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THE
THEOSOPHIST

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

CONDUCTED BY H. P. BLAVATSKY.

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THE THEOSOPHIST.

VOL. VII. No. 78.—MARCH 1886.

सच्चात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares]

THE VEDAS.

THE real signification of the Vedic mantras is as yet a mystery to the thinkers and philosophers of our age. The Western Orientalist considers them to be the offspring of the powerful imagination of the simple-minded Indo-Aryan bards in those prehistoric ages when they first entered this country from their primitive abode in Central Asia. Many of our countrymen also, following the lead of Europeans in this as in other matters, have persuaded themselves that there is nothing deeper in these sacred mantras. Professor Max Müller considers the mantras (Rigs) to be nothing more than poetical allegories of ordinary natural phenomena of every-day occurrence, such as dawn, sunrise, twilight, night, frost, etc. Other scholars consider them to be prayers to the elements deified as powers of nature. The orthodox Hindus, however, regard the Vedas as containing the true wisdom revealed to the sages of ancient India, and the unfailing repository of information about nature's laws in all their departments. Though they have firm faith in the infallibility of the Vedas, there are now-a-days but few amongst them who can explain their true meaning. From their literal signification the mantras do not indeed seem to be anything more than prayers to the deified elements, such as one might expect to hear from the lips of the simple-minded and imaginative Aryan of prehistoric times. The reality however is something far different. An endeavour to completely unravel the mystery of the Vedas would require a thorough knowledge of the Vedic Philosophy without which any attempt to solve the problem cannot but be abortive. The Hindus, it is well known, believe that the human being is a microcosm. They hold that all the natural phenomena that take place in the visible universe have their actual origin in the astral world, and that a man can easily

understand and explain them if he but understands his own astral nature sufficiently well to be able to place himself *en rapport* with the subjective world. A man by gradual training may acquire powers which modern scientists are at present unable to comprehend. That the attainment of some such powers is not a myth but a fact, is now admitted by those who have come into contact with the Society for Psychical Research lately established in London.* As for the Hindus, they have all along held that the amount of power a man may acquire by undergoing a regular course of training (this power being of course occult to the generality of mankind), is actually unlimited; so much so that he may even ultimately identify himself with Brahm the infinite cause of the universe. In the process of this training the Yogi or Rishi, by whatever name he may be called, identifies himself with the forces of nature and brings them under the control of his intelligence. These are the powers that guide the five *Bhuts*—*Akas, Marut, Tej, Apa* and *Kshiti*,—the principles or *upadans* that have, by their combination, given birth to the universe, and have established that affinity between our astral and corporeal senses by which we are enabled to comprehend the existence of the phenomenal world. The *Akas* principle has a certain property by which it directly acts on the organ of hearing and produces the perception of sound. *Marut* has similarly the property of producing the sensation of touch by its direct action on the skin (*Tragenāreeyam*). *Tej* or the light principle produces the idea of vision. *Apa* that of taste, and *Kshiti* that of smell. As we have only five senses for the comprehension of the existence of objects (muscular pressure being considered as included in touch), there can be but five principles in nature, that, in contact with the five senses, can give rise to five kinds of perception; so that there is nothing in the universe, the macrocosm, which is not to be found in the man, the microcosm. Two other principles are supposed to enter into the composition of the universe. These are *mahat* and *atma*, and their action is on the inner senses. *Mahat* acts on the *buddhi* (intellect) and enables a man to distinguish truth from non-truth, and *atma* establishes *jnan* (wisdom), the knowledge of the absolute truth, the Parabrahm. The presiding powers of these seven principles are Brahma, Savita (sun), Indra, Vayu, Agni, Varuna and the Ashins. Brahma or Paramatma is the devata or presiding deity of the *atma* principle, Savita of *mahat*, Indra of *akas*, Vayu or the *Maruts* of the *marut* principle, Agni of *tej*, Varuna of *apa*, and the Ashins of *kshiti*. The *Karmakānda* of the Vedas treats of the laws of the five principles that have affinity with our outer senses, whereas the *Jnan Kānda* of the *Upānis-hads* treats of the other two by which *mukti* or salvation can be obtained, and only so much of the general laws of the other five as is necessary for the attainment of the knowledge of the truth. The Brahman, on initiation, possessed of the sacred fire, the inner light, gradually develops his senses by

* We presume our correspondent refers to the phenomena of Thought-transference and Mesmerism, for, so far as we know, the S. P. R. does not claim to be in a position to prove the existence of specific occult powers in man.—Ed.

occult education, obtains knowledge of the principles that act on them and acquires power to control and manipulate the forces at his will, and when he has thus identified himself with any such natural forces, he is known as the Rishi of that power or principle. The mantras are the words uttered in invoking the powers, and the particular power that is invoked is called the devata of the mantra. The Chhandra of the mantra is the rhythm of respiration and sound with which that incantation is pronounced, and is in harmony with the rhythms in which the power acts in nature, fulfilling the particular purpose for which the invocation becomes necessary. Thus in order that we may have the power to manipulate the forces for our terrestrial wants, it is necessary that we should first understand the principle we invoke, the Devata or the power of that principle, its Rishi, its Chhandra and the purposes for which it may be employed. Every one of these is absolutely necessary for the invocation of the power we want to control. To understand the Rishi is to understand the way in which he identifies himself with the force in such a manner as to exercise full control over it. To understand the Chhandas is to pronounce the invocations in such rhythms as will harmonize with those in which the forces act in nature, on the astral plane, to produce the results for which we invoke them. The counterparts of all natural principles being already in existence in our own astral body, we, by controlling our own astral self, can easily gain control over the forces that act in the phenomenal universe. The process by which this control is acquired is called *jagna*, the most usual form of which is by igniting a fire and pouring ghee (clarified butter) or other material over the flame. It is merely a contrivance to develop in ourselves a power that will enable us to control natural forces. All this may, in this age of experimental science, be looked upon as no better than a product of the diseased imagination of a maniac, but nevertheless there was a time in India when sages actually had recourse to such occult practices for the timely production of rain, the stoppage of hail, lightning, thunderbolts, heavy storms, etc. Modern scientists are acquainted only with the physical phases of these powers, and have thus been able to manipulate them for our earthly benefits by employing the powers of water, wind, light, heat and electricity merely as motive powers, transmitters of sounds, curative agents, and so on; but the method of controlling their astral phases for our material welfare has not only been forgotten, but is considered something inconceivable and thus impossible, although there are ample proofs of the fact that the ancient Aryan sages were thoroughly skilled in this art in their so-called primitive stages of civilization. There is a fundamental difference between the method adopted by the ancient Aryans and that employed by modern scientists to get at the truths of nature. As a consequence of this radical difference of method, the former used to acquire powers by the gradual development of the human senses without external aid; while the latter endeavour to increase the range of the senses by bringing material instruments to perfection. In former times a physician would but so develop his faculty of

perception as to be able to diagnose a disease by simply feeling the patient's pulse, while in this age he would prefer to sharpen his observations by the use of instruments, such as the thermometer, stethoscope and sphygmograph. The ancients developed their clairvoyant vision in order to gain a knowledge of planets, of other spheres, or of such minute objects as are not visible to the eye, while the moderns make powerful telescopes, spectroscopes and microscopes for similar purposes. The whole mode of procedure being so widely different, it is no wonder that scientists of our age ridicule what we Hindus believe to be the truths of occult science.

A BRAHMAN.

HAVE ANIMALS SOULS?

"O Philosophy, thou guide of life, and discoverer of virtue!"—CICERO.

"Philosophy is a modest profession, it is all reality and plain dealing; I hate solemnity and pretence, with nothing but pride at the bottom."—PLINY.

THE destiny of man—of the most brutal, animal-like, as well as of the most saintly—being immortality, according to theological teaching; what is the future destiny of the countless hosts of the animal kingdom? We are told by various Roman Catholic writers—Cardinal Ventura, Count de Maistre and many others—that "animal soul is a Force."

"It is well established that the soul of the animal," says their echo De Mirville,— "was produced by the earth, for this is Biblical. All the living and moving souls (*nephesh* or life principle) come from the earth; but, let me be understood, not solely from the dust, of which their bodies as well as our own were made, but from the power or potency of the earth; i. e., from its immaterial force, as all forces are... those of the sea, of the air, etc., all of which are those *Elementary Principalities* (*principautés élémentaires*) of which we have spoken elsewhere."*

What the Marquis de Mirville understands by the term is, that every "Element" in nature is a domain filled and governed by its respective invisible spirits. The Western Kabalists and the Rosicrucians named them Sylphs, Undines, Salamanders and Gnomes; christian mystics, like De Mirville, give them Hebrew names and class each among the various kinds of Demons under the sway of Satan—with God's permission, of course.

He too rebels against the decision of St. Thomas, who teaches that the animal soul is destroyed with the body. "It is a force,"—he says—that "we are asked to annihilate, the most substantial force on earth, called *animal soul*", which, according to the Reverend Father Ventura, is † "the most respectable soul after that of man."

He had just called it an immaterial force, and now it is named by him "the most substantial thing on earth." ‡

But what is this Force? George Cuvier and Flourens the academician tell us its secret.

* *Esprits*, 2m. mem. Ch. XII. *Cosmolatrie*.

† *Ibid.*

‡ *Esprits*—p. 158.

"The form or the force of the bodies," (form means soul in this case, let us remember,) the former writes,— "is far more essential to them than matter is, as (without being destroyed in its essence) the latter changes constantly, whereas the form prevails eternally." To this Flourens observes: "In everything that has life, the form is more persistent than matter; for, that which constitutes the BEING of the living body, its identity and its sameness, is its form."*

"Being," as De Mirville remarks in his turn, "a magisterial principle, a philosophical pledge of our immortality" †, it must be inferred that soul—human and animal—is meant under this misleading term. It is rather what we call the ONE LIFE I suspect.

However this may be, philosophy, both profane and religious, corroborates this statement that the two "souls" are identical in man and beast. Leibnitz, the philosopher beloved by Bossuet, appeared to credit "Animal Resurrection" to a certain extent. Death being for him "simply the *temporary enveloping of the personality*," he likens it to the preservation of ideas in sleep, or to the butterfly within its caterpillar. "For him," says De Mirville, "resurrection ‡ is a general law in nature, which becomes a grand miracle, when performed by a thaumaturgist, only in virtue of its prematurity, of the surrounding circumstances, and of the mode in which he operates." In this Leibnitz is a true Occultist without suspecting it. The growth and blossoming of a flower or a plant in five minutes instead of several days and weeks, the forced germination and development of plant, animal or man, are facts preserved in the records of the Occultists. They are only seeming miracles; the natural productive forces hurried and a thousand-fold intensified by the induced conditions under occult laws known to the Initiate. The abnormally rapid growth is effected by the forces of nature, whether blind or attached to minor intelligences subjected to man's occult power, being brought to bear collectively on the development of the thing to be called forth out of its chaotic elements. But why call one a divine *miracle*, the other a satanic subterfuge or simply a fraudulent performance?

Still as a true philosopher Leibnitz finds himself forced, even in this dangerous question of the resurrection of the dead, to include in it the whole of the animal kingdom in its great synthesis, and to say: "I believe that the souls of the animals are imperishable, ... and I find that nothing is better fitted to prove our own immortal nature." ||

Supporting Leibnitz, Dean, the Vicar of Middleton, published in 1748 two small volumes upon this subject. To sum up his ideas, he says that "the holy scriptures hint in various passages that the brutes shall live in a future life. This doctrine has been supported by several Fathers of the Church. Reason teaching us that the

* *Longevity*, pp. 49 and 52.

† *Resurrections*. p. 621.

‡ The occultists call it "transformation" during a series of lives and the final nirvanic Resurrection.

|| Leibnitz, *Opera philos.* etc.

animals have a soul, teaches us at the same time that they shall exist in a future state. The system of those who believe that God annihilates the soul of the animal is nowhere supported, and has no solid foundation to it," etc. etc.*

Many of the men of science of the last century defended Dean's hypothesis, declaring it extremely probable, one of them especially—the learned Protestant theologian Charles Bonnet of Geneva. Now, this theologian was the author of an extremely curious work called by him *Palingenesis*† or the "New Birth," which takes place, as he seeks to prove, owing to an invisible germ that exists in everybody, and no more than Leibnitz can he understand that animals should be excluded from a system, which, in their absence, would not be a unity, since system means "a collection of laws."‡

"The animals," he writes, "are admirable books, in which the creator gathered the most striking features of his sovereign intelligence. The anatomist has to study them with respect, and, if in the least endowed with that delicate and reasoning feeling that characterises the moral man, he will never imagine, while turning over the pages, that he is handling slates or breaking pebbles. He will never forget that all that lives and feels is entitled to his mercy and pity. Man would run the risk of compromising his ethical feeling were he to become familiarised with the suffering and the blood of animals. This truth is so evident that Governments should never lose sight of it.... as to the hypothesis of automatism I should feel inclined to regard it as a philosophical heresy, very dangerous for society, if it did not so strongly violate good sense and feeling as to become harmless, for it can never be generally adopted.

"As to the destiny of the animal, if my hypothesis be right, Providence holds in reserve for them the greatest compensations in future states||... And for me, their resurrection is the consequence of that soul or form we are necessarily obliged to allow them, for a soul being a simple substance, can neither be divided, nor decomposed, yet annihilated. One cannot escape such an inference without falling back into Descartes' automatism; and then from animal automatism one would soon and forcibly arrive at that of man"...

Our modern school of biologists has arrived at the theory of "automaton-man," but its disciples may be left to their own devices and conclusions. That with which I am at present concerned, is the final and absolute proof that neither the Bible, nor its most philosophical interpreters—however much they may have lacked a clearer insight into other questions—have ever denied, on Biblical authority, an immortal soul to any animal, more than they have found in it conclusive evidence as to the existence of such a soul in man—in the old Testament. One has but to read certain verses in Job and the Ecclesiastes (iii. 17 *et seq.* 22.) to arrive at this conclusion. The truth of the matter is, that the future

* See vol. XXIX of the *Bibliothèque des sciences*, 1st Trimester of the year 1768.

† From two Greek words—to be born and reborn again.

‡ See Vol. II *Palingenesis*. Also, De Mirville's *Resurrections*.

|| We too believe in "future states" for the animal from the highest down to the *infusoria*—but in a series of rebirths, each in a higher form, up to man and then beyond—in short, we believe in *evolution* in the fullest sense of the word.

state of neither of the two is therein referred to by one single word. But if, on the other hand, only negative evidence is found in the Old Testament concerning the immortal soul in animals, in the New it is as plainly asserted as that of man himself, and it is for the benefit of those who deride Hindu *philozoism*, who assert their right to kill animals at their will and pleasure, and deny them an immortal soul, that a final and definite proof is now being given.

St. Paul was mentioned at the end of Part I as the defender of the immortality of all the brute creation. Fortunately this statement is not one of those that can be pooh-poohed by the Christians as "the blasphemous and heretical interpretations of the holy writ, by a group of atheists and free-thinkers." Would that every one of the profoundly wise words of the Apostle Paul—an Initiate whatever else he might have been—was as clearly understood as those passages that relate to the animals. For then, as will be shown, the indestructibility of matter taught by materialistic science; the law of eternal evolution, so bitterly denied by the Church; the omnipresence of the ONE LIFE, or the unity of the ONE ELEMENT, and its presence throughout the whole of nature as preached by esoteric philosophy, and the secret sense of St. Paul's remarks to the *Romans* (viii. 18-23), would be demonstrated beyond doubt or cavil to be obviously one and the same thing. Indeed, what else can that great historical personage, so evidently imbued with neo-Platonic Alexandrian philosophy, mean by the following, which I transcribe with comments in the light of occultism, to give a clearer comprehension of my meaning?

The Apostle premises by saying (Roman viii. 16, 17) that "The spirit *itself*" (*Paramatma*) "beareth witness with our spirit" (*atman*) "that we are the children of God," and "if children, then heirs"—heirs of course to the eternity and indestructibility of the eternal or divine essence in us. Then he tells us that:—

"The sufferings of the present time are not worthy to be compared with the glory which shall be revealed." (v. 18.)

The "glory" we maintain, is no "new Jerusalem," the symbolical representation of the future in St. John's kabalistical Revelations—but the *Devachanic* periods and the series of births in the succeeding races when, after every new incarnation we shall find ourselves higher and more perfect, physically as well as spiritually; and when finally we shall all become truly the "sons" and "the children of God" at the "last Resurrection"—whether people call it Christian, Nirvanic or Parabrahmic; as all these are one and the same. For truly—

"The earnest expectation of the creature waiteth for the manifestation of the sons of God." (v. 19.)

By creature, animal is here meant, as will be shown further on upon the authority of St. John Chrysostom. But who are the "sons of God," for the manifestation of whom the whole creation longs? Are they the "sons of God" with whom "Satan came also" (See Job) or the "seven angels" of Revelations? Have they reference to Christians only or to the "sons of God" all over

the world? Such "manifestation" is promised at the end of every *Manvantara* or world-period by the scriptures of every great Religion, and save in the *Esoteric* interpretation of all these, in none so clearly as in the *Vedas*. For there it is said that at the end of each *Manvantara* comes the *pralaya*, or the destruction of the world—only one of which is known to, and expected by, the Christians—when there will be left the *Sishtas*, or remnants, seven Rishis and one warrior, and all the seeds, for the next human "tide-wave of the following Round."† But the main question with which we are concerned is not at present, whether the Christian or the Hindu theory is the more correct; but to show that the Brahmins—in teaching that the seeds of all the creatures are left over, out of the total periodical and temporary destruction of all visible things, together with the "sons of God" or the Rishis, who shall manifest themselves to future humanity—say neither more nor less than what St. Paul himself preaches. Both include all animal life in the hope of a new birth and renovation in a more perfect state when every creature that now "waiteth" shall rejoice in the "manifestation of the sons of God." Because, as St. Paul explains:—

"The creature *itself (ipsa)* also shall be delivered from the bondage of corruption," which is to say that the seed or the indestructible animal soul, which does not reach Devachan while in its elementary or animal state, will get into a higher form and go on, together with man, progressing into still higher states, and forms, to end, animal as well as man, "in the glorious liberty of the children of God" (v. 21).

And this "glorious liberty" can be reached only through the evolution or the Karmic progress of all creatures. The dumb brute having evolved from the half sentient plant, is itself transformed by degrees into man, spirit, God—*et seq. and ad infinitum!* For says St. Paul—

"We know ("we," the *Initiates*) that the whole creation, (*omnis creatura* or *creature*, in the Vulgate) groaneth and travaileth (in child-birth) in pain until now."|| (v. 22).

* See Isis, Vol. I.

† What was really meant by the "sons of God" in antiquity is now demonstrated fully in the SECRET DOCTRINE in its Part I (on the Archaic Period)—now nearly ready.

‡ This is the orthodox Hindu as much as the esoteric version. In his Bangalore Picture "What is Hindu Religion?"—Dewan Bahadur Raghunath Rao, of Madras, says: "At the end of each *Manvantara*, annihilation of the world takes place; but one warrior, seven Rishis, and the seeds are saved from destruction. To them God (or Brahm) communicates the Statute law or the *Vedas*...as soon as a *Manvantara* commences these laws are promulgated...and become binding...to the end of that *Manvantara*. These eight persons are called *Sishtas*, or remnants, because they alone remain after the destruction of all the others. Their acts and precepts are, therefore, known as *Sishtacar*. They are also designated '*Sadachar*' because such acts and precepts are only what always existed."

This is the orthodox version. The secret one speaks of seven *Initiates* having attained Dhyanchohanship toward the end of the seventh Race on this earth, who are left on earth during its "obscuration" with the seed of every mineral, plant, and animal that had not time to evolve into man for the next Round or world-period. See *Esoteric Buddhism*, by A. P. Sinnett, Fifth Edition, Annotations, pp. 146, 147.

||...ingemisit et parturit usque adhuc in the original Latin translation.

This is plainly saying that man and animal are on a par on earth, as to suffering, in their evolutionary efforts toward the goal and in accordance with Karmic law. By "until now," is meant up to the fifth race. To make it still plainer, the great Christian Initiate explains by saying:—

"Not only they (the animals) but ourselves also, which have the first-fruits of the Spirit, we groan within ourselves, waiting for the adoption, to wit, the redemption of our body." (v. 23.) Yes, it is we, men, who have the "first-fruits of the Spirit," or the direct Parabrahmic light, our Atma or seventh principle, owing to the perfection of our fifth principle (*Manas*), which is far less developed in the animal. As a compensation, however, their Karma is far less heavy than ours. But that is no reason why they too should not reach one day that perfection that gives the fully evolved man the Dhyanchohanian form.

Nothing could be clearer—even to a profane, non-initiated critic—than those words of the great Apostle, whether we interpret them by the light of esoteric philosophy, or that of mediæval scholasticism. The hope of redemption, or, of the survival of the spiritual entity, delivered "from the bondage of corruption," or the series of temporary material forms, is for *all living* creatures, not for man alone.

But the "paragon" of animals, proverbially unfair even to his fellow-beings, could not be expected to give easy consent to sharing his expectations with his cattle and domestic poultry. The famous Bible commentator, Cornelius a Lapide, was the first to point out and charge his predecessors with the conscious and deliberate intention of doing all they could to avoid the application of the word *creatura* to the inferior creatures of this world. We learn from him that St. Gregory of Nazianzus, Origen and St. Cyril (the one, most likely, who refused to see a human creature in Hypatia, and dealt with her as though she were a wild animal) insisted that the word *creatura*, in the verses above quoted, was applied by the Apostle simply to the angels! But, as remarks Cornelius, who appeals to St. Thomas for corroboration, "this opinion is too distorted and violent (*distorta et violenta*); it is moreover invalidated by the fact that the angels, as such, are already delivered from the bonds of corruption." Nor is St. Augustine's suggestion any happier; for he offers the strange hypothesis that the "creatures," spoken of by St. Paul, were "the infidels and the heretics" of all the ages! Cornelius contradicts the venerable father as coolly as he opposed his earlier brother-saints. "For," says he, "in the text quoted the *creatures* spoken of by the Apostle are evidently creatures distinct from men:—*not only they but ourselves also*; and then, that which is meant is not deliverance from sin, but from *death to come*."* But even the brave Cornelius finally gets scared by the general opposition and decides that under the term *creatures* St. Paul may have meant—as St. Ambrosius, St. Hilarius (Hilaire) and others insisted—*elements (!) i. e.*, the sun, the moon, the stars, the earth, etc. etc.

* Cornelius, edit. Pelagaud, l. IX, p. 114.

Unfortunately for the holy speculators and scholastics, and very fortunately for the animals—if these are ever to profit by polemics—they are over-ruled by a still greater authority than themselves. It is St. John Chrysostomus, already mentioned, whom the Roman Catholic Church, on the testimony given by Bishop Proclus, at one time his secretary, holds in the highest veneration. In fact St. John Chrysostom was, if such a profano (in our days) term can be applied to a saint,—the “medium” of the Apostle to the Gentiles. In the matter of his Commentary on St. Paul’s Epistles, St. John is held as directly inspired by that Apostle himself, in other words as having written his comments at St. Paul’s dictation. This is what we read in those comments on the 3rd Chapter of the Epistle to the Romans.

“We must always groan about the delay made for our emigration (death); for if, as saith the Apostle, the creature deprived of reason (*mente*, not *anima*, “Soul”)—and speech (*nam si hæc creatura mente et verbo carens*) groans and expects, the more the shame that we ourselves should fail to do so.”*

Unfortunately we do, and fail most ingloriously in this desire for “emigration” to countries unknown. Were people to study the scriptures of all nations and interpret their meaning by the light of esoteric philosophy, no one would fail to become, if not anxious to die, at least indifferent to death. We should then make profitable use of the time we pass on this earth by quietly preparing in each birth for the next by accumulating good Karma. But man is a sophist by nature. And, even after reading this opinion of St. John Chrysostom—one that settles the question of the immortal soul in animals for ever, or ought to do so at any rate, in the mind of every Christian,—we fear the poor dumb brutes may not benefit much by the lesson after all. Indeed, the subtle casuist, condemned out of his own mouth, might tell us, that whatever the nature of the soul in the animal, he is still doing it a favour, and himself a meritorious action, by killing the poor brute, as thus he puts an end to its “groans about the delay made for its emigration” into eternal glory.

