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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

## ALCHEMY IN DUBLIN IN 1792.

BY MIAD HOYORA KORA—HON. F. T. S.

MR. DAVIDSON'S interesting article on "The last of the Alchemists," in a recent number of this journal, mentions that individual as having been alive in 1820. It seems not unlikely, that the mysterious personage referred to in the following extract,—antedating Kellerman by only 28 years,—was, if not the actual teacher of, at least in correspondence with, James Price, M. D. (the immediate predecessor of Kellerman), the account of whose experiments was published in 1782 (an abstract of which, thanks to the same learned brother, appeared in the *Theosophist* in January and February 1881); whether or no this was the case; these letters lead us to infer that the person mentioned in them, was a man of much higher attainments in occult science than either of those gentlemen. But, as to whom it actually may have been, we do not pretend to say, though some of our readers may be reminded that the celebrated Count St. Germain had, not many years before (in 1783) died or disappeared. "In a Memoir of the late Dr. Adam Clarke" published in 1833 by "A member of his family," there is a very curious transaction recorded respecting Alchemy. As it is well authenticated, \* \* \* \* we (The Saturday Magazine) introduce it here (September 9th, 1837)\* \* to illustrate our own views on this much disputed subject.

Dr. Clarke was distinguished both for learning and piety, and was an influential member of the body of Christians denominated Wesleyan Methodists. During his ministerial career at Dublin, he became acquainted with a gentleman named Hand, who had been invited, by a mutual acquaintance, to hear Dr., at that time Mr., Clarke preach. The subject of the discourse on the occasion referred to, was founded on Isaiah i., 25, 26; "And I will turn my hand upon thee, and purely purge away all thy dross, and take away all thy sin," &c. In explaining what he considered to be the sense of the passage, Mr. Clarke made some observations on the general properties of metals, and especially on the modes usually employed in refining them. Mr. Hand was very much interested by these remarks, for, as it afterwards appeared, he had been for many years engaged in the study of Alchemy; trying every experiment, which the various books he could obtain on the subject, and his own active imagination, suggested. Mr. Hand now sought an introduction to Mr. Clarke, and the result was that an intimacy was established, which soon ripened into friendship; and as the Alchemist possessed a good laboratory, he and Mr. Clarke were frequently engaged together in making experiments. Mr. Hand worked incessantly, in the hope of, at length, discovering the art of transmutation. He

often imagined himself in possession of the mighty secret; and though as often baffled and disappointed, the prize still appeared within reach of his eager grasp.

After Mr. Clarke had left Dublin, Mr. Hand continued to correspond with him. The circumstances we are going to narrate are mentioned in letters addressed to him at Manchester, in December 1792, and January and May 1793. To insert the whole of the letters would occupy more space than we can afford. We shall make such extracts from them as we think will convey an intelligible account of the most important particulars, employing as much as possible the language of the writer. To enable the reader the better to understand some of the allusions to "stained glass," it is proper to remark, that Mr. Hand had long practised that art, and with considerable success.

The first of the letters to which we have alluded, as written by Mr. Hand, is dated "Dublin, December 2, 1792". He says:—

"On the 2nd of November last, came to my house two men; one I thought to be a *priest*, and yet believe so; the other a plain, sedate looking man: they asked for me. As soon as I went to them, the last mentioned person said he had called to see some of my stained glass; and hoped, as he was curious, I would permit him to call and see me now and then. Of course I said that I should be happy if he would do so. After much conversation he began to speak of *metals*, and their properties, and of Alchemy, asking me if I had ever read any books of that kind (but I believe that he well knew I had). After some time, and many compliments passing on my ingenious art, they went away. At 12 o'clock the next forenoon, he came himself, without the priest, and told me that he had a little matter that would stain glass the very colour I wanted, and which I could never get, that is, a deep blood-red. Said he, "If you have a furnace hot, we will do it, for the common fire will not do well." I replied, "Sir, I have not one hot, but if you will please to come with me, I will show you my little laboratory, and I will get one lighted." When we came out, he looked about him, and then said, "Sir, do not deceive me, you are an Alchemist." "Why do you think so?" said I. "Because," he replied, "you have as many foolish vessels as I have seen with many others engaged in that study."

"I have," I answered, "worked a long time at it, it is true, without gain, and I should be glad to be better instructed."

"Do you believe the art?" said he.

"Yes, Sir."

"Why?"

"Because I give credit to many good and pious men."

He smiled. "Will you have this air-furnace lighted?"

"Yes, Sir." I did so, and he then asked for a piece of glass, opened a box, and turning aside, laid a little red powder on the glass with a pen-knife. He then put the glass with the powder on it into the fire, and when hot, took it out, and the glass was like blood. "Have

you scales," said he. I got them for him, and some lead, of which he weighed two ounces. He then put four grains of a very white powder in a bit of wax, and when the lead was melted, put this into it, and then raised the fire for a little while,—then took it out, and cast it into water : never was finer silver in the world ! I exclaimed, " Oh God ! Sir, you amaze me ! "

" Why," he replied, " do you call upon God ? Do you think he has any hand in these things ? "

" In all good things, Sir," I said.

" Did you ever see the devil ? " said he.

" No Sir," I replied, " and trust I never shall. "

" Shall I show you something wonderful ? " he inquired.

" Not if it is anything of *that* kind," I said.

" It is not, Sir,—please to get me a glass of clean water." I did so. He pulled out a bottle, and dropt a red liquor into it, and said something I did not understand.\* The water was all in a blaze of fire, and a multitude of little live things, like lizards, moving about in it. I was in great fear. This he perceived, took the glass, and flung it (the contents) into the ashes, and all was over.

" Now, Sir," said he, " if you will enter into a vow with me, as I see you are an ingenious man, I will let you know more than you will ever find out." This I declined, being fully convinced it was of the devil ; and it is now I know the meaning of coming improperly by the secret. Aftersome little time, he said he must go, and would call again when I should think better of his offer. He left me the two ounces of *luna* (the alchemical name for silver), and I have never since seen or heard of him.

