Zoroaster dreamed dreams and saw visions.....and so night after night, he lay upon the floor of his cavern, rigid and immovable; his body protected from all outer harmful influences by the circle of light he had acquired the power of producing. For though there was no heat in the flame, no mortal breathing animal could so much as touch it with the smallest part of his body without being instantly destroyed as by lightning. And so he was protected from all harm in his trances; and he left his body at will and returned to it, and it breathed again, and was alive."

Scarcely ever, we think, has such a poetic and at the same time true description of the projection of the double been written. The author's "Zoroaster" comes by very many degrees nearer the likeness of an adept than his "Ram Lal." Of course when Zoroaster's "spirit was loosed," &c., astral body is to be understood, in place of spirit. We are inclined to think it a pity that the author in giving his very simple and intelligible summary of the "Septenary Constitution" of man, has not pointed out to the general reader what particular parts of the Yogi's constitution were "loosed!"

One of the results of Zoroaster's meditations was that "he became aware of the chief cause—of the universal principle of vivifying essence, which pervades all things, and in which rises motion as the original generator of transitory being. *The great law of division became clear to him—the separation for a time of the universal agent into two parts, by the separation and reuniting of which come light and heat, and the hidden force of life, and the prime rules of attractive action; all things that are accounted material.*" This is one of many great facts touched upon by the author.

Not less worthy of note is the description of "Dhyán Samadhí," which runs thus:—"As his perishable body became weakened and emaciated with fasting and contemplation, he was aware that at times the universal agent ceased to be decomposed and recomposed in the nerves of his material part, so that his body became as though dead, and with it the fourth element which represents the sense of mental desires; and he himself, the three highest elements of him,—his individuality, his intelligence and his soul,—became separated for a time from all that weighed them down; and his mind's eyes were opened and he saw clearly in the astral light, with an intuitive knowledge of true things, and false." In short, he realized the existence of his seventh principle.

Well, too, the author expresses the strong disinclination of the once liberated ego to return to its mortal tenement, and earthly life. Verily, well might Zoroaster think "it was but a weariness to take up the flesh and wear it, when it was so easy to lay it down." But while his Ego thought in that fashion it was addressed by a voice, and we venture to think that the following short quotations from the sayings of that voice will go far to prove that the author's ideas as to Esoteric Philosophy have arrived at an immensely higher stage than that at which they seemed to rest three years ago.

"Think not that by wilfully abandoning the body, even though you have the power and the knowledge to do so, you will escape from the state in which it has pleased God to put you.

"Rather shall your pain and the time of your suffering be increased, because you have not done with the body that which the body shall do.

"The life of the soul while it is in the body has as much value as when it has left it. You shall not shorten the time of dwelling in the flesh....

"There are other men put into the world besides you. If you leave the world what does your knowledge profit other men? and yet it is to profit other men that God has put you into the world....

"All things that are not accomplished in their time, shall be left unaccomplished for ever and ever....

"Wisdom is this. A man shall not care for the things of the world for himself, and his soul shall be lifted and raised above all that is mean and perishable; but he shall perform his part without murmuring. He shall not forget the perishable things, though he soar to the imperishable.

"For man is to man as one portion of eternity is to another; and as eternity would be imperfect if one moment could be removed, so also the earth would be imperfect if one man should be taken before his appointed time.

"If a man therefore take himself out of the world, he causes imperfection, and sins against perfection, which is the law of God.

"The imperfect spirit shall be finally destroyed, for nothing that is imperfect shall endure. To be perfect all things must be fulfilled, all deeds done, in the season while the spirit is in darkness with the body. The deeds perish, and the body which doeth them, but the soul of the

perfect man is eternal, and the reflection of what he has done abides for ever in the light." (p. 65, Vol. II.)...

"Hasten, for one moment is as another, and there is no difference between the value of one time and of another time.

"The moment which passes returns not, and the thing which a man should do in one time cannot be done in another time."

"The voice ceased, and the spirit of Zoroaster returned to his body in the cave, and his eyes opened. Then he rose, and standing within the circle, cast sand upon the portion towards the East; and so soon as the circle was broken, it was extinguished, and there remained nothing but the marks Zoroaster had traced with his fingers upon the black sand."