The writer is not simple enough to imagine, that a whole British Museum filled with works against meat diet, would have the effect of stopping civilized nations from having slaughter-houses, or of making them renounce their beefsteak and Christmas goose. But if these humble lines could make a few readers realize the real value of St. Paul’s noble words, and thereby seriously turn their thoughts to all the horrors of vivisection—then the writer would be content. For verily when the world feels convinced—and it cannot avoid coming one day to such a conviction—that animals are creatures as eternal as we ourselves, vivisection and other permanent tortures, daily inflicted on the poor brutes, will, after calling forth an outburst of maledictions and threats from society generally, force all Governments to put an end to those barbarous and shameful practices.

H. P. BLAVATSKY.

* *Homélie XIV. Sur l'Épître aux Romains.*

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

(Fourth Series.)

VI.

It is not without good reason that the book with which we are at present occupied has been called Sohar or Splendour. For we see the bright truth emerging from its mysterious shadows, and religion in agreement with science.

Creation is eternal. The worlds that commence are at first given over to the conflicts of the elements. When equilibrium is established, light is produced. The earth becomes fertile as luminous equilibrium arranges the elements in their places.

Then come enormous vegetations that encumber and exhaust the earth. The earth rejects them, and from their putrefaction are born monstrous animals, fighting and slaying one another. These are followed by the intermediate species, and at length the reign of man comes to manifest the equilibrium of living nature.

Man appears like the God of animals, and thus man’s thought is, as it were, the spirit of the world. The need of association becomes manifest, and thinking beings commence by submitting to the law of the stronger, but they soon feel that blind force must obey and not command thought. The physical world needed a head or a chief, in order that equilibrium might be established, and that head is man. The moral world could not be constituted without an invisible head or chief which is God.

Thus in the first chapter of the Sohar we have a picture of the battles of chaos, the heavens becoming lighter by degrees, and then a luminous head appearing on the horizon, shadow in light and light in shadow, the supreme thought and its own mirage, the man of heaven illuminating and enlightening the God of earth. Beneath the gaze of this head is formed the equilibrium of life that circulates and undulates like a fiery serpent. It is the great magic agent, the body of the Holy Spirit, the chain of the devils and the double support of the rungs of the shining ladder of Jacob.

All science is there, and you can see plainly that Eliphas Levi has invented nothing.

From the first chapter of our mysterious book we are able to indicate the fundamental principles of science as follows:—

(1) Eternal life is motion balanced by the alternate manifestation of forces.

(2) Every force that is in excess is lost by this excess through provoking a reaction which paralyzes it.

(3) To will only one thing is to arrive at nothing: to obtain it you must will two.

This is why the Rosicrucians in their symbols unite the cross and the rose.

The rose is life and the cross is death.

The rose is pleasure and the cross is suffering.

The rose is love and the cross is sacrifice.

But sacrifice is only desirable for the sake of love, and love is made perfect by sacrifice alone.

Life is the conquest of death, and death is the transfiguration of life.

Pleasure has no existence for those who have never suffered, and vanquished suffering is the greatest of moral pleasures.

Happiness is the consciousness of strength. To feel weak is to feel miserable.

Pain itself has no real existence unless associated with the sentiment of weakness. Saint Theresa, exalted by her mysticism, aspired to pain as the greatest of all pleasures, and cried "Suffer or die!"

Ascetics are insatiable lovers of tortures, because in them they find the joys of ecstasy. To exercise force is to live, but they are fools who themselves excite pain and who voluntarily injure themselves, just as if nature did not offer us sufficient work to be accomplished, or sufficient obstacles to be overcome.

The soldier is not called upon to roast his own feet, to fast voluntarily, or to inflict wounds upon himself. He will find no lack of wounds, forced marches and privations.

The soldier loves war, the honest workman loves work, and the sage loves the trials of life.

He who desires the end desires also the means. Thus there is a double object for the will—the end and the means.

The true Rosicrucian ought to cultivate two precious gifts, the gift of tears and the gift of laughter. Man needs both to laugh and to cry, and this is the secret of the success of a good melodrama.

But the wise man never laughs in a mocking spirit, and never weeps from sadness. His laughter is a joyous congratulation, and his tears are proofs of tenderness and compassion.

I do not here mean the laughter and tears that often come accidentally to nervous persons.

Sincere tears and honest laughter are distinct signs of a good man.

False sages are always forcing themselves to arrive at one single thing only. They want to be exclusively serious, and consequently become mortally wearisome to others as well as to themselves. They want to be supernatural by acting against nature. But, as it has been well said: "Often when one's head is filled with mysticism and the desire of becoming more than man, one is really less than a beast."

The thing to be desired is equilibrium. But equilibrium is the result of two forces, whether associated or alternate, and if you would gain it, do not make the mistake of desiring a solitude in which you could devote yourself entirely to philosophical studies. To be a good philosopher one must practise philosophy, and for that end we must fulfil the duties imposed on us by nature and society.

But what has been said above as to the necessity of a double object for the balanced movements of the will requires some further explanation. This point is a peculiarly delicate one and will need the full attention of the reader.

We cannot be said to really possess anything unless it can also be said that that thing does not possess us; that is to say, unless we have learned to be independent of it. Desire injures the will. We must will as God wills, independently and calmly, and we must understand that contraries are affirmed by contraries. This is the drift of Christ's sermon on the mount. Why on the mount? In order to make it plain that a very elevated subject is here treated of, for, as you know, the gospels are symbolical rather than historical, and there is nothing in them that has not a double if not a triple meaning.

Jesus promises royalty to those who are voluntarily poor. He promises conquest to the peaceful, consolation to the mourners, plenty to the famished, happiness to the persecuted and so on.

In other words he teaches that the light is manifested through the shade.

Pleasure has need of pain in order to become fixed through temperance.

Excessive joy as well as sadness has its tears.

This is why great souls are sometimes desirous of suffering.

The allegorical tree of science bears two sorts of fruit, that of good and that of evil; and the first of all sinners gains the heart of God by exposing herself to evil, in order to know the good. God expels her from paradise and promises her the conquest of heaven.

"You shall be as Gods knowing good and evil," had said the serpent to Eve; and God (the God of Moses) repeats that Adam "has become one of us, knowing good and evil, let us prevent him from gaining immortality by eating of the tree of life."

What are we to think of this legend? Is it not the God in the fable who is vanquished, and the exiled ones who are triumphant? What was Eve's real attraction towards the forbidden fruit? Did she risk death for the sake of tasting an apple? The true attraction was the hunger for divinity through which came disobedience. To will in disobedience to a master and to realise that will, is to annul the authority of the master. The martyrs in the midst of their torments triumphed over the impotency of the Cæsars. When Christ said "the law was made for man and not man for the law," he revolutionised the moral world and revealed the great arcanum. If it is true that man was not made for the law but the law was made for man, then that law cannot reprove man. God then by making the law, rendered himself not the master, but the slave of man. Thus Jesus seems to teach God himself a lesson, when he says "Father forgive them for they know not what they do."

But does not the Father himself know what they do, since he is the creator of these innocent sinners? For it seems that he needs to be reminded not to chastise an ignorance of which he is himself the author. There are depths here that are beyond our longest sounding lines.

The enemies of human royalty—or let us go farther and say of human divinity—are desire and fear. There is no need to desire what one has the right to will, and when one has arrived at true and complete independence there is no longer anything whatever

to fear. Physical sufferings count for so little, that in the caprices of exaltation they may constitute the greatest delights. As to moral sufferings, they always proceed from want of equilibrium. Having attained the perfect peace, the brother of the rosy cross constantly reflects the divine serenity, and his gaze is like a smile from heaven. To arrive at this condition, he has willed two things, free existence and knowledge. Free existence at the price of the hatred of a world that he may not brave, but which he knows how to transcend. He may pass for a libertine and a rebel, he may be called satan and become holier than the angels. In these two things, free existence and knowledge, are contained all the science of good and evil. They are the generators of that new state, in which men "shall be as gods."

What the Bible calls the Elohim, are forces of nature directed by the powers of the mind. Just as our body needs a plastic medium to become subject to the influence of our will, it is only through intermediary force that the world can receive an impulse from God.

For God never departs from the order that he has willed eternally. In him there is never change or caprice. His omnipotence is for ever governed by his wisdom. Order is his eternal miracle.

He has made for himself an instrument for the finishing and the renewal of the world. It is like the great main-spring of the watch of time. It is the fluidic agent, of which heat, magnetism, electricity, and light are the manifestations. This agent in the hieratic or sacred hieroglyphics has always been typified by the serpent. Often this sign is to be found surmounting the tau, sign of the universal influence, whence has come the Hebrew letter "Lamed."

Thus in some very ancient tarots there is on the twelfth card a serpent, by which a man is suspended by the foot between heaven and earth. This serpent has been replaced by a rope in the more modern cards. In the tarot of Marseilles however, called the Italian tarot, the head of the serpent is still to be seen.

The book of mystery says that the great astral serpent bears in relief on his scales the symmetrically arranged plan of all the worlds. This is to make it plain that the reason of the existence of all forms is to be found in this great universal agent, and that there is an exact connexion and a perfect symmetry among all the works of God, as among the proportionate and regular scales that cover the skin of a serpent, or rather that of the allegorical serpent which is at once serpent and fish. It is the serpent that tempts the first man, and it would devour the world, were it not vanquished by love. This serpent is the father of the gargoyles and other monsters of the middle ages. To obtain command over this serpent is to become a magus, to tame it is to become a saint.

This universal agent is the photograph of God and of nature. It is saturated with ideas and forms, which it moves and disposes fatally and by chance, when not directed by intelligence, as happens in dreams; but in itself it is neither intelligent nor free. This is why it is said in Genesis to be the most subtle and the

most changeable of all animated beings, or as it ought to be translated:—the most prompt to change form. The serpent here acts without autonomy, that is without will of its own. It simply reflects the woman's mental visions and so transforms them into objects of desire. Itself neither angel nor devil it has no initiative will, but is set in motion by that of the woman. It becomes a demon only when she has endowed it with volition by giving it her confidence, and has surrendered herself to its blind guidance. The disobedience of Eve has created a false god because she had neither the spirit nor the courage to say:—"I have eaten the fruit of the tree of science because I willed so to do." But when she accuses the serpent, she endows fatality with a soul.

She becomes the mother of the devil, she who might have become the mother of God and so have retained divinity within herself.

We have been speaking in somewhat figurative language, but you know that symbolism is the divine language, and it is needful that we should familiarise ourselves to some extent at least with the hieroglyphic forms of thought.

It is a woman who believes in the personal existence of the devil, and makes him responsible for her own perversities. She is thus the mother of the devil, and the wise initiate is a woman who will restore his angelic form to the pretended devil. She is the redeemer of Lucifer.

She does good even with the arms that she has caused evil to surrender, and in overcoming Satan she rejoices in all the legitimate pride of Lucifer.

Lucifer, the star of the morning, the torch-bearer of heaven, the angel of intelligence and love, he it is whom the priests have condemned.

But the last judgment is at hand, and human sentences will be revised by the eternal judge.

THE SPENTA-MAINYUS AND THE ANRA-MAINYUS.

IT is generally recognized that there is a two-fold operation in the forces through which the Divine Spirit is manifested. According to some philosophies, they are the centripetal and the centrifugal, one working from without inwards, and the other from within outwards. The Platonists call them the Bound and the Infinite.

"Philolaus asserts that the deity established *bound* and *infinite*: by bound, indeed exhibiting every co-ordination, which is more allied to *the one*; but by infinity, a nature subjected to bound. And prior to these two principles, he places one, and a singular cause, separated from the universality of things, which Archaietias denominates a cause prior to cause; but which, according to Philolaus, is the principle of all things."*

In the Zoroastrian doctrine these two principles are denominated the Spenta-Mainyus and the Anra-Mainyus, the respective literal meanings of which are, the good mind and the bad mind.

* Introduction to the Parmenides of Plato, by Thomas Taylor.

Spenta-Mainyus, in one aspect, is a force or power or principle that draws and receives back the soul into the Divine Spirit or Being, while Anra-Mainyus is that power which sends forth or brings down the soul into material existence. This power, therefore, which has brought down the soul into matter, and whose characteristic is not only to keep the soul tied down to matter and to ignorance of the Real Being, but to lead her to annihilation, is the devil, to destroy whom is the constant aim of Zoroastrianism. Proceeding from the Divine Spirit, the soul, through thus being connected with matter, is imprisoned or fixed in the body, and cannot return to her original source until she becomes sufficiently regenerated to be able to dispense with the need of the body; and this connection with matter, therefore, is to the soul an evil. This evil is, in the universal sense, applicable to the spirit, as it is in the individual sense applicable to the soul. It may be explained here that matter is not in itself evil, or that it is but a mode of spirit and is essential to the crucifixion of the spirit as well as of the soul. The evil lies in not apprehending the truth that matter is not the Real Substance but is transitory and impermanent, and that, therefore, the tendency towards matter should be vanquished and the tendency spiritwards made predominant, in order to be at one with the Divine Spirit. The love of matter leads to extinction, and the love of God leads to permanence of being. This love of God means purifying and spiritualizing one's own soul so as to be able to receive God and be at one with God. It is the business of religions to teach how this can best be done. Purity of thought, word and deed is the essential precept of Zoroastrianism. Purity of thought involves intense concentration of mind and constant love towards and meditation on God, and prayers are intended to serve in this direction.

Spenta-Mainyus in another aspect is knowledge, while Anra-Mainyus is ignorance. To kill out ignorance and to attain to knowledge is the road to acquiring immortal individuality. The evil in man is ignorance—ignorance of the true knowledge of Being—which, until removed, misleads and tempts man to the course that involves the gradual extinction of his individuality. True knowledge having been acquired, ignorance ceases, and the road to evil is closed.

Anra-Mainyus speaks to Zoroaster:—"Curse the good Mazdyanian law, obtain happiness, as Vadhagna, the lord of the regions, has obtained it."

The holy Zarathustra answered:—"I will not curse the good Mazdyanian law; not if bones, soul, and vital power were to separate themselves asunder."

Him answered Anra-Mainyus, who has created the evil creatures: "By whose word wilt thou annihilate, by what well-made arms (smite) my creatures, O! holy Zarathustra?"

The holy Zarathustra said: "Mortar, cup, Haoma, and the words which Ahura Mazd has spoken; these are my best weapons; by this word will I smite, by this word will I annihilate, by these well-formed weapons (smite), O evil Anra-Mainyus.

Which Spenta-Mainyus (*i. e.*, Ahura Mazd) created; he created in the infinite time. Which the Amesha-Spentas created, the good rulers, the wise." Zarathustra pronounced the Ahuna-Vairya. (Vendidad; Fargard 19.)

The whole of the above dialogue is metaphorical. Anra-Mainyus is but a personification of the principle of ignorance. The creatures of Anra-Mainyus are the evil passions, the Devas, the Drugas, and the Drukhs. The last three are the evil spirits of the astral sphere. These evil spirits are souls, who, having harboured and cultivated in themselves the evil principle, have become devoid of the divine principle and are in a transition state on their way to extinction. Being devoid of the divine principle and debarred from the true knowledge, their constant vocation is to mislead men and tempt them to evil. These spirits are, therefore, almost always mentioned in the Avesta as the creatures of Anra-Mainyus. Mortar, cup and Haoma are the articles used in mystic ceremonies. The import of the mystic ceremony, when rightly understood, is knowledge—knowledge of the true philosophy of Being—and this obtained, neither the evil tendency nor the evil spirits have any hold upon man. Ahuna-Vairya is one of the manthras of the Zoroastrians. Rightly interpreted, it imparts the true knowledge. Thus it is ignorance that has to be rooted out and replaced by knowledge. Knowledge does not imply merely the intellectual comprehension of the philosophy of Being, but carries with it the necessity of the strict observance of religious precepts which enjoin purity in thought, word and deed. This again means the overcoming of the passions of worldly desires and the elevating of one's spiritual entity to the Divine Spirit. Knowledge has a still higher and deeper import. To progress towards knowledge is to develop one's self—one's spiritual essence—to develop it or to make it pure, which is the same thing as to divest it of material tendency, to such an extent as to enable it to penetrate nature and comprehend the same through its own self independently of any other means. The progress towards development of this kind is not feasible for those who are enveloped in worldly desires and worldly atmospheres. It is not feasible for those who revolt from the laws essential to Being or Existence. It is feasible indeed only for those who are above desires and act in conformity with the laws essential to Being, ever striving strenuously to gain the ultimate end. The knowledge thus obtained is equivalent to man's transformation into a god or a being of a very high order, and such a being acquires such powers over nature as the ignorant would call supernatural. One elevated to this extent is beyond the reach of ignorance and of evil spirits: this spiritual entity is sufficiently purified to be able to associate with divine beings.

"Hermes affirms that those who know God are preserved from assaults of the evil one, and are not even subject to destiny. The knowledge of God is religion." (The Fragments of Hermes Trismegistus).

Anra-Mainyus, as opposed to Ahura Mazd, is the principle of non-Being, which is the devil. God is the principle of Being

as well as of Existence. Wherever there is being, there is God. God is Being, Love, Wisdom, Knowledge, Perfection, Truth, Order. Everything good is God. God is Spirit, Light, Life, Mind. Reverse the picture and you will find the opposites of all these. These opposites are not realities, though not the less powerful on that account, and are, therefore, the creatures of Anra-Mainyus the principle of non-Being. God's opposite, that is the opposite of Being is non-Being, as of Light the opposite is Darkness. The contest in the universe is thus between Being and Not-Being, Light and Darkness, Truth and Falsehood, Good and Evil, Knowledge and Ignorance, and so forth. Hence is it that the Zoroastrians are enjoined to strive constantly to kill out the Anra-Mainyus, to praise and exalt the whole (pure) creation, to cultivate in themselves, and to adore and be united to the Principle of Being which is the Good Itself. By cultivating this principle, which is the divine principle in man, and is a ray or emanation of the Divine Spirit, one is enabled to preserve his individuality and to attain to beatitude. This is accomplished by acting up to the precepts of the religion. To revolt from the tendency towards Being, and to harbour and cultivate a tendency toward non-Being, which is Anra-Mainyus, is to prepare the way for the extinction of one's individuality.

From the above, it will be evident why the Zoroastrians are enjoined to constantly recite the Manthras, such as the following:—

"I praise the well-thought, well-conceived, well-performed thoughts, words and works. I lay hold on all good thoughts, words and works. I abandon all evil thoughts, words and works. I bring to you, O Amesha Spentas, praise and adoration, with thoughts, words and works, with heavenly mind, the vital strength of my own body." (Yasna 12).

"All good thoughts, words and works are done with knowledge. All evil thoughts, words and works are not done with knowledge. All good thoughts, words and works lead to Paradise. All evil thoughts, words and works lead to hell. To all good thoughts, words and works (belongs) Paradise—so (is it) manifest to the pure." (Visp. Humta).

"Let Ahura Mazd be King, and let Ahriman (Anra-Mainyus), the wicked, be smitten and broken. Contentment and praise for Ahura Mazd; contempt for Anra-Mainyus." (Nirung Kustee).

It need hardly be said here that it is not to be understood that the mere recitation is supposed to have any effect: Constant repetition involves strong determination in action and constant meditation on purity, and so helps one to cultivate all higher and nobler faculties, and to throw into oblivion all but the aspiration and love towards the Real Being in order to be able ultimately so to elevate one's divine principle as to enable it to be at one with the Divine Spirit, Ahura Mazd.

In another aspect, Ahura Mazd is spirit, and Anra Mainyus is matter. The Divine Spirit is dual in that it is the product of the Divine Spirit and the Divine Substance, which are the two latent properties of the unmanifest Original Being. This original

unmanifest condition of Being considered as the First Principle, Ahura Mazd, is the Adonai, the Logos, the Demiurgos, the Manifest Spirit, which is Sevenfold. Matter is the condensed condition of the Divine Substance in which, and through which, the spirit manifests itself. Matter, though but a mode of spirit, is in its nature opposed to spirit, and is dependent upon spirit. Thus there is supposed to be a constant conflict between spirit and matter. Spirit is Eternal Essence, but matter is transitory. The object of mankind should be to do away with the necessity of having anything to do with matter, to be freed from it, and to become pure spirit. That which is good is of God, and proceeds from spirit. That which is the reverse of good is of the devil, and proceeds from matter. Matter in this aspect, therefore, is the devil.

The dissolution of the phenomenal universe and the annihilation of the Anra-Mainyus (or Ahriman), so often spoken of in Zoroastrian writings, have reference to the Kalpas and the Mahapralaya of the Hindoos. The Kalpas mean the periodical return of the phenomenal or the material into the substance, when the creative principle comes to a stand-still before a fresh manifestation occurs. The Mahapralaya is that ultimate universal Pralaya when even the substance will be resolved into the original state of Being, and this is probably what the Parsees mean by the arrival of the Soshios, when all souls are supposed to be relieved from the sufferings occasioned by their sins, and to return to the endless blissful state.

The true knowledge and love of God can alone enable one to vanquish the devil—the principle of non-Being and his deceptive creatures, and to elevate one's essential self to the perception and attainment of the eternal Good. Patanjali says:—

"But the consummation said to be attained by the exercise of *yoga* may be far more easily achieved by devout communion with God."

"How may the soul be delivered from the illusions of sense, the distempering influence of the body, and the disturbances of passion, which becloud the vision of the real, the good, and the true? Plato believed and hoped that this could be accomplished by philosophy. This he regarded as a grand intellectual discipline for the purification of the soul. By this it was to be disenthrallled from the bondage of sense, and raised into the empyrean of thought, 'where truth and reality shine forth.' All souls have the faculty of knowing, but it is only by reflection, self-knowledge and intellectual discipline, that the soul can be raised to the vision of eternal truth, goodness, and beauty—that is, to the vision of God." (Cocker: "Christianity and Greek Philosophy.")

DHUNJIBHOY JAMSETJEE MEDHORA.

II.

THE one characteristic which we are able to predicate of the universal life as persistent and invariable throughout its infinite variations is that of never ceasing, endless motion. That motion is the one attribute that can be truly said to be eternal; forms disappear and are replaced by fresh ones, beings are continually being transformed into higher types, nothing is still even for a moment; wherever we turn our eyes throughout the whole universe, we find the same everlasting motion. No particle of matter, however solid it may appear, however fixed its shape may seem, but is in a state of continual vibration, as if, endued with a latent soul, it was struggling to burst the bonds by which it is limited and enchained and was trying to escape to a freer region where it could find scope sufficient for its now imprisoned energies.

Analysing this motion to find in what it begins, to trace it to its source and origin, we find that all motion is derivable from simple vibration, from a mere shaking, and from this may be formed all the varieties of motion with which we are familiar even to that which seems the most elaborate—the motion in a spiral or rather helical direction such as we see exemplified in the growth of plants, around every one of which is drawn a spiral line formed by the sprouting points of its branches. And let us here note that in this spiral formation of every plant and tree, proceeding as it were from the upward motion of its growth as it seeks the sun, we may recognize a proclamation of the law, written plainly for all who have eyes to see, by the very finger of mother nature herself, that cyclic evolution must ever proceed in a spiral direction, cycle following cycle in similar though unequal curves, parallel yet ascending, ever progressing upward and onward. And one thing more is taught us by this eternal motion, and that is the constantly varying character not only of separate particles of matter, but of the whole whole considered as an aggregate, and so its contemplation should act as a warning and an encouragement; a warning against the egregious folly of imagining that the universe will stand still until we are ready for its further progress, or that there is within our immediate grasp a state of final perfection, having reached which we may rest on our oars and lay us down to sleep; and an encouragement in that we know that cycle is moving on though the wheels of time seem to have ceased their revolution, and that in the womb of the eternal cause there still remain heights of grandeur as yet unscaled and glories as yet unseen by mortal eye, laid up in store to be scattered abroad in the brighter future—in that golden age which we cannot yet see and may never behold with our present eyes, but for which we are yet able to work in the firm assurance that its advent though delayed is certain, and that every honest effort will hasten its approach.

