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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

INDIAN SIBYLLINE BOOKS.

THOSE who wonder at the persistent belief in Astrology among Asiatics, and its growing favour among Western people, despite the advancement of Science, are ignorant of the substantial basis of fact which underlies its pretensions. An example in point, which has recently come under my personal notice, may be read with interest. The details can be relied upon as correctly stated. Let them be taken for what they are worth. I can only say that, so far as I could perceive, there seemed to be perfect good faith. No fee was asked or paid. I hope the publication of the present narrative may elicit discussion and bring out other interesting experiences.

Since our arrival in India, rumours have reached us from time to time that the foundation of the Theosophical Society, its vicissitudes, and ultimate success, had been prophesied long ago. Old readers of this magazine will recall the instance of the outgivings of the late Ramalingam Pillai, the South Indian Yogi* ; and various gentlemen in the N. W. P. can testify to certain things pointing to our Society, which are mentioned in connection with their horoscopes, in the celebrated ancient palm-leaf books formerly owned by H. H. the Maharajah of Benares, and now the property of a Brahman pundit who lives not far from Bara Banki. Similarly, those who have been so fortunate as to meet at Lahore the "Nepali Swami," or the venerable Yogi at Jeypore, have heard their testimony as to what they learned about us from certain personages before our landing upon the Indian shores. The recent incident I shall now describe is even more interesting to the student of clairvoyant prevision. On Good Friday last, I was favoured with an interview with a certain Telugu Brahman, who is an astrologer of apparently high respectability. Friends of ours assured us that they had had read to them out of a book, bequeathed to the Brahman by his father—who had received it by inheritance from his father, a very noted follower of the same profession—accurate details of their own lives and prophecies about their affairs which had been literally fulfilled. They had also been allowed to verify his readings by comparison with the book itself. In this volume of Fate, I was told, was contained information about our Society, and the interview granted me by the Brahman—against his will and only after consulting the book—was naturally anticipated with curious interest. The day, hour, and minute for the interview, the number of witnesses permissible, and the positions to be assumed by the Brahman and myself as

regards the points of the compass, were all prescribed by the book. The volume upon being unwrapped from its cloth proved to be a palm-leaf manuscript of the usual Hindu sort, the characters etched upon the leaves with a stylus. They were in the Telugu language, and from remembrance of the collections of *ollas* in the great Royal library at Tanjore and in the old Buddhist temples at Kandy and other ancient places in Ceylon, I judged that the manuscript must be a very old one ; the edges were much discoloured and worn, and the characters brown with age. The book was laid before me, the edges of the leaves upward, and I was told to take in my two hands the loose binding-cord which passes through the holes punched in every leaf, insert it between any two leaves I chose, and open at that place. I did so, handed the opened book to the astrologer, and he proceeded to read off what was written there ; notes being taken by a gentleman present. I shall not burden this narrative with unnecessary details, but in substance this is what was said :

"The inquirer is not a Hindu, but of foreign birth. He was born with the Moon in the constellation Pleiades (*Krittika*), having the sign Leo in the ascendant.* * * * * Under this planetary influence he was impelled to sacrifice country, friends, etc., and take up his present work. He made these sacrifices within the past thirteen years†. With a colleague, he organized a Society (*Sabha*) for the propagation of Esoteric Philosophy (*Brahmagnyanum*). This colleague is a woman, of great power (*sakti*), high family, and like himself a foreigner (*Hoona*). Though born so well, she too gave up everything, and for thirty years has been working in this same direction. Yet her Karma is such as to compel her to endure great trouble and anxiety ; and she is hated by her own kind (the white race) for whom she has worked so hard.

Mere logicians [meaning those who have no spiritual intuitions] have no faith in her. Two persons of her own race (or kind) who were most friendly have turned against her, published bad stories, and made the public doubt the genuineness of the movement. [Follow a variety of compliments about myself which need not be repeated. The writer of the book expresses surprise that one like etc., etc., etc., should even feel impelled to consult any book, but remarks that my anxiety is not for myself but for the public]. Many phenomena have been shown in connection with the Society, and letters received by the Founders from their Teachers have been injudiciously made public : this has been the cause of all the present trouble. The Society will survive long after the questioner's death : it has great vitality in it. If it were based upon falsehood then those who have joined it would be fools ; which is against the facts, and against common sense. [Then, to my amazement, the book went on to tell me about an official meeting of a few Theosophical

* Since verified by a learned Hindu friend, who made the necessary calculations.

† Correct.

friends, held the day before at a private house, gave me the subject of our discussion, and prophesied the issue, which has since actually happened. I regard it as practically impossible that the Brahman or either of the witnesses should have known about this meeting]. The Society is passing through a dark cycle now. It began 7 months and 14 days ago*, and will last—months and—days more; making for the whole period—months exactly.”†

“Thereafter, all the ground now lost will be regained, and within the next period of—months, the Society will greatly increase and prosper. It was a sad mistake to give out to the public many truths that have been revealed, for thus the unreflecting ones have been brought to believe the whole but jugglery.”

“The questioner will live—years,—months—days” :—the figures are immaterial to the general public, but since the revelation is precise, the document, which is filed away in the Society’s archives, may at a future time be very interesting should the prognostication turn out correct. Suffice it for my personal friends that I am not to be *very* speedily relieved from duty!

At this point the astrologer stopped; the book ordering him to tell the “questioner” to come again after the lapse of nine months and sixteen days, when many additional particulars would be given; not only out of this book, but from nine several other volumes (Nadigrandhams), whose titles were given.

Now, all this is very strange, and to any Western man who had not made some study of the subject of clairvoyant and ecstatic prevision, would seem absolutely incredible. In its merely literary aspect, the Telugu palm-leaf manuscript possesses the deepest interest from its seeming corroboration of the tales we have all read about the Sibyls and their prophetic books; books which were regarded as the palladium of Rome, and whose authenticity is supported by so vast a body of contemporary evidence. The Sibyls were all women. The eldest is said to have been from Persia or Chaldea, and to have written twenty four books, in which among other things were proclaimed the future birth of Christ and the events of his history. In Dr. Ennemoser’s invaluable “History of Magic” all needful facts are given about these wonderful prophetesses—who are said to have numbered in all ten. The fourth Sibyl of the series was the most famous—the Cumæan, who was held in the highest honour by the Romans because she foretold the whole destiny of their commonwealth. [Plinius, lib. xxxiv. c. 5]. All the great classical authors mention her and her prophecies. She dwelt in a deep cave in the vicinity of the Avernian lake. “She wrote her answers on palm leaves, and laid them in the entrance of the cave, whence they were carried by the winds into the distance.” [Enn. vol. i. p. 425]. Virgil [*Æneid*, lib. vi] vividly describes her sacred frenzy when delivering orally her prophetic messages. “She changes her features and the colour of her countenance. Her hair erects itself; her bosom heaves full and panting; and her heart beats violently. Her lips foam and her voice is terrible. As if beside herself, she paces to and fro in her cave, and gesticulates as if she would expel the god out of her breast.” Like Sri Krishna, who tells Arjuna how he, the Divine Principle, is all and in all visible objects, the Sibyl of Cumæa exclaims: “I know the number of the grains of the sand, and the measure of the sun, and the height of the earth, and the number of men, of the stars, and of the trees, and of the beasts,” etc. It is the Divine Voice which speaks through her, for, she says, “My body is stupefied, so that I do not know what I say; but God commands me to speak: Why must I publish this song to every one?” The Sibylline Books were con-

sulted not only in sickness but in affairs of state and were often found infallible. The language was sometimes most mysterious and symbolic” but often in words clear and unmistakable. The history of the manner in which they came to Rome is well known. “A little, old, and unknown woman” came to Tarquin, the king, and offered him nine books for three hundred gold pieces. The king laughed at so high a price; but the old woman threw three of them into the fire, and then asked whether the king would give the same price for the remaining six. The king thought she was mad. She immediately threw three more into the fire, and asked him, for the last time, whether he would yet give the same price for the remaining three. Tarquin was startled at this strange firmness and gave her the price. *The woman vanished, and was never seen again.*” The books were committed to two men (*duumviri*) for their preservation and consultation, and for over two centuries the changing destinies of Rome were faithfully predicted. In Sulla’s time the number of Custodians was increased to fifteen. “They watched the books and gave no answers out of them except on command of the senate, which only happened on the appearance of extraordinary prodigies, on the occurrence of some public misfortune, or when affairs of extreme importance were in agitation.” [Enn. op. cit. 428]. Naturally, on account of their alleged prognostics about the advent, life, suffering, and resurrection of Christ, the Early Fathers of the Christian Church held the books in great reverence; St Augustin being their chief defender [De civitate Dei, lib. xviii. c. 23].

Egypt, too, had its prophetic books of Hermes Trismegistus, jealously guarded in the sanctuaries of her temples. Of these Iamblichus enumerates 1,100 and Seleucus reckons 20,000 before the period of Menes*—Embracing a great number of spurious ones, no doubt, for forgery and interpolation was an ancient no less than a modern art. The “Divine Book” of Apollonides, surnamed Orapios, which is mentioned by Theophilus of Antioch, and the secret volume described by Ammianus Marcellinus were further proof of the possession by the Egyptians, of the knowledge of the operation of the occult laws of nature, and the system of prognosticating human events. In fact, we can look in hardly any direction without finding evidences that mankind have never been without seers and adepts. The Christian, who bases his faith upon miracle and prophecy, will not—has never—denied the existence of this previsionary faculty. In our very latest days have we not seen the world-lamented and noble Gordon, carrying his Bible with him in all his journeyings, and consulting it daily for guidance in his undertakings by the venerable method of sortilege, or bibliomancy, which was applied by the Roman *duumviri* to the Cumæan Sibylline Books, and by myself to the wondrous palm-leaf volume of the Telugu Brahman?

The learned author of “Isis Unveiled” distinguishes two kinds of prophecy—conscious, when delivered by magicians, or adepts, who are able to look into the astral light; and unconscious, when the seer or seeress acts under that in-rushing force which goes by the name of inspiration.† “To the latter class belong the Biblical prophets and the modern trance-speakers.” How, it may be asked, can the future vicissitudes of any human being be the subject of prevision, and especially—to confine ourselves to the present example—how could an Indian Yogi who lived perhaps seven or eight centuries ago, foresee and record the fortunes of our Society and its Founders, even to such minutiae as are noted in the above account of the Good Friday interview? Some, if forced to admit the possibility of such forecast, would jump to the conclusion that Mohammedan *Kismet*, or fatalism, must

* Almost the very day, I believe upon which the first attack was made upon Madame Blavatsky by the Madras Missionary organ.

† Whether or not this prophecy be fulfilled, I shall make the fact known at the time designated—within a twelve month.

* See “Isis Unveiled,” i. 406.

† See Plato’s “Phædrus” for sublime definitions of the prophetic in sight.

be true. To meet this question we would have to go into elaborate discussions of metaphysical subtleties, to an extent far beyond the limits of the present paper. But the general proposition may be laid down that (a) if the Universe is governed by law; (b) and man is also subject to law; (c) and this submission to the general law is compatible with full liberty of individual action within the cyclic orbit of humanity; and (d) if a being marks the path of a wave of spiritual force as distinctly as does a planet; (e) and astronomers can prophesy a planet's progress by exact scientific calculation; (f) then there is no *intrinsic* scientific impossibility to pre-calculate the impulse, retardation, and lateral aberrations of any given human entity, or cluster of entities, that may come under observation at any given point of the orbit of human progression. To make the proposition thinkable, we must postulate the Oriental philosophical tenets of Karmic rebirth, of the sevenfold nature of man; of the existence of the Akasa, and of the power of an adept to detect what transpires in it as easily as the astronomer can observe the size, color, and motions of the heavenly orbs. To an Oriental student all this is comparatively easy—quite so if he be an occultist: to a Western mind educated strictly on Western lines, it would be impracticable. Different races, developing under different surroundings, have attained varied powers. As Barrett says with no less pertinency than force: "The wise ancients knew that in nature the greatest secrets lay hid, and wonderful active powers were dormant, unless excited by the vigorous faculty of the mind of man; but as, in these latter days men give themselves almost wholly up to vice and luxury, so their understandings have become more and more depraved; till, being swallowed up in the gross senses, they become totally unfit for divine contemplation and deep speculations in nature; their intellectual faculty being drowned in obscurity and dullness, by reason of their sloth, intemperance, or sensual appetites."*

However, be that as it may, facts cannot be gainsaid and it is the simple truth that the Telugu Brahman's *olla* book apparently contains the strange predictions above described. The ancient ascetic writer of the work was named Bhima, hence its title is "Bhima Grandham," or the Book of Bhima. Not the least curious circumstance connected with it is that the Brahman tells me that after the expiration of another five years, the book will be useless and may be put aside, for its prophetic quality will then have been exhausted. I could not get him to explain the meaning of this remark and, as he had placed me already under great obligations by his courtesy, I could not press him upon this point.

With respect to the alleged "bad cycle" through which our Society is passing, it may be remarked that we are but sharing the troubles which seem to have befallen the whole world. Disturbance is the order of the day in the spiritual and moral, equally with the purely physical, side of things: social earthquakes keeping pace with terrestrial ones. Again referring to "Isis Unveiled," we find (vol. i. c. 8) a good deal said about astrology, in refutation of some disparaging remarks of Mr. R. A. Proctor, in his "Our Place Among Infinities." It is not the science of Astrology that is worthless but its interpreters who are fallible. As one man can shape a stone into a statue of divine beauty, while another can only convert it into a building-block, so the rules and symbols of the archaic science of the stars can furnish to one mind revelations of the deepest import, while another will see in them only the catchpenny means of extracting pence from credulous coolies. Even Christian scientists of our times—Dr. Charles Elam, for example†—notice

the mysterious 'coincidence' that "there are periods when certain diseases, propensities, fortunes, and misfortunes of humanity are more rife than at others". There are periods of moral and physical epidemics; of religious controversy; of certain classes of crimes; of political revolutions; of psychological upsettings: and Dr. Elam, speaking for science, admits that the cause of all these collective activities "remains a mystery." De Quincey gives us no more light upon this dark puzzle, though he notices its existence in his famous essay on *Murder considered as one of the Fine Arts*. But the occultists, familiar with the various races of "elemental spirits," or nature-forces, existent in the Akasa; with their several habitats; and with the magnetic-dynamic action upon them of different planetary conjunctions and oppositions—all astronomically computable *ad infinitum*—can as easily forecast events that are to affect hereafter any given part or the whole Earth (as the result of influx of good or bad, friendly or hostile Elementals), as the Astronomer Royal can determine the exact instant of 'first contact' in the next eclipse.* The physicist can trace the parabola of a meteor, the adept even that of a thought; the one prognosticate the orbit of a comet, the other the future path of an individuality, with its alternate nights in the physical, and days in the spiritual, planes of existence. If there be any who deny the necessity for an antecedent cause for any given effect, or the possibility of tracing the necessary effects of any given observed cause, *along any one of the planes of existence*, neither the facts nor deductions in the present article will possess interest for them. But we write for another class of readers. With Confucius we can honestly say: "I only hand on; I cannot create new things: I believe in the ancients and, therefore, I love them."

H. S. OLCOTT.

PSYCHIC CURRENTS.

THE entrance of Mr. Edouard Schuré into the Theosophical Society, has suggested to the writer a few reflections, which may not prove without interest to other members.

The esoteric doctrine throws a marvellous light on the mystery of individual existences. It shows us how, beneath the appearances of daily life, our subjective life goes on, silently unrolling itself. This latter, almost invariably stifled and compressed by the narrow limits of terrestrial conditions, can only develop and expand freely when the Ego, freed by death, enters Devachan.

Till this moment comes, powerful and inexplicable currents are at work, drawing individuals in spite of themselves into unforeseen paths beyond all human prevision, and bringing about meetings and acquaintanceships which we attribute to chance, but which are the mathematical resultants of forces projected in accordance with the fixed laws of infinity.

It would be a curious study, could we learn the history of every Theosophist; one would like to trace the road along which he travelled before arriving at that centre, where, as yet invisible to our eyes, there shines the glorious light soon to be shed abroad upon humanity.

It was while the Founders were at Paris last year, that Mr. Schuré first heard of the Theosophical Society, and Tibetan Occultism. He was recommended to read "Isis Unveiled," "The Occult World" and "Esoteric Buddhism." These volumes contained no new revelation for him, but in them he found the scientific explanation of all he had hoped and expressed in poetic form in his various works. It was by the intervention of Art that the mysterious current bore him from the shores of Greece, the land of his thought, to those of India where he found the key of the mysteries.

* "The Magus" p. 11. London, 1801.

† Cf. "A Physician's Problems." London, 1869. p. 169. A very interesting book.

* Hindu students will find profit in consulting in this connection the "Dhruva-Nadi," and other Grandhams mentioned by the erudite Mr. N. Chidambaram Iyer, F. T. S., in the *Theosophist* for June 1883.

I do not intend to write here a biography of our brother; the true poet loves solitude, and far from crowds and noise he produces lovely flowers, which a more advanced humanity will one day discover and gather, to weave them in the garland that will represent the poetic thought of a future century. But there are some things in the lives of individuals which belong by right to their comrades in toil, because they contain strengthening thought and useful teachings. According to our beautiful doctrine, the "I" can have no legitimate existence except to be able to merge itself into the "All;" and theosophical simplicity should have nothing in common with a certain religious humility, which, in reality, is but the mask of pride. Therefore our brother must pardon me if I say a few words about himself.

I remember being once told of an eminent occultist, that he had the highest admiration for the works of the poet Shelley. This circumstance was recalled to my mind when Mr. Schuré told me how strong had been the influence of Shelley in the development of his own thought and life. It was not that the northern poet had any new message for the passionate admirer of Grecian art; its symbolism and grandiose pantheistic poetry had already become his natural element. But its abstract myths and cold metaphors seem to become more human in their passage through the tenderly vibrating soul of the modern singer, and to become more animated when clothed in the language of our own times. After all, it is the mission of genius to repeat in every age, with varying accents, the immortal truths which pass on from eternity to eternity, always young, always consoling, always sublime—be their form what it may.

Mr. Schuré's articles in the *Revue des Deux Mondes*, which appeared in 1877, contained the first revelation to France of the English pantheistic poet. Speaking of this "prophetic dreamer of a new religion," does it not seem as if he too foresaw the Theosophical movement, when, writing two years before the foundation of the Society, he said: "It is true that the science of these latter days pretends to be able to substitute itself for faith or religious sentiment, and for art, and to deprive them of all part in the future destinies of the human race by inaugurating a purely scientific age. This is but a vain pretence, and proves how deeply ignorant are its supporters of the needs of the human soul, and the faculties of the human mind; never will men be contented with rows of bare facts, for they see that these are nothing in themselves and that there is something which lies beyond them. Religious and poetical symbols, that is to say, the living personifications of the greatest thoughts and the deepest feelings which animate humanity have been, from time immemorial, the privilege of the Aryan race. For that race, they were the expression of the best of all it possessed within itself, and the most perfect of all it could perceive afar off. The powerful divination which they presuppose, endows them with a higher sense than that of science, and places them on the plane of the highest philosophy. Humanity has need of them, as of a kind of sublime vision or hallucination, to advance along its road and to recognize that of the past in its unwearied aspiration. Science, art and religious sentiment are therefore inseparable in the higher harmony of things as in that of the human soul. To suppress one of these forces would be to destroy the equilibrium, for these three powers are equally necessary to humanity, and it is but the three concentrated rays of the true, the just and the beautiful which spring from the divine source."

It was by no mere blind chance that our brother met with Shelley's works on his mental road, but in consequence of the logical development of his soul, which was to lead him within the sphere of the radiance of the light towards which he aspired. And under the azure Italian sky, in the country of Dante, another soul was

advancing gloriously along a path that was to bring her nearer to us.

Madame Marguerite Mignaty is the writer of several remarkable works and especially of a book on the life and work of Corregio. In her Introduction, on the Italian Renaissance, she endeavours to indicate the true character and the philosophic bearings of this epoch, generally so little understood.—This volume, full of suggestive ideas and profound thoughts, denotes what we are fond of calling a truly Theosophical spirit.

The very expressions used in her delineation of the bright and beautiful soul of Corregio seem borrowed from our Vocabulary.

"Whence did he obtain this pure joy, almost as rare in the genius as in the common man?" she says: "It came to him from a pure and elevated soul, joined to that longing which drives man to search into the *divine law*, and consoles him for every pain by the affirmation of universal truths."

On the other hand, Madame Mignaty had entered the occult world through the study of mesmeric phenomena, and indeed the gravity of her demeanour and the expression in her great dark eyes, proclaim that she herself is a seeress in whose soul already palpitates the spirit of a future race.

It was in 1875, before the appearance of his articles on Shelley, that Mr. Schuré wrote his chief work, which gained him a reputation not only in the world of letters, but also and especially, among the minority formed by those to whom art is one of the faces of religion, and talent a sort of priesthood. "The Musical Drama" contains the most complete and harmonious, the most elevating and attractive expression of what may be called "the Theosophy of Music"—those to whom Wagner's music is a revelation, will understand my meaning. No doubt each mind assimilates the Theosophical idea by the side which he finds most sympathetic, and seeks in the occult doctrine the Key of those problems which specially engage his attention; but that which gives our philosophy its grandeur, that which is its peculiar characteristic, and imprints the stamp of truth upon it, is, before all things, its universality. Many great systems have been built up at different epochs: they have, for a longer or shorter time, sustained humanity on the stormy waves of the ocean of life; generation after generation has convulsively seized hold of a dogma, an idea, or a hypothesis, to attach itself thereto like a shipwrecked sailor to a plank, but each century has left the succeeding one a heritage of insoluble questions which the crowd avoid and ridicule, and more serious minds try, in sadness, to solve.