The next letter, addressed by Mr. Hand to Mr. Clarke, is dated " January 1793," and seems to have been written in reply to one from the latter gentleman, inquiring more minutely into the particulars as narrated above. Mr. Hand says :—

" I will now proceed to give you the answers you require to your questions ; first informing you, that I have never since seen or heard anything from the individual you refer to ; and secondly, that when he was with me I was not in any part deceived. I was not imposed upon in the transmutation, having used a quarter of an ounce of the silver in my own work, and sold the remainder of it for *pure silver*. \* \* \* \* I have heard too much of the tricks of alchemists, and was too attentive to all that passed, for any man or devil to deceive me in this. The glass of water was a common tumbler, and he said something as he was putting it in, and looked very sternly at me.\* The blaze did not take place the moment he put the red liquid in, but little flashes in the water, and a strong smell of sulphur, so much so that I thought some had fallen into the air-furnace ; but that was not the case. The glass soon became all on fire, like spirits of wine burning, and a number of little creatures became visible, exactly like lizards in England, some of them moving their heads almost to the top of the glass, and I saw them as fairly and distinctly as I ever saw any thing in my life."

In the last letter relating to this curious affair, and which is dated " Dublin, May 13, 1793," Mr. Hand says :—

" Since I wrote to you last, I met the man who was at my house and who made the transmutation, and did the other matter. I said, " How do you do, Sir ? " He replied, " Sir, I have not the honour of knowing you. "

" Do you not remember," said I, " the person who stains glass, and to whom you were so kind as to show some experiments ? "

" No, Sir," said he, " you are mistaken," and he turned red in the face.

" Sir," I answered, " If I am mistaken, I beg your pardon for telling you that I was never right in any thing in my life, and never shall be. "

" Sir," he replied, " You are mistaken, and I wish you good morning." He several times turned round to look after me, but he assured I never saw a man, if that was not the one who was with me. I do intend to enquire and find him, or who he is ; of this I am determined.

We are informed by Dr. Clarke's biographer, that Mr. Hand " was a gentleman of character, and one who would not on any account misrepresent any fact. He continued to correspond with Dr. Clarke during the years he remained in Dublin ; and on his subsequent removal to London, maintained his intimacy with him and his family till his death. "

It will be noticed that as in Dr. Price's experiments, the *white* powder is used to produce *silver*, while the *red* powder used in the production of gold, is here replaced by a *red liquor*, which, if it did not transmute a baser metal into metallic gold, made visible in the water, that which from the days of Hermes has been symbolized by gold ! We take it, that the fact of this individual making use of a mantram, shows that he must have been an initiate of a certain fraternity, the *name* of which can be conjectured from Mr. Hand's letter, without error, by those of our readers who are far enough advanced to know *what* Hand's saw in the tumbler.

#### EATING AND SLEEPING ALONE.

THE *Dhammapada* or the " Path of Virtue " says : " He who, without ceasing, practises the duty of eating and sleeping alone, he subduing himself, alone will rejoice in the destruction of all desires, as if living in a forest. "

Again the *Dhammapada* says : " Not to blame, not to strike, to live restrained under the law, to be moderate in eating, to sleep and eat alone, and to dwell on the highest thoughts,—this is the teaching of the Awakened. "

These wise teachings of our Lord Gautama Buddha seem to be entirely disregarded by the majority of the followers of Buddha ; for the simple reason that they are not understood. Still they did not emanate from any sentimental impulse, such as perhaps may make a vain person think that he is too good to sit at any one's table ; neither are they arbitrary orders given for the purpose of practising abstinence or asceticism ; but the reason why the great teacher advises us to eat and sleep alone is based upon purely scientific principles and it would be well to study them.

Every one knows that the human body consists of visible and invisible substances. There are the bones, the flesh, the blood, the nerve-substance, the excretions and secretions, which may be seen and felt ; next come the secretions of the skin, which cannot be seen, but which can be perceived through the organ of smell. Other secretions and emanations from the body can neither be seen nor tasted or smelt, but are nevertheless substantial. One of the most common of these secretions is carbonic acid gas. This in its pure form is a colorless gas, which is so heavy that it can be poured from one glass into another. If carbonic acid gas were poured into a tumbler on your table, its presence would be invisible to you and the glass would seem to be empty, yet the gas would remain there, and if a small animal were to be put into that seemingly empty tumbler, that animal would die immediately ; because carbonic acid is one of the most poisonous gases.

But there are emanations of the principles which constitute Man, which are much finer than invisible gases and are yet more potent and powerful and which cannot be seen or smelt, but which are only perceptible to the inner sense or so-called clairvoyant vision. From the fingers of every man, from his eyes and from other parts of his body there is a continual flow of an invisible fluid, which has been called magnetism, and whose qualities may be extremely injurious to sensitive organisations, when it proceeds from a low, vulgar and selfishly disposed person. No one would allow another person to soil the food he eats, and yet what can be more disgusting to a sensitive person than the impure although invisible magnetic emanations of an animal man.

Clairvoyant people can see these emanations, and they unanimously describe them as follows : On the top of the head where the moral faculties are located, these emanations are (in moral people) of a beautiful white color ; over the region of benevolence the light has a green tint. On the back of the head in the region of selfish propensities, the light

\* These italics are ours.

is of a red color, which grows darker as it descends, until at the base of the occiput it resembles a dark or black cloud. The intensity of these colors varies in proportion to the intensity of the desires of the individual. In evil-disposed persons the dark emanations preponderate; in those who are well-disposed the light colors are predominant.

From the various parts of the body similar magnetic emanations are continually streaming, impelled by a varying degree of force; they are in a mixed dinner partly poured over your plates and your food and with the food are taken up into your system; so that if you eat with another person, you actually eat a part of his body and he eats a part of yours; because the magnetic emanations coming from bodies originally belong to the latter.

What has been said in regard to eating is equally applicable in regard to sleeping. If two or more persons sleep together in the same bed or in the same room, they mutually inhale each others impurities, and as persons during sleep cannot make themselves positive and by an exercise of their will repel the magnetic influences of others, but are more passive and susceptible than when awake, so the proximity of impure persons is still more dangerous to them during sleep than when they are awake.

Many other reasons may be given, why we should not eat or sleep in the presence of physically or morally impure persons; but the above is universally applicable and therefore sufficient to prove that the custom of eating and sleeping in the company of strangers is not to be recommended. But why should we eat or sleep in the presence of friends and acquaintances? Eating and sleeping are unavoidable necessities of the animal nature of man. Why such necessities should be attended to in crowds, or why others should be invited to witness such exhibitions is difficult to explain. The acts of introducing food into the cavity of the mouth and of masticating and swallowing have usually nothing very graceful or beautiful about them, neither do these acts increase the fluency of speech or facilitate conversation. Low natures, who find happiness in the gratification of the animal appetites may find pleasure in gratifying those appetites in public or in company; but the wise, who do not live to eat, but eat to live, will prefer to waste as little time as possible in attending to the demands of their physical organisations. There may be no harm in eating in the company of congenial friends; but we cannot see any necessity for it.