Now let us turn to man and trace out the beginnings of motion in rational action.

And first let us assume the presence of consciousness. From one point of view the entire universe may be looked upon as an

aggregate of different states of consciousness. For if we believe the whole to be a unity, and the visible multiplicity to be only apparent, and the same one life to be working through all, then we may say that each particular entity, from the mineral to man, is a manifestation of the one, limited as to extent by the material organism and environment of the entity in question, and each man differs from his fellows and from himself in previous incarnations by the difference in the limits within which the universal life is able to become manifest through him. Or again if we imagine the universe to be the manifestation of the absolute consciousness, then the apparent differences may be expressed in terms of the limiting organisms and their environments; hence the consciousness of each entity is the absolute consciousness itself, but latent except as in so far the nature of that entity allows it to become manifest.

This latter view may help us to understand what is meant in Theosophic writings by the attainment by men of different planes of consciousness.

The contents of our ordinary waking consciousness may be roughly divided into self-consciousness, the feeling "I am I," the products of memory and present perceptions. Now on whatever plane we may be conscious, there must evidently be, as a central unifying point, some sort of self-consciousness, but that self-consciousness will vary in the extent of its range as its field is extended. The intense feeling of separation for instance which prevails on the normal plane will gradually disappear as higher planes are reached. Next it is plain that the contents of our normal memory are on the whole all on the plane of ordinary consciousness, hence if we are to rise to a higher plane, that memory must for the time being become obliterated and we must live entirely in the present without any reference to past.

The third point to be considered is present perception.

Now if it be true that our normal consciousness is but a reflected portion, so to speak, of the absolute consciousness, and if it be further true that it is possible to extend our limits, we are led to enquire into the nature of those limits.

First it is evident that things on the higher planes continue to exist whether we see them or not. What prevents us from seeing them is first memory and secondly our present perceptions which, with self-consciousness, together fill up our field of consciousness.

If then we are able to transcend these limits (1) by eliminating memory and (2) by becoming impervious to our normal perceptions so that they fail to make any impression on our minds, then there will be as it were an empty space, an open field of consciousness. But if we suppose there are many degrees of consciousness above our normal state before we can attain absolute consciousness; then, although the normal objects of perception on our ordinary plane will not affect us, yet as the one life is always working through our minds its energy must find an outlet in manifestation, and the normal field of its operations being closed to it, it will work in that of the next higher plane, (for as we have not

habitually experienced this higher plane we shall not be able to transcend it) and this is what happens in Samadhij and similar conditions.

Of course this attempted explanation starts with the postulate that consciousness on higher planes is possible, and although it is difficult to realize the full meaning of this fact unless such higher consciousness can be realized subjectively, some idea may be formed of what it means by a study of the accounts of clairvoyant powers exhibited by mesmerised persons and others, while the manner in which normal perceptions may be transcended and fail to impress our minds can be experienced by any one who will concentrate his mind on one single subject to the exclusion of all else.

A further aid to the comprehension of this subject will be found in a careful consideration of the various qualifications stated to be requisite for those desiring to attain the higher life, and then comparing the mental standpoint of one who possesses these qualifications with that of the mass of ordinary men. The reader will then be able to understand how this difference in the mental standpoint of two persons will, as it were, make the universe assume a different appearance to each of them and so bring about a difference in their respective planes of consciousness.

Going back then to man, we find that behind all rational action there must exist the element of mind. Before a man can acquire the habit of right action he must acquire the power of right thought. The main object of all mental education is to enable a man to think correctly so that he may be able to solve any problem presented to his attention, to decide upon any particular course of action to be followed and to form a just opinion on any subject with which he is in any way concerned. In these days of running to and fro, when books are multiplied and learning is treated as something to be shovelled up and crammed into human minds like corn into a sack, there is too great a preponderance of formal over real knowledge; the assimilative faculties are taxed to their utmost and the strain upon them is so great that the reasoning powers become weakened, and our opinions are too often but the echoes of those of our companions and we adopt a prevailing tone of thought as we adopt the usual garb of our class and nation, without question and without reflection, contented with the endorsement of those around us and regardless of intrinsic merit or the contrary. Our intellectual baggage consists of huge and unwieldy collections of facts, often unsorted and undigested, half of them showy but useless, clogging the machinery of our mind until its motive power is but a borrowed force differing as much from its rightful function as the movements of a galvanised corpse do from those of a living human being.

The simplest form of thought is perception. Before we can draw an inference we must perceive the data on which our reasoning is to be founded. But perceptions are useless if they stand alone. The bare knowledge of a fact cannot make any one either better or worse unless he is able to draw an inference therefrom. We must not only perceive, we must also compare. If we consider the sim-

plest form of thought, the prime factor into which all compounds are to be resolved, to be perception, just as we saw shaking or vibration was the prime factor of all motion; then we may say that inferences represent the simplest form of reasoning or thought in motion, and as the most complicated machine we can conceive must be but an elaborate combination of levers, so we may say that all living thought, or thought in action, is a combination of perceptions set in motion by inferences. Since perceptions are the prime materials with which we have to deal, like a skilful artisan we should take care that our materials are of as good a quality as possible and that they are above all things perfectly pure. To effect this we ought to make a very careful examination of the thing perceived. As things appear to us, they are seldom unmixed, each idea is clothed in some garment or form, the attendant circumstances may so veil the real object of our view as to make it hardly distinguishable. What we have to do then is to divest the objects of our perceptions as far as we can of all that does not intrinsically belong to them and diving down to their true nature endeavour to see into the depths of their inmost souls, so to speak. Many neglect to take the trouble to do this, many have not the power because they have never tried to begin, for this art becomes in some sort a gift, a sort of intuition, like the power of diagnosis in the skilful physician which enables him to see at once the disease under which his patient is suffering, distinguishing it from others whose symptoms are similar. Accurate observation, and searching analysis are needed to acquire this faculty and these must be checked by the results of previously acquired experience. We should in fact try to reduce all our observations to terms of the absolute so far as our idea of the absolute will allow us to do so, and by this absolute we mean such portion of the whole truth (which no man in any ordinary incarnation can expect to behold wholly unveiled), as we have been able to assimilate.

This case of which we have spoken as being necessary for accurate perception is especially needful when we are estimating the force inherent in the object perceived and the category in which it is to be placed. Some things are of the nature of great trees from which spring many branches, while others are of the nature of branches springing from some tree, and it is before all things necessary to distinguish between the things belonging to trees and those belonging to branches. Nearly all the errors of judgment made by men, nearly all those differences of opinion and belief which have been the means of bringing death and suffering to men, have had their origin in inability to draw this distinction with accuracy. Look for instance at the ghastly, blood-stained record of sectarian strife, and see how plainly traceable these differences have been to this want of discrimination. How seldom has the matter of dispute been of vital consequence and yet it seems as if the more petty the object of strife the more virulent the feelings of opposition created. Even in matters of private concern, how few would be the disputes if people only took some pains to form a right estimate of the intrinsic value of the disputed points.

Perceptions must be also compared with one another and their relative value estimated, and arranged, as it were, in series of ascending and descending gradation. But that we may gain any advantage by these perceptions in the shape of additions to our experience it is necessary that we draw inferences as the result of our comparison and arrangement. That is, having assorted our materials we must determine their collective resultant, and so will a complete thought be produced. We might say that if we imagine an arrangement of our perceptions according to their respective values, representing them by lines of different lengths drawn in different directions, we should produce a sort of diagram of the whole collective concept and that diagram, interpreted by past experience of what has happened in similar cases, will represent the inference drawn. Man is unable to create a single particle of matter, all that he can do is to arrange particles or aggregations of particles in such a manner as to form articles that will be of use to him in his life. So in like manner we are unable to create thought. We are able to perceive and to draw inferences from our perceptions, and that is all. All the products of the highest thought that ever entered the brain of man may be traced back to their primal constituents in this manner. The totality of our perceptions and inferences form the sum total of our experience.

But as each man is an organic unity formed of many parts, each having a different office, whilst in the aggregate they form a compound unity adapted to the various exigencies of human life at every part of its evolutionary journey, so in like manner our minds or mental bodies ought to form such a unity adapted to any call that may be made upon their energies. And it is necessary that this should be the case, for, just as a unity is needful in order that the body may develop in a regular and continuous manner, so, it must be remembered, our development does not stop at the physical body but is carried on in the higher principles as well; and the channel to reach these lies through the mind. As it is the object of man taken as a whole to attain divinity and in each incarnation to make as much advance towards his goal as possible, so it is the object of the mind to arrive as far as possible on the road leading to the comprehension of the whole truth. But we have said that there is a certain saturation point for each individual at any given time, and also that this point is capable of removal in a progressive direction. Man, it has been said, cannot behold God and live, and if the whole truth were to be suddenly revealed to one unprepared, physical death would result. Hence progress must be gradual, each step must be firmly planted, every new idea must be thoroughly assimilated, each fresh theory must be thoroughly tested. Let us endeavour to present some idea of a practical method of right thinking. First in order that our mind may be easily adapted to the varying calls made upon it we ought to reduce our intellectual baggage to the smallest compass possible. We ought to endeavour to form a sort of mental touchstone, a formula of universal application instantly ready in case of need. We ought to codify our experience and fashion

its conclusions into an organically united whole. It must be remembered that all truth is one, and our portion of truth is for each of us the absolute truth so far as it lies within our capacity to perceive it. Thus our codified experience will be an absolute formula to us, and so capable of resolving all problems. Every one, though for the most part unconsciously, forms such a formula for himself and in it finds a complete explanation of all things in heaven and earth, so far as they affect him and are within the limits of his comprehension. And this formation not only takes place unconsciously but also, we may say, automatically. The one life works through mind as well as through matter; and here too its activity is unceasing, its motion unending. We cannot prevent the occurrence of renewed perceptions, which are continually conveyed to us through the channel of the senses. The ceaseless motion compels us, or at least urges us, to draw inferences wherever they are possible; and whenever we voluntarily shut our eyes to the inferences deducible from observed facts we do so by an effort, though through constant recurrence such effort may at last become a fixed habit. The nourishment, repair and waste of the body find their analogies in the processes of the mind. Old ideas shown by riper experience to be erroneous are rejected, and new ones take their place. Here again much is within the power of our own volition. We ought never to allow ourselves to retain an erroneous idea when once its falsity has been thoroughly proved to our reason. Much courage is often requisite to carry out this rule, but if any real progress is to be made it must be strictly obeyed. Prejudice is the poison of the soul, and the man who willingly entertains notions that he knows to be false is a mental suicide. On the other hand, we should endeavour to encourage the growth and increase of our share of the truth, but we ought to take care that this increase is a process of development and not the mere piling up of atoms into a sort of heap, each atom disconnected with its neighbour. We must always remember that from the law of motion above enunciated this body of truth cannot remain a constant quantity. Hence we ought not to try to solidify it in such a manner as to stop its further development. But we too often check this further development instead of promoting it. To look at things as they really are, stripped of all adventitious surroundings and all the artificial glamour that clothes them, requires both courage and exertion, and when we have once as we think arrived at the end of our tether, when after some exertion we have made a serious examination of the contents of our mind with a view of ascertaining how much we really do know, and have arrived at some sort of conclusion as to an explanation of life and its purpose, the temptation is great indeed to persuade ourselves that the task has been accomplished once for all, and that it at least may be left in peace. For a habit of thought like other habits is easy to acquire but difficult to forsake. The natural desire of comfort, one of the most potent of the many foes which beset the aspirant in his upward progress, is ever urging us to avoid any exertion so long as we can find the least excuse for shirking it. But the

fact is that the mind needs continual watching, since it is a fertile soil not only for beautiful flowers but also for ill weeds which are only too apt to flourish unperceived and spread their influence on all around. Each one ought to make a searching examination of his mental furniture to discover what he really believes to be true and *why* he believes it to be true. For just as man has no right to harbour prejudice, so is it in all cases his bounden duty to be able to give a reason for the faith that is in him, and he must take care that his reason is thorough and complete as far as he can make it so to himself, whatever it may appear to others. Every idea in our minds which we believe to be a true one ought to be thoroughly tested as far as possible by the results of our observation and experience, and in all cases in which we have been able to evolve a conclusion that is of the nature of a law we ought to try whether it agrees with other laws, always testing our mental edifice two ways, by theory and by practice. Further we ought to endeavour to reduce the contents of our mind as far as may be to a series of connected laws of living active principles; and these principles should be as conclusive, as comprehensive and as few as possible. But as they must always be connected, we should endeavour to include them all under one leading principle or law, which should stand to the rest in the relation of a root from which all the others spring, or a germ in which they are all contained. Having once erected our edifice as perfectly as we can, every part in organic connection with all the rest, and each part thoroughly tested as far as our capacity will allow, it will not be so difficult to make additions, alterations or improvements, and this we should faithfully do whenever necessary. If such additions and alterations are not made from time to time the inevitable result will be that the mind will crystallize. Moreover this crystallizing process beginning from the outside will proceed in an inward direction. Thus the mind will become narrower and more incapable of taking in new ideas, and so more incapable of progress until it becomes a limitation and a barrier instead of an aid to the attainment of perfection. But if we have thus arrived at an estimate of the truth let us not rashly abandon it on the appearance of some small flaw. There are some persons who are continually changing their religious and other opinions *en masse*; and it will almost invariably be found that such persons ultimately adopt that system of thought which promises the least responsibility. It seems as though the mind can only make a certain number of these gigantic changes, and that its power of going through a series of complete transformations is limited, so that after a time it becomes worn out and incapable of fresh exertion in the same direction and sinks into a sort of apathy. If we have fairly tested our stock of theory, taking every precaution to eliminate prejudice, giving a full and strict account for each opinion and each belief, then, if it has stood the trial, we may be sure that it contains a certain portion of the absolute truth though its form may be indefinite or capable of improvement. It is folly to cast it all away at the first difficulty. Every man has the capacity within himself of arriving by his own exertions at a knowledge of

the absolute truth so far as he is capable of comprehending it. He is capable of obtaining a measure equal to his receptive power if only he will faithfully and courageously strive to do so. No fresh theory should be formed and no fresh law should be adopted that involves the renunciation of an old one, unless the new is capable of solving *all* the problems solvable by the old one. We must reconstruct our edifice; but no material must be thrown away and wasted. It will again sometimes happen that we are confronted with what seems an anomalous idea, one which will not fit in with our previous stock of theory, though we are fully convinced of its truth. Should this take place let us neither destroy the already existing structure nor reject the new truth, but storing it in some corner of our experience patiently wait for some fresh deduction which will enable us find a place for it, and this we may do quite confidently for we know that truth is *one* though we are now only able to look upon it piecemeal. Conscious development on some such lines as we have indicated will carry us onward a long way on our road, for we shall thus become workers with, and not opponents of, the universal law, and a part of the universal mind. The strife will only end with attainment, and watchfulness must be continually maintained until the goal is reached. But the prize is worth the winning and the crown is worth the fight. The final benefit is not confined to the individual combatant alone, but all humanity—the whole universe—will be partakers in the victor's spoils, and the results obtained will go to the formation of a fresh starting-point in a higher cyclic course of cosmic evolution.

C. J. WIGMORE.

THE SARTHHANTHIKOPADESA VAKYAMS, OR
PRACTICAL INSTRUCTIONS TO A STUDENT
OF RAJA YOG.

O Swethaketho! you are the form of Atma. All forms are the form of your Atma. This is true. He is Atma. You have become that.

2. O Janaka! you have possessed the dauntless or promising or encouraging Brahma.

3. Protect thrice or practice strictly the observances of celibacy and of non-injury to any life; also abstinence from evil gains and from sensual gratifications.

4. You, the representative of Jiva, have become that, the representative of Brahma.

5 & 6. That which is not known by mind, but that which knows mind,—understand that to be Brahma; and that which serves this is not this itself.

7. What is Brahma is the Atma of everything; is the essence or soul of everything; and is the main support of the Universe.

8. You are that which is more minute than the minutest thing and is eternal.

9. Like a pot dipped in a sea, you are completely filled both in and out.

10. Like a vessel in air, you are empty both in and out.
 [9—10. Describe the nature of Atma or Brahma, which a gnyani becomes.]
11. Do not become either the perceptible qualities of things, or their perceiving qualities.
12. What transcends all *Bhávána* or conception—that you had better become.
- 13—14. Give up entirely the positions of one who sees, that which is seen, and the act of seeing; and contemplate that Atma who singularly shines in the beginning of all seeing.
15. *Chiththákásam* means that which pervades Chiththam which prevails everywhere. *Chidákásam* means what is reflected in *Hrudaya* or Heart, and the third is *Mahákásam*.
16. O Great Muni! understand that the *Chidákásam* is devoid of *Chiththákásam* and *Mahákásam*.
- 17—18. In *Chidákásam* by *Dhyánam*, (contemplation), and in *Chiththam* by the edge of the disc called Gnyanam, which is the meaning of the word *Chith*, kill *Manas*; then no *Indriyams* (enemies) or passions can bind you.
19. Give up the main desire for sensual happiness or pleasures, and thus also give up the idea of difference or distinction (between yourself and everything else).
20. Then give up also the *Bháva* and *Abháva*, (idea of having and of not having), and become firm and changeless.
21. Give up *Dharma* and *Adharma* (good and bad), and so also *Sathya* and *Asathya* (truth and falsehood.)
22. With what mind you give up *Tathya* and *Anrutha* (falsehood), give up that mind also.
- 23—24. In Atma, which excels everything, which represents everything, and which prevails everywhere, wherein is *Bandham* (restraint), and in which is *Móksham* (liberty?) wipe off all trans-actions of mind.
25. Let *desire* become *desireless* and *have* become *have-not*. Let *Asa*, desire, become *Nirása*—no desire. In other words let desire disappear.
 Let *Bháva* (have) become *Abháva* (not have). In other words let the idea of possession vanish.
26. Live without connexion and contact. Let your mind grow mindless; *i. e.*, deprive it of its qualities.
- 27—28. You have undoubtedly become Brahma, who is one; Eternal, *Chinmáthra* (*Gnyanam* itself), pure, all-pervading or omni-present, and more rarified and minute than *Akása*.
29. The protector is Vishnu; and the cause of creation is Brahma.
30. Believe that to say that Rudra is the destroyer is a myth or falsehood.
31. There is not the slightest thing which is left by me—how-
 ever small it may be; nor anything great which ought to be left by me.
32. Know that what lies or exists beyond me (*i. e.*, my power of knowledge) does not lie or exist.

33. Know for certain that *Anátma* (what is not *Atma*) is either a mere argument, mind, *Jagath* (world), or a nonentity.
34. O Sinless man! On account of that which renders every-thing—in the beginning, the middle, and the end—a source of sorrow and unhappiness; give up everything, and become *thath-wanishtha*; *i. e.*, begin to know the Truth.
- 37—38. Forgetting your outerself, and shutting out completely sleep, the talk of the people, sound, and all other kinds of distur-bance, think and study your *self* in your inner self.
39. Given up all action and think that you are Brahma.
40. After determining that you are Brahma, give up the *Ahambhava*; *i. e.*, forget your individuality, or forsake self pride.
41. As contained or divided Akasa merges into the undivided Mahakasa, so let your individual self merge into the universal self of *Paramátma* (Brahma). And then, O Muni! remain always quiet with the idea of undividedness.
43. Where there is *Chit* or Gnyanam, there is said to be *Chinmathra* (only Gnyanam itself) and *Chinmaya* (made of Gnyanam or full of Gnyanam.)
44. Think that you are *Chit*, I am *Chit*, and this world is *Chit*.
- 45—46. Think that you are *that*, which is *Sathya* [*i. e.*, existing in Past, Present and Future; or in *Jagrat* (waking), *Swapna* (dreaming), and *Sushupthi* (sound-sleeping) conditions], Gnyana, all-full, second-less, invisible, unaffected by *Máya*, most eminent, pure, and distinction-less. Think that you are always *that*, and observe silence.
- 47—48. Think that you are *that*, which is devoid of birth, death, happiness, sorrow, caste, method of action or ritual observance, tribe and ancestry, and which is the cause of this world—a modi-fication of *Chit*. Think that you are always *that*, and observe silence.
- 49—50. Think that you are *that*, which is all-full, non-dual, almighty, free from the creation and vicissitudes of these worlds, second-less, most high, and Gnyanam throughout. Think that you are always *that*, and observe silence.
- 51—52. Knowing that this world of moveables and immoveables, which appears to be distinct and separate from self, *is* yourself, think *well* that you have become *that*.
- 53—54. With the help of that which tides us over the chasm of birth overcome all changes, and think well of the residual bliss of *Chit* or Gnyanam.

B. P. NARASIMMAH, B. A., F. T. S.

A TARDY RELEASE.

(Continued from page 337.)

MY bedroom was a huge panelled chamber with walls of prodigious thickness, and with some very beautiful old carving about it. A border of roses and lilies that ran round the panels especially attracted my attention as one of the finest examples of that style of work that I had ever seen. There is always, I think, something uncanny about great Elizabethan bedrooms and huge four-post bedsteads, and I suppose my late ghostly experience had rendered me specially alive to such influences; so, though the roaring fire which Jack's hospitable care had provided for me threw a cheery light into every corner, I found myself thinking as I lay down in bed:—"What if this should turn out to be Sir Ralph's forgotten chamber, and he should come and disturb my rest, as that other visitor came to me in town!" This idea returned to me again and again, until I really began to fancy that I could distinguish the peculiar atmosphere of which Jack had spoken—a sort of subtle influence that was gradually taking possession of me. This I felt would never do, if I was to have a comfortable night, so I roused myself from this unhealthy train of thought and resolutely put it away from me; but do what I would, I could not entirely shake off ghostly associations, for, recalled I suppose by my surroundings, every detail of the strange occurrence at my chambers passed before my mind over and over again with startling distinctness and fidelity.

Eventually I fell into a troubled sleep, in which my late mysterious visitor and the idea I had formed of Sir Ralph Fernleigh seemed to chase each other through my brain, till at last all these confused visions culminated in one peculiarly vivid dream. I seemed to myself to be lying in bed (just as I really was), with the fire burnt down to a deep red glow, when suddenly there appeared before me the same figure that I had seen in my chambers, habited in the same loose black robe; but now it held in its left hand a small book—evidently that to which the slip in my possession had belonged, for I could see the very place from which the missing leaf had been torn—and with the forefinger of the right hand the spectre was pointing to the last page of the book, while it looked eagerly in my face. I sprang up and approached the figure; it retreated before me until it reached one of the panelled walls through which it seemed to vanish—still pointing to the page of its book, and with that imploring gaze still on its face. I woke with a start, and—found myself standing close to the wall at the spot where the figure had seemed to disappear, with the dull red glow of the fire reflected from the carving, just as I had seen it in my dream, and my nostrils filled once more with that strange sweet Oriental perfume! Then in a moment a revelation dawned upon my mind; there *was* a peculiarity in the atmosphere of the room—I had been quite right in fancying so; and that peculiarity which I could not recognize before, consisted in the faintest possible suggestion of that magical odour—so faint that I had not been able to identify it until the stronger scent made it clear. Was it a dream, I asked myself; or had I really seen my mysterious visitor

once more? I could not tell, but at any rate the smell in the room was an undoubted fact. I went and tried the door, but, as I expected, found it as I left it—fast locked. I stirred up my fire into a bright blaze, threw fresh coals on it, and went to bed again—this time to sleep soundly and refreshingly till I was awakened in the morning by the servant bringing hot water.

Reviewing my last night's adventure in the sober light of day I was disposed to think that something of it at least might be due to overheated imagination, though I still fancied I could detect that faint peculiarity of atmosphere; in any case I decided to say nothing to Fernleigh, since to speak of it would involve describing the apparition in my chambers, which I shrank from discussing with any one: so when Jack asked me how I had slept, I replied:—

"Very well indeed towards morning, though a little restless in the earlier part of the night."