To-day the door stands ajar. A ray of light escaping through the crevice has shot across the dark field of humanity. This ray is but a feeble one as yet, and the mob, accustomed to darkness, does not even perceive it. But there are some who wait and hope, whilst their solitary souls are at this moment wandering in a night whose darkness seems intensified by the presage of the coming day. These have gladly hailed the approaching dawn and the little that has been given them suffices to illumine their intellectual horizon. This is why it may be said that the Theosophical idea, by projecting its light on all departments of moral and social life, shows us the absolute Ideal towards which humanity unconsciously aspires.

Mr. Schuré by setting forth the hidden meaning which is concealed in the music of Wagner has done good work for our cause. Truly was he destined to become our brother; he who, before all Paris, at the moment when the brilliant society of the Empire was on the eve of dissolution, hurled a bold defiance at the practical materialism, the cynical scepticism, the insipid mediocrity—which also are not the appanage of any single form of Government—in these words:

"Yes, the sentiment of the Beautiful, the Sublime, the Divine, intuitively perceived by all pure hearts, will always come to us from an unknown world, from some impenetrable region, from the soul and from nature. Always will it pass into humanity with the splendour of the marvellous, and beneath the veil of mystery. In its rare apparitions, its destiny will always be, to be hated by the vile, striven against by the wicked, denied by the sceptics, suspected by the weak. Few will be able to love it, fewer still to maintain a hold upon it. But to believe in it will ever be the privilege of great souls; to affirm it, the choice of the strong. Thus we affirm the ideal, we know that it exists in an impregnable sphere, we feel that it is the Being of beings. Let but one of its single rays fall upon us, and we hail it with transport, and, when it disappears, it again affirms itself within us in an immortal remembrance."

It was a part of the necessary action of the hidden law that the author who has most fully made us comprehend Corregio, and he who has revealed Wagner to France, should meet together on this earth. And let us add that it was also a necessary consequence that these two minds should, at the same moment, have come into contact with Eastern Theosophy. By some, such facts may seem unworthy of notice, and others may think them but the effect of chance, but for the true Theosophists they have a higher signification. They prove to us that our destinies are not the result of mere chance, that our intellectual and spiritual life is independent of the conditions created for us in the objective world by our Karma. As the Master has said:

"The duty of the Theosophist is like that of the labourer—to plough his furrow and sow his seed to the best advantage. The result belongs to Nature—and Nature is the slave of Law."

We sow the truths we have ourselves assimilated, whether among the multitude, or among the loved souls with whom an intelligent destiny has brought us into closer relation; and mighty Nature weaves our existences on the solid web of interlaced Karmas, which form the foundation of the history of peoples, as well as of individuals.

Painful is the road for him who journeys without understanding, but in proportion as the traveller ascends the mountain, the horizon widens, the distance becomes broader, and the details of the lower plains become confounded in infinite softness. Higher still, the very earth seems to disappear from view. We no longer see anything but the azure depths above our heads and a luminous mist beneath our feet.

Thus will pass out of our sight the objects which have in turn captivated our desires, and the remembrance of earthly pain will vanish like a dream, while our being, more and more ethereal, will rise towards the radiant Nirvana, bringing with it all that is in union with its higher development. Alone those bonds which have been formed in the light can endure in the light. And in this fusion of spirits there will be no place for egoism, whether under the form of barren unity or that of incomplete duality. Who knows if individual evolution on the higher planes is not also subject to that law of the Trinity which contains the secret of the Evolution of the Universe?

"The manifested *One* cannot but become *Three*. The manifested when in a state of duality remains passive and hidden."

Just as on the physical plane of life, the trinity results from the union of two beings from whom a third is born; may we not, in like manner suppose, that the same holds good for intelligent unions of souls? On all the successive planes of evolution, love can only attain its fullest fruition by manifesting the mysterious trinity, which is the secret of the Eternal Life.

EMILIE DE MORSIER, F. T. S. (France).

EDWARD VON HARTMANN'S CRITICISM OF "ESOTERIC BUDDHISM."

Following are extracts from von Hartmann's criticism, published under the title of "Indian Gnosis" in the *Wiener Zeitung*. The accompanying reply has been sent to Germany by Babu Mohini M. Chatterji.

We may remind our Eastern readers that von Hartmann is one of the foremost of living German philosophers. We hope shortly to be able to publish an account of some of his work, as his system, in many points closely resembles some of the older systems of the East.—*Ed.*

Gnosis is knowledge acquired by immediate perception (intuition) instead of by intellect. For this purpose, the disciple or chela must develop in himself a new sense, by artificially training his disposition for spontaneous clairvoyance (ecstasy, trance.) In this state, his imagination is then influenced by what he before learned and accepted on authority, and these views represent themselves to his inner clairvoyance in various aspects by which he thinks to verify those teachings. This illusion is still increased by the master's superintending the ecstatic experiments of his disciple, either directing them by words or by thought and volition only (inspiration and suggestion).

With very rare exceptions, this subjective certainty or assurance of knowledge can but be a psychological illusion. How much thereof is worthless imagination and how much objective truth, can only be ascertained by patient scientific reflection and induction. Where this method of criticism is unknown, such a system, based on imagination, can but accidentally contain truths mixed among waste chaff.

What I call "Gnosis," Mr. Sinnett calls "Spirituality"; by which he denotes intuitive perception from the eternal fountain of knowledge, in opposition, as well to intellectual reasoning as to pious devotion. This contains a very just claim against the dialectic and abstract reflection of our Western science and philosophy. The results of our intellectual reflection ought certainly to be enlightened by spiritual perception, and intuitional speculation ought to regain for us the combination of logical possibility and immediate perception. The Gnosis, however, far from acknowledging this as an object which ought to be attained by means, and for the benefit, of our reasoning and intellectual knowledge, takes such perception for final knowledge. The consequence of this is that *essentially* the Gnosis can never rid itself, nor gain an objective view, of the old traditions of the once established school, and that *formally* the Gnostics degenerate into psychical morbidity. The ecstatic states of the "initiates" are but different stages of somnambulism or clairvoyance, and are to be judged on the same principle.

The Devachan after the seventh Round (in the pralaya of our planetary chain) is for those individualities who have succeeded so far, a state which is called the "threshold of Nirvana." Then these individualities have become Dhyan Chohans, and the last remainder of their fifth principle has been disintegrated. When, however, the Nirvana state is raised to that of Para-Nirvana, the sixth principle, the spirit-soul, is also given up and is dissolved into the seventh principle, the pure and absolute spirit. By that time the individuality has in reality ceased to exist, and is dissolved into the Universal Spirit, the One Life; the former man has become one with Brahma and participates in his blessed omniscience.—In this absolute, "unconsciousness" all separateness and diversity disappear, because then there is but the abstract one (without duality, *adwaiti*;) any individuality is then an impossibility, although such individualities, no doubt, exist up to the attainment of Para-Nirvana. That as many individualities as can possibly advance so far, should attain this state of Para-Nirvana is the purpose of evolution, is the object of the law of nature, and the aim of all efforts of the Dhyan

Chohans as well as the Buddhas. In the Para-Nirvana state, the pralaya of Brahma, the process of the universe is coming to an end, and from it rises the process of the next world, the next manvantara of Brahma.

Mr. Sinnett does not mention whether every new world-process issuing from Brahma proceeds on a higher level than the former one; and whether the succeeding Maha-Manwantaras are improvements on the preceding ones in spiral ascendancy. But this is not likely, because the improvement could not be stated and noticed by any one, as all individualities perish in the pralaya; and if the process of Brahma, the change of his days and nights, is eternal, progress is impossible. While, therefore, the process of every universe is an involution and evolution, a returning of all those individualities issued from Brahma to him: this process itself appears to be aimless. As the end of the manvantara is merely a "*restitutio in integrum*" of this end of the last pralaya, this whole process of expansion and contraction is a circulation of no avail. If the evolution or contraction has any purpose at all, it can only be to undo the process of involution or expansion; if the former is suitable and useful, it can only be because the latter was unsuitable and unreasonable. The existence of Brahma then, in his endless repeated periodicity, is absolutely useless.

The most striking feature of this doctrine is its *realism* and its *optimism*, by which it is distinguished from the esoteric Indian religions. The world of individuation, space, time, motion and the whole world-process are represented as reality and the notion of Maya is restricted to this, that nothing in this real world is permanent. The visionary idealism of the Indians which takes reality for illusion and *vice versa*, has, in the esoteric doctrine, been limited to the states of Devachan. Brahmanism takes the apparently real world-process for a dream of Brahma, Buddhism for an illusion on the basis of non-entity, the esoteric doctrine, like the Sankhya-doctrine, for reality (during the time of a manvantara; also, in the two latter teachings, the individualities are composed of different natural principles.

Buddhism and the Sankhya-doctrine are mere *pessimism*, knowing only of a negative redemption and of a passing enjoyment of this contrast by the redeemed; the esoteric doctrine, however, like the Vedanta-philosophy, sees, besides this enjoyment of contrast, a positive bliss in the union of the redeemed with Brahma, which bliss is partly, but increasingly, tasted beforehand in the different states of Devachan. Moreover, the esoteric doctrine is *optimism* in regard to the world-process itself, for the first three Rounds, like the two last, are comparatively free of evil and sorrow, while only the preparatory process of the fourth, and the crisis of the fifth involve more grief than joy, and this grief is more than counterbalanced by the intervening long terms of Devachan, not to speak of the blissful existences of the last two Rounds.

Unfortunately this optimism is an illusion, for we find 1, that in it the enjoyment of the contrast of passing from the manvantara into pralaya is erroneously taken for an actual and real enjoyment—which it is not—any more than is the ideal hope of attaining Para-Nirvana;—and, 2, the Para-Nirvana is confounded with a state of bliss which could be enjoyed by any individual consciousness.—This is the *contra dicto in adjecto* of all mysticisms, the imagination that the dissolution of existence into the universal spirit can still be enjoyed by an individual consciousness. Any one, however, who has once grasped the impossibility of such a self-contradictory (illogical) state, must see that Para-Nirvana cannot be but the absolute, and that an individual which fails in his evolution at the crisis of the fifth Round, and is then painlessly extinguished, has attained, on a shorter road, exactly the same end as an individual who reaches the state of Para-Nirvana.

In the atheistic Sankhya-doctrine, nature with its matter and forces is the truly real; in Buddhism they are truly Maya, but empirically reality, which, for want of any other reality, takes the place of reality: in Brahmanism, they are that illusion behind which is found the true Being, Brahma. In the esoteric doctrine (as in the Sankhya-doctrine), they are at the same time reality and still a product of Brahma, but a product which involves the producer, himself an allotropic state of Brahma.

The *naturalism* of the esoteric doctrine has some likeness to that Brahmanism which has remained in closer connexion with the Vedic Nature-Religion, according to which, the expansion and contraction of Brahma are to be taken as realities in space and matter. One might be tempted to say; Brahma was originally cosmic matter and has become cosmic spirit only by degrees, the innumerable Maha-Manwantaras having turned matter into spirit, and having filled (enlightened) the unconscious cosmic force with additional gnostic knowledge (consciousness.)

This purely materialistic view, however, fails to recollect that spirit is to be taken as originally identical with matter, and that the spirit which attains perfect rest in the Maha Pralaya, is to be the cosmic matter of the next Maha-Manvantara. As long as anybody conceives the idea of matter phantastically spiritualised, without abstracting it from the sensualistic sphere, and cannot conceive the idea of spirit but in a sensuously material aspect, there will be no essential difference for him between spirit and matter. A naturalism, therefore, degraded to sensualistic materialism, becomes in this way identical with the highest idealism of mystic gnosis.

For us, who are accustomed to take matter solely as a category of the subjective phenomenal world without objective reality, and spirit as an absolute substance of cosmic matter (but beyond sensuous perception and space), this identity of cosmic matter and cosmic spirit, which at the same time is not an absolute identity, is the most strange idea in this whole doctrine. We might admire the grandeur and consistency of this imaginary system, but for its repulsive fundamental supposition: the identity of the beginning and the end of every minor and every universal Manvantara, which is the consequence of taking spirit and matter for identical. We do not know yet, how the dust of matter in its present solid state (into which science teaches us our solar system will in time dissolve), can return into a gaseous or nebular aggregate state; hitherto the nebulae of cosmic matter, in the beginning and at the end of the world-process, are for us different conditions of matter. But even if we could imagine these two conditions as equal, the whole circulatory process appears to us as exclusively material, not as material-spiritual, and we could never agree to the view, in which the final purpose of all the spiritual struggling, during the world-process is conceived as the state of cosmic matter which is to be the substance of the next universe.

Indian cosmology cannot rid itself from the constant wavering between sensualistic materialism and a cosmic illusionism. The ultimate reason of this appears to be that the Indians have no idea of objective phenomenality. Because they cannot understand the individualities to be relatively constant centres (conglomerations, groups) of functions of the universal spirit, they must take them either for illusions or for separate senso-material existences. And the latter view is obliged to draw the conclusion that the absolute being from which they emanate or derive their existence must also be senso-material. This can only be avoided and an enlightened idea of spirit can only be arrived at, if one takes our notions of matter to be mere illusions of our senses; the objective matter, however, corresponding with it, to be the product of immaterial forces acting in space, and these forces to be the functions of the one unconscious cosmic force.

MR. MOHINI'S REPLY.*

It was predicted by Schopenhauer, from the echoes of Indian philosophy which reached him through a double translation, Persian and French, that a prevalence of Sanskrit knowledge in Europe would produce results comparable only to those which proceeded from the revival of learning in the Middle Ages. Few, capable of reading the signs of the time, will reject the utterances of the German philosopher as a baseless dream. The steady march of the speculative thought of Germany towards the hoary systems of India is remarkably striking, and renders it the duty of all Indians to facilitate the union by removing the numerous obstacles, raised by the incomplete, and, in too many instances, perverted presentations of those systems by European Orientalists, who but rarely combine linguistic with metaphysical accomplishments. That the revival of philosophical activity, focussed by the Theosophical Society, has not been begun a moment too soon, is evidenced by the criticisms which Mr. Sinnett's "Esoteric Buddhism" has called forth from the celebrated author of the "Philosophy of the Unconscious." The treatise reviewed, though of no mean order of merit, does not claim to be a complete and systematic presentation of the Esoteric Doctrines or the true metaphysics of India, Brahman or Buddhist. And this will account for many things which have fallen under the strictures of the eminent German thinker.

Von Hartmann's remarks on the system of instruction followed in the esoteric schools seem to be based on insufficient information, and will probably be reconsidered when facts are more fully presented. A student of the esoteric philosophy will accept the critic's definition of gnosis as "knowledge acquired by immediate perception (intuition) instead of by intellect", with the understanding that it must be such as to be inaccessible by mere intellectual activity, although in no way in contradiction with the laws of intellect. The canons of proof recognized by the esoteric philosophy are exactly the same as those adopted by the atheistic Sankhya school, namely, normal perception, inference and trustworthy authority. Each of the three has its own proper sphere into which the others cannot intrude. Inference, for example, cannot be admitted regarding objects of normal perception. In other words, if the sensuous consciousness in relation to an object conflicts with *a priori* conclusions about it, the former must prevail, and speculation will have to adjust itself to sensuous facts. Inference deals with the obligatory postulates as to sensuous facts, which the intellect imposes upon the conscious ego. The appropriate functions of these two canons of proof, are as fixed and determined as those of sight and hearing. The exercise of inference instead of sense, where the latter is possible, is as absurd as the attempt to apply hearing to objects of sight. With inference, the domain of pure metaphysics ends and that of mysticism begins. From a reference to the Sankhyan system it will appear how, by the application of the two canons of proof discussed above, the twenty-five principles (*tatvas*) are reduced to demonstration. The Sankhya maintains that the twenty-three principles, from the five gross elements up to *Mahat* (the totality of all subjects and objects at any given moment), are liable to incessant change, which is rendered possible by the eternal permanence of Prakriti (objectivity in its highest abstraction) and Purusha (subjectivity.) Thus far we are on clear metaphysical grounds without fear of the slightest incursion from mysticism. But manifested being is subject to perpetual change; the present phenomenal aspect of things will pass away and become unmanifested to our five senses; should they be considered constant. From a similar condition, existence emerged at the commencement of the present period of cosmic activity. It must here be noted that the esoteric philosophy does not teach the identity of the

initial and ultimate conditions, their similarity extending only to the fact that they are equally imperceptible by our senses. The difference between esoteric Doctrine and modern Science lies in this, that the latter concerns itself with the workings of nature within the sphere of normal perception, whereas the former treats the whole series which forms the Alpha and Omega of scientific investigation, as but one term in the endless progression of existence. For instance, all scientific speculations on evolution start with nebulous matter as existence on the extreme verge of normal perception, while esoteric philosophy begins at a stage when existence becomes cognizable to a human being who has all his faculties, sensuous and supersensuous, trained up to a certain point. The considerations upon which the esoteric standard of consciousness is based are outside present discussion. It is only necessary to state here, that the realms of existence, over which our super-sensuous faculties extend their sway, have a science of their own, without which, ordinary science will always be disjointed and unsatisfactory; and this Science is mysticism or esoteric doctrine in a special sense. The approach to this province of knowledge lies through what is called by the above trustworthy authority, the third canon of proof.

Now, it will be seen that this last named canon only supplements and in no way supplants the other two. In fact the declaration of a great Indian teacher is quite emphatic on this point. He insists upon the necessity of independent thought and research in these words:—"To judge of things upon authority alone, is a sinful act." Buddha, whom all esoteric students hold in the highest reverence, has laid down the wise injunction that nothing is to be taken as true because he, Buddha, said it, but everything must stand or fall upon its own merits. In the first stage of his study, the chela or disciple is not given that mental illustration of transcendental facts, which Von Hartmann would characterize as un-reliable impressions on the imagination. On the contrary, he has to begin with an intellectual examination of the teachings contained in ancient writings and those derived from his living master. When these have received the unreserved assent of the intellect, then only is it attempted to spiritually cognize them. This process does not consist, as Von Hartmann seems to imagine, in the transference, during artificially induced trance, of the whole system of cosmogony to the inner consciousness of the neophyte by the suggestions of the master or by any such simple means. In reality it enforces most relentlessly the strictest precautions against erroneous observation. The chela is taught that his budding psychic senses are more liable to error on their own plane of operation than the sight of one just emerging from darkness into light. Psychic facts, like all others, are tested by experience. The master shows certain experiments (if the word be permissible,) which the pupil is expected to follow up and elaborate. But as the pupil must always use his best judgment and discrimination in the selection of a master, having found one, he pursues his studies with no misgivings as to ultimate success. In the acquisition of gnosis, the most rigorous methods of comparison and correction are employed, and each collates his experience, not only with the experiences of contemporary observers, but also with the accumulated experience of ages, handed down under allegorical veils in the sacred writings of nations, of which but a small portion are known to the world. In brief, it is easier to discredit the facts of ordinary life by calling them imaginary, than to nullify the spiritual knowledge of mankind. Any canon of proof that may be adopted to demonstrate the reality of physical facts will be satisfied, with obvious modifications, by psychic facts.

It will be abundantly clear, from what has been said, that Von Hartmann's preliminary objection to the esoteric philosophy on the ground of defective method is by no means conclusive. We must stop here to

* The Reply has been translated into German and published in the *Wiener Zeitung*.

observe that, although the Sankhyan view has been adopted, as suitable to the present purpose, it is by no means in conflict with the teachings of the Vedantic school. Indeed, the inner meanings of the two systems are in perfect accord. This identity has been insisted upon by many great teachers. We shall cite but one. Gaudapada, the commentator on *Sankhya Karika*, is also a great authority on the Vedanta, and his exposition of the *Mandeeeya Upanishad* meets with universal recognition among Vedantists to this day.

Passing to the next subject, it is to be remarked that the esoteric philosophy will not accept the doctrines of Nirvana and Pralaya as understood by the critic, nor do we think they are borne out by Mr. Sinnett's "Esoteric Buddhism." It is assumed that, according to Mr. Sinnett, "all individualities perish in the pralaya" and "the end of the manwantara is merely a *restitutio in integrum* of the end of the last pralaya." In fact, esoteric Buddhism is understood to teach spiritual nihilism like the Southern esoteric church of that religion. But this is what Mr. Sinnett actually does say:—"To the day of the next evolution they (the entities) will rest in their lethargic sleep in space, until brought into life again at the next solar manwantara" (p. 174.) Had once the entities been utterly annihilated, no operation of nature could bring them into life again. On Nirvana and para-Nirvana, too, Mr. Sinnett's statements are unequivocal, and it is difficult to see how they can support the interpretations put upon them:—"For all that words can say, Nirvana is a sublime state of conscious rest in omniscience. And the state of para-Nirvana is spoken of as immeasurably higher than that of Nirvana." From these citations it would appear, Von Hartmann's statements to the contrary notwithstanding, that there is an eternally unfolding chain of progression in the universe. The character of this progression can be apprehended from the considerations that evolution is unthinkable without implying a beginning of the process, and that an absolute beginning is a logical impossibility. Consequently the truth must be in the law of cycles. For the standard consciousness, the evolutionary process passes into objectivity from subjectivity and back again into subjectivity; utter negation can never be predicable of being. What happens in the subjective condition that precedes and succeeds the given period of objective manifestation is left out of consideration, and therefore they are designated by the same name. To-day follows last night and yesterday preceded it. To-day and yesterday are both days, but is to-day the same as yesterday? A parity of reasoning will show that two manwantaras cannot be alike. The law of spiral progress dominates throughout nature.

The question raised as to the purpose of evolution has to a great extent been answered by the foregoing observations and it only remains to add, that, in view of the eternity of progression, the issue as to purpose, which must always imply an end, is not a strictly legitimate one.

Von Hartmann's remarks about the notion of reality prevalent in Brahmanism and Buddhism are properly applicable to the decayed states of those systems. But no Indian philosopher will ever hold with him that Brahma is subject to change. Brahma is the grand totality of all being, manifested as well as unmanifested; in which resides the infinity of change through all eternity. Its in-breathings and out-breathings are the endless succession of manwantara and pralaya, which retain each their generic characteristics, but no two manwantaras or pralayas are identical. There is no repetition in nature, and the law of progress consists in this, that each succeeding state contains the preceding one from which it arises. To all consciousness capable of contemplating the two together, the successor will always be an increment of its predecessor. But to Brahma itself, the eternal consciousness which transcends time and space, there is neither growth nor decay.