Whether the Mazdayasnian priests ever made use of Haoma juice in the way portrayed by Mr. Crawford in the succeeding chapters, or not, is a thing we may leave to our Parsi brethren to settle; as likewise the correctness of the descriptions of the ancient ritual: if there are errors in these, they are such as do not mar—at least for European readers—the vivid beauty of the chapters in which Zoroaster reappears as the prophet and reformer of their religion; and that in which he and his priests meet their death at the hands of the barbarian horde, before the very altar of their violated temple.

There is much in these volumes that must of necessity remain unnoticed in this short paper, but we may briefly remark that the hero's bearing towards the rival queens is very finely handled; and we also think the picture of Zoroaster as an adept is one that compares very favorably with that of Lord Lytton's "Zanoni." Yet it seems to us that the final scene, in which the queen Nehushta is killed in his arms, happy in hearing him say that they will be together "beyond the stars and for ever, in the light of the glory of God the most high" is but the continuation of the same,—in our view, mistaken,—idea, expressed in "Mr. Isaacs;" viz., "Eternal communion with the bright spirit" (of his deceased sweetheart); although it may be that this idea is necessary as a finishing touch, to suit the picture to the sentimental requirements of European romance readers.

The book is so well worth reading that we have no hesitation in advising our friends to accord it a prominent place on the same shelf as Lord Lytton's works.

MIAD HOYO-RA KORA-HON, F. T. S., .

#### THE SPIRIT OF THE NEW TESTAMENT, BY A WOMAN.\*

In this book the writer displays intuitive power of a high order, and she ought to find many readers in England and America. Her conception of the mission and character of Christ is lofty and noble, and the story of his life, as here told, will invest it with a fuller and more living meaning to many. The book also includes an account of the later doings of the Apostles, of St. Paul's letters, and the visions of St. John.

We are however unable to agree with her when she says that "none have ever disputed that Palestine was the special religious nation of the earth," and the finality which she attaches to the mission of the historical Jesus of Nazareth is hardly borne out by the analogies of what is known of the operations of cyclic law and the original doctrines of the great religious systems other than Christianity. The leading idea throughout the book is the divinity of woman's position and her equality with man

\* London: E. W. Allen, 1885.

as complementary to his nature, and the writer claims a fuller recognition of the female principle, so often ignored in Protestantism, while liable to exaggeration in the Romish communion.

While however many will dissent from some of the opinions expressed in this work, few Christians will peruse it without enjoying its many beautiful passages and feeling that their own realization of the depth and beauty of the pure inner Christ principle has been strengthened and enhanced.

PHALICISM. BY HARGRAVE JENNINGS.\*

PRIMITIVE SYMBOLISM. BY HODDER M. WESTROPP.†

MR. JENNINGS, author of "The Rosicrucians," has in the work before us given a learned and elaborate account of a tabooed subject, but one that cannot but force itself on the attention of all who deeply study the various religious symbols throughout the world. These emblems are to be found, more or less disguised, in every region of the globe from China to Peru, from England to India. The author, however, does not push his enquiries far enough, and does not assign sufficient antiquity to the human race. He seems to start with the tower of Babel, quite forgetful of the two great religions preceding the Chaldean, and his view of the deluge does not seem to have any relation to the destruction of Atlantis. We also think that Mr. Jennings gives too much importance to the exoteric side of the worship which he says was the *origin of all religions*. Rather it would seem that this worship was the origin of the exoteric developments of various religions, representing the primitive working of *Purusha* or *Prakriti* from a microcosmic standpoint in a way that, while easy of comprehension, was equally liable to abuse. He seems in fact to have attached too much importance to the garment, and not enough to the truth it clothes.

The work of Mr. Westropp is a smaller book on the same subject, full of examples taken from all sources, and will be found very useful to those who merely want facts without long theoretical disquisitions.

### Itinerary Notes.

M. Louis Vossion, the well-known French litterateur and diplomat, has acquired from Mr. Redway the exclusive right of translating into the French language Col. Olcott's "Theosophy, Religion, and Occult Science," and the work will shortly be published at Paris. A new preface has been supplied by Col. Olcott to this authorized translation.

Col. Olcott and Judge P. Sreenivasa Row are preparing a series of Catechisms, upon the model of the former's *Buddhist Catechism*, of the principal systems of Hindu religious philosophy, beginning with the Dwaita, of Sri Madhavacharya, which will perhaps be ready this month. Col. Olcott has long had this in contemplation, and it is his intention to complete the series with a Catechism of Islam.