After breakfast we walked about the park, which was very extensive, and studied the stately old house from different points of view. I was much struck with the great beauty of its situation and surroundings; and, though there were sad traces of neglect everywhere, I saw that the expenditure of what was comparatively but a small amount of money for so large a place would make it fully worthy to rank with any mansion and estate of its size in the kingdom. I enthusiastically pointed out the various possibilities to Jack, but he, poor fellow, sorrowfully remarked that the sum required to make the improvements, though no doubt comparatively small, was absolutely pretty large, and far beyond his present means.

After some hours' ramble we returned to the house, and Jack proposed that we should look over the picture-gallery and some other rooms that we had not seen on the previous night. We took the gallery first, and Jack told me that it had once contained many almost priceless gems of the old Flemish and Italian masters; but his dissolute uncle had sold most of them, often at merely nominal prices, to raise money for his riotous life in town, so that what were left were, generally speaking, comparatively valueless. There was the usual collection of ancestral portraits—some life-like and carefully executed, others mere daubs; and we were passing them over with scant interest, when my eye was caught by one which instantly riveted my attention and sent a cold thrill down my spine, bright midday though it was; for there, out of the canvas, looked the very face I had seen so vividly in my dream last night—the face of the mysterious visitant at my chambers in London! The commanding look of iron will and dauntless courage was there, and the same indefinable air of latent passion and cruelty; there too, though tenderly treated by the artist and made less prominent than it was in reality, was the curious white scar running down from the lower lip; except that he was here dressed in rich court costume instead of the plain black robe, nothing but the pleading look of appeal was wanting to make the resemblance exact. I suppose something of the emotion I felt showed itself in my face, for Jack seized me by the arm, crying:—

"Bless me, Tom, what is the matter? Are you ill? Why are you glaring at the portrait of Sir Ralph in that awful manner?"

"Sir Ralph? Yes, the wicked Sir Ralph. I know him. He came into my room last night. I've seen him twice."

Muttering these disjointed sentences, I staggered to an ottoman and tried to collect my scattered senses. For the whole truth had flashed upon me, and it was almost too much for me. Of course it has occurred to the intelligent reader long ago, but until this moment, absolutely no suspicion had ever crossed my mind that Sir Ralph and my spectral visitor in London were identical: now I saw it all. The word commencing with "Ra" that he had tried so hard to write was his own name; he had somehow (heaven alone knows how) foreseen that I should visit Fernleigh, and so had tried to make an impression on my mind—introduce himself to me as it were—beforehand. I was now obliged to tell Jack the whole story, and was relieved to find that instead of laughing at me, as I more than half expected, he was deeply interested.

"I never believed in a ghost before," he said, "but here there seems no room for doubt. A perfect stranger shows himself to you in London, you recognize his portrait at once on sight down here at Fernleigh, and he turns out to be the very man whom tradition points out as haunting this place! The chain of evidence is perfect."

"But why should he have come to me?" I said: "I know nothing about ghosts and their ways: I am not even what these spiritualists call mediumistic. Would it not have been much more straightforward to appeal to you direct? Why should I be singled out for such a visitation?"

"Impossible to say," replied Jack; "I suppose he liked your looks; but what could he have wanted? We are no nearer discovering that than we were before. Where is that scrap of paper? For it strikes me that the solution of its mystery will yield the answer to our riddle."

I pulled out my pocket-book and handed the slip to Jack.

"Ha!" he exclaimed, the moment he glanced at it, "this is certainly Sir Ralph's monogram; I know it well, for I have seen it in several of the books in the library."

We at once adjourned to the library and compared the writing in some of Sir Ralph's books with that on the slip; the resemblance was perfect, though the writing on the slip seemed more carefully done, as though with a special effort to make every letter legible: while in the monogram (a very complicated one) every line and stroke were exactly similar. With Jack's guidance I was able to make out of it the initials "R. F.," but I should certainly never have discovered them without assistance. We now concentrated our attention on the two lines of writing.

Jack took a powerful glass from a drawer and scrutinised them long and carefully.

"Your reading of the letters seems perfectly correct," he said at length; "but what language can this possibly be? It is not Spanish, Portuguese, or Italian, I know; and you, who are acquainted with several Oriental dialects, do not recognize it

either. I don't believe it is a language at all, Tom; it looks much more like a cryptograph."

"Scarcely, I think," I remarked; "you know in a cryptograph one always gets utterly impossible combinations of consonants which betray its nature at once."

"Not invariably," replied Jack; "that depends upon the system on which it is constructed. I happen, though only by way of pastime, to have made this subject a rather special study, and I do not think there are many cryptographs which I could not, with sufficient time and patience, manage to make out."

"Then, Jack, if you think this may be one, by all means proceed to exercise your talents upon it at once."

Jack set to work, and I must say I was really amazed at the ingenuity he displayed, and the facility with which he seized upon and followed up the most seemingly insignificant clues. I need give no particulars of his processes; thanks to Edgar Allen Poe, everybody in these days knows how a cryptograph is solved. Suffice it to say that this, though really extremely simple, gave a good deal of trouble—led us off on a false scent, so to speak—in consequence of the fact that a double system is employed in its construction—the rule being to substitute for every consonant the one succeeding it in the alphabet, but for every vowel—not the letter, but—the vowel next preceding it in the alphabet. By a reversal of this process the reader will easily discover that its signification is as follows:—

Pull the centre rose in the third panel.

Our excitement may be imagined when this was deciphered. I knew what it referred to at once, for I remembered the carved border of roses and lilies round the panels in my bedroom of last night. The butler came in to announce luncheon, but we cared little for that; we rushed upstairs like a couple of school-boys and dashed into the panelled room.

"The third panel from which end?" asked Jack. But I had not the slightest doubt; I remembered that the spectre had vanished through the wall on the left of the fireplace, so I walked up to that spot without hesitation, put my hand on the third panel from the corner, and said, "This is it."

So large was the panel, however, that the centre rose was above our reach, and it was necessary to drag a table underneath it to stand upon. Jack sprang upon it and gave an energetic pull at the centre rose, but no result followed.

"Get down again," I said; "let us try the other side of the panel."

We moved the table, and Jack tried again, and this time with success. A small piece of the border had been cut out and hinged at the top, and the pull upon the rose lifted this and disclosed a small cavity about six inches each way, in which was a large knob—evidently a handle. For some time this resisted our efforts, the machinery attached being probably rusty; but eventually we succeeded in turning it, and the whole huge panel swung into the room like a door, showing behind it a dark arched recess with

steps leading downward, up which came, stronger than ever, that strange sweet smell which had haunted my thoughts so long. Jack was springing in, but I held him back.

"Stay, my dear fellow," I said; "curb your impatience, that place probably has not been opened for a very long time, and you must first let the fresh air penetrate it; you don't know what noxious gases may not have accumulated down in that dreadful hole: besides we must first lock the door of the bedroom, that we may not be interrupted in our investigation."

Finally I persuaded him to wait five minutes, though in our excited condition it was a hard thing to do. Meantime we could not but admire the enormous strength of the walls, and the care that had been taken to make the moving panel safe by a massive backing of oak that prevented it from giving anything like a hollow sound if accidentally struck, and indeed made it as capable of resisting any conceivable blow as any other portion of the wall. When we noticed, too, the immense size and strength of the lock it had to move, we no longer wondered at the trouble it had cost us to turn the handle.

When the five minutes had expired we lighted a couple of candles that stood on the mantel-piece, and with mingled feelings of awe and pleasure entered the secret passage. The stairs turned abruptly to the left, and descended in the thickness of the wall. My fears as to want of ventilation seemed groundless, for there was quite a strong draught, proving that there must be an opening of some kind in the passage. At the bottom of the steps we found ourselves in a long narrow vault or chamber, scarcely six feet in width, but perhaps thirty in length, and certainly fourteen or fifteen in height. Floor and walls were alike stone, and at the extreme end near the roof, quite out of reach, was a small slit such as those made of old for the convenience of archers, through which came a certain amount of light and the current of air that we had noticed. On the floor at the further end were two large chests—the only furniture of this dungeon—and on one of them lay a black heap that by the flickering light of our candles looked horribly like a shrouded corpse.

"What can that be?" said I, shrinking back instinctively; but Jack pushed on to the end of the vault, and then dropped his candle with a smothered cry and came back towards me with a very white face.

"It is a dead body," he said in a horror-stricken whisper; "it must be Sir Ralph."

"Then," said I in the same tone, "he must have been shut in here somehow and starved to death."

"Good heavens!" cried Jack; and he rushed past me and up the stairs at full speed. At first I thought he had lost his nerve and deserted me, but in a few moments he was back again, though still pale with emotion.

"Just think, Tom," he said; "suppose a gust of wind had shut that door, the very same thing might have happened to us! No one knows of the existence of this place, so they would never think

of looking here for us; and with such a massive door as that it would be hopeless to dream of forcing our way out or making ourselves heard. Now I have fixed it open, and we are safe."

"Horrible as it is, I suppose we must examine this thing," I said; and we approached it, Jack picking up and relighting his candle. The sight that met our eyes was truly an awful one, for there, stretched on the top of one of the chests, and wrapped in a loose black robe with wide sleeves—lay a skeleton, with its grinning face turned upwards and its arm thrown carelessly over the side as if in ghastly imitation of sleep. Beside it on the floor lay a curiously shaped wide-mouthed bottle, and on the other chest—and I shuddered afresh as I recognized it—the very memorandum-book that the spectre had carried in my dream! I took it up, and we at once proceeded to examine it. It opened at the place where the leaf had been newly torn out, but I turned hastily to that last page at which the figure had pointed so earnestly, and there read the following words:—

I, Ralph Fernleigh, Bart., do here indite these my last dying words. By the judgment of God or by some foul treachery I am fast shut up in this mine own secret place, from which is no escape. Here I have lain three days and three nights, and forasmuch as I see nought before me but to die by hunger, I am now resolved to put an end to this my so miserable existence by eating of those poisonous gums, whereof I have happily some store. But first will I confess the deadly sin that lieth upon my soul, and will lay solemn charge upon him who shall here find my body and shall read this my writing.*

And if he who reads these my words shall fail to make such restitution as I have charged upon him, or shall reveal ever to mortal man this my deadly sin that I have here confessed, then shall my solemn curse rest upon him for ever, and my spirit shall dog him even to his grave. But if he shall do faithfully this my behest, then do I hereby freely give and bequeath to him such wealth as he will here find, hoping that he may use it to better purpose than I. And so may God have mercy on my soul.

RALPH FERNLEIGH.

How deeply we were affected by thus, in the very presence of his mortal remains, reading this strange message from the dead, may easily be imagined. Jack had picked up the wide-mouthed bottle, at the bottom of which still remained some dark-coloured resinous matter—evidently the "poisonous gums" of the writing—but on hearing of its terrible association he dashed it on the floor in horror, and it was broken into a thousand pieces: nor could I censure him for the act, though I knew that it was also the perfume that I had so long desired. (I may here mention that I afterwards recovered a few grains and subjected it to analysis; it proved to be the Persian *lôbhân*, but mixed with belladonna, Indian hemp, and some other vegetable ingredient whose exact nature I was unable to determine).

Our next duty was the examination of the chests; but to perform this it was necessary first to remove the skeleton, and that we shrank from touching or even looking at. Still it had to be done, so we fetched a sheet from the bedroom, laid the ghastly

* The document itself explains why my friend was compelled to omit some part of it.—C. W.

relic reverently upon that, and so lifted it from the bed where it had lain so long. Then, not without a feeling of excitement, we opened the chests—a work of no difficulty, for the key that was in the lock of one fitted that of the other as well. The first was closely packed with bags and smaller boxes, the former of which, to our astonishment, we found to contain chiefly gold and silver coin of various countries; while the latter proved the truth of at least one of the popular rumours about Sir Ralph, for, arranged carefully in them was a collection of gems, cut and uncut, some of which even our inexperienced eyes could tell to be almost priceless.

“Jack, my boy,” said I, grasping his hand (for not even the presence of the skeleton could altogether restrain my joy) “you shall soon wed your Lilian now! Even after carrying out Sir Ralph’s wishes you will still be a rich man.”

“Yes, Tom,” answered he; “but remember half of this is yours: without you I should never have known of its existence.”

“No, no,” replied I; “not a penny will I touch: I have enough and to spare, and besides it is all yours by right, for you are Sir Ralph’s heir.”

But he insisted, and at last to pacify him I had to consent to accept some, at least, of the larger jewels as mementoes. The other chest contained a large amount of family plate—some of it very rich and massive—and half a dozen small bars of gold, probably the basis of the wild myth that I mentioned above.

By the time our investigations were finished evening had come on; and, as may be supposed, we sat down to dinner with an appetite, and after it was over sat talking and planning far into the night. Very happily, though very quietly, we spent our Christmas day, and on the Thursday we dined at the rectory as arranged. Certainly Jack had not exaggerated the charms of his fair Lilian, and when in the course of the evening I saw them come out of the conservatory together, both looking greatly discomposed but deliciously happy, I knew that I might safely offer the dear fellow my congratulations.

I have little more to tell. Three months later, in the sweet early spring-time, I went down to Fernleigh again to act as “best man” at a wedding, and as we passed down the churchyard the happy bridegroom silently pointed out to me a white marble cross bearing simply the words:—

SIR RALPH FERNLEIGH, BART.
1795.

Though not myself an eye-witness of the events of the above story, I received them on unimpeachable testimony; in fact I may say that I had evidence for them such as would have satisfied any ordinary jury. With the narrator I had the pleasure of an intimate acquaintance of a year’s duration. His friend Mr. Fernleigh I have seen only once, when he was in town for a few days; but on that occasion he fully and circumstantially corroborated Mr. Keston’s account of these strange events, and gave me a warm and hearty invitation to come down and spend a fortnight at the Hall, so as to

examine the theatre of their occurrence at my leisure: and further, as my engagements compelled me regretfully to forego the pleasure of this interesting visit, he was good enough to take the trouble to send up to Mr. Keston for my inspection, the curious old memorandum-book and the torn leaf containing the cryptograph which occupies so prominent a place in the narrative.

Whether or not my friend is right in describing himself as not mediumistic in the ordinary sense of the word is uncertain. There are certain peculiarities in his character which may help to explain what seems to have puzzled him so much—the reason why Sir Ralph should have selected *him* to receive his communication. He is pre-eminently a man of deep feeling, of intense and ready sympathy, as indeed may be seen from the narrative; a man who reminds one of those lines of Béranger:—

Son cœur est un luth suspendu;
Sitôt qu'on le touche il résonne.

Probably this capability of sympathy attracted the elementary as a channel through which his purpose (if we can call it a purpose) could be carried out.

The story seems to me to differ from other accounts of the visitations of “earth-bound souls” only in the appearance of the wraith in the first place at a distance from the scene of death to a person in no way specially connected with it, and the sort of foreknowledge which it seems to have possessed of that person’s visit to its former home—not only before the invitation was given, but even before the *idea* of the invitation (which, as far as we can see, was quite accidental) could possibly have existed in the mind of either host or guest. This latter is the point which seems to me most difficult to explain, since such foreknowledge would appear to indicate a power of prevision much more considerable than that with which entities in such a condition can usually be credited. Is it probable that the elementary’s attention (if we may use such a term) was attracted to Mr. Keston in consequence of the bond of friendship existing between him and Mr. John Fernleigh, and that—finding him to be sufficiently impressionable to receive its communication—it endeavoured to deliver its message to him in his chambers; but, failing in that attempt, it influenced Mr. Fernleigh (as it might easily do) to invite him into its own peculiar domain, where its power was naturally greater? Perhaps some learned friend will give an opinion on the subject.

CHARLES WEBSTER, F. T. S.

THE OCCULTIST'S FIRST RULE.*

HERCULES, the mythic hero of ancient Greece, once, according to the myth, walked along a road, until it divided into two. Then he stopped, at first unable to decide what direction to take. He saw to the left a very broad, even and pleasant highway, with fragrant flowers and beautiful trees on either side and at the end a palace of white, shining marble. To the right he saw a rugged path over hills and mountains so narrow, that two men could not walk side by side along it. Where this path ended he was not able to see. All his senses cried loudly: "Go to the left and attain honour and glory! Go, and everything will be pleasant to you! Go, and you will be a king and a hero among men!" But the *atma*, the spirit, that never cries aloud, whispered in low, melodious tones: "If you follow your senses, seeking pleasure and nothing beyond, you will find pain and sorrow, and nothing but pain and sorrow. If you wish to be a king and a hero among men, you might seem to be so for a short time, and yet in reality be nothing but a poor slave, with a ball tied to your foot. And you will be no hero after all, when pale-faced Death once comes unbidden to your feast. Then you will try to flee, but will be unable to stir. You must bid your costly palace and its transitory pleasures farewell and go back into darkness; and you will come out from the darkness, more miserable perhaps than ever, and will be forced to begin the painful journey once more." The strong Greek shuddered. "And this ugly road, then?" he asked, pointing to the right-hand path. "It is the way from Time to Eternity," answered the *atma*. "Difficult it is to wander upon it, and in a worldly sense it has only pain and sorrow to offer to the wanderer. But the man who dares to take this road, will, unterrified and unconquered, march through the shadowy valleys of Death and be a king and a hero for ever in the Land of Spirit."

Every one has to choose the way for himself. As for us, we know well in what direction we have to go. But to *know* and to *look at* the way only, is of very little consequence. We must *walk* upon it,—walk, and never stop, or else we shall gain no spiritual perfection. But we cannot walk upon the right-hand path, if we have nothing to tread upon; and we cannot perceive the path, if the *atma* cannot shine through us as through a window. We must eliminate our baser corporeal elements, and when this is accomplished, then the *atma* can see clearly through the body (or *rupa*). And how can we trample down the baser elements of the body? How can we castigate and cleanse the body so that the spirit can look through it and see the path? The answer is not difficult, if we only remember that the first of the occultist's golden rules tells us: "*Drink not intoxicating liquors, take not intoxicating drugs. Eat no meat. Destroy not any life.*" The occultist must, of course, strictly obey this rule, or else his spirit cannot clearly see the right-hand path. For the occultist, as for a would-be athlete

in a worldly sense, training is necessary. I am informed that a candidate for athletic victories, must not drink alcohol during the time he tries to gain strength.* If he does, he will fail. And we know well the reason why. "Alcohol" said the late Dr. Carpenter "is not a help but a hindrance to work." It causes degeneration of nerve tissue, and if freely indulged in, produces a fatty deposit in the muscles and internal organs.† To gain calmness of mind we have to evade every disturbing influence; and intoxicating drinks certainly disturb the calmness of the mind. But why are we not permitted to eat any meat? Even that is not very difficult to comprehend. To get meat, we, or somebody else, must destroy living beings. And that we are strictly forbidden to do, because to kill is to work against nature and an occultist must be nature's co-operator. According to the wonderful little book "Light on the Path" we have only six things—no living beings—to kill out: *ambition, desire of life, desire of comfort, sense of separateness, desire for sensation, and hunger for growth.* That is all. The author of "Hints on Esoteric Theosophy," No. 1, after having told a correspondent several things necessary for an occultist, adds in a footnote: "When I wrote this letter, I was myself so little advanced, that I did not know that there was a third rule having reference to physical preparations, no less important than the two referred to in the text. This rule requires entire abstinence from all fish, flesh, fowl, and eggs,—in fact from all animal food, except milk and its preparations, butter, cream, ghee, cheese, &c. A vegetable diet, supplemented only by these is essential to any considerable development of the psychical senses in the great majority of mankind. I myself, though brought up in Europe as a flesh-eater, have, since I wrote this letter, given up entirely all animal food, and have reduced the *quantity* of liquids and solids I have been accustomed to consume by fully one half, and that without the smallest inconvenience—nay, so far that I can judge, with a distinct benefit to my health. At present my daily food consists of from 12 to 14 ozs. of bread, rice, butter, vegetables, fruit, and sugar, and from 16 to 20 ozs. of water, milk, and tea. But as time goes on these quantities will be found capable of great reduction, and such reduction will distinctly aid the development of the super-sensual faculties, provided that this repression of the physical elements is accompanied by the expansion of the mental and moral parts of our nature. H. X., June, 1882." What the author here says, accords with what is said in "The Elixir of Life" to which I refer. For the present I will only try to show what the Sacred Books of the East say concerning the subject of this paper. The following are a few quotations from the canonical books of the Buddhists:—

"The thirst of the thoughtless man grows like a creeper; he runs from life to life, like a monkey seeking fruit in the forest. Whomsoever this fierce thirst overcomes, full of poison, in this world, his sufferings increase like the abounding Birana grass. He who

* There is no general rule. The trainer uses his judgment in the matter. In England small quantities of alcohol are generally given with food.—Ed.

† Vide Dr. Anstey's lectures on the physiological action of alcohol.

* A Paper read before the Chicago Branch Theosophical Society, November 15, 1885.

overcomes this fierce thirst, difficult to be conquered in this world, sufferings fall off from him, like water-drops from a lotus-leaf."—*Dhammapada*, ch. XXIV, v. 334-336. "Whosoever in this world harms living beings, whether once or twice born, and in whom there is no compassion for living beings, let one know him as an outcast."—*Uragavagga*, *Vatasutta*, v. 115. "As a mother at the risk of her life watches over her own child, her only child, so also let every one cultivate a boundless (friendly) mind towards all beings."—*Uragavagga*, *Hemavatasutta*, v. 148. "And then the king, the lord of chariots, instructed by the Brāhmanas, caused many hundred thousand cows to be slain in offerings. The cows, that are like goats, do not hurt any one with their feet or with either of their horns, they are tender, and yield vessels (of milk);—seizing them by the horns the king caused them to be slain with a weapon. Then the gods, the forefathers, Indra, the Asuras, and the Rakshasas cried out: 'This is injustice,' because of the weapon falling on the cows. There were formerly three diseases: desire, hunger, and decay; but from the slaying of cattle there came ninety-eight. This injustice of (using) violence that has come down (to us) was old; innocent (cows) are slain, the sacrificing (priests) have fallen off from the Dhamma."—*Kūlavagga*, *Brāhmanadhammikasutta*, v. 307-311. "Let him (the Bhikkhu) not kill, nor cause to be killed any living being, nor let him approve of others killing, after having refrained from hurting all creatures, both those that are strong and those that tremble in the world."—*Kūlavagga*, *Dhammikasutta*, v. 393. "I will praise an ascetic life; such as the clear-seeing (Buddha) led, such as he, thinking over it, approved of as an ascetic life."—*Mahāvagga*, *Parabaggāsutta*, v. 404.

If we pour out blood, we thereby provoke so-called ghosts, especially elementaries. And with such beings we ought to have no communication at all, because they are injurious and try to consume the provoker's aura. Therefore, no man ought to shed blood, either of men or animals; and he should eat no flesh, either of animals or his fellow-men; This is a rule that must not be forgotten. And we *must* do as it bids us, if we wish to attain the blissful, mysterious subjective state called Nirvāna. And that is all we ought to wish for. If we try to attain Nirvāna, we need do nothing more. Everything we need will come to us then. If we wish to be wonder-workers, conjurors, and so on, we shall gain nothing, but lose much. The left-hand path with its prey-hunting astral centres then stands open for us, and we have only to strengthen our will-power on the lowest plane to become jugglers and miracle-mongers. But the true occultist, wishing for nothing in this world, will mingle as a drop with the ocean of the One Life, and thus be all-powerful. Declarations to that effect we find in the Buddhist books, as I will now show by quoting a few passages.