Neither are those who do not wish to follow the path under any obligations to follow the directions which the Master gave to his disciples, not to eat anything after the hour of noon has passed; so that they may not be impeded in their evening meditations by demands of the digestive action upon the source of vitality.

Those who do not desire any immediate development of their higher faculties are under no restrictions against eating or sleeping in any company they choose; but the true followers of Buddha will do well to carry out the injunctions of the great teacher, whose moral doctrines are based upon scientific principles and truth.

#### A BUDDHIST.

#### THOUGHTS ON KAMA-LOKA.

BY AN EASTERN F. T. S.

*Suggested by Mr. Sinnett's paper on the same subject.*

IN considering this subject we must, above all things, take care to realise that the seven principles in man are not several entities or substances that can be separated and each considered as a distinct individuality having definite characteristics peculiar to itself. In Sanskrit the different principles are called *Upadhis*, i. e., the sheaths or seats of the different states of existence of the ONE LIFE.

The seat of consciousness which gives rise to the feeling of individuality and the sense "I am I" is in the fifth principle.

If there is no fifth principle, i. e., if there is no consciousness of individuality, all the other states of existence are non-existent, for without a percipient ego there can be neither perception nor any object of perception. Hence it is said, that without the son (the germ of consciousness in the Logos roused into activity

at the time of Cosmic evolution) there is no Father or Mother. The Father and the Holy Ghost come into existence when the Son is born, and this is the true occult explanation of the Trinity in Unity and Unity in Trinity. Perhaps it may be objected that animals can take cognisance of existence although they have no fifth principle; but the reason of this is that although the fifth principle is not united to the lower principles of the animals, it yet *overshadows* them. Thus, properly speaking, it is the fifth principle only which plays a prominent part in the various states of man in life and after death. By its association (no matter how, for the present) with the lower principles, it generates earthly and material tendencies which attract it downwards. At the same time, being *overshadowed* by its father, the sixth and seventh principles, it generates higher aspirations which attract it upwards. After physical death, when the entity passes into *Kama-Loka*, the real struggle is confined to the fifth principle alone, that is, to the seat of consciousness together with the affinities generated in it during its earthly incarnation. In *Kama-Loka*, therefore, the fourth principle or *Kama-Rupa*, which is the *Uphadhi* or seat of all earthly desires and passions, &c., drags towards itself those affinities of the fifth principle which are of a material nature, while the higher aspirations are attracted towards the sixth and the seventh principles. The conception may be made clearer by remembering that the seventh principle is the source of energy, while the sixth principle is merely the energy radiated by the seventh. The states of existence of man may be divided into three which can be again divided into seven. The first three are:—physical life, astral life and spiritual life. The seven states are:—(1) Physical life, (2) the state between physical and astral life, (3) the astral life, (4) the state between the astral life and the spiritual life, and (5, 6, 7), the three states of spiritual life. In physical life, all the physical activities are strong while the astral life is exhibited in the temporary cessation of the functions of physical activities, as takes place in sleep, &c. Each life manifests itself only on those spheres to which its organisation is adapted. Thus for manifestation on this physical world a physical organism is essential, and without its help no activity can be manifested in this sphere. In this life we have as it were brought with us such an accretion of principles as has been produced by the *effects* of the causes generated in a previous incarnation. At the same time we have an organisation which enables us to generate new causes. When the physical body is worn out by the activities manifested through it, the cohesive force which held its particles together becomes weaker and weaker until physical death takes place. We do not therefore die at once (except in cases of sudden death caused by accidents, &c.), but are gradually dying every moment of our lives. The vital principle, finding its present *Sthulasariram* unfit for habitation, leaves it, to animate some other *Sthulasariram*. The third principle, which is the agglomeration of the magnetic emanations of the physical body, cannot but die at the death of the latter. The fourth principle, however, by its contact with the third in physical life, has gathered round itself some of its essence. But this essence is like the smell of a rose, which lingers only for a time after the rose has been destroyed. Hence it is that the so-called astral body is seen at a distance by the friends or relatives of a dying man. The concentrated thought, an intense desire to see a friend, &c., clothes itself in the fourth principle, which, by the essence of the third gathered around itself makes itself objective to the distant friend. And such a manifestation is possible, only so long as this essence is still retained. This is the reason for the Hindu custom of burning the dead, for when the body is once burnt, no more astral essence can be drawn out of it. But a buried body, although in the process of decomposition, still furnishes the aura, however feeble it may be, through which the dead entity finds itself able to manifest itself. In the dying man the struggle between the

physical and the astral man goes on till it ends in physical death. This result produces a shock stunning the astral man who passes into a state of unconscious sleep until he re-awakens into the *Kama-Loka*. This sleep is the second state of existence. It will thus become apparent why it is that "apparitions" are seen at the time of death. Sometimes it so happens that these "apparitions" are seen some time after the supposed death of the man. But on careful examination it may be found that the man only *appears* to be dead; and although the medical faculty may not be able to detect any signs of life in him, still, in reality, the struggle between the physical and the astral man is not yet ended.