In eternity is absolute rest, in time activity. The sum of all experiences united in Nirvana (including para-Nirvana) is Brahma, the Creator, who is subject to change, though for us that change is profitless to contemplate. To return to the subject of reality. When the Vedantist Brahman calls the world, process unreal, or the dream of Brahma, all he means is that it is not the permanent underlying principle in nature, but merely the perpetually changing outer-garment of that principle, the Reality in a special sense. The word dream, as used by Indian philosophers, is not synonymous with unreality; it is one of the four categories of reality, the other three being waking, dreamless slumber, and the transcendental. The *maya*, in the sense of absolute unreality, of the degenerated Buddhists and Brahmans is regarded as an absurdity by all esoteric philosophers. As applied to Devachan, the word dream has the meaning stated above. The only illusion in its strict sense is the conclusion, that what appears to the self-consciousness as external objects, are really independent of that higher consciousness of which the self-consciousness is itself an object. In other words, the illusion consists in postulating a difference of substance between the self-consciousness and its object. If the objects of self-consciousness are to be considered matter, so is self-consciousness; and the word matter itself must emerge with a new meaning from this process of thought and becomes convertible with *sat* (being, in its widest sense). A similar extension of the ordinary connotations of spirit and consciousness becomes necessary when external objects are looked upon as states of consciousness or manifestations of spirit. Von Hartmann gains nothing by taking "our matter as illusions of the senses." If matter is sense-born illusion, what is sense itself? Is it spirit or matter? In either case the explanation introduces a new difficulty, as formidable as the one with which the inquiry started. The repulsion which the German philosopher professes towards the esoteric philosophy is only due to the surface-view he has taken of it. The esoteric philosophy will accept Von Hartmann's "unconscious cosmic force" with the addition that it is unconscious in itself because it is abstract consciousness, the highest subjectivity. But our philosophical system distinctly declares what Von Hartmann silently implies, that this "unconscious cosmic force" is not a non-entity but the highest objectivity as well, and in this sense matter, which, in the Buddhist presentation of the Esoteric Doctrines is, as we have said, synonymous with objectivity.

Remarks which have preceded, on the subject of nihilism, will have thrown some light on the optimism of the esoteric philosophy. Pessimism, in all exoteric systems, is a logical necessity consequent upon the fact that they address themselves to personalities with self-centred interests, what Sankhya calls *ahankara*, the form that holds the ego. This form is subject to change and in that sense doomed to annihilation. The great object of all exoteric religions has therefore been to call upon its devotees to realize that fact, and thus avoid the pain which desires, in opposition to this inevitable law, will produce. But the esoteric doctrine, being the peculiar property of those who have got rid of the great greed for the perpetuation of *ahankara*, takes a different colour. An examination of the nature of the ego yields a most profound truth. Imagine a man possessing only one sense, sight. To him there will be myriads of objects of sight but the sight itself will be only one. And as opposed to the objects of sight, the latter will be the subject or form of the ego. To another man, who exercises the sense of sight as well as of hearing, the form of the ego will be different; and similarly, with each additional sense, the form of the ego will differ. The property of the ego which remains constant among all its form-changes, is its unity in relation to the diversity of objects. The present form of ego, in a normal human creature, is the unity of all experience arising

out of the senses, the mind and intellect. This is the personality or *ahankara*. But there are numberless personalities in the world, manifested in numberless human creatures. To restrict observation to their distinctness is an illusion as explained above. Every concept is illusive or erroneous in reference to another and unrecognized concept which contains it. It is true that personalities differ, but the difference, to exist at all, must have an underlying plane of non-distinctness. This plane is the plane of transcendental consciousness and is commonly called spiritual. When this is realized, the form of the ego becomes transcendental and the personalities become its object. Extending the proposition in the same way through time and space; it becomes apparent that underneath all form-changes in the manifested universe, there is an underlying unity and when this unity becomes the subject, blessed Nirvana is reached. Those who have followed us so far will see that, by manifested universe, is meant the entire catena of changes over which the standard consciousness mentioned before, can sweep. The unity that underlies and supports, the eternal change which constitutes the universe, unlimited by time and space, is the undecaying subject, the bare ego of which no predicate is allowable, the mysterious I-am-that-I-am. This we believe is the "unconscious cosmic force" of Von Hartmann.

In conclusion, a few words have to be said on what Von Hartmann regards as the *contradictio in adjecto* of all mysticism. How can the individual consciousness enjoy dissolution in universal consciousness? The teaching of the esoteric philosophy on the subject of Nirvana has been outlined before. It does maintain the persistence of the ego in Nirvana. When all the egos reach Nirvana they are all one and yet themselves. This state is certainly inconceivable by our present consciousness, but a rough illustration will be useful. Two egos, A. and B., merge into one another, that is to say, bring their experiences to a common unity. Is it not plain that this common unity will be A to A and B to B? So, in Nirvana, all the consciousness in the manifested universe attains a unity which for each individual consciousness is itself. "Having attained the supreme light the ego dwelleth in its ownness" says the Upanishad.

SPIRITUALISTIC "MATERIALISATIONS."

THE account of a "Materialisation" *seance*, published in *Light* (London) of February 28, is very interesting and instructive. Until now the spiritualistic record only shows cases of "Materialisations" witnessed by the "sitters" while the "Medium" was in his or her "cabinet."* But in the present instance, Mr. Eglinton, the "Medium," came out in full view and the whole process of "Materialisation," and the formation of the "apparition," was clearly seen by the "sitters." After coming out, Mr. Eglinton paced the room for some time; he then stopped in the sight of all, at the distance of about 6 feet from one row of "sitters" and about four from the other, while there was light enough to enable a person at the distance of ten feet from the gas, to read the time by a watch. Shortly afterwards a white, luminous, vapoury substance was seen to ooze out of the left side of the "Medium." There is a slight difference between the minute descriptions of the various "sitters" of this "substance," but this is due to their respective positions, and to the difference in the impressions each is capable of receiving. Even in broad daylight, hardly two persons can be found who can perceive or describe any one object in precisely the same way, in all details. However, all are agreed in the general appearance, which is sufficient for our present purpose. This "substance" gradually increased in volume until it reached the floor. Then something was

seen to animate it. It then began to grow in height, until the "figure" looked about three inches taller than Mr. Eglinton. The features were next formed and this well formed "figure" was then fully "materialised." Now, this is just what happens in the case of a "Medium," according to Eastern philosophy. It is gratifying to see that the discoveries and experimentation in the West, whether in science or spiritualism, go to corroborate the Oriental teachings propounded by the ancient *Rishis* of Aryavarta. This philosophy teaches us that, while the "astral body" of the "Medium" comes from his heart, and when it is made visible, its formation commences at the feet, finishing at the head; that of the "Adept" comes from his head, and the rest of the body does not become visible until after the features are fully formed. Our spiritualistic friends may perhaps here object that what has been now said presupposes that the "figure" seen in the presence of Mr. Eglinton was his astral body. The whole account, in question, when read in the light of the Oriental Philosophy, shows that the "figure" was the "astral body" of the "Medium." It is no valid objection to this view that it did not have the same "features" as Mr. Eglinton. In the description of the *Siddhis* in our books, it is stated that the "Adept" can assume any form he likes. The "Adept" has so much control over his physical and astral bodies that they are to him something like clothes which he can put on and off at will. Generally, when the "Adept" projects himself, his "astral body" naturally assumes the same shape as the physical body, since their association in this life is so close that the former has, as it were, been moulded into shape by the latter. But if the "Adept" so wishes it, he, when projecting himself, can impress his will on the "Astral Body" in such a manner that its plastic material will assume any form he may have in his mind. This is no mere idle theory, but a fact capable of practical demonstration to the students of Oriental occultism. Thus it will be seen that, although as a rule, the "astral body" assumes the same shape as the physical body, still the force of Will-power can cast the former into any form the operator may choose. The "Adept" exercises this force consciously and intelligently; while in the case of the "Medium" it is quite the reverse. If no element of will-force enters into the process of the formation of the "Medium's" *astral body*, it will be the exact duplicate of his physical body; if otherwise it will be dissimilar. Sometimes it may so happen that the "Medium" may catch in the *astral light* the impressions of various forms, which he may transfer to his "astral body" during the process of its formation, and thus unconsciously exercise his will-power without knowing how to guide it. Or sometimes it may happen that the "Medium" may absorb the mental images of the sitters with a strong will, and be guided by them. Or the ideas of all the "sitters" may conjointly influence the "Medium;" and the combination of all this influence may produce upon the "Medium's" mind an image, to the formation of whose characteristics all the "sitters" have more or less been contributors. If these teachings of the Eastern Philosophy are accepted as true, it is not difficult to see why the "astral body" of the "Medium" is often unlike his physical body, as in the present case of Mr. Eglinton. It is significant to note that, as the materialised "figure" became more and more vivid and active, Mr. Eglinton became more and more weak and passive. The inner self and vitality were being gradually transferred from the physical to the astral body, enough of vitality being left in the former to preserve it from destruction. Many of the "sitters" affirm that they distinctly saw something like a "connection" between the "figure" and Mr. Eglinton. A few did not pay any attention to it, and one or two did not notice it. This is what we call the Magnetic thread which acts like a link between the projected and the physical body. This "figure,"

* Incorrect; our friend has not made himself very familiar with the literature of Spiritualism.

we are moreover told, could not go beyond ten feet from the "Medium." This can be easily understood when we remember that the "Medium's" vitality is being continually drained out of him, and he not having enough of trained will-power; his *Sukshma Sarira* has not the requisite force to go beyond a certain distance—the link can be stretched only to a limited extent according to the inherent vitality of the medium. Although from a humanitarian point of view, we are very sorry for the "Mediums" who are exposed to immense dangers, physically and morally, in seance-rooms and in the development of meditative faculties, we feel convinced that these phenomenal demonstrations will ultimately prove satisfactorily, to the intelligent spiritualists, that our *Rishis* had really explored these mysteries; and that their experience and teachings should be carefully studied and followed—and thus in time "Mediumship" will be gradually discouraged.

AN EASTERN F. T. S.

AN EPITOME OF ARYAN MORALS *

COMPILED BY REQUEST OF THE PRESIDENT OF THE THEOSOPHICAL SOCIETY, FOR THE USE OF ARYAN YOUTH.

OM.

I

PRINCIPLES:

1. "Eswara (the Supreme Soul) resideth in the heart of every mortal being"—(Bhagavat Gita. XVIII—61.)
2. "O man, thou thinkest that thou art alone; and actest as thou likest. Thou does not perceive the Eternal Soul that dwells within thy breast. Whatever is done by thee It sees, and notes it all. This Soul is its own witness, and is its own refuge. It is the supreme eternal witness of man. Do not offend it" (Maha-bharata I, 3015. Manu, VIII 85.)
3. "Action, either mental, verbal or corporeal, bears good or evil fruit according as the action itself is good or evil; and from the actions of men proceeded their various transmigrations in the highest, the mean, and the lowest degree. Nobody ever enjoys or suffers except from the effects of his own action. Every one reaps the consequences of his conduct." (Manu XII, 3 Maha-bharata Anousasana Parva, VI, 30 Vishnu Purana I, 1-18.)
4. "Therefore, considering the misery attached to embodied souls from a violation of duty, and the imperishable bliss attached to them from the proper performance of all duties; and considering also with thy intellectual powers the migrations of the Soul according to its virtue or vice, thou shouldst constantly fix thy heart on virtue, and always pure in thought, in word and in deed." (Manu, VI, 64, XI, 23, XI, 232.)
5. "Thou shouldst strive to raise thyself by thyself. Self is the friend of Self; and Self in like manner is the enemy of Self." (Bhagavat-Gita, VI. 4.)
6. "The mind of man is the cause, both of his bondage and his liberation. Its attachment to objects of sense is the reason of his bondage, and its separation from the objects of sense is the means of his freedom. He who is capable of discriminating knowledge, should, therefore, restrain his mind from all objects of sense; and therewith meditate upon Para-Brahma, the Supreme Soul, in order to attain liberation". (Vishnu Purana VI, VII, 29, 30.)
7. "In the man's passage to the next birth, neither his father, nor mother, nor wife nor son nor kinsman will bear him company. The only thing that adheres to his soul is the effect of his action (Karma). Continually therefore man ought to heap up virtue for the sake of securing a good, inseparable companion. With virtue for his guide, he will pass through a gloom hard to be traversed." (Manu VI, 239-241.)

II

GENERAL PRECEPTS:

8. (1) "Contentment; (2) Abstention from injury to others, active benevolence, and returning good for evil; (3) Resistance to sensual appetites, (4) Abstention from theft and illicit gain; (5) Purity, chastity, and cleanliness; (6) Coercion of passions; (7) Acquisition of knowledge; (8)

* The following precepts are free translations, not literal, from the Sanscrit texts. They will give the living descendants of the Aryans some idea of the moral tone of their ancestors.—H, S, O,

Acquisition of Divine Wisdom; (9) Voracity, honesty and fidelity; and (10) Freedom from wrath and hatred; are the ten-fold system of virtuous duties." (Manu, VI. 92.)

9. "Covetousness; indolence, avarice, slander and calumny, materialism, neglect of prescribed acts, the habit of soliciting favours, and inattention to necessary work, belong to the dark quality; as do also the denial of future state, neglect of scripture, contempt of the deities, envy, hatred, vanity, pride, anger, and severity." (Manu, XII. 33. IV. 163.)

10. "Persevere in good actions; subdue thy passions; bestow gifts in a suitable manner; be gentle in manners; bear hardship patiently; do not associate with the malignant; and give no pain to any sentient being; and then thou shalt hope to obtain beatitude." (Manu, IV. 246.)

11. "Walk in the path of the good people, the path in which thy forefathers walked. Take examples of good conduct from all; as nectar is taken from the poison; gentleness of speech from a child, prudent conduct from an enemy, and gold from unclean substance." (Manu, II. 239, IV. 178.)

12. "Endeavour to augment that religious merit which bestows good on all." (Vishnu Purana, I. XI. 23)

13. "Though oppressed by penury in consequence of thy righteous dealings, do not give thy mind over to unrighteousness." (Manu, IV. 171.)

14. "Whenever man does wrong, it is not enough to say, 'I will not sin again.' Release from guilt depends upon true contrition; and this consists in actual abstinence from sinful action ever afterwards." (Manu, XI. 230.)

III.

SPECIAL PRECEPTS.

15. "Speak the truth (Satyam). Truth alone conquers, and not falsehood. Truth means the blissful correspondence of mind, speech and action with one another. No religion or morality is greater than Truth, and no sin is greater than falsehood. Let mortals therefore adhere to Truth, and Truth alone, at all times. Truth represents a great devotion; and upon Truth depends the good effect of our actions. There is nothing higher than Truth." (Taiteya Upanishat, I. 11; Mundaka Upanishat I.; Sandely Upanishat, I.; Maha-nirvana IV. 70, 73)

16. "Do Justice. Justice being destroyed will destroy; being preserved will preserve; it must never therefore be violated. Beware, lest justice, being overturned, overturn thee and us all." (Manu, VIII. 15.)

17. "Do no injury to another. By non-injury is meant the non-causing of pain of any kind to any one, at any time, in mind, speech or action. The principle of non-injury helps us in practising the virtues of mercy, charity, devotion, and worship. It is our greatest strength and greatest friend; and it is the source of happiness, veracity and all that is good." (Maha-bharata; Anusasanaparva. 116, 57, 17, 18.)

18. "Mercy is the might of the righteous." "Being treated cruelly, do not return the cruelty. Give blessings for curses." "A good man thinks only of benefitting all, and cherishes no feelings of hostility towards any one, even at the moment of his being destroyed by him, just as the sandal-tree sheds perfume on the edge of the axe, at the time of its being cut down." (Hitopadesa.)

19. "Be grateful." "Sages prescribe expiations for murderers, robbers, drunkards and other sinners; but no expiation can wash away the sin of one whose offence is ingratitude." (Ramayana, Kishkindha Kanda, XLIII. 11.)

20. "Do not neglect benevolence. The little-minded ask, 'Does this person belong to our family?' But the noble-hearted regard the human race as all akin." "He who willingly gives no pain of any kind whatsoever to any one, but seeks the good of all, enjoys everlasting bliss."—(Taiteya Upanishat, XI. Sikshavalli.) Hitopadesa, I. 79.; Manu, V. 46.)

21. "Gift means the giving of justly acquired wealth, grain and so forth, with a good will, to those who stand in need of relief. Make gifts, according to thy means to helpless mendicants, religious or heterodox; and,—without inconveniencing those who are wholly dependent upon thee,—reserve a just portion of thy wealth for the benefit of all sentient beings"—(Sandelyopanishat, 2. Manu, IV. 32.)

22. "Be not selfish. A selfish inclination is the root of the two sets of evil, and ought to be suppressed with diligence." Strive not too anxiously for a subsistence: that has been furnished by providence. No sooner is a creature born than milk for its support streams from the breast of the mother.

The wise give up their wealth and even their life, for the good of others; the destruction of wealth and life being inevitable, they prefer to sacrifice them for good objects. Remember there is an exceedingly wide difference between our mortal body and virtue; the former falls asunder in a moment, while the latter remains to the end of Kalpa. (Manu, VII. 49. Hitopadesa. I. 177, 43, 49.)

23. "Do not covet that which belongs to another. Abstinence from theft means the absence of desire to become possessed of another's property, either mentally, verbally or bodily.—(Isavasya Upanishat. 6. Sandelyoponishat, 1.)

24. "Wish for no honour other than such as thine own action shall obtain for thee; and be contented with that degree which appertains to thee." (Vishnu-Purana. I. XI. 22, 29.)

25. "Be contented. Contentment means the unalloyed satisfaction with whatever may happen. Desire is not satisfied with the enjoyments of the objects desired; as the fire is not quenched with the clarified butter; it only blazes more vehemently. (Manu, II. 9, 10.)

26. "Practise fortitude, which means the stability of mind, at all times, either when one loses his wealth or kinsman, or gains them. Let not your mind be disturbed in adversity, nor let it be elated in prosperity. Be free from anxiety, fear, and animosity; and have always confidence in the rectitude of thy conduct." (Sandelyoponishat, I. Bhagavatgita, II. 56.)

27. "It is certain that man commits some sin or other by the attachment of his organs to sensual pleasure. He ought therefore to subdue them rigorously; and he will then attain a lasting bliss." (Manu, II. 93.)

"Anger is the passion of fools; it becomes not a wise man". (Vishnu Purana, I. 1. 18.)

28. "All undertakings prove successful if conducted with prudence." (Vishnu Purana, I. XIII. 78.)

29. "Always speak kindly and pleasantly. Do not maintain unworthy dissensions, or altercations, nor indulge in idle talk." (Manu, IV. 139.)

30. "One should look upon others as well as he does upon himself. And bearing in mind that life must be as dear to all living creatures as it is to thee, thou shouldst in all thine actions compare thyself to others, and then try to do what is best. In causing pleasure or pain, or in granting or refusing a boon to others, a man obtains an unerring scale through self-comparison." (Maha-Bharata, Anusana-purva. 116-5691 Hitopadesa, I II. 12.)

31. "Abstain from flesh-meat and intoxicating substances." "Be moderate in virtuous recreations and actions; in eating and sleeping; as this is the means of avoiding misery." (Maitre Upanishad and Bhagavatgita, VI. 17.)

32. "The vice of gaming has, from the most ancient times, been found to be productive of great evil. Let no sensible man therefore addict himself to gaming or other mischievous play, even for the sake of amusement." (Manu, IX. 227.)

33. "Respect thy mother—Respect thy father—Respect thy teacher. And respect thy superiors." (Taitteya Upanishat, Sekshavalle, XI. Manu, IV. 134.)

34. "Do not spurn thy inferiors; those who are deformed, who are unlearned, who are advanced in age, who have no beauty or wealth; or who are of low birth." (Manu, IV. 141.)

35. "Even a man as brave as a lion cannot attain fortune except by industry and exertion. Therefore, one should perform the appointed functions; for action is preferable to inaction; and the journey of mortal frame will not succeed from inaction." (Hitopadesa, 31. Bhagavatgita, II. 47. III. 8.)

36. "Of all pure things, purity in acquiring wealth is pronounced the most important in this world. Hence the means used for obtaining riches should always be pure; especially so, in the case of those public men, upon whom the people have to wait for redressing their wrongs. The Sovereign shall maintain purity in this respect by banishing such men from his realm, after confiscating all their possessions." (Manu, VII. 124)

CONCLUSION.

37. "He who considers all beings as existing in the Supreme Spirit, and the Supreme Spirit as pervading all, is

henceforth incapable of perpetrating any sin whatsoever." (Isa Upanishad, 6.)

WHERE THERE IS VIRTUE THERE IS VICTORY.

OM!

KARMA AND REBIRTHS.

BY GNYANENDRA N. CHAKRAVARTI F. T. S.