"Seeing misery in sensual pleasures, and considering the forsaking of the world as happiness, I will go and exert myself; in this my mind delights."—*Mahāvagga*, *Pabbaggāsatta*, v. 423. "Form, sound, taste, smell, and touch which intoxicate creatures, having subdued the desire for (all) these things (dhammas), let him in duo

time go in for his breakfast. And let the Bhikkhu, after having obtained his food at the right time and returned, sit down alone and privately reflecting within himself, let him not turn his mind to outward things, (but be) self-collected."—*Kūlavagga*, *Dhammikasutta*, v. 386, 387. "What origin have passion and hatred, disgust, delight, and horror? Wherefrom do they arise? Whence arising do doubts vex the mind, as boys vex a crow? Buddha said: Passion and hatred have their origin from this (body), disgust, delight, and horror arise from this body; arising from this (body) doubts vex the mind, as boys vex a crow."—*Kūlavagga* *Sūkilomasutta*, v. 269, 270. "Men who have no riches, who live on recognised food, who have perceived void and unconditioned freedom (Nirvāna), their path is difficult to understand, like that of birds in the air."—*Dhammapada*, ch. VII, v. 92. "Earnestness is the path of immortality (Nirvāna), thoughtlessness the path of death. Those who are in earnest do not die, those who are thoughtless are as if dead already. Those who are advanced in earnestness, having understood this clearly, delight in earnestness, and rejoice in the knowledge of the Aryas (the elect). These wise people, meditative, steady, always possessed of strong powers, attain to Nirvāna, the highest happiness."—*Dhammapada*, ch. II, v. 21-23.

JACOB BONGGREN.

THE CREST-JEWEL OF WISDOM.

Being a translation of Sankaracharya's *Viveka Chudamani*

(continued from page 258.)

106. This ego which is the subject of enjoyment and experience is to be known as *ahankara*.* It attains three conditions by association with the qualities,† *satva* and the rest.

107. By the agreeableness of objects it becomes happy and by the contrary unhappy; happiness and unhappiness are its properties and not of *atma* which is the eternal bliss.

108. Objects become dear not in themselves but by reason of their usefulness to the self because the self is the most beloved of all.

109. Therefore the *atma* is the eternal bliss, for it there is no pain. The bliss of the *atma*, dissociated from all objects, which is experienced in dreamless slumber, is during waking perceived by direct cognition,‡ by instruction and by inference.

* It will be seen that hitherto only sensational consciousness of objects has been treated of. But in every act of sensational consciousness is involved the consciousness of the self that experiences sensation. When I become conscious say for instance of a book there are two distinct branches into which that consciousness resolves itself. I am conscious of the book and I am conscious of the fact that I am conscious of the book. This latter branch of consciousness or reflection, consciousness or self-consciousness is egotism or *ahankara*.

† The qualities are *satva* or pleasure and goodness, *rajas* pain and passional activity, *tamas* indifference or dullness. In association with these qualities, forming the three classes into which objects are divided, the egotism attains its three conditions. The excess of *satva* produces super-human conditions, excess of *rajas* human and excess of *tamas* sub-human existence.

‡ Which practical psychology or occultism gives.

110. *Maya* (energy) by which all this universe is produced, which is the supreme controlling power called *avyakta* (unmanifested), and which transcends the beginningless *avidyá*, is, to be inferred by the wise through its effect, which is wisdom.

111. This *Maya* is neither being nor non-being nor is it essentially both; it is neither differentiated nor is it undifferentiated nor is it essentially both; it is neither particled nor is it the unparticled nor is it essentially both; it is of the most wonderful and indescribable form.

112. This can be destroyed by the realization of the non-dual Brahman, as the illusion of the serpent in the rope is destroyed by the realization of the rope. The qualities of it are called *rajas*, *tamas* and *satva* and these are known by their effects.

113. The power of *rajas* is extension (*vikshepa*) which is the essence of action and from which the pre-existing tendencies to action were produced, and the modifications of the mind known, as attachment and other qualities productive of sorrow are always produced by it.

114. Lust and anger, greed, malice, personality, jealousy and envy are the terrible properties of *rajas*; therefore by this quality is produced inclination to action, for this reason *rajas* is the cause of bondage.

115. The power of *tamas* is called *áveiti* (enveloping) by the force of which one thing appears as another; it is this force which is the ultimate cause of the conditioned existence of the ego and the exciting cause for the operation of the force of extension (*Vikshepa*).

116. Even though intelligent, learned, skilful, extremely keensighted in self examination and properly instructed in various ways, one cannot exercise discrimination, if enveloped by *tamas*; but, on account of ignorance one considers as real that which arises out of error, and depends upon the properties of objects produced by error. Alas! for him! great is the enveloping power of *tamas* and irrepressible!

117. Fruitless thinking, contradictory thinking, thinking of possibilities, mistaking unsubstantial things for substance, belong to *rajas*. One associated with *rajas* is perpetually carried away by its expansive power.

118. Ignorance, laziness, dullness, sleep, delusion, folly and others are the qualities of *tamas*. One possessed by these perceives nothing correctly but remains as if asleep or like a post.

119. Pure *satva*, even though mixed with these two, in the same way as one kind of water mixes with another,* becomes the means of salvation; [for] the reflection of the absolute self (supreme spirit), received by *satva*, sunlike manifests the universe of objects.

* i. e. undistinguishably.

120. The properties of mixed *satva* are self regulation,* self-control, self-culture† and the rest, reverence, regard, desire for liberation, god-like attributes,‡ and abstinence from evil.

121. The properties of pure *satva* are profound peace, perception of the *atma* within us, supreme tranquillity, a sense of contentment, cheerfulness, concentration of mind upon the self by which a taste of eternal bliss is obtained.

122. The unmanifested (*avyaktam*) indicated by these three qualities is called causal body of the ego. The state of its manifestation is dreamless slumber, in which the functions of all organs and of the *Buddhi* are latent.

123. Dreamless slumber is that state in which all consciousness is at rest, and intellect (*buddhi*) remains in a latent state; it is known as a state in which there is no knowledge.

124. The body, organs, vitality, *ahankara*, and the rest, all differentiations, the objects of sense, enjoyment and the rest, *ákása* and other elements composing this endless universe, including the *avyaktam* (unmanifested), are the not-spirit or non-ego.

125. *Maya* all the functions of *Maya*—from *Mahat*|| to the body—know to be *asat* (*prakriti* or the unreal objectivity) like the mirage of the desert by reason of their being the non-ego.

126. Now I shall tell you the essential form (*swarupa*) of the supreme spirit (PARAMATMA), knowing which man freed from bondage attains isolation (reality of being).

127. An eternal somewhat, upon which the conviction relating to the ego rests, exists as itself, being different from the five sheaths and the witness of the three conditions.

128. Who during waking, dreaming, and dreamless slumber knows the mind and its functions which are activity and passivity—this is the ego.

* Asceticism, cheerfulness, liberality, worship of gods, study of the general conclusions of the scriptures, feeling of pain in doing wrong (shame), humility, repetition of scriptural texts and performance of religious ceremonies—these according to the teachers of Yoga philosophy constitute self-regulation.

† Self-control consists in inoffensiveness, truthfulness, non-acquisition of property to the injury of others, clemency, straightforwardness, forgiveness, patience, temperance and purity.

‡ God-like attributes enable us to perform our duties without the desire for the attainment of a personal end. See Bhagavad-gita, Chapter XVI, where god-like attributes are considered as a means of liberation and demoniac attributes (*asuri*) the reverse. Gandapadu (*op. cit.*) gives *asuri* as a synonym for *buddhi*. Upon this Professor Wilson comments:—"Asuri:—this is a very unusual and questionable denomination. It occurs only in the *S. Bháshya* and may be an error, perhaps for *Cemushhi*, one of the synonyms of *buddhi* in the *Amara Kosha*. It cannot be connected with *Asura*, 'a demon,' as if the faculty were incompetent to convey divine knowledge; for one of its properties, in connection with the quality of goodness, is *Jnyána*, 'true knowledge.' There is no reason why it should be derived from *Asuri*, the pupil of Kapila unless allusion is made to some personification of intellect (i. e. *buddhi*) as the bride of the sage. No explanation of the word is given in the *Bháshya*, and I must confess my inability to suggest one entitled to any confidence." It will appear from the passage in the Bhagavad-gita, above referred to that *asuri* is *buddhi*, with the quality of *rajas* predominant; *rajas* it is well known is specially connected with *asuras*, demons.

|| *Buddhi*, the first manifestation of *Prakriti*.

129. Who by himself sees* everything, who is not seen by any one, who vitalizes *buddhi* and the others and who is not vitalized by them—this is the *atma*.

130. The *atma* is that by which this universe is pervaded, which nothing pervades, which causes all things to shine, but which all things cannot make to shine.

131. By reason of its proximity alone the body, the organs, *Manas* and *Buddhi* apply themselves to their proper objects as if applied [by some one else].

132. By it having the form of eternal consciousness all objects from *ahankara* to the body and pleasure and the rest are perceived as a jar [is perceived by us].

133. This *Purusha*, the essential *atma*† is eternal, perpetual, unconditioned, absolute happiness, eternally having the same form and being knowledge itself—impelled by whose speech the vital airs move.

134. This unmanifested spiritual consciousness begins to manifest like the dawn in the pure heart, and shining like the mid-day sun in the "cave of wisdom" (the *agnichakra* see "Places of Pilgrimage" October Theosophist) illuminating the whole universe.

135. The knower of the modifications (operations)‡ of the *manas* and *ahankriti*, of the actions performed by the body, organs and vitality present in them, as the fire is present in the iron, [heated by fire], does not act,|| (in the same sense as the above,) nor follow (their actions).

136. That eternal is not born, does not die, or grow or diminish, or modify, is not itself dissolved by the dissolution of this body, as space (is not dissolved) by the dissolution of the jar.

137. The supreme spirit (*paramatma*,) different from *Prakriti* and its modifications, having for its essential characteristic pure consciousness is unparticled, manifests this infinity of reality and unreality,—the underlying essence of the notion "I, I"—manifests itself in the conditions, waking and the rest, as the witness (or subject) of *buddhi*.

138. O disciple, with mind under control, directly perceive this, the *atma* in thyself as—"this I am"—through the tranquillity of *buddhi* cross the shoreless sea of changeful existence, whose billows are birth and death, and accomplish thy end, resting firmly in the form of *Brahma*.

* Cognises.

† Because it is not manifested as itself in the manifested universe.

‡ Viz. Vitality, the organs, etc.

|| The original word is *vilasati*, plays. I am compelled to sacrifice in the translation: the suggestion in the original as to the absence of want and therefore of a motive for action in the absolute ego.

139. Bondage is the conviction* of the "I" as being related to the non-ego; from the ignorance (or error)† arising out of this springs forth the cause of the birth, death, and suffering of the individual so conditioned. And it is from this (error) alone that (he) nourishes, annoints and preserves this body mistaking the unreal for the real in the same way as a cocoon maker (*larva*) gets enveloped in its own secretion.

140. O friend listen! The notion of ego in one deluded by *tamas* becomes strengthened in this (*asat*). From such absence of discrimination springs forth the notion‡ of rope in the snake. From this a mass of great suffering befalls the entertainer of such notion. Therefore the acceptance of *asat* is the "I" is bondage.||

141. The enveloping power of *tamas* completely enshrouds this *atma*, having infinite powers (*Vibhava*), manifested by the indivisible, eternal, non-dual power of knowledge, as *Rahu* (the shadow of the moon) enshrouds the sun's orb.

142. On the disappearance from the *atma* of an individual's knowledge of identity with it—a knowledge which possesses supremely stainless radiance,—the individual in delusion imagines this body which is not self to be the self. Then the great power of *rajas* called *vikshepa* (extension) gives great pain to this individual by the ropes of bondage [such as] lust, anger, etc.

143. This man of perverted intellect, being deprived of the real knowledge of the *atma* through being devoured by the shark of great delusion, is subject to conditioned existence on account of this expansive energy (*vikshepa*). Hence he, contemptible in conduct, rises and falls in this ocean of conditioned existence, full of poison.

144. As clouds produced (*i. e.*, rendered visible) by the rays of the sun manifest themselves by hiding the sun, so egotism arising through connection with the *atma* (or ego) manifests itself by hiding the real character of the *atma* (or ego).

145. As on the unpropitious day when thick clouds devour the sun, sharp cold blasts torment the clouds, so when the ego is without

* The original word is *mati* which is a synonym for *buddhi*. Bondage therefore is that condition or modification of *buddhi* in which it takes the form of the error mentioned in the text. Starting from this initial modification *buddhi* secretes, larva-like, the world of objects which it reflects upon the *atma* and produces its bondage or illusive conditions. *Atma* is eternally pure and unconditioned, but through its erroneous identification with *buddhi*, secreting the illusion of objects, its becomes bound that is to say the modifications of *buddhi* become ascribable to it.

† The words *avidya* and *agnand* are usually rendered "ignorance;" but it is necessary to state that in this connection the word ignorance has a meaning slightly different from the usual one. It does not mean negation of knowledge but is a positive concept as we said before. Perhaps error is a better rendering. The negative particle *a* in these words does not imply the negation of the term it qualifies but its antithesis. Thus *akarma*=evil-act, *akhyati*=ill-fame &c.

‡ The original word is *dhishana*. It signifies that sub-conscious activity which goes on during the vivid cognition of any particular state of consciousness and becomes realized in the succeeding state. Thus the *dhishana* of waking consciousness becomes real and objective in dream-life. See Sankara's Commentary on the opening Stanza of Gandapada's *karika* on the Mandukya Upanishad.

|| In other words bondage is the condition in which the notion of *I* has any content which is objective, in the largest sense of the word. But as there are grades of liberation this definition of bondage is to be taken as the absolute limit.

intermission enveloped by *tamas* the man with deluded *buddhi* is, by the intense expansive power [*vikshepa*,] goaded on with many sufferings.

146. By these two powers is produced the bondage of the individual; deluded by these two he wanders about thinking the body to be the *atma*.

147. Of the tree of conditioned life truly the seed is *tamas*, the sprout is the conviction that the body is the ego, attachment is the leaf, *karma* truly is the sap, the body is the trunk, the vital airs are the branches of which the tops are the organs, the flowers are the objects [of the organs], the fruit the variety of sufferings from manifold *karma*, and *jiva** is the bird that feeds.

148. The bondage of non-ego, rooted in ignorance, produces the torrent of all birth, death, sickness, old-age and other evils of this (the *jiva*), which is in its own nature manifest without beginning or end.

149. This bondage is incapable of being severed by weapons of offence or defence, by wind, or by fire or by tens of millions of acts,† but only by the great sword of discriminative knowledge, sharp and shining, through the favour of *Yoga*.‡

150. For a man having a simple-minded conviction in the conclusions of the Vedas (there is) the application to the duties prescribed for him; from such application comes the self-purification of the *jiva*. In the purified *buddhi* is the knowledge of the supreme ego and from that is the extinction of conditioned life down to its roots.

A THEOSOPHICAL FABLE.

ONCE upon a time, in a country far across the Indian ocean, there was a society of people who wanted to hear and investigate the music of the spheres. They called their society "Harmony," but there was very little harmony among them; on the contrary, they quarrelled a great deal amongst each other, for their society was made up of men and women of different nationalities, different characters and different opinions. But to make up for this deficiency, they had in their possession a musical instrument, upon which—if it was properly tuned—the music of the spheres could be heard. This instrument however was almost constantly out of tune, and the winds from the four corners of the earth would then blow into it and it would give forth on such occasions very discordant sounds. To attune it, it was necessary that a great Genius from the upper spheres should descend and put it in order, so that the music of the spheres could be heard.

It was indeed a very queer instrument, and what is still more remarkable about it, is the fact, which will hardly be believed by *sensible* people, that if a person whose mind was very unharmonious, would come near it, it would begin to make a very disagreeable noise.

* Individual ego.

† Religious sacrifices, etc.

‡ *Dhatuh* is used in this sense in several Upanishads also.

The safe-keeping of that instrument was entrusted to the president of that society, and that president was so proud of its mysterious qualities, that he wanted to show it to everybody, and asked everybody to come and listen to the harmony of the spheres.

Now there was a society of non-musical but learned men in a country not far from here, and the president of the harmonial society went to them and told them about his mysterious instrument. They however did not believe him and said that there was no such thing as a "music of the spheres." The intrepid president however insisted that there was, and he promised, that if they would send some one to look at that instrument, he would show them how it was constructed, and he would ask the great Genius of the upper spheres to come and play a tune—for their instruction and edification.

Consequently the learned men of the West put their heads together and consulted with each other, and the result was that they selected a smart boy and asked him to go across the big water to look at the great Genius from the upper spheres, and to report the result of his observations to those whose heads had grown to be grey in the acquisition of scientific opinions.

The smart boy went and looked at the instrument, but when he came there it gave forth only discordant sounds, because his own soul was not in harmony with it, and the more he worked with it, the more discordant did it become. The president then took out his book of incantations and tried all kinds of conjurations to force the Genius from the upper spheres to come and play a tune for the smart boy, but the Genius would not come.

So the smart boy took his travelling bag and went home again and told his fathers in learning, that he did not see the great Genius and did not hear the music of the spheres, and the learned men stuck their heads together a second time and consulted with each other, and the result was that they said the smart boy was wise and that the president of the harmonial society was—mistaken.

Now, when the members of the harmonial society heard that important decision, they became very much distressed and they went and destroyed the instrument, because they said that if they could not have an instrument upon which the music of the spheres could be heard at all times, they would rather have no instrument at all. Consequently the society dissolved and the members went their way, some of them attempted to attune their own souls to the harmony of the spheres, others believed that the great Genius had never existed; but the keeper of the instrument sat down and wept bitterly.

H.

LIGHT ON THE PATH.

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

(Continued from page 329 and concluded.)

Section III, Clause 3.—(Continued.)

HAVING shown in the preceding articles how Aura emanates from all animate and inanimate bodies and makes an impression upon the surrounding objects generally, I shall now attempt to describe the influence of Aura upon human beings in particular.

Mankind are affected, either for good or evil, according to circumstances, by the Aura constantly thrown off both by men and women, and by beings belonging to the other species of the animal kingdom; as well as by the races of the elemental kingdom; and even by the inanimate objects of the vegetable and mineral kingdoms. The Aryans from time immemorial believed in the influences of Aura proceeding from plants and stones, in averting contagious diseases by purifying the atmosphere; in curing diseases by imparting a healthy tone to the system; in counteracting the malign influences of evil elementals by opposing an Aura more electrical and powerful than that of the elementals themselves; and in developing various psychic powers latent in man by means of the great occult properties which they possess. The following are among the plants and trees so held in great esteem, namely,—Aswatha (*Ficus religiosa*), Palâsa or Pâtadru (*Butea frondosa*), Tulsi (holy basil=*Ocimum sanctum*); Bilwa (*Ægle marmelos*), Nimba (*Neem=melia azadiracta*), Munja (fibrous grass=*Saccharum munja*), and Soma (moon-plant or nectar producing plant=*Sacrostema viminalis*); and among the stones and gems I may mention Indra nila (Sapphire), Saligrams (sacred pebbles found in the river Gandak) and Sphatika (crystal). Such occult plants and stones are kept in or out of the houses, or upon the person of the individuals concerned, according to circumstances, in order to enjoy the benefits they are capable of producing. "Throughout the long and hoary antiquity of very early ages," says Mr. P. Davidson,—“has a faith in the effects of magical charms, amulets, and talismans existed, even amongst nations the most widely apart and unknown to one another, whilst in our own modern times the same belief in their efficacy and power is still entertained, not only amongst many of the natives of Asia and Africa, but also in Turkey, Italy, Spain and Britain;” and the learned gentleman gives numerous instances of the highly efficacious properties of Saligrams, corals, flints, magnets and other magical and oracular stones. (Vide *Theosophist*, V. 285.)

It must be remarked that some of the occult plants and stones possess the extraordinary properties spoken of, inherently in

themselves; and some acquire such properties by a peculiar process of combinations. Among the artificial productions of the latter kind, I may mention the preparation called *Anjana*; a species of collyrium applied to the eye-lashes or, as is generally the case, painted on the palm of the hand, as the means of perceiving things which are invisible to external eyes. This mode of divining mysterious things is effected by means of *Anjana*, prepared in different ways for different purposes; as for instance; *Bhûtânjana* is a collyrium intended to discover apparitions, to lay spirits, and to render all sorts of goblins &c., visible; *Vasyânjana*, is a collyrium by which a person may bring every thing under his control; *Adrusyânjana*, which enables one to see all without himself being invisible to any; and *Garudânjana* a collyrium of emerald and ghee by which the eye becomes as keen as that of a Garuda or an eagle; and also *Rasanjana*, made of the calx of brass, *Naganjana*, made of the fat of serpents, and *Kusumanjana*, made of flowers, all these three last mentioned being used for curing diseases, such as eye-sore, &c., &c. And here the readers will note the fact that the Magic mirror of the Western nation is prepared on the same principles as the *Anjana* of the Eastern people.

And next, among the articles which possess extraordinary powers by themselves, without any preparation, I may mention the *Sphatika*, the crystal, whose property is described by a gentleman, who tested it personally in these words,—“If a person naturally endowed with a certain amount of clairvoyant power, gazes for a while into the crystal, he will see a succession of visions coming into its heart,—landscapes, scenes by sea and land, and sometimes messages written on scrolls which unwind of themselves, or printed in books that appear and then fade away. The experiment was tried with dozens of people, and in many cases succeeded. One Hindu gentleman saw, besides various scenes, the face of his deceased father, and was deeply agitated by the vision.” (*Theosophist*, III. 287.)

While men are thus affected by the magnetic Aura of plants and stones, they are much more strongly influenced by the Aura or rays of the planets. The Sun is the most magnetic of all bodies. The Sun's emanations tend to bind all things to itself; and the Sun imparts binding power to everything falling under its direct rays. And so of the Moon, whose rays have an immense influence on man, as well as upon the vegetable kingdom. This is the case with also the other planets, although their effects are not as palpably felt as those of the Sun and Moon. The science of Astrology is founded upon this theory; and although it cannot be denied that the divinations of numerous half-educated, careless and mercenary astrologers have proved to be false, yet the scientific basis of this sublime science remains unshaken up to this day. Many are the votaries of this science in the East and the West; and one of the great philosophers of the present age, Mr. Proctor, bears testimony to the fact that “the heavenly bodies do rule the fates of men and nations in the most unmistakable manner, seeing that without the controlling and beneficent influences of

the chief among those orbs—the Sun,—every living creature on the earth must perish. (“Our place among the Infinities;” page 313). This learned author admits also the influence of the Moon; and further, sees nothing strange in the ancients’ reasoning, by analogy, that if two among these heavenly bodies were thus potent in terrestrial influences, it was natural that the other moving bodies should be thought to possess also their own special powers.—(*Ibid.*, p. 314.)

Such being the effect of the Aura of herbs, stones and planets upon men, it is no matter of surprise that men are influenced by the Aura of one another among themselves. A healthy visitor is liable to be seized by an attack of disease on entering the sick chamber, for he imbibes the Aura, *i. e.*, the magnetic fluid thrown off by the sick person, which partakes of the morbid, unhealthy condition of the body. And similarly, a patient finds himself better, and gains strength after some friend with a healthy constitution has been sitting for some time by his side. In the same way, the Aura thrown off by one and inhaled by another, excites love or hatred, sympathy or antipathy between them; and this is what we mean when we say that so and so is prejudiced or biased in respect of some other. This happens not only when one sees another, but also when one hears the sound or inhales the odour proceeding from another; for the effects of forcible than those arising from sight. The sympathy excited by music, and even pathetic or eloquent speech, and the feelings engendered by smelling particular odours, are too well known to need illustration here. The philosophy of this theory is thus explained by a renowned author, who holds that “when two men approach each other, their magnetism is either active or passive; that is, positive or negative. If the emanations which they send out are broken or thrown back, there arises antipathy. But when the emanations pass through each other from both sides, then there is positive magnetism, for the rays proceed from the centre to the circumference; in which case they not only affect health but also moral sentiments. This magnetism or sympathy is found not only among men, but also in plants and in animals.” I must add that upon this theory is founded the popular belief in the effects of good or evil eye, good or evil touch and so on.

If such are the wonderful effects of the *unconscious* evolution of Aura, the result will be infinitely more marvellous when the Aura is thrown off *consciously*. Here let the reader recall to memory what I have already stated, namely,—that desires are the springs of action; that one of the essential conditions of action is will; that the exertion of the will stirs up the fire or the vital force (Tejas) which is within man; that thereupon the vital force flows out of the body, endowed with sound, colour and odour; that, being the offspring of the will, this vital force is semi-intelligent and electric in its effects; and that, when properly propelled, it travels in whatever direction and to whatever distance

the operator desires at the time of sending it forth, and affects the intended object, animate or inanimate.