It is because this struggle is silently going on that the ancients enjoined solemn silence in the awful presence of death. When the man awakens into the *Kama-Loka*, he begins his third state of existence. The physical organisation, which alone enables *man* to produce causes, is not there, and he is, as it were, concerned only with those affinities which he has already engendered. While this struggle in the fifth principle is going on, it is almost impossible for the entity to manifest itself upon earth. And when a dweller on this earth tries to establish a connection with that entity, he only disturbs its peace. Hence it is that the ancients prohibited these practices, to which they gave the name of necromancy, as deadly sin. The nature of the struggle depends upon the tendencies engendered by the individual in his physical life. If he was too material, too gross, too sensual, and if he had hardly any spiritual aspirations, then the downward attraction of the lower affinities causes an assimilation of the lower consciousness with the fourth principle. The man then becomes a sort of astral animal, and continues in that state until, in process of time, the astral entity is disintegrated. The few spiritual aspirations that he might have had are transferred to the *monad*; but the separate *consciousness* being dragged into the animal soul, dies with it and his *personality* is thus annihilated. If a man, on the other hand, is tolerably spiritual, as most of our fellowmen are, then the struggle in *Kama-Loka* varies according to the nature of his affinities; until the *consciousness* being linked to the higher ones is entirely separated from the "astral shell," and is ready to go into *Devachan*. If a person is highly spiritual, his *Kama-Loka* is of a very short duration, for the consciousness is quickly assimilated to the higher principles and passes into *Devachan*. It will thus be seen that in any case intercourse with the *Kama-Loka* entities is detrimental to the progress of those entities and also injurious to the persons indulging in such intercourse. This interruption is just as bad and even far worse than the disturbance in the death-chamber on this Physical plane. When it is remembered that the fourth principle by its contact with the fifth has assimilated to itself the *essence* of the latter, it becomes an easy matter to account for those rare phenomena in which a high degree of intelligence has been exhibited by the *Kama-Loka* entities dragged into mediumistic *séances*. Of course there are cases in which an "astral shell" acts merely as a mirror through which the intelligence of the "medium" is reflected, as there are others in which "*elementals*" make use of these "astral shells." But in those cases where the *Kama-Loka* entities actually appear and exhibit a rare intelligence, it is on account of the *essence* absorbed by the fourth principle during its connection with the fifth. There are again cases in which the *Kama-Loka* entities of "suicides" and of persons dying unnatural and accidental deaths may appear and exhibit rare intelligence, because those entities have to live in *Kama-Loka* the period they would have passed on earth if those accidents had not carried them away—before the struggle between the astral and spiritual affinities commences. The causes engendered by them during earth-life are not yet ripe for fruition and they must wait their natural time. But to recall these into "mediumistic" circles is equally dangerous as in the above-mentioned cases, and for the

very same reasons. It may not be positively injurious in all cases, but at any rate the process is fraught with danger and should not be undertaken by inexperienced persons. As regards those good persons, who, it is apprehended, may on account of some unsatisfied desire linger on earth, the Hindus have a peculiar custom which is generally relegated to the limbo of exploded superstitions, because its scientific rationale is not properly understood. If the desire be of a spiritual nature, then of course it is only concerned with the spiritual affinities set up in the *Manas*. But if it be of a material nature, such as some act to be done for the welfare of a friend or family, &c., &c., then only need it be taken into account. In ancient times, an initiate or adept was always present in a death chamber, and attended to the necessary conditions and thus released the dying man from his earthly attractions. This is the real origin of "extreme unction" in the Roman Catholic Church and the custom of having a priest near the dying man in other religions. Gradually as a materializing tendency began to assert itself, the Hindus invented a ceremony which is the next best thing they could do under the circumstances. It is a general belief among them that after physical death, the entity lingers on the earth for a period of ten days before passing into any other state of existence. During this period they perform a regular daily ceremony in which they prepare some rice balls and put them before crows. The belief is that crows are so sensitive as to detect any astral figure they see. If the man dies, having some unsatisfied desire, then his astral figure covers the rice balls which the crows cannot touch. If the balls are immediately touched, then it is concluded that the man having no unsatisfied desire is no longer earth-bound. But if they are not, then the relatives of the dead person go on recounting all the wishes of the latter, that they can possibly think of, promising at the same time to fulfil them. When the right thing is hit on, then it is believed the entity immediately goes off to its sphere, and the crows touch the balls. Whatever it may be, the Hindus have a horror of those elementaries and instead of dragging them into *séances* they try by every possible means to release them from the earth's atmosphere. When the struggle between the lower affinities and the higher aspirations of the man is ended in *Kama-Loka*, astral death takes place in that sphere as does physical death on this earth. The shock of death again throws the entity into a state of unconsciousness before its passage into *Devachan*. The "shell" left behind may manifest itself until it is disintegrated, but it is not the real spiritual man; and the rare intelligence exhibited by it, occasionally, is the radiation of the aura caught by it during its connection with the spiritual individuality. From its fourth state of existence, it re-awakens in *Devachan*, the conditions of which, according to Hindu books are, *Salokata*, *Samipata* and *Sayujata*. In the lowest state, *i. e.*, of *Salokata*, the entity is only under the influence of the sixth and the seventh principles, while in the second state, *i. e.*, of *Samipata*, it is *fully overshadowed* by the latter. It is in the *Sayujata* state only that it is fully merged into its *Logos* to be thrown again into re-incarnation when it has fully enjoyed the effects of the spiritual aspirations created by it. It is only very highly spiritualised entities that reach this highest state of *Devachan*. Of course, the cases of adepts are here entirely left out of consideration, for as the *Bhagavat Gita* says, the *Gnyani* reaches that state from which there is no re-birth and which is called *Moksha* or *Mukti*. The period of gestation between the *Devachanic* condition and the physical re-birth may be called the eighth state; but in the Hindu books the physical life being the basis of the seven after-states is not included in the category of the *Sapta* higher *lokas*, just as in the septenary principles, *Parabrahma* is not taken into account for the very same reason. From the subjective stand-point, the *Parabrahma*, and from the

objective stand-point the *Sthulasariram* are not included in the septenary division, as the former is the basis upon which the whole structure is built.

### THE LEGEND OF THE FISH.\*

By N. D. K..... F. T. S.

MONS. LENORMANT in his learned work "*Chaldean Magic*," thus gives the old legend regarding the Fish Avatar.

"There were three zones of the Universe; the heavens, the terrestrial surface with the atmosphere, and the lower abyss. The three greatest Gods, Ana, Hea, and Mulge or Elim, answered to or presided over these zones.

"The name Hea means "dwelling." This name then was manifestly connected with the time when the God was first imagined to be the same as the zone over which he presided, the zone which served as a home for men and animated beings. Hea afterwards was invoked as *the spirit of the terraqueous surface* and also as lord of the region of the atmosphere. The spirit of this zone of the Universe, he was also the soul which animated everything, penetrated into everything, and made everything which existed in the Universe live and move. The Accadians (and they transmitted this idea to the Chaldaic-Babylonians of more recent ages) considered the humid element as the vehicle of all life and the source of all generation. They saw this element circulating everywhere in the zone which embraces the terrestrial surface and the atmosphere. Hea was the soul and spirit of it and therefore, according to them, closely connected with the humid element. It was specially his domain: the waters were worshipped in their material reality, and the spirits presiding over them were his children. He had no father assigned to him, but he was eternally begotten in the bosom of the humid element; he was said to have issued from the celestial ocean personified as a goddess Tiku. His usual dwelling was in the great reservoir (*Abzu* or *arra*) which surrounded the earth. From this point but one step was necessary to represent him under the ostensible form of a fish-God, and this step was taken; for one of his most usual titles was "the great fish," or "*the sublime fish*."