In the early days of British conquest, Christianity came to India fringed with all the fanciful lustre of prismatic hues which seemed to attach to everything coming from the land of our conquerors. The eyes of certain of our countrymen were then blinded by the false dazzling light and they began to dub the doctrines of Hinduism 'barbarous superstition.' But as soon as the Indians found time to recover from the glare, and were able to think for themselves, things began to reveal themselves in their true light. With the progress of education the tables are now completely turned. The epithets of superstition, prejudice and bigotry are now cast by our educated countrymen into the very teeth of those very persons who would fain teach us to apply them to our own beliefs. The magic spell is now removed! The exoteric religion of the West now stands before us in its naked deformity. The Christian missionaries tried their best to make the absurdities and monstrosities of exoteric Hinduism (which indeed every exoteric religion has) stand out before us in bold relief. They showed with almost overwhelming perspicuity how absurd certain practices of the Hindu religion were. To bow before an idol of clay, iron, brass or even of the 'noblest metal,' how opposed to logic and common sense! To perform religious rites and ceremonies directly antagonistic to modern civilisation, how infatuating and stolid! *Infandum! Infandum!* We turned away from the religion of our forefathers with disgust. "But man cannot rest with bare negation." We vainly looked for help in the religion of our *iconoclasts* and soon discovered that they had not at all profited by the advice of one of their own poets who says "Let such teach others who themselves excel." Avoiding Scylla we fell into Charybdis! Fortunately, by the advent of the Theosophical Society we have been saved from the mighty whirlpool! Through the influence of this auspicious body our countrymen, after some "bounding-forth into the wide world," are now falling back upon the sweet lap of the Mother from whose loving embraces they had but lately broken off in contempt. Now they have obtained a solution of their difficulty. They have learnt that beneath the outer hard crust of exoteric Hinduism there lies the crystal stream of truth, pure and undefiled, and behind the thick veil of their popular religion shines the serene ray of philosophic truths. The truth is that the theory of rebirths and Karma are far more philosophical, logical and scientific than any of the vague hypotheses of heaven and hell preached by Christianity. I cannot do better than quote in this connection the pertinent words of Mr. Sinnett ".....there is a manifest irrationality in the commonplace (Christian) notion that man's existence is divided into a material beginning, lasting sixty or seventy years, and a spiritual remainder lasting for ever. The irrationality amounts to absurdity when it is alleged that the acts of the sixty or seventy years—the blundering, helpless acts of ignorant human life—are permitted by the perfect justice of an all-wise Providence to define the conditions of that later life of infinite duration. Nor is it less extravagant to imagine that, apart from the question of justice, the life beyond the grave should be exempt from the law of change, progress and improvement which every analogy of nature points to as probably running through all the varied existences of the Universe."

The doctrine of Karma which necessarily involves a belief in that of rebirths, besides being free from

such palpable absurdities, affords a striking example of the Law of Causation, which "great law" as is stated by John Stuart Mill, "lies at the bottom of our Inductive inferences."—It is upon this law that the whole structure of modern science rests and without this law, not a single truth could be arrived at by the inductive process, the only prolific method known to the scientific world. Now if we enter into an examination of the evidence upon which this law is based we find its universality is its chief and only support. The Law of Causation is really proved by an Induction per *enumerationem simplicem*, and this method is valid only when, during the whole experience of mankind, no exception has been noticed and when there is a sufficient assurance that if an exception did occur, we should know of it. "It is an empirical law co-extensive with human experience." If this law holds so universally in the physical world are we not justified in advancing one more step which is perfectly sanctioned by Analogy? And indeed before Man has fully developed that higher faculty of Intuition by means of which alone spiritual truths could be directly acquired with precise accuracy, the only way left open to us for getting glimpses of laws operating in super-physical planes is "Argumentation by Analogy." Again, if any value is to be attached to the opinion held by certain eminent philosophers that the law of Causation "is an intuitive truth, acquiescence in which is necessitated by the laws of the thinking faculty" even as regards the physical plane, how much would the reason apply to its working in other planes in scouring which, Intuition can be our sole reliable guide.

I think I have said enough to show that at any rate, there is no scientific absurdity in inferring that the Universal Law of Causation is not restricted to the physical side of nature. There is, however, another stand-point from which we can look at the question. The principle of "Conservation of Energy" is one of the grandest triumphs modern science has achieved. No energy is lost, but is either converted into some other form of energy at once, or remains in the potential form to be once more transformed into dynamic energy under favourable circumstances. The energy spent in throwing a stone upon a roof is not lost but is in the stone in the potential form and can be made dynamic by removing the roof and allowing it to fall. The energy spent in charging a Leyden jar is rendered potential but discharges itself in a spark as soon as the knob and the outer coating are connected by means of a conductor. Such being the case, is it not reasonable to suppose that energies generated by us in one life by our actions and thoughts (the latter being also, as Professor Balfour Stewart has shown, a form of energy) are not lost? And if we admit that these energies will have their effect (or in other words we admit the Karmic law) we are brought face to face with the theory of rebirths. There must be an objective playground for these objective forces—a physical *upadhi* so to speak, for the energies to exhaust themselves. The transmigration of souls against which the Missionaries are determined to wage a crusade becomes a scientific necessity—a *sine qua non*!

Thus far I have confined myself to the scientific view of the subject, but treading the rather debatable ground of metaphysics, we observe that the theory of Karma and rebirths affords a most satisfactory explanation of what has so long been a puzzle to the Western world—I mean the extreme divergence in the circumstances under which persons are born—their innate capabilities and peculiarities. Every person in his previous life developed certain tendencies and accumulated certain energies that lay potential in the spiritual monad until, conforming to the law of like attracting like, the latter is drawn into that tenement of flesh where those energies can work themselves out with the greatest facility. It will be seen that this is the only theory which, amongst numberless others, furnishes us with the most reasonable explanation

of facts coming under our observation. I think, therefore, that it is perfectly warrantable, even by scientific canons, that we should at present reject all other theories and stick to it—*conditionally* of course, until we find means of proving it directly by acquiring *aparoksha gyanum* or knowledge at its fountain-head.

Coming to the domains of ethics, we find these doctrines occupying a higher place than any other metaphysical or theological thesis, and the value of a religious doctrine rises in proportion to its elevating effect on the morality of the people. What other doctrine can impart a greater consolation and hope to the suffering, more independence and self-reliance to the weak or a stronger impulse for work to the lethargic than the supreme law of cause and effect? When a person is beset with tremendous difficulties and his horizon on all sides appears to be crowded with appalling *nimbus*, what can have a more bracing effect upon him than instead of being ignorantly obliged to ascribe, with a dire feeling of despair, all his misfortunes to the sins of his hypothetical 'original parents,' to have the conviction that the dreadful clouds have been created by exhalation of vapour from the Black Sea of his own evil actions; and what forsooth can serve as a sweeter balm to his lacerated heart than the cheering outlook that it is in his power to cause the sun of his future good Karma to arise and melt the clouds into thin transparent air? Ah! never could the poor sons of India have fallen so low had they always kept in full view the idea that man suffers by himself and it is his act that "maketh weal or woe." The regeneration of India can only be brought about by a true appreciation of these sacred truths and reaction in their favour.

VIVISECTION.

At the last convention of the Theosophical Society, an appeal was made to its members on the part of the International Association for the Suppression of Vivisection and pamphlets and leaflets by Baron Ernst von Weber F. T. S., President of the German League against scientific cruelty, and Miss F. P. Cobbe of England, were circulated among those present.

We have also received some pamphlets from the pen of Dr. Anna Kingsford F. T. S., who is one of the foremost leaders of the movement against Vivisection in England, and to these, together with the writings above mentioned, we would refer those of our readers who wish for more detailed information on the subject.

The following is Dr. Kingsford's definition of the word "vivisection." "It is generally agreed to express by this word all scientific experiments upon living animals, involving pain or injury, and undertaken with a motive other than the benefit of the subject itself. Thus, poisoning, burning, starvation, inoculation of virus or of venom, &c., all such acts constitute vivisection as well as dissections of the living tissues, or the ablation of organs."

Under the excuse of rendering efficient service to science and of extending the domain of human knowledge for the purpose of alleviating human suffering, many physiologists are in the habit of performing painful experiments on living animals. Now this means that hundreds of animals are yearly tortured to death in the most cruel manner possible. The published accounts of the experiments performed are so horrible that we will not mention them here, but will simply state that all that has been said about the cruelty of vivisection is amply borne out by the evidence given before the Royal Commission of 1875, as well as admitted by vivisectioners themselves in their own books. Moreover it has been completely established that no anaesthetics are used in these operations, but instead of this the animals are frequently placed under the influence of *curara* the arrow-poison of the American Indians, the effect of which is, not to render the animal insensible to pain, but merely to render it incapable of voluntary motion, thus

rather adding to their diminishing the effects of the torture.

The defence of vivisection, is that they have by their experiments made various discoveries which have been the means of saving many human lives. It appears however, in examination, that these much vaunted discoveries are comparatively few and also that there is every reason to believe, that precisely the same results could have been arrived at without the infliction of unnecessary pain upon any animal whatever.

It also appears that the announcement of some discovery is immediately followed by a repetition on a large scale, of the experiments which led to it, often with the result of disproving the alleged facts and then a fresh set of experiments is set on foot to show that the objections are all wrong and so on. But a multitude of the cruel operations performed are set on foot with no definite object in view, merely in the hope that something new may be found out, and many others are undertaken simply for the sake of practice or in order to verify results well established by others. So that we are forcibly led to the conclusion that, in the majority of instances, vivisection is little better than observation of the behaviour of animals when subjected to the most painful torments, and from a scientific point of view, is comparatively worthless.

This is the view held by a large number of the most distinguished members of the medical profession. And then we must remember that the end and aim of all these experiments is not to discover anything connected with the anatomy or physiology of dogs or other animals, but to find out facts to increase our knowledge of the human organism and its functions. The main object of a large number of experiments is the investigation of the brain and nerve-systems of the human body. Now, in the first place, a large source of error must inevitably occur, caused by the fact that the animals experimented upon are, at the time of experiment, in a most abnormal state of acute pain and this cannot but lead to abnormal conditions in these finer and more delicate portions of their organisms. When to this we add the fact that the nerves and brains of animals present important differences from those of human beings, we are not surprised that so little has been discovered—nothing indeed in comparison with the knowledge gained from clinical and post-mortem examinations. Poisons again are found to have a totally different action on animals to that which they produce on human beings. There are many cases in which vivisection has led the medical profession utterly wrong, and practices which were successful enough on animals caused destruction and not salvation when applied to human beings. For instance, Sir James Simpson made a number of experiments on dogs with the purpose of discovering a substitution for the ligature in closing arteries. These experiments proved not only worthless but unnecessary from the forgotten fact that the closure of a dog's artery is an altogether different process from that seen in the human vessel. Similarly it was found that the carbolic ligature answered well when tried on animals, but failed utterly when applied to human patients. Mr. Tait, who assisted Sir James Simpson in his experiments says "The fact is that the diseases of animals are so different from those of men, wounds in animals act so differently from those of men, that the conclusions of vivisection are absolutely worthless. They have done more harm than good in surgery."

During the last four or five years M. Pasteur has sacrificed hundreds of dogs and other animals in order to find out a method of securing immunity from hydrophobia by means of a system of inoculation. It is claimed that his labours have been crowned with success and that were his recommendations to be adopted, Europe would be safe from the attacks of this terrible scourge. But unfortunately a closer view of his discoveries is not so satisfactory. It appears in the first place

that hydrophobia is a most capricious disease, it does not attack every animal or person in the same way nor are its results invariably fatal. It is not invariably the case that every animal or person bitten by a mad dog contracts the disease—according to statistics from Paris: in the years 1881, 1882 and 1883, 168 persons were bitten but only 34 of these died—this points to the existence of a natural immunity from the disease in a large proportion of cases and so it becomes extremely difficult to form an accurate estimate of the values of such preventive measures as those proposed by M. Pasteur. Besides this, according to the system in question, it is necessary, in order to keep up a supply of virus for purposes of inoculation, to keep a large number of animals in a state of madness so that in fact, to save twenty dogs or so in some town from dying from the effects of hydrophobia, it will be necessary to sacrifice some hundreds of animals. As a consequence of this inoculation it has also been found that it has a tendency to develop any latent disease of which germs were previously existing. The result of inoculating a flock of 220 sheep at Montpellier was that 30 of them died from diseases brought on by the operation, so that, at best, the system is an exceedingly expensive one, and we may further add that M. Pasteur's researches show more clearly than anything else, how extremely dangerous it is to tamper with the vitality of living organisms by the injection of poisons into their systems.

The whole theory of vivisection rests upon the false idea that the results of disease or accident in a certain organ can be accurately observed by means of experiments which necessarily affect other organs besides the one under observation. The vivisector endeavours by working down into some part of the body from without, destroying or displacing other nerves, tissues and organs in the course of his operations, to diagnose disorders brought on by purely local affections, and with the introduction of the many sources of error which this method involves, it is impossible to place any confidence in its results.

The great difficulty which lies at the threshold of all physiological research is, that it is in reality concerned with the different states of the vital equilibrium in the human being. Man, from one point of view, is a bundle of energies, a congeries of vital forces of which his nerves and the other parts of his system are merely the analogues. According to Eastern science there are in the human body six centres of vital forces; when these forces are in a certain normal state of relation to one another, the man enjoys perfect health, when something happens to disturb this normal relation, disease ensues, and were we able to know all the forces acting at each centre, and identify, in cases of disease, the nature and the extent of the force which had changed its direction and energy, we should have a much greater hope of finding out efficient remedies than if we were merely acquainted with the mechanical action of certain part of the body under various conditions. Variations in this mechanical action are the result and not the cause of disease. Year by year we find new and previously unheard-of diseases making their appearance, physicians of the present day are especially confronted with strange nervous disorders which become more and more numerous. No vivisection's experiments can help us in the investigation of such maladies as these which seem to be caused by obscure disturbances of magnetic conditions. It is much to be desired that more use should be made of the services of trained clairvoyants, the knowledge thus obtainable, added to that which must be gained from post-mortem and clinical observations, would do more to advance our knowledge of medicine than anything which vivisection can even dream of discovering.

The whole theory of vivisection is thoroughly materialistic, and, to quote the words of Dr. Kingsford* "The materialist does not understand that the source

* Unscientific Science, a lecture, Edinburgh. A. Elliott.

and substance of every series of phenomena, material and physical, the origin of which he seeks so eagerly to interpret, is equally the necessary cause of the evolution which has produced humanity, whose distinctive appanage is the *moral nature*." All this is ignored by the vivisector who considers that "for the good of humanity," he is at liberty to sacrifice, in the most painful manner, any number of inoffensive animals, thus totally disregarding every principle of justice and outraging every moral sentiment. It seems to us to be the duty of every one who realizes the spiritual side of man's nature to protest against this system of scientific crime. The world has already lifted up its voice against crimes committed in the name of religion, is it to be silent when science is put forward as the excuse? To quote Dr. Kingsford's words once more; "It is vain to urge that the majority of modern torturers for sciencesake are educated, intelligent, and eminent men, illustrious savants, venerable professors, who are themselves the best judges of what is necessary for science—who may safely be trusted to act for the best, and who are pre-eminently humane and sympathetic in their conduct and methods. Precisely the same was said, with equal truth, of the majority of torturers for religion's sake. They, too, were the learned, reverend, and eminent men of their time, and, like the vivisectors, were often genial and polished members of Society, chiefs of distinction, dignitaries of high importance in the State. And there is no reason to doubt that the atrocities of which they were the eager authors and contrivers, were instigated, not by a love of cruelty, but by zeal for the honor of religion and for the advance of the Church, and by ardour for the good of humanity."

O. PEMBRIDGE, F. T. S

THE TEN SEPHIROTH.

Translated from Rosenroth's *Kabbala Denudata*.

KETHER. Corona, the crown, the first Sephiroth, is the symbolical name of Him who is first in divinity. By this circle, ring or crown is signified Infinity in amplitude, and in duration: as a ring has neither end nor beginning.

It is also the symbol of Him who is called Arich Anpin Ensoph, because it denotes Infinity. From the uniformity of its figure, this ring or Crown, Kether (here rather called crown than ring, because its apex or summit pertains to the universality of things), is also the symbol of unity, or the first hypostasis of the Platonic triad which they call *To en*. Which unity is also signified by Kether from its root K. T. R. which is to surround, thus denoting a binding together of things as well as their enclosetment in one.

But this crown or cincture is also the symbol of comprehension as well as constriction, and signifies that the first Hypostasis contains all things causally in its plenitude by its pregnancy or fecundity. For since all things come out of it, it is manifest that all things have been in it, or rather are in it even now: in which sense it is called, with other names, Cause of Causes, from the plenitude and goodness of which are all things. In like manner platonically, it must be *Tagathon*. As for instance the Psalmist speaks of God; "Thou art good and doest good." Ps. CXIX 63. I do not know whether the following expressions are to be referred here. Ps. CXV. "Thou crownest the year with thy goodness" (v. II) and Ps. CIII: "who crownest thee with loving kindness and tender mercies" (v. 14.)

Moreover, among other names it is called Light, which is the symbol of joyful communication and beneficence. Also Fountain without bottom, which is another symbol of this inexhaustible goodness, it will also equal or fulfill the Platonic expression of Boetius. "Lucid fount of good."

It is also noteworthy that Parmenides defined God as: "Crown of lucid brightness" and I doubt not with reference to this same crown (Kether.)

The second Sephiroth, Chochma, *Sapientia*, wisdom, coincides with the second Hypostasis of the Platonic triad. By the Platonist it is also called *nous* and *Sophia* as also *Logos*. Which two last are also the names of the second hypostasis in the Christian trinity. Moreover that it be unnecessary to linger on this—many of the names of

this Sephiroth are more consonant with the Christian than the Platonic hypostasis: as *Principium Jesch. Ens, Essentia* and *Primogenitura*.

A matter of greater difficulty is that of distinguishing the second Sephiroth from the third. For the one is *Sapientia Chochma* and the other *Binah Prudentia*. However this third Sephiroth can be explained in relation to Kether and Chochma, if by *Intelligentia* we understand what the Greeks call *Sunesis*, which is easy, right and quick perception of those things which are said of another. Especially in human conversations and disputations. If indeed these things may be so spoken of, a communication or disputation is the *Logos* which the Eternal sends forth which among other names is called "the spring (*scaturigo*) of the oil of anointing," who, when he was in the flesh, said of the third Hypostasis, which we Christians call *Spirit*. "He shall receive of mine, and shall shew it unto you." John, XVI. 14.

Binah therefore is the joyful perception of all the Beauty and wisdom, and goodness which are in Kether and Chochma and is one pure, immutable and infinite flame of Divine Love, which has sprung out of the perception of the Divine perfection. The Platonists call this Hypostasis *Psyche* or *Anima*; in like manner also the Kabbalists: a *Superior grade of Soul (anima)*. Which the Platonists call *Ten theion psuchén*, which corresponds to the Christian Holy Spirit of whom the character is Love, as also even the Scholastics have noted. Among other names it is also here called *Fire consuming fire*. Plotinus indeed calls this Hypostasis *auranian Aphroditen* i. e. the Celestial Venus as also *eran, para ton eran* (from love) understood of the Divine Love who made her sister and wife. Here also, among other names it is called "my Sister: and Daughter of my Father," as in the second table Chochma is called Father, and *Binah* Mother, which is sufficiently brought about by making *Binah* the Sister and Mother of the Sephiroth Chochma, just as Plotinus makes the *Psyche* equivalent to the Divine Intelligence. But I believe it can be sufficiently demonstrated that *Binah* answers to the third Hypostasis in the Platonic triunity.

Still there remains something more to the same purpose. For the Platonists attribute the immediate making of the world to their *Psyche*, as the Scripture (does) to the spirit of God brooding on the waters. This *Binah* is therefore surely their *Nous demiurgos*, as Chochma is their *nous noétos*, for the reason that the creation was immediately accomplished therefrom. Also for this cause and because the Divine Emanations or effusions by which the world is ruled immediately proceeded hence, this Sephiroth is aptly called Prudence and also the Fashioner (*Formatrix*). Whence the same name *Binah* seems to pun in its meaning in so far as it may be derived from *Binah* (root B. N. H. to make, *fabricare*) and *Binah* to be the immediate constructor (*conditricem*) of all things. So much agreement is there in all things between the first three Sephiroths and the three Hypostases of the Platonic Trinity. That Chochma is called Father is sufficiently agreed in the passage in Isaiah: "Father of the future age or of the future world." For when the world was about to be projected by him there was also an assembly (*Ecclesia*). Of each of which *Binah* is also the Mother. From this indeed it is manifest that because it is also called Daughter of my Father, the Kabbala calls Kether, Father. Which is the most usual appellation of the first Hypostasis among us Christians.

Wherefore we ought to agree that the agreement is plain between this first triad of the Sephiroths and the Christian and Platonic trinities, although it is not so distinctly indicated in this diagram, because the eternal Divinity consists in these things, and which is always the same in itself whether any creature exists or not. In like manner these Immanations may also be called Emanations, or rather *Energies*. For the first is not properly an Immanation. All indeed are *Energies* *Energies* in the sublime and noble sense in which Aristotle say God is that "The very essence of which is energy," nor can it fail to be (so); which is most true of these three universals. For assuredly these are certain infinite and necessary things, life and energy which must be, and exist from the eternal. Thence Arich Anpin is called *attik jomin*, the Ancient of days in another place. There, antiquity is put for eternity, as Arich, which is a wide lengthening or extension, stands for Immensity.

Such are the first three Sephiroths, those indeed which follow are divine Emotions in creation or rather seven metaphysical signification of their modes and order (with which they themselves are also contained in this septenary) accord-

ing to the very nature of things. As firstly this, Divine Influence must be extended over the whole creation, while no spirit, or spiritual operation is to be deficient in amplitude). So amplitude is the first and most general attribute of the thing which has a real existence. Wherefore the first of these seven Sephiroths is Gedulah, which signifies magnitude or amplitude. But as that which is ample is not much account without force and vigour, the one which next follows is Geburah *i. e.*, strength. But as neither amplitude nor vigour accomplish anything without what the Greeks call *Kosmos*, which means not only ornamented but also right order, Tiphereth is added. From these three conjoined—Amplitude, Vigour, and Right Order, the natural out-come is Netzach, Victory, happy Success. The fruit of Victory is Hod *i. e.*, glory, triumph, or exalted joy at the success of one's works. Should this figure, like a crackling flame, be suddenly extinguished, the thing would be utterly imperfect, therefore Jesod *i. e.*, stability, is added, like fundamental laws, by which the Glorious and Victorious Divine Influence certainly and inevitably rules the creation. There is certainly that Divine *Nemesis* in things. And from all these things arranged together simultaneously, the eternal kingdom of God emerges, who (God) rules the Universe. And in the lowest place comes Malchuth, kingdom, which is the perfect Imperial Power, which God exercises in the whole creation. Jehovah established his Sun in the heavens, and his kingdom rules over all.