The first condition then for the successful conscious direction of Aura towards any desired object, is strength of will. By nature, will is the strongest of all the powers possessed by a human being; for it belongs to his spiritual and therefore indissoluble part; and it displays itself the more forcibly the more it is freed from the material part of human constitution. Not only should a person have strong energy of will, but should also have the power of concentrating and sustaining the attention, and of abstracting himself from everything foreign to the object in view. And further, one should have faith in the strength and efficacy of his will-power, and ought not to allow it to be checked by the opposing influence of unbelief of whatever kind. Hence it is that, although the faculty of commanding the direction and effect of Aura exists by nature in every person, yet all do not possess it in the same degree; owing to difference in physical and moral qualities, as well as in the grade of development.

Then the second condition for success in this matter is the nobility and purity of the will. A man endowed with a strong will, but devoid of pure heart, may wield his power for selfish and immoral purposes, and thus apply the purest of fountains to the foulest end. He who desires to exercise this power, should be perfectly free from all worldly incentives and sensuality; he should sincerely regard other men and women as his brothers and sisters; and should not for a moment allow himself to be swayed by any other motive than that of doing good to all, unmindful of all other considerations, and unmindful of any sacrifices which such beneficent task may impose upon him. He should likewise shun every kind of pride or conceit, and avoid any show or exhibition of his power for the gratification of the idle and the curious. (Yoga Tatwa Upanishad). Hence it is said that the Aura of the little, innocent children is pure and healthy; that a higher degree of purity and healing property attaches itself to the Aura of an adult person who leads a moral life conscientiously; and that the highest degree of purity belongs to the Aura of the Adept, who has completely divorced himself from every worldly concern, and whose sole end and aim are the good of humanity in the highest spiritual sense of the word.

And the third condition for the successful operation of the will, is the entire absence of intervening obstacles. If a person wills a thought to reach another person, it will reach its object, only in case it encounters no psychological obstacles more potent than itself. We must also remember that all are not alike sensible to the action of another’s will; and that the same persons are more or less so, according to the temporary dispositions in which they are found. And further, where the operator and the patient happen to be not of the same sex, but one is male and the other female, extra precaution is necessary. The Aura of a woman being by nature more electrical, more chemical; and therefore more positive and powerful than that of a man, the will of a woman will prevail against that of a man, unless the latter

develops his will-power to a degree sufficient to enable him to combat that of the former.

With these conditions, one may be able to evolve Aura consciously for any desired end. The parts of the body whence most Aura flows are the head, the eyes and fingers. I have already mentioned the faculty—the third eye—which man is capable of developing on his forehead. The employment of the fingers in the performance of what is called *Mudra*, i. e., the gesticulations and entwinings and wavings of the fingers, which accompany prayers and other invocations among Aryans, has reference to the Aura emanating from the fingers, and is specially referred to in the Rig Veda, I, 62—10. The process of placing others under the influence of Aura projected through the eyes is mentioned in the Rig Veda, I, 23—3, where a Rishi says, "Looking at each other they cast them asleep." Instances of Rishis controlling elements and conferring efficacious blessings are to be found in the following passages of the Rig Veda:—

"Brahma (Vedic hymn) is my protecting armour," (Rig Veda, VI. 75—19). This Brahma (Vedic hymn) of Viswamitra protects the tribe of Bharata" (Rig Veda, III. 53—12—13). "The Ribhus, uttering unfailling prayers, endowed with rectitude, and succeeding in all pious acts, made their parents young." (Rig Veda, I. XX. 4).

"Rishi Dēwapi, son of Rishtashena, performing the function of a *hotri*, knowing how to gain the good graces of the gods, has discharged from the upper to the lower ocean those waters of the sky which fall in rain." (Rig Veda, X, 98—5).

Who are these Ribhus? Who is Rishi Viswamitra? And who, in particular, is Rishi DEWAPI? I beg my reader's pardon for reserving answers to these queries for another occasion.

Now, to resume our account of Aura. It is a widely known fact that the Aryans attach a great sanctity to bathing in water; and this has a very intimate connection with the subject of the magnetic Aura we are speaking of. By nature water has the power of washing off and removing all material emanations, including Aura, so that Aryans bathe at stated hours to remove the emanations of bad Aura with which they may have come into contact during the preceding hours. They also bathe whenever they happen to touch people, animals, or other substances whose Aura they consider to be vicious; and whenever they are affected by unpleasant tidings of the death of those in whom they are interested; and even when the tidings are pleasant, if the event be one which is coupled with circumstances which must contribute to the flow of an unusual quantity of Aura, a portion of which must in the nature of things be not quite salubrious—as for instance in the case of child-birth. Acting upon the same principles, the Aryans refrain from bathing themselves after having seen, or touched, things or men whom they consider to be pious and capable of throwing off good aura.

These notions,—about evil eye, evil touch, good and bad effects of Aura and so on may no doubt seem superstitions to those who have not studied this subject. But, as observed by Bacon, "there is "superstition in avoiding superstition when men think to do best "if they go farthest from the superstition formerly received. There-

"fore care should be had that, (as it fareth in ill purgings) the "good be not taken away with the bad." Most of the symbolical myths supposed by some to be meaningless fictions may, by investigation, be found to contain the most profound expressions of well defined scientific truth.

Now to return to the subject of Aura. From what has been above stated, the reader will perceive that man is capable of affecting others by his Aura even where it is unconsciously thrown off; and hence the injunction laid down by the sages that one should always evolve good thoughts, and be ever pure in mind, speech or action (Manu VI. 64, &c.) on one hand; and that they should not associate with vicious people on the other, lest they should imbibe impure Aura.

While thus the Aura affects the surrounding objects and individuals, it does not fail to affect the very same person that first propelled it, according to the chemical laws of action and reaction already explained in the course of these annotations. So that whenever we evolve a thought, utter a word, or commit a deed in respect of others, this affects them if they happen to be weaker than ourselves, and then reacts upon ourselves either for good or evil, according to the nature of our thoughts, words or deeds. Hence the additional necessity of adhering to the rule of purity in all our actions, words and thoughts, even in respect of our own selves. Adherence to this rule produces good Karma and violation thereof an evil one. Nobody ever enjoys or suffers except from the effects of his own conduct. Every one reaps the consequences of his own doings. (Manu XII. 3, &c. &c. &c.) This is justice, the eternal justice by which the destinies of man are measured and governed. The apparent enjoyment of pleasure by an immoral man, and the apparent suffering of misery by a moral person, can afford no argument against the retributive justice of the rule of Karma, as laid down by the Aryans. We hold that human existence on this planet is not confined to one present life; but that it extends to an innumerable succession of lives, so that the consequences of man's actions in one life are in most cases felt in the next. This is what a great sage has said:—

"Who in this world is able to distinguish
"The virtuous from the wicked; both alike
"The fruitful earth supports; on both alike
"The sun pours down his beams; on both alike
"Refreshing breezes blow, and both alike
"The waters purify? Not so hereafter;
"Then shall the good be severed from the bad."
(Mahabharata XII.—2798.)

And Manu says that, "iniquity committed in this world, produces not fruit immediately; but, like the earth, in due season; and advancing by little and little, it eradicates the man who committed it. He grows rich for a while through unrighteousness, then he beholds pleasant things; and he vanquishes foes; but he perishes at length from his whole root upwards. Yes; iniquity, once committed, fails not of producing fruit to one who wrought it" (Manu IV. 173—174).

But does not man enjoy happiness where he does nothing to

merit it, as, for instance, where he is born in a rich or pious family, or when he discovers a treasure unsought for? And similarly, does he not suffer misery when he does nothing to deserve it, as for instance, when he is born in a poor or miserable family, or when all his earnings are destroyed by inundations? And; is it not even said that man enjoys and suffers for the good and bad acts of his parents, although he himself may not be instrumental in the commission of these acts? When people are thus capable of enjoying or suffering in consequence of occurrences which are *entirely accidental*, how can it be said that the Law of Karma represents justice, and that nobody enjoys or suffers except from the consequences of his own conduct?

These queries and doubts are due to the notion that human existence does not extend beyond the grave. But this notion is delusive. Human existence, as has been so often stated in these pages, is made up of series of successive lives; and all those occurrences, which are characterized as accidents in the foregoing queries, are none other than the consequence of the individual's own action committed during his preceding existences. Neither the birth in any particular family, nor the gain or loss of wealth, nor any other event which falls to the lot of a man, can be classed as an accident. They are all the results of his own Karma; it is this which determines the family in which a man shall again be born; and regulates his conduct in every other respect, subject to the operation of the fresh Karma which he generates during the present existence.

Let us illustrate this proposition more fully—Broadly speaking, human afflictions are threefold: viz. I.: *Adhyātmika*; II *Adhibhautika*; and III. *Adhidāivika*—(*Vishnu Purana*.)

I. *Adhyātmika*, is an affliction which is natural to the envelopment of the soul in the physical body; and is of two kinds,—namely, bodily suffering such as fever and dysentery, and mental suffering, such as grief and hatred. Afflictions of this class are multiplied in many shapes in the progress of conception, growth, decay and death; and are such as cannot be avoided; for they are inseparable from man, so long as he continues to be born, again and again.

II. *Adhibhautika* is likewise natural affliction but incidental. It embraces all those evils which are inflicted from without, on man by other men, birds, beasts, reptiles, fiends, goblins, and so on. These ills are likewise incidental to the soul's embodiment in a physical body. The children in the womb, as well as after their birth, imbibe so much of the Aura of their parents that they inherit from them not only their moral or immoral propensities, but also diseases of almost every kind. In the same way, though in a much less degree, the husband and wife are liable to be affected by each other's Aura, owing to their marriage relations. And even friends and relations, and neighbours, are affected by the Aura of an individual. Man, an individual unit, cannot be said to be separate from mankind as a whole. The lot of one embodied soul is cast in with the lot of all those who are similarly embodied; and the good or evil of one is the good or evil of all.

And, III, *Adhidāivika* is a superhuman affliction inflicted on man by means of heat, cold, wind, rain, storms and lightnings, and so on. This too is the result of soul's embodiment; and so long as man abides in a place which is subject to such atmospheric phenomena, he cannot expect to be free from their natural effects.

Thus it will be seen that misery is the result of the embodiment of the soul, and that the embodiment is the result of past Karma. Hence it is Karma that forms and rules the destinies of man, the threads of Karma will remain stained, and the threefold class of evils will continue to beset man during the different stages of life. Is man then doomed to this everlasting misery? No. The following clauses of the text show how man can hope to attain the Divine, and thus be free from the trammels of birth and rebirth and the consequent misery of *any kind whatsoever*.

Section III—Clause 4.

But eventually the long strands, the living threads, which in their unbroken continuity form the individual, pass out of the shadow into the shine. Then the threads are no longer colourless but golden; once more they lie together, level. Once more harmony is established; and from that harmony within, the greater harmony is perceived.

As we have seen above, it is the conjunction of the soul with the body that gives rise to good or evil Karma, and to consequent multiplicity of deaths and rebirths into the physical body. To the soul thus embodied there is no peace. But there is this most encouraging fact that this double feature in man is not constant; it began with the union of the soul with the body, and it must end with its disunion. All earthly relations are foreign to the soul, and cannot adhere to it for ever. When the process of regeneration is sufficiently advanced to enable the spiritual entity to dispense with further association with the body, the soul becomes exempted from the necessity of a relapse into materiality. It should therefore be the assiduous endeavour of man to transcend all the qualities which are co-existent with the body, break the bonds of the heart, and then shake off the mortal coil altogether. Then the soul feels as lightsome as "the horse which shakes off the dust from its hairy skin," and shines like "the eclipsed moon, which escapes from the mouth (shadow) of Rāhu," (*Chandogya Upanishad*. VIII. 13). And thenceforth, the individual is no longer subject to death or birth; and the hitherto embodied individual—the mortal—becomes immortal. (*Brihad Acanyaka Upanishad* IV. IV. 7; *Katha Upanishad*. VI. 14; *Bhagavat-gita*. IV. 9 and *Vishnu Purana*.)

At this stage the threads of Karma lose their stain and binding force, and will assume the golden colour—for then the soul is fit to attain Bramha. But it must be remembered that this change of colour, and the attainment of the final, predominant colour of gold, is not effected in one birth. The colour improves gradually with the growth of merit during each birth; and assumes the purest and brightest hue when the soul reaches the highest state of spiritual excellence;—and this process will take ages for its completion. "Even the wise man," says Sri Krishna,

proceedeth not unto me until after many births. The Yogi, who labouring with all his might, is purified of his sins; and, after many births, made perfect, goeth at length to the Supreme abode." (Bhagavat Gita, VI. 45; and VII. 19.) But it is certain that every one, who deserves Divine bliss will attain to it, however long the process may take. "I am the same to all mankind," says Sri Krishna. "They who serve me with faith are in me and I am in them. However evil one's ways might have been hitherto, if he only serves me, he becomes as good as a just man; he soon cometh of a virtuous spirit, and he eventually obtaineth eternal bliss." (Bhagavat Gita, IX. 29—31.) The philosophy of this theory is explained by the Great Author of the *Fragments of Occult Truth*, in the Appendix, in these words:—

"The individuality or the spiritual monad is a thread upon which are strung various personalities. Each personality leaves its own—the higher spiritual impressions upon the divine *Ego*, the consciousness of which returns at a certain stage of its progress, even that of the highly depraved soul that had to perish in the end. The reason for it becomes self-evident, if one reflects that however criminal and lost to every glimmer of a higher feeling, no human soul is yet born utterly depraved, and that there was a time during the youth of the sinful human personality when it had worked out some or other *Karma*; and that it is this that survives and forms the basis of *Karma* to come. To make it clearer, let us suppose that A lives to that age when a person becomes an adult and begins to bloom fully into life. No man, however vicious his natural tendency, becomes so at once. He has had therefore time to evolve *Karma*, however faint and insignificant. Let us further imagine that at the age of eighteen or twenty, A begins to give way to vice, and thus gradually loses the remotest connection with his higher principle. At thirty or say forty, he dies. Now, the personality of A between fifteen and twenty is as little the personality of A from twenty to thirty, as though it were quite another man. Even the physiologists divide the physical personality into stages of seven, and show man changing atoms to the last, every seven years. The same with the inner man. The fifth principle of the sensual, highly depraved man, may and will perish, while the *Karma* of his youth, though not strong and complete enough to secure for him a bliss in *Devachan* (Heaven) and union with his higher principle—is yet sufficiently outlived to allow the monad a grasp on it for the next re-birth. On the other hand, we are taught that it so happens sometimes that the *Karma* of a personality is not fully worked out in the birth that follows. Life is made up of accidents, and the personality that becomes may be hindered by circumstances from receiving the full due its *Karma* is entitled to, whether for good or for bad. But the Law of Retribution will never allow itself to be cheated by blind chance. There is then provision to be made, and the accounts that could not be settled in one birth will be squared in the succeeding one. The portion of the sum-total, which could not be summed up in one column is carried forward to the following. For verily the many lives of an individual monad were well compared in the *Fragments* to the pages of an account book,—the Book of Life,—or Lives."

The book referred to, may, I beg leave to add, be the book of record kept by the great Universal Historiographer, the Chitragupta, already spoken of.

Here the philosophy of Karma is brought to a close in our Text; and the following summary of Karma and its consequences, given in Chapter VII of Anugita, a well known episode in the Mahabharata,—may be studied to advantage:—

"There is no destruction here of actions good or not good. Coming to one body after another, they become ripened in their respective ways. As a fruitful tree producing fruit may yield much fruit, so does merit performed

with a pure mind become expanded. Sin, too, performed with a sinful mind, is similarly expanded. For the self engages in action, putting forward this mind. And now, further, hear how a man, overwhelmed with action, and enveloped in desire and anger, enters a womb. Within the womb of a woman, he obtains, as the result of action, a body good or bad, made up of virile semen and blood. That soul, after entering all the limbs of the fœtus, part by part, and dwelling in the seat of the life-wind, supports them with the mind. Then the fœtus, becoming possessed of consciousness, moves about its limbs. As liquefied iron being poured out assumes the form of the image, such you must know is the entrance of the soul into the fœtus. As fire entering a ball of iron, heats it, such too you must understand, is the manifestation of the soul in the fœtus. And as a blazing lamp shines in a house, even so does consciousness light up the bodies. And whatever action he performs, whether good or bad, everything done in a former body must necessarily be enjoyed or suffered. Then, that is exhausted, and again other is accumulated, so long as the piety which dwells in the practice of concentration of mind for final emancipation has not been learnt."

But when once this is learnt, one can make sure of attaining the Supreme; for in the words of Sri Krishna, "No true devotee shall ever perish." (Bhagavat Gita, IX. 31.)

Now the Text proceeds to give certain explanation and advice incidental to the foregoing rules and observations.

Section III, Clause 5.

This illustration presents but a small portion—a single side of the truth: it is less than a fragment. Yet, dwell on it; by its aid you may be led to perceive more. What it is necessary first to understand is, not that the future is arbitrarily formed by any separate acts of the present, but that the whole of the future is in unbroken continuity with the present as the present is with the past. On one plane, from one point of view, the illustration of the rope is correct.

It is said that the illustration of Karma by means of the ordinary rope, represents only a single side of truth, because, although the rope is made up of innumerable filaments twisted together and rendered sufficiently strong to drag even the heaviest body, yet its filaments are inactive and lifeless; whereas those which compose Karma are living, electrical filaments, capable of forming and ruling the destinies of men and nations. Nevertheless, it cannot be denied that the formation and operation of Karma can hardly be illustrated by anything else than a rope. The Sanscrit word for an ordinary rope and for the quality of Prakriti (nature) is one and the same, namely, *Guna*, because the qualities of Prakriti operate as ropes to bind a man to the world; and as Karma arises by the operation of these qualities, and binds such men from birth to birth,—it is figuratively called *Karma-pasa* (rope of Karma.)

Section III, Clause 6.

It is said that a little attention to occultism produces great Karmic results. That is because it is impossible to give any attention to occultism without making a definite choice between what are familiarly called good and evil. The first step in occultism brings the student to the tree of knowledge. He must pluck and eat; he must choose. No longer is he capable of the indecision of ignorance. He goes on either on the good or on the evil path. And to step

definitely and knowingly even but one step on either path produces great Karmic results. The mass of men walk waveringly, uncertain as to the goal they aim at; their standard of life is indefinite; consequently their Karma operates in a confused manner. But, when once the threshold of knowledge is reached, the confusion begins to lessen, and consequently the Karmic results increase enormously, because all are acting in the same direction on all the different planes: for the occultist cannot be half-hearted, nor can he return when he has passed the threshold. These things are as impossible as that the man should become the child again. The individuality has approached the state of responsibility by reason of growth; it cannot recede from it.

Where a child fears not the consequences of his meddling with a sharp knife in a rash and careless manner, an adult is extremely cautious about it, and uses the best possible care in handling it. Where an ordinary person sees nothing but a pleasant white powder in arsenic and is ready to use it for any purpose whatsoever, the medical man sees in it the deadly poison, and takes the utmost care in dealing with it. In the same way, where an ordinary man looks upon a particular thing or event as being the most trifling and indifferent, the occultist views it with the utmost gravity, and watches its progress with the profoundest interest. For he sees, hears and understands things which are beyond the perception of an ordinary man; and therefore becomes impressed with a graver sense of responsibility than all other persons. Hence it is said that even a little attention to occultism produces a great Karmic result. Indeed it behoves an occultist to behave more prudently than ordinary people, in the same way as the latter are under obligation to behave themselves more cautiously than children, or lunatics.

Section III, Clause 7.

He who would escape from the bondage of Karma must raise his individuality out of the shadow into the shine; must so elevate his existence that these threads do not become so attached as to be pulled away. He simply lifts himself out of the region in which Karma operates. He does not leave the existence which he is experiencing because of that. The ground may be rough and dirty, or full of rich flowers whose pollen stains and of sweet substances that cling and become attachments—but overhead there is always the free sky. He who desires to be Karmaless must look to the air for a home; and after that to the ether. He who desires to form good Karma will meet with many confusions, and in the effort to sow rich seed for his own harvesting may plant a thousand weeds, and among them the giant. Desire to sow no seed for your own harvesting; desire only to sow that seed the fruit of which shall feed the world. You are a part of the world; in giving it food you feed yourself. Yet in even this thought there lurks a great danger which starts forward and faces the disciple, who has for long thought himself working for good, while in his inmost soul he has perceived only evil; that is, he has thought himself to be intending great benefit to the world, while all the time he has unconsciously embraced the thought of Karma, and the great

benefit he works for is for himself. A man may refuse to allow himself to think of reward. But in that very refusal is seen the fact that reward is desired. And it is useless for the disciple to strive to learn by means of checking himself. The soul must be unjetteted, the desires free. But until they are fixed only on that state wherein there is neither reward nor punishment, good nor evil, it is in vain that he endeavours. He may seem to make great progress, but some day he will come face to face with his own soul, and will recognise that when he came to the tree of knowledge he chose the bitter fruit and not the sweet; and then the veil will fall utterly, and he will give up his freedom and become a slave of desire.

Therefore be warned, you who are but turning towards the life of occultism. Learn now that there is no cure for desire, no cure for the love of reward, no cure for the misery of longing, save in the fixing of the sight and hearing upon that which is invisible and soundless. Begin even now to practise it, and so a thousand serpents will be kept from your path. Live in the eternal.

These observations are calculated to warn the pilgrim of the dangers which are likely to beset him on his path, and to instruct him how to behave himself in every respect. They are plain enough in themselves, and the reader who has mastered the preceding rules will find it easy enough to understand them.

Section III, Clause 8.

The operations of the actual laws of Karma are not to be studied until the disciple has reached the point at which they longer affect himself. The initiate has a right to demand the secrets of nature and to know the rules which govern human life. He obtains this right by having escaped from the limits of nature and by having freed himself from the rules which govern human life. He has become a recognised portion of the divine element, and is no longer affected by that which is temporary. He then obtains the knowledge of the laws which govern temporary conditions. Therefore you who desire to understand the laws of Karma, attempt first to free yourself from these laws; and this can only be done by fixing your attention on that which is unaffected by those laws.

The laws of Karma have reference solely to actions partaking of the qualities of nature (Prakriti), whose secrets none but an Initiate has the right to demand and learn; for he alone can be said to have freed himself from the bonds of nature, and therefore to be able to unravel its mysteries. The text consequently advises those who desire to understand the laws of Karma to prepare themselves for the task by first getting rid of worldly concerns, and fixing their undivided attention upon that which is unaffected by the laws and bonds of Karma, namely, the Eternal Sat. For, "as here on earth, whatever has been acquired by exertion perishes, so perishes all that is acquired for the next world by sacrifices and other good actions performed on earth; for there is no freedom in any world for those that depart from hence without having discovered the self." (Chandogya Upanishad, VIII. 1—6.)

But it is not meant by this that those who desire to attain the Supreme should necessarily desert their homestead and all its

belongings, and lead a forest life. What is required is that one should perform his allotted function, quite unmindful of its consequences; practice virtue and piety for their own sake, without a grain of selfish motive and without the least expectation of reward; and direct his inmost thoughts to the contemplation and attainment of the Supreme. This is all and nothing more is needed, for, in the words of the author of the *Mahabharata*, "What need has a self-controlled man of the forest; and of what use is the forest to an uncontrolled man? Wherever a self-controlled dwells that is a forest; that is a hermitage" (*Santi parva*). And "No evil stain clings to him, who knows Sat, the Eternal Truth, although he may be living in the world, even as the water does not cling to a lotus-leaf, although it is constantly in the water" (*Chandogya Upanishad*, IV. 14—3).

EPILOGUE.