Mrs. Sinnett's little work "The Purpose of Theosophy," is highly valued in India. Mr. Tukaram Tatya writes that it is just what was wanted, and should be translated into all the vernaculars and sold in all the bazaars.

\* London: George Redway, 1884.

† London: George Redway, 1885.

SUPPLEMENT TO

## THE THEOSOPHIST.

DECEMBER 1885.

LONDON LODGE THEOSOPHICAL SOCIETY.

Mr. Sinnett has written a manly and forcible letter to *Light*, in which he gives expression to the general feeling of sympathy among our European members towards Madame Blavatsky and their unabated confidence in her *bona fides*. He draws attention to the facts that the Report of Mr. Hodgson has been hitherto suppressed, although months have elapsed since the S. P. R. circulated the blackest charges against her, and that the charges themselves seem to rest upon evidence that, to those who know her and her undoubted powers, mental and psychical, are, "grotesquely untenable." He concludes by saying "Having recently spent a good deal of time with Madame Blavatsky, and having minutely discussed with her all circumstances of darkest suspicion concerning her, I have returned from these interviews entirely assured in my own mind of her innocence of the offences imputed to her by Mr. Hodgson." We may add that similar assurances have reached us from friends in various other countries who have also visited our absent colleague in her present place of retirement in Germany. Time and sober second thought are rapidly vindicating her character, but probably not until she is lost to us for ever will the world fully realize what manner of person she was.

GENERAL PROGRAMME OF PROCEEDINGS FOR THE SESSION 1885-86.

1. General Meetings of the Lodge will be held at Queen Anne's Mansions, St. James' Park, on the fourth Wednesday in every month. Members are at liberty to bring friends, unless special notice is given to the contrary.
2. The "Oriental Group" formed within the Society for the study of Esoteric Philosophy will meet on the second Wednesday in every month. Further information as to the constitution of this Group can be obtained from Mr. J. Varley, 5, Grattan Road, West Kensington.
3. During the Session Mr. Sinnett will deliver a course of Lectures on the Esoteric Philosophy at Queen Anne's Mansions. Of these further notice will be given.
4. Meetings will be held (at 77, Elgin Crescent, Notting Hill) on the third Wednesday in each month for the study of the *Bhagavatgita*, with the assistance of Mr. Mohini; and, subject to other arrangements to be made from time to time, these meetings will be held on the first Wednesday also. These meetings are open to all members of the Society, but to members only.

THE TENTH ANNIVERSARY.

Our returns are not yet complete, but there is every prospect that our numbers will fully equal those of last year.

We are fully aware of the obstacles, financial and otherwise, which make it in many cases an act of self sacrifice to many of our members in distant places to attend the anniversary, but we hope that all who have their hearts in the work will do their utmost to be present and so lend a helping hand to further the objects of our Society.

We have much pleasure in publishing the following :—

TO THE MEMBERS OF THE ARYA SOMAJ, THE THEOSOPHICAL SOCIETY,  
THE BRAHMO AND HINDU SOMAJ, AND OTHER RELIGIOUS AND  
PROGRESSIVE SOCIETIES IN INDIA.

If you will reflect dispassionately on the origin of the various religious movements with which you are associated, you will acknowledge, I feel sure, that the prime motives, however dimly perceived, by which you as the promoters of these movements were actuated, was a revolt against the tyrannical and almost universal establishment throughout all existing social and so-called religious institutions of an usurped authority, in some *external* form, supplanting and obscuring the only real and ultimate authority, the *indwelling* spirit of truth revealed to each individual soul, *true* conscience in fact, that supreme source of all human wisdom and power, which elevates man above the level of the brute. And you will, I am convinced, acknowledge that it was the recognition of the fact of this degenerate state of things being quite contrary to your inward conviction of what was necessary and right for the welfare of your kind, that prompted you to take some active and determined steps towards the re-establishment in its right place, throughout your social organizations, of that highest of all authorities, the *indwelling* light of conscience, while relegating *externals* to secondary and dependent positions.

Having agreed with me thus far, I will now ask you to go one step further, and confess that your efforts have been inadequate if not altogether vain, that you have in sooth fallen back into the old error clothed in new forms, that you have pulled down the old idols but to set up some new fetich in their place; that your labours have been impure, unreal and often ridiculous, and that even the best portion of your work has been tainted with selfishness, for in the turmoil of your endeavours, you have too often lost sight of the all important truth, that to be effectual reform must first come from *within*. Once more you are called upon to rally round the true standard, the *Indwelling* and *Impersonal*, the *Unseen* and the *Eternal*; once more you are called upon to restore outward forms, however new and attractive, to their proper positions of dependence, to disown them as masters and to command them as humble, though necessary, servants of your will, and to recognise them as mere *vehicles* of truth for your undeveloped minds.