And this reason of the names and order of the ten Sephiroths is short. There is besides one name in this table, under the first three Sephiroths, and before the last seven, which is *Daath*, the place of science. I consider this a symbol of the state of such souls as are placed under the influence or illumination of Binah and are made participators in the Wisdom which is above, and are illuminated by the Holy Spirit. The names of Binah are: Marvellous Light; Interior Voice, Face of the Sun, &c.

THE LEFT-HAND PATH.

From time immemorial it has been customary for all teachers and writers upon Occult Science to associate the legitimate and good department of this research with Light and the color White, the maleficent and bad with Darkness and the color Black. Instinctively, this classification has been found so just, that the terms White Magic and Black Magic at once convey the ideas of an employment of psychic power for good and criminal ends respectively. In certain mystical or Kabbalistical symbolologies of the ancients God, or the Divine Principle, was represented by a double image, as of two human beings, one white the other black, joined at the waist; their arms akimbo, and forming together the double triangle—known among Kabbalists as the seal of Solomon, and in India as the *Shri Iantara*, or *Shri Chakra*. The white figure is erect, as though risen out of the water, the other is black, reversed and immersed, head-downward, in the water*. This was an ingenious design to convey the idea of the equilibrium of opposing forces—the positive and the negative—in Nature. So, also, the pursuit of divine wisdom has been known as the Right Hand Path, and that of unlawful knowledge, the Left Hand Path. In all times the devotees of White Magic have been philosophers, philanthropists, and spiritual aspirants; seeking to learn the highest truths for their own good and that of the world: the followers of the Left-Hand Path, have ever sought knowledge to gain the power of satisfying the base instincts and of preying upon mankind. Knowing the terrible potentialities of the educated human will, the adepts of White Magic (*Brahma gnyán*) have always obliged the pupil (*Chela*) to win his way step by step by his own exertions; while the sorcerer has made it easy for those who emulated his base example, to attain the diabolical powers (*jadoo*) with the least possible sacrifice of the lower inclinations. But of White Magicians Levi says: "The ancient magical associations were seminaries for priests and kings, and one could only obtain admission to them by truly sacerdotal and royal works, viz., by raising himself above all the weaknesses of human nature." All the old writers tell us that sorcerers and necromancers who intend to summon to their aid the evil powers of the elemental world and the region of the elementaries—or lingering shades of the dead (*bhutas*)—resort to the use of fresh blood, imprecations, disinterred

corpses, and all sorts of sacrileges. The Thessalian and Roman sorcerers dug a trench; slaughtered beside it a black sheep; with a magically-prepared sword, frightened away the elementaries which were supposed to gather around to drink up the fumes, or aura of the blood; invoked the triple-headed demon, Hecate, who had dominion over earth, air and sea, and the lesser *infernal* powers, and then summoned the apparition they wanted to appear. In the Middle Ages in Europe, the practitioners of sorcery, like the Black Tantrikas of India of to-day, profaned the grave, made drinks and salves of the fat and blood of corpses, resorted to the most horrible rites and ceremonies, and went down from steep to steep of lust and infamy, until nature could bear the strain no longer, and they died usually in the most appalling torment, if they did not suffer at the hands of their incensed contemporaries. Even in necromancy there have always been recognized a "white" and a "black" method of evoking spectres—the dark one, as above described, and the other in which prayers (*mantras*), magical pentacles, perfumes, and ceremonies are used. But, however impressive, agreeable, ravishing or horrid may be the test or ceremonial used in either sort of Magic, *the chief end in view is the stimulation of the will in the practitioner to an abnormal degree of intensity*; so that this master force shall be active enough to compel the occult powers of the unmanifested side of Nature to do his bidding. This psychic dynamism is now called Mesmerism, or Animal Magnetism, and hence it is but true to say that Mesmerism is the key to every mystery in occult science. Once that the chela has developed his will to the point where it has a duplex action—inward upon his lower self, outward upon all sub-human natural forces and entities—he may cast aside forever ceremonial magic, books, and other crutches for lame souls: he has become a sovereign psychologist, and the whole volume of the universe is progressively legible to his inward intelligence.

The familiar experiments of Mesmerism show us, among a thousand other wonders, that one who has learnt the art can send out from himself a current of vital force which will impregnate and incorporate itself with any conducting material substance into which it is directed. Thus, a glass of water can be so infused with this nerve-current, or aura, that a mesmeric sensitive will easily point it out among a dozen glasses of unmesmerised water upon a table; a glove or cloth can be similarly charged, and the healing vital force of the mesmeriser thus conveyed by a third person to an invalid; upon whom it will act almost as powerfully as would the aura of the mesmeriser if he were present in person.* So, too, a person of a very high degree of psychic purity and development can impart to a cord, a leaf, a scrap of paper, a handful of ashes or sand, or any other thing, so powerful a mesmeric quality that if worn upon the person of one who is *magnetically sympathetic with him*, it will serve as a talisman to keep off hostile mesmeric currents projected from a sorcerer against the individual, with evil and malicious intent. Learned Hindus are fully aware that the sacred thread (*poita*) given by an adept Brahman, is a mesmeric talisman; and that all the minute rules for wearing, changing, and keeping it from pollution, are solely intended to preserve intact the protective aura which the Guru had saturated it with. In India there is a class of wandering Hindu ascetics called *Dandin* (from *Danda*, a staff) who carry a bamboo staff, given them by their masters and impregnated with their aura; which is never suffered to leave them by day or night. When able to pass to a higher stage of initiation the staff is replaced with another differently mesmerised. Among the Mohammedans this identical custom prevails, the staff-bearing fakir being known as *Madari* (from *Madar*, a staff.)† Similarly, an evil or destructively maleficent power may be given to a liquid or solid that is to be swallowed, to clothing, to a mat or chair, a bed, a part or the whole of a house, a small spot in a road or path, a tree of certain species, a book, a flower, a cane or staff, an implement or utensil of any kind, or, in short, to almost every thing with which the sorcerer can manage to come into close contact for a time long enough to enable him to direct his wicked will-current into it. So independent is thought of the physical barriers of time and space, a healing mesmerist can cure a sick person at any distance; and the sorcerer can, if he have sufficiently

* The Christian reader may consult, among other passages, Acts. xix. 12.

† 2 Kings. iv. 20.

* For an excellent drawing of this symbol see Eliphas Levi's *Dogme et Rituel de la Haute Magie*, vol. i.

perfected the power of mental concentration upon a given person, send upon his intended victim a mesmeric current that will destroy his health and perhaps even his life—if the object be very sensitive mesmerically: it will be all the easier if he be taken unawares, and so not able to rally his own will-power to resistance. A favourite and easier method is to prepare disgusting substances, and with dread-inspiring ceremonies, make either a puppet to represent the intended victim or a ball of some sort that will serve as a vehicle for the bad magnetism, and then lay it or have it hidden in some place where he or she will have to pass over it. This is one of the commonest tricks of sorcery, and the evidence as to its efficacy is abundant. It has been practised in almost all ages and countries. The aura in the fetish or puppet being directed towards that particular person by the will of the sorcerer, is attracted by the aura of the former (if susceptible) as he steps along and leaves his auric trail upon the ground; and the blending once made, the whole infernal magnetism concentrated in this devil's "Leyden-jar" or psychic accumulator empties itself by degrees, into the nervous system of the unsuspecting subject. This is the scientific rationale of these charms, evil-eye currents; etc.

In "The Witch"—a play by Middleton, Shakespeare's contemporary, occurs this dialogue:—

Hecate.—Is the heart of wax

Stuck full of magic needles?

Stadlin.—'Tis done, Hecate.

Hecate.—And is the farmer's picture and his wife's

Laid down to th' fire yet?

Stadlin.—They're a-roasting both too.

Hecate.—Good! (*exit Stadlin*). Then their marrows are
a-melting subtly,

And three months' sickness sucks up life in 'em.

The word "picture," constantly met with in the annals of mediæval sorcery, means 'image'—a figure of wax, clay, or other material, intended to represent the person to be harmed. Pins were thrust, with curses, into the parts of the effigy supposed to correspond with the organ it was desired to affect in the victim; and a waxen image exposed to be melted by slow heat, or a clay one crumbled into dust little by little, with a daily or hourly accompaniment of imprecations, was believed—often with too much reason—to be so sympathetically blended with the victim's vital powers, that he or she would gradually waste away and finally expire as the image became disintegrated. In the histories of the "Lancashire Witches" (*temp.* 1612) we read that James Device confessed that a demon "had him make a picture of clay like unto the said Mistress Towneley; and he dried it the same night by the fire, and within a day after, he began to crumble the said picture, every day some, for the space of a week; and within two days after all was crumbled away, the said Mistress Towneley died."

Theophrastus Paracelsus, that great philosophical light of the 16th Century—one of the noblest and most slandered men of any age—calls talismans "the boxes in which the heavenly influences are preserved." He truly affirms that the spirit, without the help of the body, and through a fiery will alone, and without a sword, can stab and wound others; can "bring the spirit of an adversary into an image, and then double him up and lame him according to pleasure;" can "hang disease on man and beast through curses;" but it "does not take effect by means of strength of character, virgin wax, or the like: the imagination alone is the means of fulfilling the intention. A curse may be realised when it springs from the heart. When one would harm another he must first in imagination inflict the wound or harm upon himself "and it will be given through the thought, as if it were done with the hands." "There requires no conjuration and ceremonies; circle-making and incensing are mere humbug and juggling." This is the whole secret—a perfect imagination backed by a "fiery will:" ceremonies and magical tools are for beginners.

There is this law of mesmeric action, that the pre-existence of one of two opposing currents depends upon its initial velocity and the degree of opposition it meets. Thus, we will suppose that a sorcerer (evil magnetiser) projects against a thoroughly pure-minded person a hostile will-current. With an intensity proportioned to his malice it flashes like a dull reddish ray through space, and reaches the outer limit

of the radius of the psychic aura surrounding the intended victim which, as it appears to a clairvoyant, is of a clear bluish tint, perhaps mingled with a silvery or pure golden hue. Every human being has this shining aura about him; its shades and tints, brightness or dimness, depending upon the spiritual, moral, intellectual and physical state of the individual. It has also a varying quality of elasticity, making it penetrable or impenetrable to impinging psychic and other currents flowing against it. Good and evil representing positive and negative forces of Nature, the relative goodness or badness of any given person is the measure of the penetrability of his or her enveloping aura, or "psychic fog" to the malefic will-current of a sorcerer: "goodness" being taken, in this case, to mean the actual proportion of spirituality as compared with mentality and sensuality in the character. *Hic murus æneus esto; nil conscire sibi, nulla pallescere culpa*, says Horace: "Let this be a brazen wall about thee. to know no wrong, to pale for no fault." Even though the worst sorcerer who ever lived should employ his nefarious science against such a perfect man, it would not do him the smallest harm; but the lethal current, thrown back by the resisting power of the spiritualized aura (*jeté*), would strike its projector with all the deadly force he had given it, and if strong enough, kill him. Wright tells us (*op. cit.* ii. 124) a story which nicely illustrates this duplex principle. A reputed witch hating the family of Lord Rosse, got possession of a right-hand glove of his lordship, stroked her cat with it, dipped it in hot water, "and so pricked it often, after which Henry, Lord Rosse fell sick within a week, and was much tormented with the same." He was partially susceptible, it seems: but the case was different with the Lady Katherine, the Earl's daughter. Though the sorceress possessed herself of the young lady's handkerchief, put it into hot water, and did her worst in cursing, she found that her devils "had no power over the Lady Katherine to hurt her." Evidently because too pure in soul to be influenced by any infernal charm or spell. But as a healing vitality is transmitted by the good mesmeriser to the patient, and expels his disease, so also a destructive sensualising and brutalising influence is thrown upon the nervous system of a chosen object of lust or malice, by a strong willed mesmeriser—consciously or unconsciously a sorcerer—provided that there is enough moral weakness in the victim's character to sensibly reduce the resisting elasticity of her or his aura. It is nothing that this moral infirmity had not been previously noticed by even the closest friends, it was there—like a hidden cancer germ or latent consumptive predisposition—and before the evil magnetic tide honour, happiness—all is swept away! The touch of a hand, the glance of an eye, the warm thrill of a breath, or even the mingling of the psychic atmospheres of the two persons, is all that is needed for the blending of the positive and negative conditions. Thus, in the sphere of morals we see active the identical law of equilibration of forces, which prevails in the physical world: a constant tendency to harmonize opposing influences. Sometimes the half-open door for ruin to enter by lies in the year and flattery has the key, sometimes in the eye, or the taste, or either of the senses; sometimes it may be in the intellect: it matters not—the result is the same in any event.

It is said, we all know, that in giving the initiation to a chela who has brought himself up to the right point, the adept guru lays his hand upon the pupil's head and transmits to him a portion of his own power; and at the last and highest initiation, his whole power thus passes and he—the Hierophant—dies out of the objective and into the subjective world. The exoteric form of this ceremony, the imposition of hands, survives to this day in the several religious orders, including the priesthood of the Catholic, Protestant and Greek Churches of Christianity. In the Bible are various examples. Moses passed his power to Aaron, Aaron to Joshua, Eli to Samuel, Samuel to David, Elijah to Elisha, Jesus to his Apostles, they to various colleagues, and—according to the R. C. church dogma—there has been an unbroken impartation of the "Holy Ghost" in a line of Apostolic succession, down to our own times!

All sacred and profane authorities of all nations agree in affirming that the study of White Magic (*Brahma gyanam*) in an unselfish spirit and with a high spiritual aspiration, not in mere curiosity, always results in the acquisition of the profoundest wisdom and the highest happiness. The same authorities, backed by the observation of all generations,

assert that the power obtained by the sorcerer and the necromancer is soon lost, and the once-obedient demons who ministered to his vices, turn and rend him.

The latest issue (March, 1885) of M. Durville's *Journal du Magnétisme* contains an interesting letter from M. Rossi de Giustiniani, of Smyrna, a well-known writer upon psychological subjects, from which the following curious story is translated:—

"There exists at this very day at Smyrna, a somnambule, who is a real modern pythia. I have had the honour of seeing her, and can assure you she is a real mesmeric sensitive, nearly always clairvoyant, and sometimes extraordinarily lucid. A merchant, native of Clazomènes, one day visited the house of the somnambule and without telling the motive of his call, asked for a seance. His request was granted and at once the seeress was put into the mesmeric sleep by her son. 'Who am I?' then asked the merchant. 'I do not know you' answered the somnambule 'but you are not of this country.' 'Do you see my country?' 'I do see it; it is not far from Smyrna.' Here the seeress described the native place of the merchant. 'Can you tell me that which I desire to know?' 'What you wish to learn does not concern yourself, it is about another person you are come to see me.' 'Can you see that person?' 'I see her, since you see her mentally: I read it in your thought.' 'Can you also read in the thought of that person?' 'It is more difficult, but—wait a moment.' An interval of several minutes elapses, and then the somnambule rolling her head from right to left, exclaims: 'My spirit is carried away to your house; I see the person, and I read in her thought; but what confusion is there, and what incoherence of ideas; this lady is insane!' This was the fact. 'Why is she mad?' 'Because some one has practised Black Magic against her.' 'That is impossible, you are mistaken.' 'I am not the least mistaken, I assure you; this very moment I read everything, as though in a book, in the sick woman's mind. The sorceress who has injured her is a Turkish negress, and you are the real cause of this misfortune.' 'I...and how?' 'The patient is your own wife; you married her for love, but you also loved another woman prior to your marriage. This latter woman, through jealousy, employed the negro sorceress to cast her diabolical spells upon your wife.' 'What you tell me is very strange; and can you effect the cure of the sick lady?' 'Certainly, but to do that I must be at the very place itself.' 'Why?' 'To point out to you the spot where the curse or spell has been deposited in a material form.'"

"A week later the somnambule having come to Clazomènes, was mesmerised in the merchant's own house. 'Can you now show the spot where the spell is hidden?' 'I can; search beneath the first step of the front staircase, and you will discover the objects at a depth of 18 inches under ground. The search was at once made, and actually they found mixed with moist clay, a kind of bag of skin, in which were the following articles: some hairs from the head of the sick lady, a ball of wax stuck full of pins and needles; and a pinch of dry earth, taken—according to the somnambule who, in her clairvoyant sleep, was directing the excavation—from a neighbouring burial-ground. This mysterious object was thrown into the fire, and the clairvoyant declared that the evil influence having been thus dissipated, an immediate improvement would occur in the state of the sick lady. Today, after a lapse of just forty days from the burning of the spell, she is entirely cured." Mr. Giustiniani in concluding his interesting narrative, asks how one can account for this "astounding phenomenon, which is worthy of arresting the attention of the magnetisers of Europe;" and himself gives the true theory—Magnetism. The puppet formed of rags, or of wax, and other ingredients, is saturated with the hateful aura of the sorceress, whose curse thus indirectly and mysteriously acts upon the victim's nervous system and throws it into such perturbations that she becomes insane. Any Indian mother would consider herself remiss in duty did she not place upon her child one or more talismans to avert the evil influences of the sorcerers who tread the Left Hand Path. Few, indeed, are there in India who do not believe in Mesmerism, though certainly they know of it under quite other names—names that have come down to them from ancestors who lived in the night of time.

SPIRITUAL PROGRESS.

CHRISTINE Rosetti's well-known lines:

"Does the road wind up-hill all the way?
Yes, to the very end.
Does the journey take the whole long day?
From morn, till night, my friend."

are like an epitome of the life of those who are truly treading the path which leads to higher things. Whatever differences are to be found in the various presentations of the Esoteric Doctrine, as in every age it donned a fresh garment, different both in hue and texture to that which preceded; yet in every one of them we find the fullest agreement upon one point—the road to spiritual development. One only inflexible rule has been ever binding upon the neophyte, as it is binding now—the *complete* subjugation of the lower nature by the higher. From the Vedas and Upanishads to the recently published "Light on the Path," search as we may through the bibles of every race and cult, we find but one only way,—hard, painful, troublesome, by which man can gain the true spiritual insight. And how can it be otherwise since all religions and all philosophies are but the variants of the first teachings of the One Wisdom, imparted to men at the beginning of the cycle by the Planetary Spirit?

The true Adept, the developed man, must, we are always told, *become*—he cannot be made. The process is therefore one of growth through evolution, and this must necessarily involve a certain amount of pain.

The main cause of pain lies in our perpetually seeking the permanent in the impermanent, and not only seeking, but acting as if we had already found the unchangeable, in a world of which the one certain quality we can predicate is constant change, and always, just as we fancy we have taken a firm hold upon the permanent, it changes within our very grasp, and pain results.

Again, the idea of growth involves also the idea of disruption, the inner being must continually burst through its confining shell or encasement, and such a disruption must also be accompanied by pain, not physical but mental and intellectual.

And this is how it is, in the course of our lives, the trouble that comes upon us is always just the one we feel to be the hardest that could possibly happen—it is always the one thing we feel we cannot possibly bear. If we look at it from a wider point of view, we shall see that we are trying to burst through our shell at its one vulnerable point; that our growth, to be real growth, and not the collective result of a series of excrescences, must progress evenly throughout, just as the body of a child grows, not first the head and then a hand, followed perhaps by a leg; but in all directions at once, regularly and imperceptibly. Man's tendency is to cultivate each part separately, neglecting the others in the meantime—every crushing pain is caused by the expansion of some neglected part, which expansion is rendered more difficult by the effects of the cultivation bestowed elsewhere.

Evil is often the result of over-anxiety, and men are always trying to do too much, they are not content to leave well alone, to do always just what the occasion demands and no more, they exaggerate every action and so produce karma to be worked out in a future birth.

One of the subtlest forms of this evil is the hope and desire of reward. Many there are who, albeit often unconsciously, are yet spoiling all their efforts by entertaining this idea of reward, and allowing it to become an active factor in their lives and so leaving the door open to anxiety, doubt, fear, despondency—failure.

The goal of the aspirant for spiritual wisdom, is entrance upon a higher plane of existence; he is to become a new man, more perfect in every way than he is at present, and if he succeeds, his capabilities and faculties will receive a corresponding increase of range and power, just as in the visible world we find that each stage in the evolutionary scale is marked by increase of capacity.

This is how it is that the Adept becomes endowed with marvellous powers that have been so often described, but the main point to be remembered is, that these powers are the natural accompaniments of existence on a higher plane of evolution, just as the ordinary human faculties are the natural accompaniments of existence on the ordinary human plane.

Many persons seem to think that adeptship is not so much the result of radical development as of additional construction; they seem to imagine that an Adept is a man, who, by going through a certain plainly defined course of training, consisting of minute attention to a set of arbitrary rules, acquires first one power and then another and when he has attained a certain number of these powers is forthwith dubbed an adept. Acting on this mistaken idea they fancy that the first thing to be done towards attaining adeptship is to acquire "powers"—clairvoyance and the power of leaving the physical body and travelling to a distance, are among those which fascinate the most.

To those who wish to acquire such powers for their own private advantage, we have nothing to say, they fall under the condemnation of all who act for purely selfish ends. But there are others, who, mistaking effect for cause, honestly think that the acquirement of abnormal powers is the only road to spiritual advancement. These look upon our Society as merely the readiest means to enable them to gain knowledge in this direction, considering it as a sort of occult academy, an institution established to afford facilities for the instruction of would-be miracle-workers. In spite of repeated protests and warnings, there are some minds in whom this notion seems ineradicably fixed, and they are loud in their expressions of disappointment when they find that what had been previously told them is perfectly true; that the Society was founded to teach no new and easy paths to the acquisition of "powers"; and that its only mission is to re-ignite the torch of truth, so long extinguished for all but the very few, and to keep that truth alive by the formation of a fraternal union of mankind, the only soil in which the good seed can grow. The Theosophical Society does indeed desire to promote the spiritual growth of every individual who comes within its influence, but its methods are those of the ancient Rishis, its tenets those of the oldest Esotericism; it is no dispenser of patent nostrums composed of violent remedies which no honest healer would dare to use.