My Readers! I have now arrived at the end of the Treatise, "The Light on the Path;" but certainly not at the end of the subject, of which it treats,—a task which for me is simply impracticable, and which I never presumed to accomplish. The subject is as profoundly mysterious as it is sublimely sacred. It is a science transcending every other science; the only science which serves man beyond this fitting Present; yea, the science of the soul, the eternal, absolute soul.

While, in conclusion, giving expression to my humble sense of gratitude to the talented authoress of this little gem of a book, for cordially according to me the privilege of annotating the same in my own way, I venture to invite the attention of my readers to another book from the pen of the same writer, which is most appropriately called "The Idyll of the White Lotus," and which, in my humble opinion, has such a very intimate connection with the present Treatise, that the study of the one cannot be complete without that of the other.

For,

Firstly.—That book (the Idyll) which was written in 1884, embodies what in the preface is emphatically called "The Tragedy of the Soul;" while this book, penned in 1885, contains rules necessary for enacting that Tragedy.

Secondly.—That book (Idyll, in—Book II. Ch. VIII) defines the three Truths, which are absolute and which cannot be lost, while this book (in Sections 1, 2 and 3 respectively) prescribes the infallible method by which those three eternal Truths can be realized—as the reader will clearly see from the following explanations. The first truth declared in the Idyll, is that, "the soul of man is immortal; and its future is the future of a thing whose growth and splendour has no limit;"—and the first section in the present Treatise has likewise reference to individual soul; it teaches that the soul is a reality and immortal, while the body perishes and is mortal; and it gives the rules as to what is to be desired and what is to be avoided by one who is desirous of finding and recognizing his soul. Then the second Truth inculcated in the "Idyll" is that, "the principle which gives life

"dwells in us, and without us, is undying and eternally beneficent, "is not heard or seen or smelt, but is perceived by the man who "desires perception;"—while the 2nd section of the present Treatise lays down the means of perceiving this Supreme soul, as the highest and ultimate end of man. And then the third Truth enunciated in the "Idyll" is that, "each man is his own absolute lawgiver, "the dispenser of glory or gloom to himself; the decrease of his "life, his reward, his punishment;" while the third section of the present Treatise, entitled the "Karma," conveys exactly the very same idea; and explains how Karma is generated and how it is annihilated;—as the best means of establishing a link between the object of the 1st Truth and that of the 2nd Truth, which, in other words, means the attainment of *Moksha*; the final beatitude.

And, thirdly, that book (Idyll) is the book of the *Path*; and this book is the book of *Light on the Path*. The path is the path of Devas (Gods); the path that leads to Brahma; the path whence no devoted pilgrim returns to the condition of the misery of death and birth. (*Chandogya Upanishad*, IV. 15—6). And the Light is that which discloses what was hitherto hidden from our view owing to our ignorance; the highest light; the light of lights, which shines above the heaven; higher than everything in the highest worlds, beyond which there is nothing else.—(*Ibid*, III. 13—5.)

Travelling on the Path, thus illumined, the devoted pilgrim beholds the Individual soul, and through it, the Supreme; and then the bonds of his heart are broken; all his doubts vanish; and the whole effect of his Karma is annihilated. (*Mundaka Upanishad*, II. VIII).

May both the Teacher and the disciple be glorious (*Tejaswi*); may our study be glorious; and may we not encounter any obstacles. Om! (*Taittiriya Upanishad*).

Peace! Peace! Peace.

Equivus.

JOURNAL OF A VISIT TO ENGLAND IN 1883.*

This is a transcript of the journal of the Chief of Gondal during his six months' trip to Europe. For the most part it is a record of visits to places and sights, and of these there are so many that the journal becomes in places merely enumerative rather than descriptive, and we become bewildered at their multiplicity, and wonder how the writer was able to get so much into the time. But besides a list of visits there are some interesting reflections showing the views of the Chief of Gondal on things European. The British constitution he likens to the system that prevailed in India at the time of the *Mahabharat*, and in this he makes a shrewd observation, for the English government is the most perfect development of the old Teutonic system, purer than that now existing in Germany, because the latter was checked in its

* By Bhagrat Singh Jee, Thakore Sahab of Gondal. Bombay, 1886.

constitutional development by the influence of the Roman church and empire, and the researches of Maine and others in India show that the primitive Indian system was very closely allied in its beginnings and in its spirit with the ancient Teutonic customs out of which our English constitution has slowly evolved. The author is in favour of Indian representation in Parliament, and admission of natives into the higher military grades. These he looks upon as necessary concessions if "the real mission of England in India" is to be crowned with complete and lasting success, that mission being "to effect India's regeneration." The main conclusion of the writer is that while in Europe "the sun of knowledge seems to have risen but recently," "in India" on the other hand, "the sun not only rose some thousands of years back, but shone in its full splendour for a very long time till it set." Hence for the natives of India, "the only thing desirable is that they should shake off their slumber as the sun has gone pretty high." They should "cultivate their faculties which are lying dormant for want of exertion." Here as it seems to us the Chief of Gondal touches on the really weak point in Indian progress, there is not enough energy, there is a sad lack of initiative power.

The book is pleasantly written and is very interesting either to those who know the country traversed by its author or who are friends of his; but we fear that many of the descriptions are somewhat too meagre to convey very distinct ideas to those who have not themselves seen the places and things spoken of.

HENRI FREDERIC AMIEL.

Fragments d'un Journal Intime. Genève. 1885.

SUCH is the modest title of the most enduring record left of this remarkable man. Born when the century was yet young, and surviving almost to the present date, Henri Frederic Amiel reflected in his own personality some of the special characteristics of the tide of human thought and emotion that swept over its earlier half, whilst raising his energetic protest against the Agnosticism and Realism of its later years. But the thoughtful Theosophist will find in these touching records of a lonely thinker, something beyond all this—the evidences of a soul born out of due time, of a more advanced type of humanity than is seen amidst the thoroughfares of this our fifth-race. The sympathetic and appreciative study which prefaces the Journal, the work of Amiel's friend Edmond Scherer, gives us the record of his outwardly uneventful career, and, to a certain extent, the keynote also, alike to his defects as to his greatness.

Born at Geneva, and early left an orphan, Amiel's sensitive spirit seems to have suffered to an unusual degree from the necessary friction of school life. But these dreary days of motherless childhood, were succeeded by a sojourn at Heidelberg and Berlin of unclouded happiness—a happiness so great that its very reminiscences were amongst the purest delights of his later manhood, as he recalled the religious awe which converted his student's desk into a veritable altar, whence he seemed to hear the roll of the centuries, to explore the mysteries of life, even to the very recesses of being.

But these absorbing studies and congenial companionships came to an end in 1849, when he returned to his native city laden with honours, but wearing his laurels with unaffected grace and simplicity.

Destined apparently to play the conqueror's part in the Drama of Life, his friends augured the most brilliant successes for his future. Shortly

afterwards he obtained the Art Professorship at the Geneva University, which he exchanged later on for that of Philosophy, but, much to the regret of his admirers, failed to make his mark to any extent in either. Scherer attributes this failure to his special mental organization, which was ever evolving thought of too subtle a quality to find an appreciative audience in minds as yet unformed, to which ideas must be presented in a more or less concrete form, whilst Amiel's intellect on the contrary was seeking after generalizations.

Neither was his success great in literature. His vast knowledge and graceful diction could not blind his best friends to the fact that the man's genius was not reflected in his works. As years passed on, the hopes of his admirers were more and more doomed to disappointment. He declined the responsibilities of a political career, even refused the intellectual sceptre of a European journalist, shrank from the cares of wedlock, performing nevertheless with exemplary fidelity the duties of his professorship, and even remaining the beloved centre of a circle of intimate friends, no less admired for his genius than revered for his self-denying benevolence. At last the end came. After a painful illness, borne with infinite resignation, Amiel quitted this sphere in April 1880. In his case death was the avenger of his fame. His legacy of "Sybilline Leaves," as Scherer aptly terms them, are the apology for his life of apparent failure and, withal, a mine of precious thought for the metaphysician.

True it is, that any reader seeking to find in this volume anything like a system of philosophy would be grievously disappointed, but even as some precious *torso* suggests the glories of Hellas to the modern sculptor, so perchance may some future thinker find in Amiel's journal the inspiration of a better and a higher philosophy than the world has seen for many a long year. But for a Theosophist, acquainted with the priceless revelations of the last few memorable years, the main interest of the work centres on the discovery that Amiel, who seems to have been only superficially acquainted with the Religions of the East, or indeed with mysticism of any sort, even in the West, was in very truth a born seer of a high order, and furthermore, that the very essence of Theosophic thought permeated his inner life and dominated his relations, or rather *non-relations* with the external world. Before transcribing the strange records of what we must certainly call his trance states, let us examine his views of Sociology and Religion, and trace their resemblance to those teachings which, (having regard to our own limited receptivity) we consider as *final*. First, then, with reference to political and social relations, whilst acknowledging the claim of the masses to equal political rights and to the same material comforts as belong to the exclusive classes, he clearly discerned that the "present rush of material progress" could never build up a really high civilization, that the true test of this latter was in the number of individual members of a State who had reached a certain moral and intellectual level, that the idea of human redemption from *without* to *within* was utterly false. He greatly feared that the age of individualism would find itself bereft of individuals in the highest sense. Nor did he consider that history, as the world knew it, furnished the clue to the problem, because its true study demanded that epochs should be viewed in the light of universal history, universal history in that of geological formations, and these again in that of astronomy. With such views of the infinitude of human destiny, combined with an innate dread of active life, of which we shall have occasion to speak further on, we cannot wonder

that Amiel recoiled from any entanglement in public affairs. But it is in his religious convictions that we most plainly recognize the harmony of his thoughts with esoteric teachings. It seems hardly necessary to add that his mind in attaining such enfranchisement from the trammels of dogma and inherited prejudice, passed through many and sore conflicts, that the saintly aspirations of the recluse alternated with the doubts of the thinker. Amiel's mind was far too philosophical not to discern the apparent contradictions of the universe, for we find him speaking of nature as "iniquitous," "without probity or faith," "sacrificing the interests of the many to the welfare of the few," and of "humanity striving to satisfy its innate sense of justice by devising the dogma of a special providence." Thinking thus, life became to him a "Via Dolorosa," a "hieroglyph traced in sand," the "dream of a spectre." The sombre element of existence, the fatality of consequence engendered by action, haunted him to such an extent that it moulded his life to privacy and celibacy. It was as if the Divine voice within, awaking the echoes of past existences, bade him beware of forging afresh the chains of karma, commanding him rather to consider himself as the eternal pilgrim, to whom the cup of human joy and sorrow was for ever interdicted. But these were passing clouds, for Amiel finally found peace in the purer religion he evolved for himself.

Later on we find such utterances as these:—"Religion is not a dogma but a life, mystic in its root, practical in its 'fruits.'" "Man only enters into Divinity, as Divinity enters into him." "Eternal Life is not to be relegated to a distant Future, but is a present Life in Divine Order." "The Divine Odyssey is a series of Metamorphoses, each sphere of life impinging on one higher"—"Each the result of the preceding, the basis of the next in order"—"A succession of Deaths in which the spirit, rejecting its imperfections, tends more and more to its ineffable central Sun of Love and Intellection." The Kosmos from his stand-point "was but Phantasmagoria—an allegory whose office is the education of the human spirit." The infinite possibilities of human speech for good or evil he regarded as a sacred mystery: Time he views as having only a subjective reality. But in fact the harmonies of his thoughts with esoteric teachings meet one at every turn, and were, doubtless, unknown to himself, the impressions received by his liberated spirit in its temporary enfranchisements. These experiences, when thought was lost in vision, were constantly recurring, though Amiel's own appreciation of their significance seems incomplete. Speaking of one of these moments of profound meditation, he says, "I found myself no longer encased in body—a sphere revolving in space"—"within my organism, yet wholly separate from it." His gift was "to exchange his own individuality for that of others," to "call up past forms of existence, even those of other planets." He could assume other forms of consciousness, or even unconsciousness, "reduce himself" to a state of "latent existence," enfranchise himself from space, time, body, even physical life of any sort, and "ascend by indefinite metamorphoses to his own genesis." Again he writes, "It is by an effort only, that I re-possess myself of my own personality." "Disgust for individual life, and the absorption of my own will into universal consciousness are my instincts." "I am like a statue by the stream of time, a spectator of some strange mystery, impersonal, as though I were not—my innermost consciousness retires into its own Eternity, containing in itself its own Past, Present, Future"—"the invisible centre of fecundity gathered into itself, it becomes the Divine embryo, then there is no sorrow, no pain, no joy. Beyond all feeling, all finite thought, it is the consciousness of Absolute Being and of its latent *omni-possibilities*."

But we forbear to quote at greater length, only trusting that this brief notice may lead some of our brethren in India to become acquainted with this noble life, tinged indeed with inexpressible sadness in its earthly manifestation, but which, by reason of its enfranchisement from the bonds of selfish personality, must, whether hidden awhile from our mortal sight, or obtaining speedy re-incarnation in our midst, ever remain a beneficent force—a co-worker with nature in the Eternal Harmonies.

E. K.

Literary Notes.

PROFESSOR HUXLEY has admirably expressed the relations of science and religion in his recent reply to Mr. Gladstone's article on Genesis, in the *Nineteenth Century*. "The antagonism between science and religion, about which we hear so much, appears to me to be purely factitious—fabricated, on the one hand, by short sighted religions people who confound a certain branch of science, theology, with religion; and, on the other, by equally short sighted scientific people who forget that science takes for its province only that which is susceptible of clear intellectual comprehension, and that outside the boundaries of that province they must be content with imagination, with hope, and with ignorance." It now but remains for Prof. Huxley and his party to delimitate the boundaries of "that which is susceptible of clear intellectual comprehension," and explain what may be taken as intellect, for us all to get on peacefully, and the lion of materialism and the lamb of esotericism to lie down together without the one being of necessity inside the stomach of the other!

We have received from Germany the first number of the "Sphinx" a monthly magazine conducted by Dr. Huebbe Schleiden F. T. S. devoted to "The record of facts which in themselves or through their causes belong to the realm of the super-sensuous, i. e. not fully explicable by the normal senses and hence hitherto neglected in scientific investigations." The magazine will further contain accounts of theories and hypotheses intended to explain such facts and the causes underlying them, as well as any inferences that can be drawn from the same together with the establishment of these facts and all that has relation to them for the benefit of future culture. We shall give some further account of this magazine next month.

Answers to Correspondents.

A. R. B.—"Fables et Symboles." By Eliphas Levi, is out of print, for his other works see last month's literary notes. The other books you mention are occasionally to be met with in London; try George Redway, 15, York Street, Covent Garden, who publishes a large catalogue of books on Occult subjects.

B. K.—Given a pure life and ardent aspirations towards higher things then nature herself will help you. "Acquire knowledge and grow strong," it is not the yellow robe that makes the true ascetic, the real growth must proceed from within outwards.

Correspondence.

"THE VIRGIN OF THE WORLD."

In your remarks upon my prefatory essay to the "Virgin of the World," you assert that Persephone cannot be regarded as the Kosmic Virgin. She was, however, undoubtedly so regarded by all the neo-Platonic school, whose exponent, Thomas Taylor, in his "Dissertation of the Eleusinian and Bacchic Mysteries," quotes largely from Greek Hermetic authors to prove this very point. I wish that my reviewer, before committing himself to the statement he has made on page 97 of the November number of the *Theosophist*, had made himself familiar with this standard work, and also with certain passages of Proclus, Olympiodorus, the Orphic hymns, Claudian, Apuleias, and other accredited and classic authorities, from all of which it is abundantly clear that the mythos of the rape of Persephone, the theme of the Mysteries, represented the descent into Matter, or Generation, of the Soul, and that the title "Kore Kosmou" was throughout the whole mythos attributed to Persephone, the daughter of Demeter or supermundane Intelligence.

Isis never represented the soul or sixth Principle (third) of the universe, but the eighth sphere; not properly a Principle, but an influence. Passages from the best authors are cited in my essay to prove this fact, and many more can be adduced. If, as is certain, Isis was identified with the Moon, and wore as an ensign the double horns of Selene, it is placed beyond doubt that she symbolised the Occult Power of Increase and Decrease, Good and Evil, and cannot possibly, therefore, be identified with the Soul whom she rejoices or afflicts according to an inflexible law. I cannot in the least understand your reviewer's reference to the *Egyptian* pantheon in connection with Dionysos-Zagreus. No pretence is made in my essay or elsewhere in the work, that Dionysos occupied such a place, although, of course, he had his correspondence therein. But the whole of my exposition follows the *Greek* mysteries, and deals with their presentations. That Dionysos-Zagreus personified in these mysteries the seventh Principle (Hermetically, the Fourth) in the universe,—that is—the Divine and vitalizing Spirit, is no surmise or assumption of mine, but an undoubted fact, placed beyond controversy by the authorities already mentioned. This Dionysos-Zagreus, (*Διόνυσος Ζαγρεύς*) the *mystic* Dionysos, must not be confounded with the later god, identical with Bacchus, the son of Semole. I will only add that there is no such inconsistency in my essay as your reviewer charges on me. Dionysos represents the Spirit or Seventh Principle (Fourth) whether macrocosmically or microcosmically, and, as such, has been identified with Osiris, the Egyptian presentation of the same Principle. And Persephone is alike, in both aspects, greater and lesser, the Soul. But the Greek Mysteries dealt ostensibly with the *macrocosmic* presentation of the divine drama, and with its individual meaning by implication only. Hence Persephone is generally taken to signify the Soul in her larger acceptation, as "Kore Kosmou," and hence also, her son Dionysos, represents rather the son of God in the World than the son of God in Man.

And, in this connexion, in order further to elucidate the function and position of Isis in the macrocosm as it is expounded by Hermetists and neo-Platonists, I may add that her counterpartal analogy in the

microcosm, or individual, is found in the Genius;—the guardian angel of Christian theosophy. This Genius is good or bad, helpful or hindering, bright or dark, favorable or hostile, according to the state of grace (Karma) which the Soul has acquired. The Genius sheds upon the Soul the light derived from her own celestial Sun. (see pp. 88 and 89 of the "Perfect Way.")

In the Discourse accompanying the allegory of the "Virgin of the World," I understand Isis to represent the Illuminatrix or Revealer; Osiris, the Saviour or Redeeming Principle; and Horos, the Initiate,—offspring of a good "Karma" or state of Grace, and Divine Influx, by which parentage is exactly described the generation of every true "Jesus."

I must content myself with a simple expression of dissent from your reviewer's appreciation of the relation existing between the mysteries of Egyptian and of Grecian origin. No doubt I feel somewhat strongly on this point, because my own instruction and illumination in mystic doctrine have been obtained chiefly through the splendid arcana which I cannot, without regret, find characterised by your reviewer in a sentence evidently intended to disparage them, as "mythological fables."

Christmas, 1885.

ANNA KINGSFORD, M. D., F. T. S.

SIR,—In thanking you for the notice of this book in the November *Theosophist*, I wish to correct a misapprehension caused by your reviewer's statement that the books now being published do not appear to be the real Hermetic books. The misapprehension in question consists in the impression that this statement is made in contradiction of the position taken up by me. Whereas, the fact is it correctly describes that position, the only conclusion to which I have committed myself in the point being "that the doctrine contained in the Hermetic books is in part, at least, a survival from the times of ancient Egypt, and therein really Hermetic." I have not said a word to imply that I considered them the work of Trismegistus himself, or that the term Hermetic meant other than a certain school or system of doctrine, originating, so far as the Western World is concerned, in Egypt, and bearing the name of Hermes Trismegistus, a name which has long been, for the Western world, a synonym for the intellectual principle.

Your reviewer's expression "misconception generally prevalent in the minds of the Western Hermetists" seems to me unfortunate as constituting an affirmation that the "Western Hermetists" are not rightly instructed concerning their own doctrine. Whereas all that your reviewer can possibly be in a position to affirm is that there is a divergency of view between his system and that of the West. That there may be and probably is such a divergency we "Western Hermetists" are quite ready to admit. But we are not ready to admit that the error, if any, lies with us. Rather do we hold, and believe, that the revival of occult knowledge now in progress will some day demonstrate, that the Western system represents ranges of perception, which the Eastern—at least as expounded in the pages of the *Theosophist*—has yet to attain.

EDWARD MAITLAND.

P. S.—Allow me to state, in justice to my fellow-editor and myself, that the responsibility for the defective title-page and table of contents does not rest with us, these not having been submitted to us prior to publication.

TO THE EDITOR OF THE THEOSOPHIST.

SIR,—Kindly permit me to say a few words with reference to the two letters sent by Dr. Kingsford and Mr. Maitland in connection with my review of the "Virgin of the World."

If my critics had borne in mind that the subject-matter of my review was the "Virgin of the World" and not their introductory essays or Hellenic mysteries, they would no doubt have refrained from making all the irrelevant statements which their letters contain. There were but two specific references to these introductory essays in my article. One of my objections remains altogether unanswered, and the explanation given with reference to the other throws no additional light on the real question at issue as the following remarks will show.

"The Virgin of the World" was published though not as a genuine work of Hermes himself, yet as a treatise on Egyptian mysteries. In reviewing it, therefore, I found it necessary to examine it by the light of Hermetic science and not by that of Grecian philosophy. With reference to the title of the Hermetic Fragment under consideration, I made the following statement in my article:—"..... it is necessary to point out that Persephone is not the Cosmic Virgin and cannot be represented as such from the stand-point of Hermetic philosophy." Dr. Kingsford objects to this statement on the authority of various writers on Grecian philosophy. If Grecian writers have bestowed this title on Persephone, it is no proof whatever that Egyptian writers did the same thing. Persephone might be the Kore Kosmon of the Hellenic mysteries, but she was not the Cosmic Virgin of the Egyptians. It will even be difficult to find the corresponding goddess of the Egyptian Pantheon. It cannot even be contended that the "Virgin of the World" not being a genuine Egyptian book, but a work written by some Grecian author, to some extent according to Egyptian models, the title in question might have been used according to the conceptions of Grecian writers in general. For, under such a supposition, there would be no connection whatever between the contents of the book and the title chosen for it. There is no special reference whatsoever to Persephone or any corresponding goddess in the treatise as we find it at present. The only female deity who figures prominently in it is Isis. Under these circumstances it would have been extremely absurd on my part if I had put on the title in question the construction now contended for by my critic and tried to force into the teachings of Isis by means of strained interpretations and far-fetched analogies any ideas relating to the position of Persephoneia in Grecian mysteries. I beg to state further that the description, when judged by itself and not in connection with the usage of any particular class of writers, is more appropriate to the Egyptian Isis than to the Grecian Persephone.

It is my humble opinion that my critic has misconceived the position of the Egyptian Isis. What is really meant by saying that Isis represented "the Eighth sphere" it is not easy to understand. She further says that Isis is not a *principle* but an *influence*. In spite of my critic's assurance to the contrary, I am unable to find any authority for these assertions in her introductory essay. Though the word principle is now rejected as inapplicable, yet I find in p. 27 of the said essay that Isis is "a principle" represented by the Kabbalists under the figure of Malcuth or the Moon. The reason assigned for disproving my statement that Isis represented the 6th principle of the Cosmos is stated as follows:—"If, as is certain, Isis was identified with the moon, and wore as an ensign the double horns of Selene, it is placed beyond doubt that she symbolized the occult power of Increase and Decrease, Good

and Evil, and cannot possibly therefore be identified with the soul whom she rejoices and afflicts according to an inflexible Law." To begin with, what proof is there that Isis was identified with the moon by Egyptian writers? There is no use in saying that Grecian writers identified her with Diana or Artemis. When the question whether Grecian writers rightly or wrongly interpreted the Hermetic doctrines of ancient Egypt is under discussion, it is improper solely to rely on their statements. The sign of the Crescent is no proof that Isis represents the moon. This symbol, which has a profound significance to every true occultist, is associated with a very large number of male and female deities in the Hindu religious philosophy; but not one of them is on that account ever confounded with the moon. Isis has not got all the attributes of Diana or Artemis. She was never represented as a huntress, for instance with a bow and arrows in her hands. Another Egyptian goddess—the Divine Neith—had these attributes. But Neith was clearly a Solar Deity in the Egyptian doctrine. It would be extremely unsafe for a student of comparative mythology to infer the identity of two deities belonging to the mystical conceptions of two very different nationalities from the mere fact that they have some similar attributes. Even admitting that the moon was a symbol of Isis, how does it follow from it that Isis was considered by the Egyptians as "the occult power of increase and decrease, good and evil?" The description itself conveys no definite idea, and there is no evidence to show that the Egyptians attached any such significance to the moon in their writings. Even supposing that the chain of inference is so far sound and that this influence called Isis rejoices and afflicts the soul, how is it shown thereby that Isis is not the Cosmic soul or the 6th principle of the Universe? Does Isis or the law of Karma afflict and rejoice the 6th principle or the spiritual intelligence of the Cosmos. If it does, it requires no doubt a "range of perception" which the Eastern system "has yet to attain" to comprehend the meaning of this statement. If it does not, the whole argument is simply worthless. The law of Karma and its influence is as much a manifestation of the energies of the Cosmic 6th principle as every other law in the Universe; and the rejoicings and sufferings of the soul encased in matter do not disprove the real and genuine claims of Isis to be regarded as the spiritual soul of the Cosmos.