An important time is approaching, more than ever is there need of co-operation in the great work of raising *Faith* as the true standard for your guidance and assistance. Faith it is which enables us to realize an adequate cause and a necessary consequence for all that is, that was and shall be; it is not mere credulity nor as too commonly rendered now-a-days, is it merely a blind acceptance of traditions, nor the obstinate clinging to established customs, however generally observed, nor an unenlightened dependence on outward forms and ceremonies; no, by Faith, I mean the establishment in the mind of man of that pure and incorruptible power of intuition which may be best designated as the recognition of, and obedience to, the voice of conscience; I mean, in short, the true awakening of that almost dormant faculty which enables us to place unassumed reliance on the actuality of the unmanifested and the unseen. It may be objected, as indeed it always will be, so long as mankind continues in an imperfect condition, that this standard is not a practical one, that there are too few individuals in the present day, who with any approach to sincerity, can rally round such a standard.

To these and similar objections but one answer can be given, namely, only in so far as it is adopted can there be any real progress. Now is the time, of all others, when your united efforts properly directed will bring forth prolific results; now is the opportunity of those who can act unselfishly and with courage, discretion and promptitude; so grand an opportunity seldom comes to men. You have no reason to be depressed; your efforts, however seemingly unprofitable, have prepared the way for greater and nobler action; therefore, I say, sink your differences and unite your forces, for there is a common platform upon which we can all stand.

ST. G. LANE-FOX.

*Note.*—Members of the Theosophical Society will be glad to read Mr. Lane-Fox's warm support of the Society's programme, and earnest appeal to all who may have been tempted to honour the letter rather than the spirit, the personality rather than the principle. At the same time he seems to attach too much importance to the principles of *Bhakti*, implying, if we understand him aright, that by its practice alone is it possible to attain "that pure and incorruptible power of intuition." The Society's broad platform of universal freedom of opinion among its individual members, is unassailable; while its corporate attitude as an investigating body engaged in an unprejudiced search after truth, ought to remove any objection on the part of those belonging to other societies, who, feeling that unity is strength, are anxious to band themselves with others in the endeavour to elaborate a workable system of thought and a perfect rule of life.—*Ed.*

#### COL. OLCOTT'S TOURS.

Colonel Olcott, the President-Founder of the Theosophical Society, after an extended and eventful tour in Bengal, N. W. Provinces, Oudh, Bombay and Hyderabad, has returned to Madras. His success has been phenomenal. But his industry has been also phenomenally great. He has spoken on a variety of subjects, and on questions of the most abstruse philosophy and morality. He has had to analyse different religions, before Hindu, Parsee and Mahomedan audiences. But it is not because Col. Olcott has spoken so often and to so many, that he has been so successful. He has succeeded because his heart is in his work. He is very much in earnest. He lives in the past for the present, so that the present may mould the future not only of India but also of the world. The reward of this good man is yet to come.

The Colonel will be glad to hear that his recent visit to Calcutta has borne ample fruit. Our educated youth are now discussing nothing but Theosophy. A gentleman just returned from England has assured them that in England there is a compact band of thinkers who are earnestly investigating the philosophy of Theosophy. Even Englishmen in Calcutta have begun to come under the spell, and at their request Mr. Norendro Nath Sen, Editor of the *Mirror*, will deliver in February a lecture on the subject with which his very soul is identified.—*Indian Echo.*