In this connection we would warn all our members, and others who are seeking spiritual knowledge, to beware of persons offering to teach them easy methods of acquiring psychic gifts, such gifts (*laukika*) are indeed comparatively easy of acquirement by artificial means, but fade out as soon as the nerve-stimulus exhausts itself. The real seership and adeptship which is accompanied by true psychic development (*lokothra*), once reached is never lost.

It appears that various societies have sprung into existence since the foundation of the Theosophical Society, profiting by the interest the latter has awakened in matters of psychic research, and endeavouring to gain members by promising them easy acquirement of psychic powers. In India we have long been familiar with the existence of hosts of sham ascetics of all descriptions, and we fear that there is fresh danger in this direction, here, as well as in Europe and America. We only hope that none of our members, dazzled by brilliant promises, will allow themselves to be taken in by self-deluded dreamers, or, it may be, wilful deceivers.

To show that some real necessity exists for our protests and warnings, we may mention that we have recently seen, enclosed in a letter from Benares, copies of an advertisement just put forth by a so-called "Mahatma." He calls for "eight men and women who know English and any of the Indian vernaculars well;" and concludes by saying that "those who want to know particulars of the work and the amount of pay" should apply to his address, with enclosed postage stamps!

Upon the table before us, lies a reprint of "The Divine Pyramider," published in England, last year, and which contains a notice to "Theosophists who may have been disappointed in their expectations of Sublime Wisdom being freely dispensed by HINDOO MAHATMAS;" cordially inviting them to send in their names to the Editor who will see them "after a short probation," admitted into an Occult Brotherhood who "teach freely and WITHOUT RESERVE all they find worthy to receive." Strangely enough, we find in the very volume in question Hermes Trismegistus saying:

§ 8. "For this only, O Son, is the way to Truth; which our progenitors travelled in; and by which making their journey, they at length attained to the good. It is a venerable way and plain, but hard and difficult for the soul to go in that is in the body."

§ 88. "Wherefore we must look warily to such kind of people, that being in ignorance they may be less evil for fear of that which is hidden and secret."

It is perfectly true that some Theosophists have been (through nobody's fault but their own) greatly disappointed because we have offered them no short cut to Yoga Vidya, and there are others who wish for practical work. And, significantly enough, those who have done least for the Society are loudest in fault-finding. Now, why do not these persons and all our members who are able to do so, take up the serious study of mesmerism? Mesmerism has been called the Key to the Occult Sciences, and it has this advantage that it offers peculiar opportunities for doing good to mankind. If in each of our branches we were able to establish a homeopathic dispensary with the addition of mesmeric healing, such as has already been done with great success in Bombay, we might contribute towards putting the science of medicine in this country on a sounder basis, and be the means of incalculable benefit to the people at large.

There are others of our branches, besides the one at Bombay, that have done good work in this direction, but there is room for infinitely more to be done than has yet been attempted. And the same is the case in the various other departments of the Society's work. It would be a good thing if the members of each branch would put their heads together and seriously consult as to what tangible steps they can take to further the declared objects of the Society. In too many cases the members of the Theosophical Society content themselves with a somewhat superficial study of its books, without making any real contribution to its active work. If the Society is to be a power for good in this and other lands, it can only bring about this result by the active co-operation of every one of its members, and we would earnestly appeal to each of them to consider carefully what possibilities of work are within his power, and then to earnestly set about carrying them into effect. Right thought is a good thing, but thought alone does not count for much unless it is translated into action. There is not a single member in the Society who is not able to do something to aid the cause of truth and universal brotherhood; it only depends on his own will, to make that something an accomplished fact.

Above all we would reiterate the fact, that the Society is no nursery for incipient adepts, teachers cannot be provided to go round and give instruction to various branches on the different subjects which come within the Society's work of investigation; the branches must study for themselves; books are to be had, and the knowledge there put forth must be practically applied by the various members: thus will be developed self-reliance, and reasoning powers. We urge this strongly; for appeals have reached us that any lecturer sent to branches must be practically versed in experimental psychology and clairvoyance, (i.e., looking into magic mirrors and reading the future, etc etc). Now we consider that such experiments should originate amongst members themselves to be of any value in the development of the individual or to enable him to make progress in his "uphill" path, and therefore earnestly recommend our members to try for themselves.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.
(SECOND SERIES).

III.

Perpetual Motion.

PERPETUAL motion is the eternal law of life; it manifests itself, like the breathing of man, by attraction and repulsion. All action gives rise to reaction and reaction is proportionate to action. A harmonious action produces a corresponding harmony, discord produces a reaction which is apparently irregular but in reality necessary to establish equilibrium. If you oppose violence to violence, you perpetuate violence; but if you oppose violence by moderation, moderation will be victorious and violence destroyed.

These are truths which seem to be opposed, because perpetual movement brings about their triumph successively. Day exists and night exists and both exist at the same time, but not in the same hemisphere. There is darkness or shadow by day and there is light at night, and the shadow makes the day more splendid and the light makes the night appear more black. Visible day and visible night exist only for our eyes; the eternal light is invisible to mortals and yet it fills the immensity of space. The day of the spirit is truth and its night is falsehood. Each truth presupposes and necessitates the existence of a falsehood, because all form is finite, and each falsehood points to the truth for the rectification of the finite through the infinite. Every falsehood contains a certain amount of truth which determines its form, and all that to us appears truth is enveloped in a certain amount of falsehood which forms the boundary of its appearance. Can it be true, for instance, or even probable, that there exists an individual of immense dimensions, or three individuals, which make only one who is invisible, and who rewards those who please him by showing himself to them, who is everywhere present, even in hell where he tortures the damned by depriving them of his presence, who desires the salvation of all and yet gives his saving grace only to a small number, inflicts upon all a terrible law, and allows everybody to do all he can to render the existence of that law doubtful? Is there such a God? No, certainly not. The existence of a God in such a shape is a truth which is disguised and surrounded by falsehoods. Are we then forced to say, that everything that is, has been and will be, that the eternal substance is self-sufficient, having its form determined by the perpetual motion only? That thus everything is matter and form, that the soul has no existence, thought is but an action of the brain and God only the law of necessity? No, certainly not; because such an absolute negation of intelligence would be repugnant even to the instinct of brutes, it is evident, moreover that the contrary affirmation necessitates belief in God.

Did this God manifest himself outside nature and, appearing in person to men, give them ideas contrary to nature and reason? Certainly not; for if this being has put himself into opposition to reason and nature, both of which come from God, it is plain that this being cannot be God.

Moses, Mahomet and the Pope, each say that God spoke with him and with nobody else, and that he told each that the others were liars. But if this is so, must all be liars? No, they are mistaken if they separate themselves into individuals, and they are right if they think of themselves as a unit.—But did God speak to them or did he not?—God has neither a mouth nor a tongue to speak in the manner of men. If He speaks, he does so in the voice of the conscience, and we can all hear His voice. He approves in our hearts of the sayings of Jesus, of some of the sayings of Moses and even some of the doctrines of Mahomet. St. Paul says: "God is not far from each of us, for in Him we live and move and have our being," "Blessed are the pure in heart"—says

Christ,—“for they shall see God.” To see God, who is invisible, means to feel Him in the conscience and to hear Him speak in the heart.

The God of Hermes, of Pythagoras, of Orpheus, of Socrates and of Jesus, is the same God, and each of them heard Him speak. Cleanthes was inspired as well as David and the story of Krishna is just as beautiful as the gospel of St. Matthew. There are exquisite passages in the Koran, but there are also stupid and hideous errors in all theological systems. The God of the Kabala, of Moses, of Job, the God of Jesus Christ, of Origen and Synesius cannot but be, and the god of the *auto-da-fes* cannot be.

The mysteries of Christianity, as understood by St. John and by some of the fathers of the church are sublime, but the same mysteries as explained—or rather misrepresented—by Escobar, Veuillot and others, are ridiculous and indecent. The Catholic religion may be splendid or mean, according to the priests and the temples. We may say with equal truth, that the dogmas are true, and that they are false; that God spoke and that He did not speak, that the church is infallible and continually erring, that she destroys slavery and conspires against liberty, that she elevates man and degrades him. There are believers amongst the Atheists and Atheists who think themselves true believers. How can we find a way out of these absurd contradictions? By remembering that there is shadow by day and brightness at night; by not refusing to gather up the good, even when it is found associated with evil, and by abstaining from the evil which has been mingled with good.

How many grand truths are hidden under dogmatic and absurd formulas, often supremely ridiculous? Let us take a few examples. Suppose a Chinese philosopher were told that the Europeans worship as the supreme God of the universe, a Jew who was executed, and that they imagine that that Jew comes to life again each and every day; that they believe they can eat him, flesh and bones, by swallowing a piece of bread or a wafer; would not the follower of Confucius find it difficult to believe that persons who are in his eyes, if barbarians, at least somewhat better than savages, could be capable of such enormous absurdities? And if it were to be added that the said Jew was born through the incubation of a spirit in the form of a pigeon, which spirit is the same God as the Jew, born of a woman who, before, during and after the event was and remained a virgin; do you not think that the astonishment of that philosopher, would turn into disgust and contempt, that he would want to go away, refusing to hear more. But if you forcibly detain him and shout into his ear that this is not all; but that this Jew-god came into the world to die a painful death for the purpose of appeasing the wrath of his father, the God of the Jews, who was angry, because the world which he had himself made was not Jewish enough; and who, at his son's death abolished the Jewish religion, which he himself had affirmed on oath to be everlasting; would not that Chinese philosopher become justly indignant?

An absurd dogma cannot be true unless it contains a hidden meaning which reconciles it with reason. It must have two faces; like the divine Janus' head, one of light and one of shadow. If the Christian dogma, after having been spiritually explained, cannot be accepted by an enlightened and pious Jew, it must follow that the dogma is false; because at the time when Christianity came into the world, the Jewish religion was the true religion, and God himself rejected, had to reject and must always reject, everything which that true religion did not approve. It is impossible for us to worship a man or a thing of any sort; we must still adhere to the pure Theism and divine Spiritualism of Moses; we only express our identical faith in a different language. We worship God in Jesus Christ and not Jesus Christ in the place of God. We believe that God reveals himself in humanity, that he is in all of us as a saving spirit and

there is certainly nothing absurd in that belief. We believe that the saving spirit is the spirit of Charity, the spirit of Piety, of Intelligence, of Science and right Judgment, and in all this I fail to see any blind fanaticism. Our dogmas of the incarnation of the Trinity and of Redemption are as old as the world and are derived from the hidden doctrine which Moses reserved for doctors and priests. The tree of the Sephiroths forms an admirable exposition of the mystery of the trinity.

The fall of the great Adam, that gigantic conception of the descent of humanity, requires a saviour of equal proportions to be the Messiah; but he must manifest the innocence of a child playing with lions and calling young doves to his side. Christianity properly understood, is perfected Judaism without circumcision and Rabbinical slavery, with more faith, hope and charity harmoniously blended together. It is now an admitted fact that the Egyptian sages worshipped neither cats, nor dogs nor vegetables. The secret doctrines of the initiates were the same as those of Moses and of Orpheus. One only universal God, immutable as the law, fruitful as life, revealed in all nature, thinking in all intelligences, loving in all hearts, cause and principle of all being and beings, invisible, inconceivable but existing since nothing can exist without Him.

Men, unable to see Him, have dreamed of Him and the divinity of their gods is only the diversity of their dreams. The priests of the different religions say to one another: If you do not dream like I do, you will be damned eternally. Let us not speak as they do, but let us await the hour when we shall awake. Religion in its essence knows no change, but each era and each nation has had its prejudices and errors.

During the first centuries of Christianity, people believed that the world would soon come to an end, and they despised everything that makes life beautiful. Sciences, arts, patriotism, love of family, all were neglected and forgotten for idle dreams of heaven. Some became martyrs, others ran away into the desert and the empire fell into ruins. Next came the folly of theological disputes and the Christians began to cut each others' throats for the sake of words and sentences whose meaning neither of the combatants understood. During the Middle-ages the plain sense of the gospels gave way to theological squabbles and superstitions increased and multiplied. Later on, materialism reappeared, the great principle of unity was disregarded and Protestantism filled the world with fantastical churches. Catholics were merciless and Protestants were implacable. Next came the melancholy Jansenism with its horrible doctrines of a God who saves or damns as suits his fancy, the religion of misery and of death. The revolution came next, imposing liberty through terror, equality through the executioner and fraternity through blood. There came a cowardly and treacherous reaction. Threatened self-interests adopted the mask of religion and the money-box made alliance with the church. We are still in that state. Soldiers have taken the places of guardian-angels and the kingdom of God, suffering violence in heaven, resists violence upon earth, not with a host of prayers, but with money and bayonets. Jews and Protestants help to fill the St. Peter's bag; religion is no longer a matter of faith but a matter of policy.

Evidently Christianity has not yet been comprehended and has yet to take its true place. This is why every thing is falling and will continue to fall as long as religious doctrines are not established truths, which, when established, will be able to establish the equilibrium of the world. The turmoil which surrounds us does not frighten us, it is the product of the perpetual motion, which overthrows every thing that men attempt to oppose to the law of eternal equilibrium. The laws which govern the worlds govern also the destinies of all human individuals. Man is made for rest but not for idleness; rest for him is the consciousness of his moral equilibrium, but he cannot do without perpetual motion,

because motion is life. We must either submit to it or direct it. If we submit to it, it ruins us; if we direct it, it regenerates. There must be equilibrium and not antagonism between the spirit and the body. The insatiable desires of the soul are as pernicious as the irregular appetites of the flesh. Concupiscence, far from becoming calmed down by unreasonable privations, becomes only more excited, the sufferings of the body produce depression of the soul and weaken her powers, and the soul is not in fact truly the queen of her dominions, unless her subjects are perfectly free and the tumult of the passions is appeased.

There is counterbalance and not antagonism between grace and nature; because grace is the direction which God Himself gives to nature. It is by divine grace that the spring puts forth its blossoms, that the summer brings forth grain and the autumn grapes. Why should we despise the flowers which please our senses, the bread which nourishes and the wine which refreshes? Christ teaches us to ask God for our daily bread. Let us ask him also for the roses of each spring and the shadows of summer. Let us ask him to give to each heart at least one true friendship, and for each human existence an honest and sincere love.

There ought to be equilibrium and never antagonism between man and woman. The law which governs them is mutual devotion. Woman must captivate man by her attractions and man must emancipate woman by his intelligence. This is the equilibrium of intelligence outside of which they will fall into a fatal equilibrium. To the servitude of woman by man corresponds the subjection of man by woman. If you make of a woman a thing which is bought for money, she will ask too much and will ruin you. You make out of her a creature of flesh and of filth, and she will corrupt and sully you. There is a point of equilibrium, and there need be no real antagonism between order and liberty, between obedience and human dignity.

No one has the right to despotic and arbitrary power, not even God. No one has absolute control over others, not even the shepherd over his dog. The law of the intelligent world is the law of guardianship. Those who ought to obey must do so only for their own good; their will is to be guided but not subjected; you can pledge your liberty but you cannot lose it. To be a ruler means to be under obligations to protect, the rights of the kings are the rights of the people. The more powerful the king, the more truly free the people, because liberty without discipline and consequently without protection, is the worst of all servitude, it becomes anarchy, which is the tyranny of all, in the conflict of factions. True social liberty is the absolutism of justice. The life of man is a continually alternating change, he sleeps and wakes and sleeps again; plunged during sleep in the universal and collective life, he dreams of his personal existence without being conscious of time and of space. Returning to individual life and responsibility by awakening, he dreams of his collective and eternal existence. Dreams are the lights of the night, faith in religious mysteries is the shadow which appears at the end of day. The eternity of man is probably alternate like his life, and composed of waking and sleeping. He dreams when he expects to live in the realm of death, he is awake when he continues his immortality and remembers his dreams.

Genesis says: God sent sleep upon (the man) Adam and while he slept he took a rib from him to give him a helpmate resembling him; and Adam exclaimed: This is flesh of my flesh and bone of my bones. We must remember that in the preceding chapter of the holy book the author says that Adam was created male and female, and this sufficiently explains that Adam was not an isolated individual, but that it is a representative term for the whole of humanity. What is then this *Chavah* or *Héva* which comes out of Adam during his sleep, to be his helpmate, and who soon after causes his death? Is it not the same as the *Maya* of the

Hindus; the corporeal recipient, the terrestrial form, the helpmate and associate of the spirit, but who is separated from man when he awakes, a process which we call death?

When the spirit goes to sleep after a day of eternal life, it creates itself that "rib," he throws around him his chrysalis and his existences in time, are to him only dreams, in which he rests from the labors of eternity. In this way he ascends the ladder of life, progressing only during his sleep, enjoying during his eternity all that he gains in knowledge and from the accumulation of forces during his connection with Maya, whom he may use but of whom he must not become the slave; because victorious Maya would then cast a veil over his soul which on re-awakening he could not break, and the punishment for his having embraced a nightmare, would be his awakening in a state of insanity, and this is the real mystery of eternal damnation.

No one is more to be pitied than the insane, and yet the majority of them do not feel their misfortune. Swedenborg had the courage to say something, which, because it is dangerous is not less affecting. He says that the occupants of hell regard its horrors as beauties, mistake its darkness for light and its torments for pleasures. They resemble the condemned criminals of the East, who are intoxicated with narcotics before they are executed.

God cannot prevent punishment overtaking him who violates the laws of nature, but He decides that eternal death is sufficient and that it is unnecessary to add pain. He cannot restrain the lashes of the furies, but he makes their unfortunate victims insensible to pain. We do not believe in that doctrine of Swedenborg, because we believe only in eternal life. Those idiots and maniacs who delight in infectious shades and gather poisonous mushrooms, mistaking them for flowers, seem to us uselessly punished, because they have no consciousness of punishment. Such a hell, which would be a hospital of corruption, has less beauty than that of Dante with his circular gulf, becoming steeper the farther you descend and ending beyond the three heads of the symbolic serpent by a steep path by which you may reascend towards the light. Eternal life is the perpetual motion, and eternity to us can be but the infinity of time: Suppose the bliss of heaven consists in continually saying Halleluja, with a palm leaf in your hand and a crown on your head and after you have said your halleluja five hundred million times, all you can do is to begin saying it again (horrible bliss!). But each halleluja may be numbered; there comes one before and one after, there is succession, duration, there is time, because there is a beginning. Eternity has neither beginning nor end. One thing is certain: We know absolutely nothing of the mysteries of the other life, but it is also certain that none of us remembers a beginning, and that the idea of ceasing to exist is as revolting to our feelings as to our reason.

Jesus Christ says that the just will go to heaven and he calls heaven the house of his father, and says that in that house there are many mansions. These mansions are evidently the stars. The idea or hypothesis of renewed existences in the stars is therefore by no means opposed to the doctrines of Jesus Christ. Dream-life is essentially different to real life, it has its landscapes, its friends and its memories. We there possess faculties which undoubtedly belong to other forms and other worlds; we there meet beings which we love and which we never met on earth and we meet the dead alive. In our dreams we fly through the air and walk on water; we speak in unknown languages and we meet strangely organised beings; everywhere we find reminiscences which yet have no connection with this world. Are those perhaps vague memories of preceding existences? Does the brain alone produce dreams? But if the brain produces them, who invents them? They frequently frighten and fatigue us. Who composes the nightmares?

Often it seems to us that we are committing crimes in our dreams, and when we awake we feel happy that we have no cause for reproach. Will it be likewise in our veiled existences during our sleep under a covering of flesh? When Nero awoke with a bound, could he exclaim: God be praised, I did not assassinate my mother! And did he find her alive and smiling, ready to tell him in return her imaginary crimes and her bad dreams? Often the present life appears to be a monstrous dream and no more reasonable than the visions during sleep. Often we see in life that which should not be, and that which should be is missing. It seems sometimes as if nature was raving mad and that reason were afflicted with a horrible incubus. The things which happen during our life of illusions and vain appearances are just as nonsensical, in comparison with the eternal life, as the dreams during sleep may be foolish compared with the realities of this life.

When we awake we do not cry over sins committed in our dreams and if those sins were crimes, public morality does not make us responsible for them, provided that we have not realised them in a state of somnambulism; as for instance, a man who in a state of somnambulism, dreamed that he was killing his wife, and actually stuck a knife into her body. In the same manner our earthly errors may find an echo in heaven, in consequence of some special exaltation, which causes man to live in eternity before he leaves the earth. The acts of the present life may disturb the regions of eternal serenity. Such acts, according to a common expression, make the angels weep; they are the wrongs of the saints, the calumnies which they send up to the throne of the Almighty, when they represent him to us as a whimsical tyrant of spirits and an eternal tormentor of souls. When St. Dominic and St. Pius V sent the condemned heretics to the stake, those Christians became martyrs; and re-entering, by right of the sacrifice of their blood, into the great catholic community of heaven, were without doubt permitted to enter the ranks of the blessed, where they were perhaps received with exclamations of joy; and the terrible somnambles of the inquisition were perhaps not excused by the supreme judge, when they urged their incoherent dreams as an excuse for the ruin of man's conscience, extinction of the spirit, falsification of reason, persecution of the wise and opposition to the progress of science. Such are the real deadly sins, the sins against the Holy Ghost, which be forgiven neither in this world nor in another.

CHITRA GUPTA.

This personage is well known to all *Aryas*, as the Chief Secretary to *Yama Raja** यम राजा. It is believed by all orthodox Hindus that this officer is a necrologist, and keeps regular, detailed and minute accounts of all the actions of every individual. It is also the common belief, that, after death, every individual is taken before this officer for examination and judgment. After going over the personal accounts of each man, this officer, Chitra Gupta, decides his fate and rewards or punishes according to his actions during life. He sends sinners to Hell, where they undergo all sorts of punishments and trials. No action whatever, whether good or evil, ever escapes his notice. He is perfectly impartial, and gives every body his just due. There is also a general belief that this officer, Chitra Gupta, has no connection or control over pure and virtuous men. Such men never open accounts with him, so no entry in his ledger is made for them. Their accounts are kept and adjusted by higher authorities and in a different way.