"As the spirit of the inhabited world and the soul directing its phenomena, Hea is *the repository of all science*. And here we have the chain of ideas which led to this odd notion that the learned God should also be an ichthyomorphous † God. It passed into the Chaldaic-Babylonian religion with the God Hea himself, and he appeared under this form in the cosmogonic legend, where he was the *Oannes* of Berosus, revealing religious and social laws to men. According to extracts from the Grecian historian of Chaldea, "he had the body of a fish entire, but under his fish's head there was a second human head, while human feet appeared under his tail and he possessed a human voice. This monster spent the whole day amongst men without taking any food, while he taught them letters, science and the principles of every art, the rules for the foundation of towns, the building of temples, the measurements and boundaries of lands, seed-time and harvest, in short all that could advance civilization, so that nothing new has been invented since that period. Then at sunset this great *Oannes*‡ regained the sea and passed the night in the vast region of waves, for he was amphibious."

"As the soul of that zone of the world inhabited by living beings, of the "dwelling" pre-eminently, Hea was the *God* who "sees that all is in order," and who

defended the frame of nature against the incessant ravages of the wicked spirits. Since he was the God acquainted with science, he knew all their ruses and was able to baffle them; and therefore he alone was possessed of the magic secrets by means of which they could be conquered and repulsed.

"Hence the exceptional importance of the position of Hea in the arts of conjurational magic, of which he was the great God. Hea is the supreme protector of men and nature in the struggle, caused by the antagonism between good and evil, as the annuler and averter of fatal influences, and as the author of theurgic action. Help was sought from him when neither word, rite, talisman, nor even the intervention of any other of the gods had availed to destroy the demon's power."

The trace of an analogous legend that is to be found in the Avesta is interesting to examine.

In the *Behram* and *Din Yashts*, Zarathushtra is said to have been given by these angels, "strength of arms, health of the body and strength of sight as *Karo Masyo*, the *Kar-fish* possesses it, who is under the water, and who is able to see (the minutest things) thin as hair, a thousand fathoms deep."

In the 19th Fargard of the Vandidad Zarathushtra opposes the assaults of Ahriman, and while praising the various powers of good, invokes "the *Kara-fish* that lives beneath waters in the bottom of the deep sea."

In the Pehlvi Bundabeshi ten *Kar-fish* protect the *Gokard* or *White-Horn* tree from the lizard or frog that is trying to devour it.

The idea of a fish-god is not to be found in the Zoroastrian writings, but an all-penetrating, keen and watchful sight is attributed to a particular and typical inhabitant of the waters. A like, far-reaching sight is said to have been granted to the Iranian prophet (Zarathushtra), and when he has to withstand the attacks of the Powers of Darkness amongst the several principles of Light that he calls to his aid, he also invokes the *Kara-fish*; and here also it may fairly be conjectured that when he praises the *Kara-fish*, it is owing to the power that it is said to possess of seeing all and everything in the "wide fanned ocean."

In the same ocean is that famous tree, the *Gokard*, or the immortal tree of life which is assailed on one side by the lizard (representing the production of matter) and on the other is protected by the ten\* *Kara-fish* (the several theophanies or avatars of the spirit).

The word "*Karu*" is derived from the root "*Kar*," to see, to watch, and the word "*Karo-Mahi* or *Karo-Masyo*" might be translated as the all-seeing, the watchful, or the Protecting Fish.

This allegorical fish is said to be a production of Ahuramazd, the Supreme Divinity and the highest Principle of Light, and is specially opposed to the allegorical lizard, the outcome of Matter that would drag down the scintilla of the *Atmu* which, on its peregrinations through the circle of necessity, evolves as man and has been represented as the tree of life (*Gokard*).

The weapon of the *Kara-fish* is its all penetrating sight, and it is necessary to get a clear idea of this visual-power to understand the full significance of the allegory.

According to the Esoteric Doctrine, man is made up of seven principles: † 1, the Body; 2, Vitality, 3, Astral body; 4, Animal Soul; 5, Human Soul; 6, Spiritual Soul; and 7, Spirit.

The Animal Soul or *Kama rupa*, the body of desire, consisting of our appetites, passions, desires, feelings, is the most dangerous and treacherous of the principles. It

\* This article is a continuation of a previous article called "*The Iranian Oannes*," published in the *Theosophist* for January last.

† Having the form of a fish.

‡ According to Berosus, as quoted by Apollodorus, there were many of these fish Avatars of the Supreme Being which were called *Annedoti*, the first after the lapse of 40 *Sari*, the 2nd after 26, the 3rd after 18 [or 28] *Sari*, then a fourth and finally a 5th named *Otacon*.

\* Compare the ten Avatars of *Vishnu*, the Preserver.

† In the Avesta the names of the seven principles are as follows:— (1) *Tanu*, (2) *Ushdana*, (3) *Keberpa*, (4) *Tevishi*, (5) *Baodhany*, (6) *Urvan*, (7) *Fravashi*.

greatly influences and is influenced by the 5th, the Human Soul or *Manas*, which is the seat of reason and memory.

The sixth principle, called the Spiritual Soul (*Buddhi* proper) is the Higher or Spiritual Intelligence or Consciousness, or Spiritual Ego, in which mainly resides the sense of consciousness in the *Perfect* man. This principle is the vehicle of the 7th principle (the *Atma* or Spirit.)

Humanity is yet coursing through the lower "rounds" of its evolution. It has not yet perfected and purified its 4th principle, even the perception of the 5th principle is dim and the action of the 6th and 7th is quite veiled. There is a continual struggle between the 4th and 5th on one side, and the 6th and 7th on the other, and the upward progress of the human individuality is determined by the strength and success the 6th and 7th principles have over the 4th and 5th.

Where there is real progress, the higher portion of the 5th principle detaching itself from the fascinations of the 4th principle, assimilates itself by slow degrees with the 6th. The mental vision of the 5th principle is never perfect and is always beclouded by the seductions of the desires of which the 4th principle is the seat.

It is only the vision of the 6th principle, the Spiritual Soul or *Buddhi*, that is clear, pellucid, far-reaching and free from all deception.

In the vast ocean of the *Akasa*—the all-pervading ether of modern science—the vision of the physical and mental sight hardly penetrates to any extent, and where in some instances it goes a short way, it is powerless to discriminate between the illusions and the reality, and unless the *spiritual sight* be fully awakened, the explorer in the realms of the invisible forces, is liable to fail and fall a prey to the agencies of evil that beset his path at every step.

It is this beneficial and protecting power of the vision of the 6th principle or the Spiritual Soul, that has been allegorized as the *Kara-fish* with penetrating sight.