#### THE "H. B. OF L."

We have received a letter, from the Private Secretary of the Secret Society known as the "H. B. of L.," couched in most friendly terms and expressing a deep interest in the work of the Theosophical Society. The writer very calmly and lucidly shows that the true field of our Society is not so much the private instruction of individual members, as the enunciation of the great general principles of Universal Brotherhood, the Basic Unity of Religions, the importance of a study of Aryan Philosophy, and the potential development of the latent psychic faculties in man. Hence, that any feeling of discontent among our members arising from the failure to take their development in hand as the Guru does that of his chelas is entirely unreasonable and uncalled-for. He also avers that the system of psychic education in vogue throughout the East is ill adapted to Western needs and temperament, and implies that his fraternity supplies the better method for occidental students; he disclaims the remotest intention on their part to show "irreverence for the Adepts and the Mahatmas of Tibet;" and adds the interesting testimony that the Founders of his society "know personally that such exalted beings do possess an objective physical existence, and in fact we have known of their personal existence for the past fourteen years." Our readers will remember the somewhat pretentious and offensive wording in the advertisement accompanying the reprint of *The Divine Pymander*, offering speedy occult advancement to members of our Society "who may have been disappointed in their expectations of Sublime Wisdom being freely granted by the Hindu Mahatmas," which was noticed in these pages at the time of its appearance. It is now explained that this was not an intentional affront, and the earnest wish is expressed that our two societies may work side by side in mutual harmony and good-fellowship. Needless to say, the Theosophical Society is as ready now as ever before to keep in

brotherly relations with every other body whose aim is to promote morality, strengthen the religious sentiment, and foster a spirit of research into the profound and priceless teachings of the ancient sages. The directors of our movement have certainly no wish to dissuade their colleagues from joining other bodies, as far as such bodies have a right to public confidence. And had the letter from the H. B. of L. contained some definite information—given in confidence even, if that were deemed indispensable—as to the conductors and plans of the secret sister society, we should have been happy to have printed it at length. No one likes to deal with masked allies.

**KARUR.**

A new branch of the Theosophical Society has just been formed at this place. Further particulars will be given in next month's magazine.

**TRICHINOPOLY.**

The annual meeting of the Sanmargha Sabha was held here on the 11th October. This Sabha is the Aryan League of Honour of this place, it was founded by Mr. P. N. Muthaswami Naidu, F. T. S., who has also established branches at Negapatam and Rangoon. The meeting took place in the Town Hall, Mr. P. Pattabiram Pillay occupying the chair.

The annual report showed that (1) A concise code of morals for young men and boys has been published under the title of "The Aryan Virtues;" (2) An order has been established for meritorious moral conduct; (3) An order for young men and boys below the matriculation standard; (4) A Sunday religious school for Hindus; (5) The formation of a library of Religious works has been commenced.

After the reading of the report a lecture was delivered on the "Duties of Hindus," prizes and diplomas were then distributed, and the proceedings were closed with a short address from the Chairman.

We regret that we have not space to publish a more detailed account of the work of this Society; the amount accomplished, in the face of much difficulty, shows what can be done by persistent effort, and to all those who are on the look-out for some channel of useful work we would point out the example of what has been done at Trichinopoly. Such institutions as the Sanmargha Sabha ought to be established in all branches of the T. S. throughout India, what has been accomplished by Mr. Muthaswami Naidu can be accomplished by others if they will only exert themselves as he has done.

**THE SABITA THEOSOPHICAL SOCIETY.  
(DAKSHINESWAR.)**

A meeting of the gentlemen of this locality and its environs was held at the premises of Babu Kshetramohan Chatterjee on the 25th October for organizing a branch of the Parent Society. Babu Harihar Chatterji, President of the Cawnpur Branch, and Babu Krishnadhnan Mukerji, M. A., B. L. of the Midnapur Branch, were invited on the occasion. Babu Harihar Chatterji was in the chair, and after the initiation was over the following resolutions were proposed and carried:—

I. That a branch of the Theosophical Society be formed at Dakshiniswar and called the "Sabita Theosophical Society."

II. That the objects of the Society be similar to those of the Theosophical Society.

III. That the following gentlemen be appointed office-bearers of the Society:—Babu Baikunthanath Chatterji, President; Babu Kshetramohan Chatterji, Vice-President and Treasurer; and Babu Bireswar Banerji, B. A., Secretary.

IV. That rules and bye-laws be adopted at an early date for the proper management of the Society.

V. That a copy of the proceedings be forwarded to the President Founder for his information and publication in the *Theosophist*.

November 11, 1885.

B. BANERJI, Secretary.

**USEFUL BOOKS.**

The prices of books named in these advertising columns include Indian postage. For the accommodation of our subscribers, the Manager of the THEOSOPHIST will procure any of these without additional charge, on receipt of price, but he particularly requests that all correspondents will give their FULL ADDRESSES, CLEARLY WRITTEN, in every letter that they send; illegible handwriting and imperfect addresses having in many cases caused much delay, trouble, and loss. All Money Orders to be made payable to the Manager at the Adyar Post Office.

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**SPIRITUALISM.**

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