But what is the real or esoteric meaning of this Chitra Gupta? The name is composed of two Sanskrit words,

* God of death.

NOTE:—In popular Christianity, Chitra Gupta appears as the "Recording Angel." In ancient Egypt, Thoth, the Lord of Letters, the sacred scribe, was employed to write down the results of each man's life after his actions were weighed in the presence of the forty-two judges.

Chitra and Gupta, and their literal meaning is, Chitra, picture and Gupta, secret; that is, secret pictures. But we must go a little deeper for the real meaning.

This correct and accurate necrologist is no person, and no thing whatever but the Astral Light, a form of the Akasa or life-principle, by which we are surrounded and linked together; or in other words, the magnetic aura of every being. Every minutest action is duly and indelibly impressed on this Astral Light, the moment it is performed. Even our thoughts are imprinted on it. This is the infallible account-book of our so-called *Chitra Gupta*. By continuous magnetic emanations we continually fill up this account-book with fresh debits and credits, and no one can expect to see his accounts properly balanced and closed, till both the debits and credits are on a par. By our actions during life-time we create our own Hell and Heaven, rewards and punishments, pains and pleasures. We are the creators of our own happiness and miseries. We can liberate ourselves from this worldly bondage, by pure and unselfish actions. There is no second or third party anywhere, either in the objective or subjective worlds, to punish or reward us, or interfere in any way with our *Karma*. Physical death is no death at all. It is simply the opening of a new chapter and the beginning of fresh trials to be undergone, till we complete our earthly career. Births and deaths are mere effects of our own *Karma*. If we put our fingers into the fire, they are sure to be burnt. We should therefore always remember this *Chitra Gupta*, and try to keep our ledger folio quite clean.

The scientific rationale of this *Chitra Gupta* is not generally understood. Enlightened people generally, out of sheer ignorance, laugh at the very idea of *Chitra Gupta* and his accounts. The orthodox Hindus believe, on blind faith, in the existence of this officer and his functions and shudder to commit any crime out of fear of Hell and of the punishments thereof. I may be permitted here to remark that every assertion of our *shastras*, which appears quite inconsistent or irrelevant, will invariably be found to veil a deep, esoteric meaning, if sincerely and properly analyzed. D. K.

Letters to the Editor.

OCCULT PROBLEMS.

SIR,—Will you or any of your contributors be so kind as to enlighten me upon the following questions?

1. A monthly magazine on Hindoo Astrology for February and March (Published in Poona) mentions thirty names of Kalpas. Do these refer to mahapralayas and why are they thirty and what do the names signify? The thirty Kalpas are divided into four sections, the first two having eight each and the other two, seven each? Why are the Kalpas thus divided? I may remark here that the thirty days of a month of the Parsces are divided into four sections, the first two, having seven days each and the other two, eight days each, and every section commences with the name of God. (See Yasna 17).

2. "The Perfect Way" (page 310) states: "And all will for ever more be united in love and have full communion with God and with each other. Thus finally redeemed from material limitations, and again become pure spirit, the universe will constitute at once an infinite monarchy and an infinite republic, wherein He shall rule, "Who is over all for ever." Similarly Mr. Sinnett, in his *Esoteric Buddhism*, (Page 172) says: "Thought is baffled, say even the adepts, in speculating as to how many of our solar pralayas must come before the great cosmic night in which the whole universe, in its collective enormity, obeys what is manifestly the universal law of activity and repose and with all its myriad systems, passes itself into pralaya. But even that tremendous result, says esoteric science, must surely come." Is this final merging of the phenomenal into the real or subjective state, to remain unchanged thereafter for ever? Is it a state of the subjective kind such as the preceding devachans or similar to that of the preceding

pralayas when the material merged into spiritual or is it not that it is no state or no existence (not even in abstract at all? What becomes of Gods, and Archangels and Angels and Dhyan Chohans at this period? If it be no state at all, what is the final result of the preceding evolutionary transformations.

3. Mr. Sinnett, in his *Esoteric Buddhism*, (page 172) states that there are other chains of worlds in our solar system and that they are seven in all. What are these other chains? Have they any reference to the spheres which the Pythagoreans and the Platonists speak of as being attached to each planet of our system? But according to Sir G. C. Lewis, there are only four spheres to some planets and five to others. Or have the chains any reference to the statement made by Thomas Stanley in his *History of the Philosophy of the Chaldeans* to this effect: There are seven corporeal worlds; one Empyrean world; three Ethereal worlds, (viz., the Supreme ether next to Empyrean, the sphere of fixed stars or zodiacs) and the planetary orb (or all the seven planets); three material sublunary worlds (viz., the air, the earth, and the water). These seven worlds are stated to be below the supramundane Light, the highest sphere (wherein live Gods, Archangels, Angels, good demons and souls). This highest sphere had its beginning in time (having proceeded from God, who is the source of all Sight and Light itself) but it will have no end, while the rest of the phenomenal creation beginning from the Empyrean downwards (and which is represented by Arimanius) is temporal and corruptible. Is the sphere of the Supramundane Light above stated, to be affected at the final solar pralaya?

4. According to Pythagoras (Vide *Historical Survey of the Astronomy of the ancients* by Sir G. C. Lewis), there are twelve spheres: 1. The sphere of the fixed stars. 2. Saturn. 3. Jupiter. 4. Mars. 5. Venus. 6. Mercury. 7. The Sun. 8. The Moon. 9. The sphere of fire. 10. The sphere of air. 11. The sphere of water. 12. The Earth. I believe these spheres are represented by the names of the twelve months of the Zoroastrians. The twelve months are these:— 1. Furverdin. 2. Ardibehest. 3. Khordad. 4. Tir. 5. Amerdad. 6. Serever. 7. Meher. 8. Avan. 9. Adar. 10. Deh. 11. Behmen. 12. Aspandarmad. The months, if judged by the order of the names of the Amesha-spentas, will not, I think, appear to be in their proper order; nor do I think all the names are those that should be according to the *Zendavesta*. Hence it will require some pains to trace correspondence with the Pythagorean spheres. But it is plain that Avan represents the watery sphere; Adar, the sphere of fire; Bahman, (if we take it as representing Ram, vide, Sirozah in the *Zendavesta*) represents air. Furverdin (the sphere of Farvasis, or regenerate souls) may, I think, be taken to represent the Zodiac. Aspandarmad or the Armaiti (the genius of earth) which is the last month, may be taken to correspond with last sphere of the Pythagoreans, viz; the earth. What is therefore, the representative of metal? Can it correspond with Mercury? Mercury, according to "the Perfect Way" (page 275) represents the second of the seven Elohim and his next to the Sun. What is Meher, the Mithras? Has it any connection with Venus, the planet which is always beside and never away from the sun (read Meher Myasa)? According to "the Perfect Way," (page 56) Venus represents the third, (the spirit of Counsel) of the Elohim. "Among the metals, she represents copper. As Isis or Artemis, she is pre-eminently the Initiator and the Virgin, clothed in white, standing on the Moon and ruling the waters." The above are hints given to enable one to trace an accurate correspondence, which will, I believe, help a great deal to understand the yashts. I think that if we keep the names of the seven ameshaspentas in their proper order and consult the Siroza, the months should stand thus: 1. Ormuzd. 2. Bahaman; 3. Ardibehest. 4. Serever. 5. Spandarmud. 6. Khordad. 7. Amerdad. 8. Mithra (read the state under the heading of Amerdad in the Siroza. According to Desatir and the Pythagoreans, Moon is the last planet, after which follow the four elements). 9. Ram (the wind) 10. (adar) Fire. Furverdin or the Zodiac may be added to these, but the sphere of earth is found wanting. According to the Mainys Khird, the planets are compared thus: Tir is Mercury; Bahiram, Mars; Hormuzd, Jupiter; Anahid, Venus; Kivan, Saturn. Can Meher or Mithras be taken to represent the ether or the Akash the fifth element of the Hindoo philosophies?

5. In reply to one of my questions, in the Theosophist Magazine for June and July of 1883, you have stated that according to the Secret Doctrine, the last Zoroaster was the seventh in order and that yet there was one historical Zurastara or Suryacharia who followed the said Zoroaster. Is this seventh Zoroaster the same as the seventh Manu, or Vaivasvata of the fourth round? Cannot this Zoroaster be taken to be the same as the fourth Buddha and the three other prophets that are to follow, viz., Hushedar, Husheridarmah, Soshios, the same as the three Buddhas, each one of whom is to appear in each of the remaining three rounds of the human race?

6. Have the four yugas viz., Kali, Dwapara, Trita, and Satya, any connection or correspondence with either the pralayas or the mahapralayas. According to the latter Zoroastrian writings, the Ahriman or rather the Phenomenal universe is to last for 12,000 years only. This figure multiplied by 360 gives 432,000 years, the period of the Kali Yuga. The first Period of 3,000 years is, I think, supposed to have already elapsed. At the end of each of the remaining three periods of 3,000 years each, one of the three following prophets will appear and at last the Ahriman will disappear or the phenomenal will merge into the real and will remain so for ever.

DHUMJIBHOY JAMSETJEE,
Medhora.

AHMEDABAD,
11th April 1885.

REPLY

- I. The Kalpas relate to the period of existence of the Solar System. A Solar Manwantara it may be called. They are 30 in number as it represents a month of Brahma. The division into four parts is with reference to the general progress of evolution. The various names have an esoteric significance.
- II. (a) The period of Cosmic sleep is not eternal.
(b) It represents the Highest State of Samadhi conceivable.
(c) It is verily a state of non-existence from our standpoint or even from the stand-point of a Dhyan Chohan. The Logos however remains latent and inactive, but is not annihilated. All the so-called gods are merged in the One Life.
(d) It depends upon the definition of the word state. The final result of all evolution is the evolution of spiritual energy which in its most refined form is assimilated with the life of the eternal Logos.
- III. All this is Speculation. Planets and spheres may be the symbols of certain ideas in various religious systems. But the planetary chains referred to by Mr. Sinnett are habitable worlds supporting life in various forms as this planet does. It is not possible to enter here into an elaborate discussion of Zoroastrian mythology.
- IV. The seventh Zoroaster is not the seventh Manu referred to; nor is he the fourth Buddha. The coming Zoroasters, as their predecessors, are not Buddhas in the proper sense of the word.
- V. Of course the Yugas have something to do with the periods of Pralaya. The statement that the phenomenal world only stands 12,000 years is not correct.

THE ECLIPSE.

1. Has the observance of some of the religious ceremonies, specially bathing during and after the eclipse, any scientific warrant?

2. Folklore forbids many domestic duties and other important things while the eclipse lasts. Has the prohibition any scientific value? if so an explanation of the two points will be highly beneficial.

31st March 1885.

A HINDU, F. T. S.

REPLY.

Yes. During an eclipse great changes take place in the currents of terrestrial magnetism, and it is in consequence of this that bathing is ordered. This bathing is intended as a preliminary to the rites which follow, all of which are based upon scientific reasons relating to the above mentioned electrical disturbances.

In support of this we may mention that during a solar eclipse, a few years ago, all the telegraphs were found to be affected. It is said moreover that, in the human blood, there are certain phenomena, analogous to "tides" which appear to correspond with lunar changes.

Reviews.

ARYA NEETI PRADHANA PUSTAKAM. *

This small book contains over one hundred choice stanzas in Sanskrit on Aryan morality and religion. It is needless to speak of the usefulness of a work of this kind, at a time when the great necessity for moral and social reform is becoming recognised. The Telugu and English translations given by the author are very good. Immediately after learning the Tamil Alphabet and Arithmetic, Attichoody, Kondraivendan, Moodurai and Nalvali, and Neetisara and Sankshepa Ramayanam in Sanskrit were formerly taught. The first four Tamil works of the eminent occultist, Onvayar are undoubtedly the best Text books for boys. The two last are enough not only to create in young minds a taste for Sanskrit, but also to afford necessary information on morality, religion, and ancient Aryan History. Since the last fifteen years, the method of educating boys in this Presidency is undergoing a radical change. Now all those who study English are sent at such an early age to Anglo-Vernacular Schools, that they have no time to pass through the course of training according to the old system. They are utterly ignorant of the very existence of the vast code of ethics bequeathed to them by their ancestors. The Scraps of the ancient history of Aryavarta, preserved in Ramayana and other works, become purely mythological in the eyes of boys who begin to read Morris' History of India. They have to glean a few hazy ideas of morality from English books taught but for an hour or two a day. Even these make very little impression, owing to the foreign character of the illustrations and parables, which are almost unmeaning to boys who are not sufficiently acquainted with European life and manners. By the time that they get an insight into Western civilisation, they become too old for morality to take a deep root. Under these circumstances, it is absolutely necessary that a series of text books on Aryan Morality should be introduced into English schools. Mr. Paudiah's series will serve this purpose.

KAIVALYA NAVANEETAM.

This is recognised as an authoritative text-book in Tamil on the elements of Advaita philosophy. Eesoor Sachithanandam Pillay, the Adwaitee lecturer of Madras, has published it with an excellent commentary in Tamil. It is a valuable guide to all students of Adwaitism who do not know Sanskrit.

THE PARSIS.

In the two handsome volumes before us † Mr. D. Framji Karaka has given an account of the Parsis which cannot fail to do much to enlighten the West among whom it is published, as to the origin and present position of this important community. The Parsis are ancient Persians who came to India in consequence of the conquest of their country by the Mahomedans under Khalif Omar. The first invasion took place A. D. 633 but it was not until A. D. 641 that, at the battle of Nahar, the fate of Persia was sealed, and the country passed under the sway of the Moslems who have held it ever since. The work of conquest completed, that of conversion followed. Death or the Koran were the alternatives presented to the Zoroastrians with the result that nearly all of them embraced the faith of their rulers, the few who remained true to their own religion taking refuge in the mountainous district of Khorassan. Here they remained unmolested for about a century, till at last persecution reached them and they were forced to leave their country and take refuge in India.

They first landed at Diu, a small island in the gulf of Cambay; here they remained for nineteen years and then, for some now forgotten cause, they again moved their dwellings, this time to Sanjan, where they landed in 716. Here they were allowed to settle on condition of adopting the language of the country and complying with certain customs and observances. The Parsis remained at Sanjan about three hundred years during which time some of their number settled in various other parts of India. About the year 1305, Sanjan was invaded by the Mahomedans who, in spite of the bravery of the Parsis who fought in the cause of the Hindu Chief, brought the country into subjection. Again were the Parsis exposed to persecution and compelled to wander from their homes once

* First Book of Aryan Morality and Religion. By R. Sivasankara Paudiah, of the Hindu Sreyabhi Vardhani Sabha, Madras—Price Annas 4, Pice 6 including Postage.

† History of the Parsis by Dosabhai Framji Karaka C. S. I. London, 1884.

more and after many vicissitudes they arrived at Narsani in 1419 bringing the sacred fire with them. The place was already the seat of a prosperous Parsi settlement, but even this had to be evacuated, on account of apprehended Pindaree inroads and the sacred fire was carried in 1733 to Surat and afterwards to Balsar (1741) and Udrada (1742) in which latter place its still remains.

The exact date of the arrival of the Parsis in Bombay cannot now be ascertained, but it seems to have been some years prior to 1688, in which year this land was ceded to England by Portugal.

Bombay is now the chief centre of the Parsi community who have become a rich, prosperous and highly educated race.

Those of the ancient Persians who remained in their own country continued to be the victims of constant persution besides suffering severely from the various revolutions and was to which their land was frequently exposed. There are at present but about 7000 of them in the village of Yezd and the surrounding district, and this is almost the only part of Persia which they now inhabit. Until 1882, when, thanks to the unremitting exertions of the Indian Parsis, extending over a long period of years, the tax was finally abolished, they were subject to an oppressive impost called the Jazia.

Mr. D. Framji Koraka presents us with a very interesting picture of modern Parsi life, giving minute details of the ceremonies which take place at births, marriages and deaths.

His account of the religion of the Parsis is more disappointing; he contents himself with the barest outline of the creed and observances of these remains of the Zoroastrians. He says himself in his introduction that he limits himself to "playing the part of faithful exponent of the views current among his own people," without any regard whatever to the views that have been put forward by "the great scholars and exponents of Sanskrit and of the primitive Aryan religions". What the author says therefore on this point is principally valuable as showing the extent to which the religion of the Parsis has degenerated from its pristine grandeur. His exposition of the religious philosophy of the Zoroastrians rests entirely upon the authority of Haug, Anquetil du Perron, Hyde and other modern European writers, there is therefore nothing in these volumes to attract the student who is interested in finding out the deeper meanings which are concealed beneath the various creeds. It seems that the Western Sciences in which many Parsis have so brilliantly distinguished themselves, together with the engrossing nature of the professional and commercial pursuits in which most of the community are engaged, have entirely blinded the Zoroastrians to the deep value and the real meaning of their sublime religion, and that there is an increasingly urgent need for religious reform unless that religion is to sink still deeper into the abyss of formality and unbelief, for there seems to be a growing movement towards the rejection of all ancient customs, as being foolish superstitions.

Col. Olcott in his lecture, "The Spirit of the Zoroastrian religion," has well pointed out that that religion cannot be properly understood except by the light of occult teaching; and unless it is looked upon as one of the many manifestations of the Wisdom Religion, it has but little claim on the attention of mankind. In the lecture we have mentioned, it is shown that it is in the ancient Kabala that the origin of Zoroastrianism must be sought, the Sudia and Kusti are compared with their prototype the Brahminical thread, and the real meaning of the sacred fire and this symbol is hinted at. In the fourth and other volumes of the Theosophist, as well as in "Isis Unveiled" will be found an amplification of many points only touched upon in the lecture. A note in the latter informs us moreover that a Parsi archaeological Society has been founded at Bombay, but that no result has followed. Can nothing be done to quicken the activity of this Society? We hope all our Parsi members and friends will read the volumes under review and see if they do not find in them a brilliant picture of material prosperity with a background of spiritual decay. If the materials available in the Theosophist and the other sources we have mentioned were put together, they would form an interesting pamphlet as a ground work for further investigation into this ancient religion, but unfortunately funds are required to carry this into effect and none are at present available for the purpose.

RECENT THEOSOPHICAL PUBLICATIONS.

THEOSOPHY, RELIGION AND OCCULT SCIENCE,
By H. S. OLCOTT, P. T. S.

This volume is the London Edition of Colonel Olcott's lectures, or contains rather eleven selected lectures, of which the first was delivered in England, and opens with a somewhat exhaustive review of modern thought,

We recommend this book to all our members both for perusal and also for the purpose of showing to their friends what are the true aims and objects of our Society.

A private letter from London says "my own opinion is that the dissemination of the book will do more than any book I know to put Theosophy on a footing with other respectable societies. It is thoroughly healthy and open and will, I believe,

attract even 'unbelievers' by its generous sympathy, its eloquent pleading, its manly tone." This criticism proceeds of course from a friendly pen, but we think that few will read these lectures without catching some of the enthusiasm of the writer and feeling that, whatever may be its outward blemishes, there is after all in Theosophy something to live for, more solid and more satisfying than the objects which chiefly engage the attention of the majority.

The author endeavours in his book to impress upon his readers the paramount necessity of self-knowledge and that it is the duty of every individual to seek it with all his might. The most important questions to every individual are. What am I? Whence come I? Whether am I going? Modern Western Science is occupied with an examination of nature, but its investigation are only directed towards the examination of what may be known about the workings of what are called "natural laws," and science moreover confines its researches to what is capable of material proof by repeated experiment. But man is also concerned with an enquiry into facts which lie beyond the domain of physical science, and relate to the ultimate causes of things, which science professedly leaves out of account.

Colonel Olcott says "What are these suppositions of Religion with which it is assumed that "Science" can never deal? That there is a world or objective state beyond the cognizance of our physical senses; that man is a subject who, in addition to his physical organism, has faculties—it may be undeveloped at the present stage of human evolution, or it may be only dormant—fitted to relate him by intermediate consciousness and perception with that other world; and that physical disintegration affects only the mode, and not the existence, of individual consciousness. Lastly and chiefly, though in connexion with the foregoing propositions, Religion carries her account of man yet higher, asserting his relation to a Principle which is the source and inspiration of his moral consciousness, and which manifests itself in him as the perpetual tendency to realise an Universal Will and Nature, and to subordinate the individual limitation. These are the fundamental postulates of Religion, upon which have been built all the doctrinal fabrics of particular and perishable creeds. These are the propositions which religious intelligence can never dispense with, which physical science has not refuted, and which transcendental science affirms."

Thus the true goal of religion is not mysticism but science and it is only by the study of transcendental as well as physical science that man can hope to learn the truth about himself and about the order of things of which he forms a part.

The writer then shows that it is to the East and not to the West that we must look for the solution of these great problems. "The secret which the East has to impart is the doctrine and conditions of evolution of the higher, as yet undeveloped faculties in man." This secret is only to be found out fully through the study of Occult Science, and this science is the most absorbing and at the same time the most conclusive, that can engage the attention of mankind. "The study of occult science has a two-fold value. First, that of teaching us that there is a teeming world of Force within this teeming visible world of Phenomena; and second, in stimulating the student to acquire by self-discipline and education, a knowledge of his psychic powers and the ability to employ them."

This study demands special capacities in the learner, if he would make any real progress; but unlike other studies which require at most strong intellectual faculties or certain kinds of mechanical aptitudes, it demands a reformation, a re-creation of the entire man. Individual progress is here the only road to spiritual advancement, and those who do not fully realize that this is the fact will do well to read the reiterated statements of its absolute necessity in various parts of this book.