In the cosmogony of Pherecydes the Gogard or the Hellenic tree of life is the sacred oak, among whose luxuriant branches a serpent dwells and cannot be dislodged. This description is very nearly the same as the Gokard tree of the Pahalvi Bundahish attacked by the lizard. The sacred tree of the white Homa,\* which is said to be the king of all medicinal plants, is no other than the allegorical man tree, the spiritual germ which, in its long journey through the succeeding cycles, has to ally itself with the various phases of matter that at each turn try to darken its glory.

The Hea of the oldest Chaldean legends corresponds with the Oannes of Berossus. He is the repository of all science; He "sees that all is in order," and is the defender against the ravages of the wicked spirits.

These characteristics of Hea are analogous to the qualities attributed to the *Kara-fish* of the Avesta, which is invoked by Zarathustra when he is attacked by the powers of darkness, and which is said to protect the tree of life.

Zarathustra, possessing the power of sight imputed to the *Kara-fish*† appears to us therefore as the Great Teacher whose sixth principle had become potent, and who, whenever he had to withstand the opposition of the powers of evil, used to rely upon the deep strength of his spiritual vision which showed him the true path. It is this allusion amongst several others which shows

\*Same as the Soma.

† In the last article called "the Iranian Oannes," a passage was quoted from a "letter written from Armenia," and the writer therein said that the meaning of the name of Zarathustra's mother is "the fish." This however is not correct. It is only in the later writings that the name of Zarathushtra's mother is said to be "Dogdo." Now "Dughdhar" or "Dughda" in Avesta means and is the same as "daughter." The Semetic Hebrew word for fish is "Dagah" and a superficial reader might compare it with the Avesta "Dughda," but these words belong to two different stocks of language, and there is no authority for saying that the Iranian name of Zarathushtra's mother means the fish.

that he was an initiate and an adept of the good Law who spoke not of vain imaginings, but referred to the exact teachings of Archaic science which deals with the invisible forces of the higher intellect and the soul.

An age of spiritual learning is almost always succeeded by one of material ignorance, and lofty ideas referring to the higher part of man's nature expressed in parables and allegories by ancient sages become encrusted in the course of time with gross materialistic coverings which, taken in their literal sense, completely disfigure the spiritual teachings. A priesthood originally constituted as a separate class owing to its high learning, becomes in course of time degenerate, unspiritual and ignorant, and continues to live on upon the long lost reputation of its ancient name. Such a priesthood is unable to explain the science underlying the sacred scripts of which its members are the nominal guardians, and unless an attempt be made in all such religious literature to show that there is a higher science upon which such writings rest, the mere study of the ancient languages and books for the sake of their grammatical and philological construction becomes a waste of energy, which simply tends to confirm that ignorant scepticism which denies the very existence of the religious faculty in man.

## CHRISTIAN MYSTICISM.

### II.

#### *The "Lord's Prayer" of the enlightened.*

*Our Father*—Supreme creative principle; original source of every existence.

*Who art in heaven*,—which is either active or latent within us as well as throughout the universe.

*Hallowed be thy name*,—finding its expression in the highest attributes of man;—

*Thy Kingdom come*—let us so desire and so work that it may manifest itself universally in its highest perfection—

*Thy will be done*—in us and through ourselves—

*On earth as it is in heaven*—in the visible as well as in the invisible universe:—

*Give us this day our daily bread*,—each day we drink from the fountain of life and have renewed opportunities to obtain more knowledge and perfection.

*And forgive us our trespasses, as we forgive them that trespass against us*.—We are using our efforts to free ourselves from imperfections and to assist others to free themselves likewise, for in measure as we assist others, we elevate ourselves.

*Lead us not into temptation*,—lower states of existence have lost attraction for those who have attained the highest:—

*But deliver us from evil*,—and they desire only that which is of use in the attainment of that state of perfection.

#### *Regeneration.*

The good and the true, the evil and the false, are attributes belonging either to the incorruptible, perfect substance or to corruptible imperfect matter, and moral therapeutics consist in developing the former at the expense of the latter.

The corruptible principle manifests its action in various ways: 1. In a state of expansion it produces pride. 2. In the form of attraction—avarice. 3. As repulsion—anger. 4. As circular motion—unchastity; as eccentric motion—intemperance. 5. In concentric motion—envy; in a state of rest—indolence.

This principle produces excitement in the blood, it obstructs the action of the brain, it creates emotions and passions, and prevents the physical elements from knowing the pure spiritual ones, the Christ-principle in man. This corruptible element is continually renewed by the food we eat, and its action must be continually kept within its proper limits by the force of the will. It must be continually transformed and purified, and the

agent by which this is effected is the incorruptible and perfect substance, the universal principle of light, called the "Body of God." This principle of supreme wisdom is the word (the Logos) through the power of which every thing has been created by a natural process.

The elements which constitute a form are the elements of the nutriment it has assimilated. The spiritual body is evolved from the material form, and the material form from bread, the symbol of life. This was the meaning of the philosopher of Nazareth, when he took up the bread and said: "This is my flesh." This saying is literally true; because the highest is contained in the lowest. The material body of Christ was an evolution of life resulting from its nourishment by "bread," and as his spiritual form drew its nourishment from the material form, so "bread" in its ultimate transformation is identical with the divine body of Christ. The physical body is gradually built up by material food, and the spiritual body by the spiritualised food, and the secret of regeneration consists in the knowledge of this spiritualised substance and the manner of its adaptation as our spiritual necessities may require.

The divine principle, in order to manifest itself, must do so in a form, and as long as it continues to flow, forms will continue to come into existence. Pure spirit (The Absolute) must associate itself with (metaphysical) matter, before it can create, or, in other words—*Christ* (the Logos) must take his seat at the right hand of *God*, before he can send his *spirit* (the illumination of wisdom).

This secret of regeneration is the last and highest mystery of Christian religion, it is the process of initiation, which reunites *Man* with *God*; its science constituted the Wisdom-Religion of the priests of Melchisedek, and a priest of that order is a person who understands how to separate the pure from the impure, the sacrifice of the lower for the benefit of the higher, the only true sacrifice, which effects regeneration and reconciles "God."