I did not say and did not mean to insinuate in my articles that Dr. Kingsford made any incorrect statements as regards Dionysos Zagreus as is now alleged. I simply pointed out in my article that Dionysos as contrasted with Osiris had no place in the Egyptian Pantheon to preclude the possibility of any misconception that might otherwise arise regarding the real position of Osiris from certain passages in the introductory essay; and I must further state now that if Osiris is to be left out of account Dionysos has no correspondence in the Egyptian Pantheon.

The inconsistency pointed out in my article is in no way removed by the explanation now given. I beg to call the reader's attention to the following passages in the introductory essay in this connection.

1. ".....The incarnation, martyrdom and resuscitation of Dionysos Zagreus."

2. "For, Osiris is the *microcosmic* sun, the counter-part in the human system of the *macrocosmic* Dionysos or Son of God. So that these authors who confound Isis with Demeter, equally and quite comprehensibly confound Osiris with Dionysos....."

"The Hermetic books admit three expressions of Deity; first, the supreme, abstract, and infinite God, eternally self-subsistent and unmanifest; secondly, the only Begotten, the manifestation of Deity in the universe; thirdly, God in man, the redeemer, or Osiris."

Comparing these various statements with each other we find Dionysus, described as the macrocosmic sun or the only Begotten Son of God manifested in the Universe, undergoing incarnation, martyrdom and resurrection as if he were the incarnated spirit. It is now asserted that Dionysos represents the spirit or 7th principle, whether *macrocosmically* or *microcosmically*. If so he is identical with Osiris as is virtually admitted. Why then was it stated in the introductory essay that some authors confounded Dionysos with Osiris and Isis with Demeter? If one and the same principle is alike the Logos manifested in the Cosmos and the Logos manifested in man, what foundation is there for the *three* expressions of Deity above described? If the Greek mysteries dealt ostensibly with the *macrocosmic* presentation of the Divine Drama, and with its individual meaning by implication only as is now asserted, this statement is altogether at variance with the following statements in the introductory essay:—"The Greek mysteries dealt *only with two subjects*, the first being the Drama of the rape and restoration of Persephone; the second that of the incarnation, martyrdom and resurrection of Dionysos Zagreus." It cannot, surely, be contended that these form the subject-matter of the macrocosmic presentation of the Divine Drama; and we are further informed that the Hellenic mysteries dealt *only* with these two subjects. If so, the presentation is pre-eminently if not entirely microcosmic, and the macrocosmic position assigned to Dionysos and the difference pointed out between him and Osiris in the introductory essay by reason of such position, is out of place in the Grecian mysteries. Any number of difficulties may be pointed out in the position assumed by Dr. Kingsford, and the explanation now offered is likely to make matters worse.

As regards the guardian angel of Christian Theosophy, I find it necessary to state that this guardian angel is not the counterpart of Isis. If Isis is not a principle but a mere influence as stated by my critic, it is difficult to understand how this influence can discharge the duties assigned to, and be invested with, the attributes of a guardian angel in the Christian doctrine.

With reference to Dr. Kingsford's letter I have only to state further that I did not use the expression cited for the purpose of disparaging the Grecian mystical doctrines. According to ordinary usage the expression in question was the only one which I could use to indicate that part of the Grecian literature which dealt with mystical and occult subjects. But my convictions are equally strong that there is a greater depth of occult significance in the allegorical fables of Egypt than in those of Greece, and that it will be extremely unjust to the Egyptian doctrine to interpret it in accordance with Hellenic notions.

Mr. Maitland's letter requires but very few words in reply. He makes no attempt to justify his assertion that the number of the Vedas or their sub-divisions is 42, but raises a discussion which is altogether irrelevant and unnecessary. I do not see how he can hold me responsible for any misapprehension that might have arisen from his own words. Mr. Maitland seems to think that I have no right whatever to speak of the misconceptions regarding the Hermetic doctrine that seem to exist in the minds of the so-called "Western Hermetists," because the said doctrine is "their own doctrine," and it must therefore be presumed that they know all about it. If, by Hermetic doctrine Mr. Maitland simply means the doctrine now professed by the so-called "Western Hermetists" of the present day, there is some reason for the assertion made. But the expression is generally applied to the occult philosophy and the mystical

doctrines of the ancient Egyptians, and when I spoke of the misconceptions regarding the Hermetic doctrine in my review, I had this system of philosophy in view and not any other doctrine to which my critic might apply the expression.

But if Mr. Maitland goes to the length of saying that the Hermetic doctrine of the ancient Egyptians can be claimed by the Western Hermetists "as their doctrine," I am bound to reject such a claim as simply absurd. The real Hermetic doctrine is far more closely connected with the Eastern systems of occult science than with the Western. A considerable portion of it has long ago disappeared from the West entirely. The old Hermetic doctrine dealt with various systems of initiation. There were mysteries of Isis, of Osiris, of Hermes, of Neith, of Amen-ra and various others divided into distinct groups. A few of the doctrines only belonging to the mysteries of Isis and Osiris came to the West through Hebrew, Grecian and other sources considerably modified. The other parts of the true Hermetic doctrine were altogether lost to the West.

Under such circumstances it is highly desirable that "Western hermetists" should be a little more tolerant and discreet. Mr. Maitland's reference to the Theosophist is entirely out of place in the present discussion. I must confess that I have as yet seen very little of this Western wisdom which is somewhere stored up in Europe. Possibly it has very wide ranges of perception not yet attained by Eastern systems as Mr. Maitland is pleased to state.

But as these ranges of perception have very little to do with the Virgin of World or my review of the same, or with the introductory essays appended to it, it is unnecessary to enter into any controversy with Mr. Maitland on this subject.

THE SOLAR SPHINX.

THEOSOPHY.

Many of my friends, often, out of sheer love to me, take me to task for being a member of the Theosophical Society, or a Theosophist. Some of these friends are representative men. The Theosophical Society consists of many thousands of men and many of them also are representative men, in their various nations. The question whether I and many of my brethren ought to be or ought not to be Theosophists becomes, therefore, more than personal one. Hence I venture to ask you for a little space in your next issue.

The word Theosophy means, etymologically, according to Encyclopaedia Americana, "a science of divine things." According to Maunder "Divine wisdom." Truth is divinity, one who wishes to know Truth and is searching after it, is, according to me and the Theosophical Society, a Theosophist.

The main object of the Theosophical Society is to search after truth and to understand as much as possible the Truth from which all truths proceed. Each Theosophist is allowed to hold this inquiry in the manner considered best by himself and to compare his results with those obtained by his brethren. The Society is not wedded to any particular religion, opinion, or creed. It has no Pope, no Archbishop of Canterbury, no Grand Lama, no Saviour, no Mahomed, no Buddha, no Sankara Chariar, no Ramanuja Chariar, no Madhwa Chariar: the society as a society, I mean—not its individual members. It has no organ of its own, *the Theosophist* pointing distinctly that caution in its every monthly issue. It does not swear by Tyndall, or Huxley, or Mill, or by any

other Scientist. It is not dogmatic. It does not run down any particular opinion and hold some particular opinion as the truth itself. It holds all as brethren, requires its followers to be tolerant and charitable, and ayé inculcates brotherly love to one another. Among its followers there are inquiring Agnostics, Deists, Freethinkers, Buddhists, Jews, Christians, Parsis, Mahomedans and Hindus. No Theosophist has a priest of the society to whom any artificial respect is due by him. There may be lost or deluded sheep among them incurring at the hands of their brethren the reproach, kind and corrective one, of being "erring brothers"—the highest reproach that a theosophist can use towards one of his colleagues.

The Theosophical Society is, therefore, an Institution for the inculcation of universal brotherhood and its actual practice. Of this Society I am a member, and I shall continue one, so long as the object of the Society is not changed, whether I be blamed, or pitied, or loved, in consequence.

R. RAGOONATHA ROW.

HINDU MEDICINE.

General statements are constantly being made about the great knowledge of the Medical sciences possessed by the Aryans, which are said to have been far in advance of modern Western science, though developed on entirely different lines.

For it is said that where the physician of to-day uses the stethoscope, laryngoscope or any other scope, his Aryan ancestor simply laid his finger on the patient's pulse and read his inside as it were an open book. Now, whilst I fully recognise the possibility of such a psychometric sense, I cannot see that it would be of much practical value, unless anatomy, physiology and pathology—the structure and the functions of the body in health and disease—were thoroughly understood; and also the therapeutic actions of the various mineral and vegetable drugs.

Can any of your readers give me definite information concerning the ancient medical systems of India, to show that they were rational sciences, whether natural or occult, and not mere enumerations of diseases and drugs resting solely on empiricism.

(1). Whether anatomy and physiology were known amongst the Aryans. I have seen it stated that they knew how many bones and blood vessels there were in a human body, but that does not prove the existence of anatomy and physiology any more than a knowledge of the number of bricks in a palace indicates an acquaintance with architecture, and with the internal household administration of the prince inhabiting it.

(2). Any proof that the nature of diseases was known; or any classification of diseases according to their characteristics. To say that there are so many diseases of the head, and so many of the leg, &c., does not show that the causes and nature of disease were understood.

(3). Any complete system of chemistry, showing that the Aryans knew what the re-action was in changing a metal into a salt or in any other chemical process, and why it thus changed its form.

(4). Any account of the principles upon which drugs were administered in disease.

Any one who could collect evidence to prove the existence of any complete system would make a valuable contribution to the annals of science; but unless this can be done it is useless to say that the West has much to learn from the East.

A WESTERN STUDENT.

SUPPLEMENT TO

THE THEOSOPHIST.

MARCH 1886.

CEYLON.

THE COLOMBO (BUDDHIST) THEOSOPHICAL SOCIETY.

THE fifth anniversary of this Society was celebrated with the usual rejoicing, on the evening of January 7th ultimo. The President-Founder was in the Chair, and Mr. Leadbeater was also present. The Secretary's Annual Report, and the Report of the Trustees of the Sinhalese National Buddhistic Fund (created by Col. Olcott in 1882) were read, and the following office-bearers elected for 1886. *President*, A. P. Dharma Gonnewardhana; *Vice-Presidents*, Wm. D'Abrew and C. Alex. DeSilva; *Secretary*, C. P. Gonnewardhana; *Treas.*, N. S. Fernando; *Asst. Secs.*, Peter D'Abrew and H. W. Fernando; *Council*, C. Don Bastian, N. D. Palis, J. R. DeSilva, B. H. Cooray, Hendrik Silva, J. P. DeSilva, Sedris DeSilva, W. A. Mendis, Edward DeSilva, Bastian Thalib, M. D. Hendrik, H. A. Fernando. *Librarian*, Peter D'Abrew. The President-Founder announced that under the Clause XV of the Trust Deeds of 1882, giving him power to adopt necessary measures from time to time to carry out the provisions of the Trust, he should form a new Board of Managers and somewhat modify the terms of their authority. The Board of 1882 had neglected its duty and was now *functus officii*, as he was informed by learned counsel. He proposed to make the new Board to consist of the President, two V. Ps., Treasurer, and Secretary of the Branch, *ex-officio*, and three others to be recommended to him by the present meeting. The proposal was accepted unanimously, and Messrs. C. Don Bastian, J. R. De Silva, and Hendrik De Silva were selected as candidates for appointment. The President-Founder was authorized to convene a special meeting of the principal Buddhist priests to consider various national questions pertaining to religious interests. He announced that he should call the Convention for Sunday the 14th of February. The President-Founder called attention to the desirability of reviving for the laity the ancestral custom of cremating the dead; and informally, as Buddhists, the gentlemen present gave their unanimous endorsement to Col. Olcott's declared intention to promote the movement, as a sanitary measure no less than on sentimental grounds.

After the transaction of other business, the meeting adjourned. The anniversary dinner was then eaten in the large hall of the Colombo Headquarters; the walls, ceiling, and arches having been beautifully decorated with flowers, etc., by Mr. Don Bastian and a number of young assistants. Speeches were made in Sinhalese and English—all expressive of continued love and devotion to the President-Founder, and of hearty welcome to Mr. Leadbeater, who seems to have made a favourable impression.

H. DON DAVID.

CREMATION OF A PRIEST.

THE cremation of the remains of the venerable Thero Ambagahawatta Indasaba Waraūna, chief priest of the Ramaūna Nikaya, took place at Kalutara on the 3rd instant at 4 p. m. There were about 5,000 people from Galle, Matara, Colombo, &c., come to pay their last tribute to the memory of a priest who had during his life time led an exemplary life of a Buddhist

priest. The spectacle was very imposing, not to say unique, with the funeral pyre, priests and people. Col. Olcott and Mr. Leadbeater were there. The former was requested by the chief disciple of the deceased priest to set fire to the funeral pyre as a mark of respect; but the Colonel declined, as it should be done by one of the nearest of kin. Col. Olcott delivered the funeral oration, and paid a public tribute to the late priest's memory. It is unprecedented in the annals of Sinhalese history for a European to pay the last tribute to the memory of a *Buddhist* priest.—*Ceylon Observer*.

The late priest, whose cremation is described above, entered the priesthood at an early age as a member of the Siamese sect in Galle; thence he was sent to Bentola in order to study Pali. As soon as he was ordained, he gave special attention to the rules of Vinaya laid down by Buddha, and finding the Siamese priesthood was very lax in the observance of these rules, he joined the Amarapura sect. This sect however was also found wanting. Disappointed in his attempts, he went with five or six other priests to India and thence to Burmah in the endeavour to find a line of Buddhist priests orderly descending as regulated in Vinaya, and he obtained priesthood from the priests of Mandalay. He then returned to Ceylon where he remained until his death strictly observing the rules of Vinaya, and making the same obligatory on his followers.

REMARKABLE HINDU FUNERAL CEREMONIES.

An eye-witness reports in the columns of the *Shompyokas* the following proceedings connected with the Shradh of the father of Babu Rakhal Chunder Sen of Old Boitkhana, Calcutta. The Babu having expressed his unwillingness to perform the ceremony according to the prevalent Hindu method, his younger brother went through the usual ceremony. The next evening, the representatives of the three Brahmo Somajees held a united prayer in the house, at the conclusion of which Babu Rakhal Chunder dedicated a Brass Gurrak and a piece of Than Cloth to each of the following gentlemen;—Babu Narendro Nath Sen (Editor, *Indian Mirror*); Babu Krishna Prasanna Sen, (Secretary, Arya Dharma Pracharini Sabha); Babu Protap Chunder Mozumdar (Brahmo Missionary); Babu Umesh Chunder Dutt (Brahmo Missionary); Babu Ramtanu Lahiri (Brahmo); Col. Olcott (Theosophist) and Professor Max Muller (Translator of the Vedas). The reason given for this kind of gift-making is that it is in consonance with the forms observed in the ancient days to honor those persons who labor for the good of the country and in the interests of its religion.—*Indian Mirror*.

AMERICA.

Dear Theosophist:—When I was in Hyderabad in 1884, a certain atheistical Hindoo, whose name I have forgotten and who has challenged many Theosophists there to prove the existence of a soul in man or of a God, distributed a pamphlet in which he attempted to show that Theosophy was dead in America. Although he failed in his attempt, it seems wise to let our Indian Brothers know that it is not only not dead but is more alive than ever here. It is in fact getting more energetically alive. When the American people begin to move they do so with great rapidity; and as there is entire freedom of thought here, they are not so much troubled by old creeds as the European nations.

You know, of course, that Col. Olcott established for Americans the Board of Control. On this are some good names. Bro. Coues, an author of great merit who has written some highly scientific works, is President. Dr. J. D. Buck, a Physician of high standing in Cincinnati, Ohio, is a member, Mrs. Cables, an energetic Rochester lady, and others. They are all working hard, and every day more minds are being directed to the light of Asia that is so much needed in this age.

During Christmas week I visited Cincinnati and stayed there seven days. I started without premeditation, on the seventh day of the week, which you know the God Jehovah made holy. My train ticket was series 7; my sleeping car berth was No. 7, which I occupied also during the day I was travelling, according to our American system. I stayed in Cincinnati

just seven days although I tried to get away on the sixth; and while there we initiated seven new members in Dr. Buck's house. This was certainly a curious coincidence of sevens.

In Cincinnati there are many people who are seeking true light out of the Kabbala, German mysticism and other sources, all recognizing the fact that the present system of perverted Christianity will not solve the mighty mental problems which an oppressing man, any more than it is able to lessen the need of prisons and alms houses, or to prevent the increase of criminals in our highly civilized land. It is quite true that many good people here are exerting themselves to ameliorate the condition of the poor, or are carrying on missions in which it is endeavoured to "convert" hardened drunkards, prostitutes and criminals, but at the same time the different legislative bodies all over the country are enacting laws looking toward increasing our jails and other places, in which to put the vast army of depraved men and women, which is every day swelling to an alarming extent. All this while, the rich indifferently sit at home enjoying the wealth fate has poured into their laps.

Among others who are doing work that will be monumental, I might mention a Mr. Skinner of Cincinnati, who has written several valuable books upon the real meaning of the Hebrew Scriptures, and upon the measurements of the Egyptian pyramid. Others are trying to supply to the people the moral strength they need, and it is certain that Theosophy will help the masses if its devotees work unselfishly for it.

By the time you receive this the N. Y. Branch—whose name now is "The Aryan Theosophists of N. Y.," will have begun anew, rooms will have been hired and a nucleus of a library established. The St. Louis and Washington Branches are at work, and Chicago and Cincinnati, as well as his toric Boston, are all abreast.

So we can reply to our detractors, whether missionaries or atheists, that what they thought was a corpse is in fact a very large and living entity, whose real strength is ever on the increase.

Let it stand as a prophecy from an humble unprophetic member that one of the chief strongholds of Theosophy—which is destined to be the foundation of the new religion of the world—will be in this very United States where Christian well-wishers said it was dead and buried.

Fraternally yours,
WILLIAM Q. JUDGE.

NEW YORK, January 1.

THE ANNIVERSARY OF THE GOOTY SANSKRIT SCHOOL.

THE Gooty Sanskrit School presented a gala appearance on the evening of the 6th instant, being tastefully decorated with an arch, colors and ever-greens. The 2nd anniversary of the school was successfully celebrated on the premises, when Mr. P. T. Rajagopala Chariar, the popular Deputy Collector, presided. Mr. T. Ramachandra Rao, B. A., B. L., the President of the School, introduced the boys who creditably passed in the annual examination, and the Chairman gave away the "Sabapathy Mudaliar" and other prizes specially provided for the occasion by the sympathisers of the school. A prize was also given in the name of Lord Ripon to a boy for good conduct. Messrs. P. Kristnamu Chariar, Deputy Inspector of Schools, Nainjundapah, B. A., B. L., and J. Sreenivasa Rao, spoke enthusiastically on the merits of the Sanskrit language and exhorted the public of the District to support the school. Several gentlemen promised handsome donations in aid of the school; and some of them paid down their promised sums. The proceedings were fittingly concluded with illuminations and a beautiful display of fireworks. On the afternoon of the 7th instant the anniversary of the Local Theosophical Society was duly celebrated in the same place, when Mr. Dorasawmy Iyengar, B. A., B. L., District Munsiff of Cuddapah, presided. There were present gentlemen from Cuddapah, Anantapur, Gundacul, Adoni and Bellary. The President, T. Ramachandra Rao, B. A., B. L., gave an account of what the local society had done during the last year, and spoke in defence of Theosophy, ably replying at length to criticisms generally levelled against it. Mr. Sudersana Mudaliyar of Anantapur then read a few lines befitting the occasion.

Mr. Nanjundapah, B. A., B. L., of Cuddapah, and Abboyc Naidu of Anantapur also spoke. The Chairman, a non-Theosophist, concluded the proceedings with a calm and deliberately worded speech in praise of Theosophy and the Theosophical Society. Mr. R. Jaganathiah, F. T. S., of Gundacul, read an instructive address on "Ancient Magic and Modern Science." And the business of the day was brought to conclusion with a fitting vote of thanks passed to Madame Blavatsky and Colonel Olcott, the Founder of the Theosophical Society, for their philanthropic and self-sacrificing devotion to the cause of humanity.—Hindu.

PRACTICAL YOGA VIDYA.

THE President of the Chingleput Branch of the Theosophical Society wishes to intimate to the different Branches the following information.

2. One of the essential subjects which have been neglected, is the study and practice of Yoga Vidya. Every Hindu sufficiently educated, knows that this Vidya is the noblest of noble pursuits, and is most essential to the occultist; for its practice thoroughly purifies him, marvellously develops his psychic faculties and gradually enables him to transcend the grosser worlds and ultimately attain bliss. The Upanishads, the Bhagavat-gita, and numerous works left by the Rishis urge the importance of Yoga Vidya and recommend its knowledge and practice to man. For want of space, we omit illustrative references.

3. It seems unfortunately to have come to pass that subjects of the greatest import, such as Yoga Vidya, are enshrouded in mystery, or rendered almost inaccessible to men who have other avocations than constant spiritual and psychical pursuits. And the few happy individuals, who have attained a proficiency therein, are, for reasons best known to themselves, unwilling to take any step to bring the knowledge thereof within the reach of general run of men or to draw their attention to its superiority or even to its existence.

4. Are we not therefore to congratulate ourselves on the appearance of any one who is willing and able to adopt systematic measures to spread Yoga Vidya amongst all those who desire to benefit by it? And are we not thankfully to accept the services offered by him for the good of the public? Such a noble minded philanthropist we find in the person of Bramha Sri Subrahmanya Yogi, himself an enrolled member of the Coimbatore Branch.

5. This gentleman having had the fortune of being duly initiated and instructed in Yoga Vidya by a venerable Anadhoota adept inhabiting the mountains called Agustya Koota Parvatam, has made it his life long study. He possesses a thorough and systematic knowledge of its theory and practice, and is a "Yogi" in the true sense of the appellation. He has two sons, Doraswami Yogi and Gurusawmy Yogi, whose proficiency in the theory and art of Yoga has been certified by many competent authorities.

6. As the first step in the direction of propagating the knowledge they possess, they have constructed a building (which they call Pranava Guhā) after a fashion suited for the practice of Yoga in the village of Vedapuri, otherwise called Singanattur, a Railway station four miles east of Coimbatore. Attached to it they intend to erect a hall and furnish it with a library of well selected Sanskrit books and to impart instruction in Yoga philosophy to willing pupils, and initiate and advance them in the practice of Yoga Vidya.

7. Any gentleman, wishing to inspect the construction, or to have a philosophical conversation with the said Yogis, or to be present when instruction is given to the students, who may resort to the said institution, will have their sincere and hearty welcome.

8. Any information, concerning them, may be obtained from the President of the Chingleput Branch.

Note.—While publishing the above we cannot endorse the writer's opinion as to the benefits of Yoga Vidya. For one or two who succeed in it, hundreds fail and wreck both body and mind through its dangerous practices, and even if physical results are obtained they are not invariably followed by spiritual illumination.—Ed.

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