In order to help on the moral and spiritual progress of mankind, the Theosophical Society was formed. A Theosophist is defined as one who "whatever be his race, creed or condition, aspires to reach the height of wisdom and beatitude by self-development", and there can be no doubt that if all the members of the Society endeavour to realize this definition, Theosophy will realize the most sanguine dreams of its adherents. The Society has also another object in view, namely that of showing the unity of all transcendental truth, under whatever religions or other covering it may have been concealed in different times and places. Colonel Olcott's lecture on "the Spirit of the Zoroastrian Religion" is a good sketch of what may be achieved in this direction.

As a synopsis of the contents of the book is to be found in our advertising columns, we will conclude our review by recommending our readers to apply to the volume itself for further information. Besides other features not found in the Indian Edition, the London one offers the great advantage of a copious and long-needed Glossary of Oriental terms, and a full Index. We may also mention that great credit is due to Mr. Redway, the publisher, for the handsome manner in which the book has been printed and got-up. He has spared no expense and we congratulate him on the satisfactory result.

RETIREMENT OF MADAME BLAVATSKY.

The following circular issued to the Branches of the Theosophical Society by the President Founder, is now, by permission made public:—

HEAD-QUARTERS, ADYAR,
14th April 1885.

The President Founder by order of the General Council, announces the retirement from the office of Corresponding Secretary of Madame H. P. Blavatsky, co-founder of this Society. Following are the texts of her letter of resignation and of the Resolution of Council thereupon:—

[COPY.]

ADYAR, March 21st, 1885.

To the General Council of the Theosophical Society.

GENTLEMEN,

The resignation of office, which I handed in on September the 27th 1884, and which I withdrew at the urgent request and solicitation of Society friends, I must now unconditionally renew. My present illness is pronounced by my medical attendants mortal; I am not promised even one certain year of life. Under these circumstances it would be an irony to profess to perform the duty of Corresponding Secretary; and I must insist upon your allowing me to retire. I wish to devote my remaining few days to other thoughts, and to be free to seek changes of climate should such be thoughtlikely to do me good.

I leave with you, one and all, and to every one of my friends and sympathizers, my loving farewell. Should this be my last word, I would implore you all, as you have regard for the welfare of mankind and your own Karma, to be true to the Society and not to permit it to be overthrown by the enemy.

Fraternally and ever yours—in life or death.

(Signed) H. P. BLAVATSKY.

At about this time Madame Blavatsky was having severe attacks of palpitation of the heart, and all at Head-quarters were kept in a state of alarm, as the physicians had expressed the opinion that under any sudden excitement death might be instantaneous.

Following is the Certificate of her Medical attendant:—

[COPY.]

I hereby certify that Madame Blavatsky is quite unfit for the constant excitement and worry to which she is exposed in Madras. The condition of her heart renders perfect quiet and a suitable climate essential. I therefore recommend that she should at once proceed to Europe, and remain in a temperate climate—in some quiet spot.

(Signed) MARY SCHARLIEB,
M. B. and B. S., LONDON.

Madame Blavatsky accordingly left in company with three friends—one European lady, one European gentleman, and one Hindu gentleman—who had volunteered to take charge of her. It was not decided where she should go upon reaching Europe, but discretion was left to her escort to choose some quiet spot answering to Dr. Scharlieb's description. Should her health be sufficiently re-established, she will finish the "Secret Doctrine," which she means to make her greatest life-work. To obey strictly the general injunctions of her medical adviser, as confirmed by her personally, I shall not forward to her any letters or publications calculated to interfere with the mental repose which is now so necessary for her recovery, and I trust that all her friends will show her a like kindness.

The local members of the General Council, meeting at Head-quarters upon my invitation as an Executive Committee, on the 12th instant, adopted unanimously the following

RESOLUTION.

"Resolved that Madame Blavatsky's resignation be accepted, and that the President be requested in the name of the Council to inform her of the great regret with which they have learnt that she is compelled, on account of her extreme ill-health, to relinquish her duties as Corresponding Secretary of the Theosophical Society. The Council further record their high sense of the valuable services she has rendered to the cause of Science and Philosophy.

(Signed.) R. RAGOONATH ROW,
Chairman.

To mark our respect for Madame Blavatsky's exceptional abilities the vacancy caused by her retirement will not be filled and the office of Corresponding Secretary is hereby abolished. Official correspondence upon philosophical and scientific subjects will, however, be conducted as heretofore by other members of the Executive Staff, and enquiries may be addressed to the Recording Secretary, at Adyar.

By the Executive Committee of the General Council,

H. S. OLCOTT,

President of the Theosophical Society.

FORMATION OF AN EXECUTIVE COMMITTEE.

CIRCULAR.

ADYAR, April 7th 1885.

Sir and Brother,—With a view to improving the administration of the Theosophical Society, and relieving the President of a portion of the responsibility which now devolves upon him, I have determined to form, as an experimental measure and subject to ratification by the next Convention, an Executive Committee, of which I invite you to become a member.

My wish is to have this Committee assume in connection with myself the entire management of the Society's affairs, during the recess. Each member and myself to have an equal vote; the President to have a casting vote in case of a tie; all questions to be decided by the majority present; the Secretary of the Society to act as Secretary to the Committee, the entire proceedings to be kept strictly confidential, save with the consent of the majority present; and the Committee to meet at least once a week for business.

The design being merely to form a convenient working Committee of Councillors most accessible from the Head-Quarters, I propose that a circular be sent to each and every member of the General Council notifying him of the appointment of this Executive Committee, and inviting him to attend the sessions when in Madras; and last times to communicate through any one of his colleagues among your number any matter he may think it advisable to have acted upon. Thus practically, the entire General Council would have a share in the management of the Society throughout the year.

It is to be understood, of course, that the present measure is adopted tentatively, and that the right is reserved of rescinding this Special Rule in case difficulties should arise—as in the late Board of Control—of so serious a nature as to prove its inexpediency.

Should this proposal meet with your approval, you will oblige me by signifying your acceptance in writing, and by attending the first meeting of the Executive Committee of the General Council at the Head-Quarters, on Sunday next the 12th instant, at 2-30. P. M. sharp.

Fraternally yours,

H. S. OLCOTT,

President, Theosophical Society.

The Committee met at the time and place designated, organized, and proceeded to business. The above Circular, being copied into the Council Minute Book, and the following paragraph added, was signed as below.

We, the undersigned Councillors of the Theosophical Society, hereby signify our acceptance of seats on the above-mentioned Committee: and we agree, each and every one for himself, to keep the proceedings secret as above provided, and to work together under the conditions mentioned in the President Founder's circular letter.

- (Signed) R. Ragoonath Row.
- „ P. Sreenevasa Row.
- „ S. Subrumanier.
- „ C. Ramiah.
- „ R. Parthasarathy Chetty.
- „ T. Subba Row.
- „ A. J Cooper-Oakley.
- „ C. W. Leadbeater, *Secretary.*

SPECIAL NOTIFICATION.

ADYAR, MADRAS, INDIA,
17th April 1885.

Circulated to all the Branches of the Theosophical Society by request of the Executive Committee of the General Council.

The Theosophical Society has been in existence for nearly ten years, and yet it has not been placed in a position in which it can afford to maintain itself, independently and irrespective of the funds which the Founders from year to year provide from the resources of the Theosophist, for its support.

Having regard to the fast growing importance of the Society, both numerically and substantially; and to the continued spread of its branches throughout the world, it seems highly desirable,—indeed absolutely essential,—for the stability of the institution, that early measures should be adopted for giving the Society a capacity to receive, collect, and hold Endowments (which, it may be observed in passing, are likely to come in from several benevolent quarters); and to administer the same efficiently and economically for the legitimate purposes of the Society, under proper management and surveillance.

And no measure towards effectuating this object with the desired success can be more suitable than that of giving the Theosophical Society a *legal status*, by making it a Corporate Body, as recognised by the Laws in force in British India, where the Head-Quarters of the Society are located, under Act XXI of 1860 (read in connection with Section 255 of Act VI of 1882) of the British Indian Imperial Legislature: the same being “An Act for the Registration of Literary, Scientific, and Charitable Societies.”

It is clear that such an incorporation of our Society can only be made with the concurrence of all, or the majority, of its Members (or Fellows.)

Therefore, the Presidents of all the Branches of the Theosophical Society are earnestly requested to convene meetings of the Fellows of their respective branches, to consider this important subject, and communicate their views to the Recording Secretary, at Head-Quar-

ters, on or before the 1st August 1885, in the following form:—

Name and locality of the Branch.	Total No. of the Fellows attached to this Branch.	Number of Fellows present at this meeting, either in person or by proxy.	Number of Fellows voting in favour of the Incorporation.	Number of Fellows voting against it.	Remarks as to the general result.

For the General Council,
H. S. OLCOTT,
President.

SPECIAL ORDERS OF 1885.

ADYAR, 17th April 1885.

To Presidents of Branches.

I. The President-Founder circulates the following document in compliance with the terms of the Resolution adopted at the Meeting of Theosophists at Mylapore on the 4th instant:—

“There is reason to fear that many Theosophists have been, notwithstanding the declaration made at the time of their initiation, and frequently reiterated in public prints, labouring under a wrong impression that blind belief in Phenomena is a pre-requisite for membership and that Theosophy is based upon such belief; and that some have become Theosophists, and continue to be so under this erroneous impression. The existence of such a misconception being highly injurious to the well-being of the Theosophical Society, you are requested to report before the 1st day of August 1885 to the undersigned whether all the Members of your Branch are prepared to continue Theosophists with the full knowledge of what is above-stated, and with the understanding that the Society's ideals and duties (and therefore those of each one of its members) are as follow:—

1. To consider all men as brothers—consequently to show tolerance and practise charity towards all, and actively endeavour to promote the well-being of mankind.
2. To promulgate truth and morality both by precept and example.
3. To aid as far as possible in the revival of the Sanskrit language, and the recovery of its vast treasures of literature and science; to study and compare esoteric religious philosophies; and to promote scientific research after undiscovered or forgotten truths.

If any one is not prepared to continue a Theosophist upon the conditions above-mentioned, please intimate the same to the Committee within the time fixed. Otherwise his name will be allowed to continue on the list of Theosophists as one who has accepted the fore-

going rules as forming the programme of the Theosophical Society."

The President-Founder adds his own hearty endorsement of the foregoing document. The Society can never settle down upon its permanent foundation until the sensational element is thoroughly eliminated, and the Members come to realize that the benefit to be derived from our Association is *proportional to individual efforts*. It has been reiterated numberless times that the Society has never pretended to be a school of teachers, nor to show any easier way towards the acquisition of spiritual knowledge than is described in the most ancient books. There are boundless potentialities of public usefulness and personal development in this Theosophical movement; but like gold in the mine, they must be brought out by hard labour.

Should any member of your Branch be absent from the Special Meeting to be called by you to consider this circular, you will kindly communicate with him, ascertain his decision, and report the same.

For the General Council,

H. S. OLCOTT,
President, T. S.

Branches of the Society.

LONDON LODGE THEOSOPHICAL SOCIETY.

An open meeting of the London Lodge was held at Queen Anne's Mansions, St. James' Park, on Wednesday last March 4th. Over two hundred persons were present, of whom the majority were guests.

Mr. A. P. Sinnett, who was in the chair, opened the proceedings by pointing out that the views put forward by members of the Lodge, or even authorised presentations of the Esoteric Doctrine, in no sense constitute the creed or faith of the Society as such. He protested most emphatically against the idea that the Society possessed anything like a definite creed or form of belief, such as could give it a sectarian character. After having thus guarded the Society against misconception, Mr. Sinnett went on to state that, in its capacity of a philosophical body, the Society concerned itself largely with what goes by the name of the Esoteric Doctrine, a system of thought in which many people had the most profound confidence and which, resting on scientific and logical bases, the Society was engaged in placing before the world. As one of the most important and fundamental conceptions of this system, the doctrine or theory of reincarnation deserved special prominence, and was the subject selected for that evening's discussion.

Having stated in a few words the true nature of the doctrine itself, and having referred to the facts of Spiritualism as affording an experimental proof of the survival of man's soul after death, the President called on Miss Arundale to read a paper which she had prepared on the subject.

Miss Arundale's paper dealt with the general outlines of the subject of reincarnation. Having shown the inadequacy of the theological view to explain the inequality of the distribution among men of pain and pleasure, happiness and suffering, she passed on to consider that of the materialists. Arguing from psychological facts now generally admitted, she proved the existence of a dual form of consciousness:—sensuous and supersensuous—in man. On this basis life may be described as the transference of experience from the sensuous or self-consciousness, to the higher or super-consciousness. From this it follows that death marks the attainment of the limit of experience which can be gained under a given set of conditions. It would therefore be a mere gratuitous assumption to suppose that the soul of man should finally quit material life after but one incarnation, seeing that the total experience which can be gained on earth is obviously not exhausted in that one earth life. From this argument Miss Arundale passed to the consideration of the ethical aspect of reincarnation, and pointed out that it was the only theory which gave any satisfactory explanation of the

facts of heredity in their ethical bearing. Having enlarged to some extent on this most important side of the subject, Miss Arundale concluded her paper by reading some eloquent stanzas from the last work of Mr. W. Sharp. Mr. A. Keightley then read a paper on the arguments in favour of reincarnation, to be drawn from the existence of a dual consciousness in man, and he was followed by Mr. B. Keightley who dealt with the bearing of the facts of heredity on the subject.

Mr. Mohini then addressed the audience on the subject of transmigration, pointing out how this doctrine had been confounded with that of reincarnation. He gave the true meaning of transmigration as the absorption by other beings of the physical materials of the human body, and concluded with some remarks on the value of the doctrine of reincarnation in breaking down the barriers of race, creed, and caste and promoting the cause of universal brotherhood, sympathy and toleration. Mr. Mohini was followed by Dr. Neild Cook who gave some account of the Abbé Huc's observations in Tibet on the reincarnation of the grand Lamas. Mr. W. T. Kirby then made some observations on the general acceptance of the doctrine of reincarnation by continental spiritualists, after which the meeting assumed a conversational character.

BERTRAM KEIGHTLEY,
Hon. Secy.,

March 6th, 1885.

INSPECTION REPORT.

AFTER returning to Calcutta from Benares, I twice visited the President of the *Ladies' Theosophical Society*, Sreemutti Swarna Kunari Devi. I found her a very well educated, intelligent lady and earnestly devoted to her self-imposed task. The meetings of the Branch are held monthly; and, considering the disadvantages under which Hindu ladies have to labour and the small number of them present in the town of Calcutta, the attendance at the meetings is fairly large. The President generally reads extracts from the Theosophical literature and expounds them for the benefit of the members, showing their identity with and bearing upon *Vedantism*. The Bengali journal—*Bharati*—which she edits every month, is, I am told by competent persons, one of the best conducted journals in all India; and it frequently treats of high philosophical and metaphysical topics. I hope all our Bengal Branches will make it a point to encourage and support this excellent journal.

I also attended two meetings of the Calcutta Branch. I am glad to observe that these meetings were more largely attended and better conducted than they had been previously.

At the second meeting held last evening, three committees were appointed to devise the best means to carry out the following objects:—(1) The revival of the ancient Aryan literature, science, religion, philosophy, &c; (2) The encouragement of female education; (3) The establishment of a charitable Institution for affording relief to deserving people in distress.

I was also present at a meeting of the *Bhowanipore Theosophical Society* held on the 28th of March. It has been resolved to open in Bhowanipore a Sunday School, for the purpose of imparting religious and moral instruction in Sanskrit to young boys.

CALCUTTA, }
30th March 1885. }

DAMODAR K. MAVALANKAR.

GOOTY THEOSOPHICAL SOCIETY.

The First Anniversary of the Gooty Theosophical Society was celebrated with great *éclat* on the morning of the 29th March last. Delegates from Bellary and Adoni, and Theosophical Brothers and sympathisers from Gundakal, Pathikonda, Cuddapa, Anantapore and other places, besides the local public were present on the occasion.

In the absence of Mr. C. W. Leadbeater, who was invited from the Head-Quarters, but was unable to be present, Mr. A. Sabhpathy Moodeliar, President of the Bellary Theosophical Society, took the chair.

The Secretary read the Annual Report detailing the good work done by the Branch and its members during the short period of one year. And after some remarks on Mesmerism by Mr. V. Subraya Moodeliar of the Bellary Branch, the chairman spoke in appreciative terms of the work done by the Branch, and dilated upon the practical good work of the Parent Society. The meeting closed with a vote of thanks to the Chairman for his able and encouraging address.

Again, during the afternoon there was another Meeting when Mr. K. Jagannathiah, F. T. S. of Gundakal delivered an interesting lecture on "Symbolism." This was followed by a discussion on the subject of the lecture. At the close, Mr. V. Subraya Moodeliar, who occupied the chair, made a clear exposition of the subject of Mesmerism and showed how it

could be applied for the good of humanity. He also interested the audience by a long and able discourse on Esoteric Theosophy. To crown the day's work, two intelligent and educated gentlemen were initiated as Fellows of the Theosophical Society at the close of the day.

By order.
B. P. NARASIMMAH,
Secretary

Gooty,
15th April 1885.

CHITTOOR THEOSOPHICAL SOCIETY.

This Branch intends to celebrate its first Anniversary on the 17th May.

Colonel Olcott, President of the T. S., has accepted the invitation of the Branch to preside on this occasion. It is expected that a number of the members of neighbouring Branches, as well as some from Madras, will be present.

THE THEOSOPHIST.

In consequence of numerous complaints from subscribers as to the inconvenience of the form in which the THEOSOPHIST is now issued, it has been determined, to reduce the size of the page by one half, the amount of matter contained being the same as at present.

Unless good reason appears to the contrary, the alteration will begin with our new year in October next.

TRANSLATIONS.

Mr. B. P. Narasimiah B. A. of the Gooty Branch is engaged in translating into English the Telugu "Vedantbavarthikan," a work on Advaita Raja Yog philosophy.

Personal.

Mr. George Chainey writes to us from America that he has joined the Theosophical Society and intends to devote his whole time to the promotion of its objects.

Mr. Chainey is well known in America as one of its finest orators, and was, next to Col. Ingersoll, the most noted Agnostic in the country. He has sent us a recent lecture on "What is Theosophy?" which we would recommend to all our American members. It contains a clear, straightforward, and well-written sketch of the Theosophical Society and its aims, and will, we think, prove extremely useful for distribution.

We quote the following encouraging passage from Mr. Chainey's letter:

"We see in Theosophy the one thing needed in this country. Millions are divorced from the Churches through Materialism and Spiritualism. The Churches themselves are honey-combed with scepticism. Thousands and thousands are trying to satisfy their hungry hearts with the husks alone of Spiritual phenomena.

"I wish I could show you some of the letters that are pouring in upon us from all over the land, saying, give us of your oil, for our lamps have gone out. The hour to kindle anew the ancient fire has come. Through years of earnest toil and search, we stand at last face to face with the bush that burns and yet is not consumed.

"We feel that we are on holy ground, a divine voice seems to command us to go forth and deliver our kindred from bondage."

NOTICE.

At the request of the Proprietors of the *Theosophist*, Mr. C. W. Leadbeater has kindly consented to act as Manager, and Mr. T. V. R. Charloo as Assistant Manager and Cashier, of the Magazine. Money orders, drafts, and other remittances for the journal will be received and acknowledged by the latter gentleman.

NOTICE.

In view of the frequent demand for Theosophical literature, either for free distribution or at a price within the reach of all, the Manager of the *Theosophist* has determined to offer the remaining stock of the following pamphlets at much reduced rates as under, free:—

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It is hoped that Presidents and Secretaries of Branches and other friends will avail themselves of this opportunity of disseminating Theosophical doctrines more widely than ever by largely purchasing the above packets, and either circulating the pamphlets gratuitously or, where it seems preferable, retailing them at one anna each.

TABLE OF CONTENTS.

	Page.		Page.
Indian Sibylline Books	... 171	Spiritual Progress	... 187
Psychic Currents	... 173	Unpublished Writings of Eliphaz Levi	... 189
Edward Von Hartmann's Criticism of "Esoteric Buddhism."	... 175	Chitra Gupta	... 191
Mr. Mohini's Reply	... 177	Letters to the Editor:—	
Spiritualistic "Materialisations."	... 179	Occult Problems.	... 192
An Epitome of Aryan Morals	180	The Eclipse	... 192
Karma and Rebirths, by Ganendra N. Chakravarti	... 181	Reviews:—	
F. T. S.	... 181	Arya Noeti Pradhana Pustakam	... 193
Vivisection	... 182	Kaivalya Navanectam	... 193
The Ton Saphiroth	... 184	The Parsis	... 193
The Left-Hand Path	... 185	Recent Theosophical Publications.	... 194

SPECIAL NOTICES.

It is now evident that the THEOSOPHIST offers to advertisers unusual advantages in circulation. We have already subscribers in every part of India, in Ceylon, Burmah, China and on the Persian Gulf. Our paper also goes to Great Britain and Ireland, France, Spain, Holland, Germany, Norway, Hungary, Greece, Russia, Australasia, South Africa, the West Indies, and North and South America. The following very moderate rates have been adopted:—

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Vol. I. of the Supplement to the "Theosophist" or, as it is called, the "JOURNAL OF THE THEOSOPHICAL SOCIETY," wherein appeared the first eleven numbers of the translations of Eliphaz Levi's writings—now continued in the *Theosophist*—can be had for Rs. 2 (India); and six shillings (Foreign). Single copies, annas nine (India); and four pence (Foreign).

Subscribers for the Second Volume (October 1880 to September 1881) pay Rs. 6 only in India; Rs. 7 in Ceylon; Rs. 8 in the Straits Settlements, China, Japan, and Australia; and £ 1 in Africa, Europe and the United States. Vol. I, being now reprinted, is ready for sale, and can be obtained for Rs. eight (India); and £ 1 (Foreign). Single copies, one rupee (India); and two shillings (Foreign).

Vol. III can be had for Rs. 8 (£1).

Vol. IV. (only 11 Nos. No. 12 out of print) Rs. 7 6-0. (19 shillings.)

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