Christ says: "I stand at your door and knock, and to him who hears my voice will I enter." This means that the divine Logos is active in every man, and the door which may prevent us from perceiving it, is the corruptible material substance of man, in which the roaring of the emotions may drown the still small voice of the conscience. If we would hear this voice we must suppress the turmoil of the passions and listen. The body of man is the temple of Christ. When the animal man dies, the Christ-principle becomes free, and the veil of the temple is rent, disclosing the eternal truths to the eye of the spirit; the light of the sun (of the material world) becomes eclipsed by the spiritual light; the rocks of material desires are torn asunder, men that have been (spiritually) dead (during their life) come forth from their graves (the physical bodies). The animal man is crucified and dies; but the spiritual man, united to the universal Christ-principle, rises in glory from the tomb.

#### God.

God\* unmanifested, is incomprehensible. God manifested as nature may be comprehended. God (*The Absolute*) is the interior, Nature is His exterior appearance. God created nature by—so to say—stepping out of his interior being, evolving it out of Himself and thereby laying a foundation for further evolutions. This first product of the Will of God has been called the *Word* (Logos)†. God being life itself, it is living and united with God in the same sense as force is united with motion. It is a spiritual substance, the *sensorium* of God so to speak, and has been called wisdom. "Through wisdom was the world created."‡ *God* is the source of

all power, the active principle of creation; the *Word* becomes the passive or feminine principle, and serves him, as it were, as a mirror in which he may behold himself reflected as the forms of all beings.

The principles of evolution are potentially contained in the Logos just as the seven colors of the solar-spectrum are contained in one pure ray of white light. *They are the seven spirits around the throne of God*, and through these seven spirits,—seven modes of activity or seven powers—God produces out of himself everything that exists, and therefore everything that exists is God, and nothing can exist, which is not God.

To "create" means to produce by the power of one's will, and God did not create the universe out of nothing (in the usual acceptance of this term), but he created it out of Himself, who is not a "thing," but *The Absolute*. If Man can unite himself with God, he becomes God and is able to create.

#### NOTES ON OCCULT PHILOSOPHY.

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

The following notes of answers to philosophical questions put by some of the delegates at the Convention of the Theosophical Society, were taken at the time by one of the members:

#### THOUGHT-TRANSFERENCE.

The only explanation we can give of the phenomena of thought-transference depends upon the existence of the astral fluid,—a fluid which exists throughout the manifested solar system, but which does not extend beyond it.

It must be borne in mind that there is a difference between akaz and the astral light, though the two terms have often been used as being synonymous. Akaz is a much higher kind of cosmic ether which exists as a link between one solar system and another, and is as infinite as the original cosmic matter. It is the result of motion in that very cosmic matter. Astral light is not akaz but a different form of cosmic ether. It is simply that entity in the manifested solar system which corresponds to what we have called the fourth principle in man. It is a manifestation of undifferentiated matter. It is a kind of matter far more ethereal than any with which we are acquainted. Perhaps matter in its ultra gaseous condition—radiant matter—may help us to a conception of the astral fluid. Though it exists uniformly throughout space in the solar system, it is yet more dense around certain objects by reason of their molecular action, this is especially the case around the brain and spinal cord of human beings, where it forms what is called the aura. It is this aura round the nerve cells and nerve tubes which enables a man to catch the impressions made upon the astral light in the cosmos. If we divide mental phenomena into the three branches of modern psychologists; intellectual images, emotions and volition, we find that volition always makes itself felt by an increase of vibration in the astral aura. The intellectual image makes itself felt by the impression of the image on the aura; and in other cases there is a change of colour which also corresponds to change of spiritual feelings.

It is asserted that each colour corresponds to a certain emotion, but I am not prepared to say that occultists agree with phrenologists in their arrangement.

If I have the idea of a circle, the figure of a circle is formed in the sensitive's odic aura. All mental ideas have their pictures in astral light which are almost similar to the images that afterwards rise in the brain, but the intermediate link between the two, the nerve current in the brain, does not actually describe the picture in the mind. If there were in space no medium to serve as a means of communication between one human being and another, all thought-transference would be impossible, it is impossible to conceive of communication without a medium.

\* Parabrahm.

† Manifested Purush and Prakriti.

‡ Bible. "In the beginning—through wisdom—was the Word."

The existence of this astral light can be proved from the fact that certain phenomena can only be explained upon the assumption of such existence, and it is moreover an object of direct perception to adepts. Once let its existence be granted, and also the fact that it concentrates itself more thickly around the brain and nervous system than elsewhere, and you will see that nature has made provision to enable a person to catch the impressions made by others on the astral light.

In thought-reading experiments the best results have generally been obtained from children. The reason of this is that the aura of a child is passive, because it has not generated any active tendencies of its own. This fact can be inferred from the difference in colour between the aura of a child and that of an adult. The aura of a child is milk-white, but in the case of a grown-up person there is always upon this basic colour, another colour as green, yellow, red, &c. These colours denote a particular peculiarity of mental or spiritual organization. Whenever one of these colours is present and shows an absence of sympathy with the characteristics indicated by the colour of the aura of the operator, then a repulsion will be set up; but when there is no such repulsion—whenever the mind is passive, thought-transference is possible.

Every thought is accompanied by another physical phenomenon which may be described as an alteration in the nervous fluid. There is an intimate connection between nerve-fluid properly so-called and the aura surrounding it. Nerve-fluid has its own aura like every congregation of molecules in nature, even prime ether has its own aura which is akaz. Nerve-fluid has its own aura, called the odic aura of the man. All auras have one base, they are all akin to the magnetic fluid in the cosmos. For every thought there is an affection of the nerve currents of the brain or nerve. This implies vibration which is caught up by the astral aura which communicates with the astral fluid with which it is in contact.

This vibration affects the odic aura round the thinker's brain, and is immediately transmitted to the brain to which the thought is transferred; it is converted into a particular kind of motion in his aura and then into action in the nerve-fluid and is thus immediately transmitted to his brain.

If the will-power of the operator is not strong enough to give a direction to the vibration generated in the astral fluid, touch is generally required; and where there is magnetic sympathy or at least absence of repulsive tendencies, the vibration immediately reaches its destination and is transferred into a thought in the mind of the sensitive, which will be the same thought first generated in the mind of the operator. If a particular sort of motion in nerve-fluid means a certain thing in the mind of one man, it means the same thing in another man's mind.

The ideas of modern scientists about luminiferous ether are hardly sufficiently definite to enable us to express an opinion about their resemblance to our views, but from the manner in which the conclusions have been arrived at, we see certain differences.

First, we see light coming to us from the fixed stars, and they say, admitting the undulatory theory of optics, there must be a medium through which the vibrations pass.

Secondly, they have ascertained from minute mathematical calculations that, owing to friction in this ether, there is a certain amount of retardation in the path of the planets. Admitting the two premises, it will be plain that the ether exists throughout space; now the astral fluid does not exist throughout space, but akaz does, and the latter is more likely to correspond with the ether of the scientists.

Their cosmic ether is not peculiarly permanent in connection with any particular organism and does not appear to have any special connection with nerve force, but we hold that whenever there is a specially sensitive

organization, the astral fluid is there concentrated, and in other places it exists more or less uniformly diffused, but its uniformity is never continuous like that of the ether of the scientists.

The fact is that the astral fluid only comes into existence when certain kinds of differentiation take place in the original Mula Prakriti.

If the scientists recognize a distinction between "bound ether" and "free ether," it amounts to the same kind of distinction as that between astral fluid and akaz, but even as it exists in point of space without any organisms, it differs in its constitution from real cosmic ether.

In the course of ordinary thought-transference there is no mediation of any elemental whatever.

In certain cases we find that a sense of calamity is felt by a person at a distance when his friend is dying; in such instances the impression is actually a picture of the person and sometimes the image is very distinct. But we believe that somehow our mental ideas are connected with the emotions of pleasure and pain; therefore, admitting that some currents are accompanied by feelings without images, we may conceive a case in which the image, being indistinct, is accompanied by a nerve current which is only expressed by an emotion. Sometimes there are variations. It may be that a portion of the picture is lost, or some new elements are introduced, but when there is no picture, but only a kind of vibration, there will be nothing but a vague idea of grief or calamity.

Again, we sometimes find that the recipient has some token transferred to him, such as, for instance, a coffin when a person is dying.

I believe if we take into consideration the results likely to be produced by the laws of psychological association, the case is that particular groups of ideas are connected, as death with a coffin in the mind of a christian, &c.

One idea has the effect of recalling other ideas which are associated with it. Any of these ideas may be pictured in the brain and be followed by other ideas, and sometimes it happens that the associations become more prominent than the main idea.

A case was mentioned in which a soldier's wife, travelling with the regiment, one night, while her husband was present and seated on a chair, declared she saw her mother appear, that her mother pressed her shoulders and said: "Ann, I have left you the cream-jug, mind you get it." The husband heard and saw nothing. The figure then vanished, and it was afterwards found that the mother had died and left a cream-jug to her daughter.

This was a case of thought-transference. The woman must have been very anxious to give her daughter this information before her death, the anxiety must have increased, when she was dying the thought connected itself with her aura, that thought carried with it, at the time of dissolution, the odic aura of the person herself, but it is not a case of the astral body going to a distance. In all cases except those where adepts are concerned, it is the energy of thought-transference which sometimes takes a portion of a person's aura. Generally this takes place in cases of death, in other cases, unless the person is clairvoyant, it will not be possible for the astral body to be seen.

Sometimes it happens that when a portion of the aura is thus brought, it will be visible only to the man to whom the thought refers.

When the thought is transferred, the image is transferred. From a more distinct mental subjective image to an objective figure, there may be infinite gradations of clearness and visibility.

Another case was as follows: A lady was going to India to her brother, she died on the voyage, and was seen clad, as at the moment of death, by the brother's wife three hours after the death occurred.



Here there must either have been strong sympathy between the two, or else the sister must have been a seer, or there must have been some other agency, such as an elemental at work. It is a case of thought-transference, but in the absence of further particulars a detailed explanation cannot be given.

The impression could not have been transferred from the husband to the wife if the former did not see the apparition.

As to the difference of three hours between time of death and of the appearance, generally speaking, the shell may wander about for a time, unless it is a case of a death at which all the principles are immediately separated. If this was so, if the dead body had these two persons in her mind, there is every likelihood that the shell would travel to the place, and not finding the person to whom she wished to communicate sufficiently sensitive, she communicated with the more sensitive person who was present.

There cannot be any delay in the mere transmission of the image. The mind may be sometimes active in cases of insensibility. You may have read accounts of persons under chloroform where the internal man was feeling peculiar sensations though apparently insensible. The delay might be accounted for by supposing the person to whom the image is transmitted did receive the image by means of his odic aura, but his brain being at work at the time did not cognize the impression; it will be some time before the impression is effaced, so the image may make itself felt at some future time.

The following instance differs in many ways from the previous ones. A man willed his own appearance at a distance to two ladies on a certain occasion. He went to bed and woke up unconscious of anything having taken place, but was afterwards told that on a certain night he had appeared to them and acted in accordance with details previously written down. They had seen him as if in life.

This may be accounted for in various ways. He may have dreamt though ignorant of having done so, and again the astral man may have states of consciousness of his own, of which the physical man is ignorant and which last for some time. Again, it may be possible that this will-power that he should go at a particular time had the effect of producing a particular nerve current in his brain, and it might actually have emanated from his brain at the time he had willed. In such cases I do not know of any instances in which the time set has varied. There are many cases to be disposed of on that supposition, the only way in which we can account for it is, that the astral man generated the impression at a particular moment without the knowledge of the physical brain, or else it was generated in the physical brain according to the impression left by the first determination.

### A REMARKABLE ASTROLOGER.

In our last number, we published a contribution on the subject of Astrology by one of our brothers of the Madura Branch. We now find in the *Subodh Prakash* of 28th January, a weekly Anglo-Vernacular paper, published in Bombay, an account of a remarkable astrologer, named Kashimath Pandit, who has been staying for some time in Bombay. Not only can he draw horoscopes, but he is also said to be able to write down beforehand the question a visitor desires to put to him, and as soon as the question is put, he throws before the questioner the paper on which both question and answer have been already written by the astrologer. The result in these cases is arrived at by astrological calculation and must not be confused with what is known as simple clairvoyance.

We learn from the article in the *Subodh Prakash* that many sceptics have been convinced of the reality of the extraordinary powers possessed by this man.

If all that is said in the article be true, it only confirms what has been stated often in these columns, that although the science of astrology is based upon mathematical calculations, it is impossible that the precise results of each of the innumerable combinations which may occur could be calculated and written down by any mortal man, and that, therefore, in order that his astrological predictions may be correct, the astrologer must be versed not only in the science of astrology, but also in its art, that is to say, by purity of life, thought and deed he must develop his clairvoyant perceptions so far as to be able to take note of the minutest combinations possible in every individual case, and the effects they produce on one another.

We trust, however, that some of the members of the Bombay Branch will visit and consult the said astrologer and send us further information.

We should also be glad if any Theosophist who is competent to undertake the work, would contribute a series of articles on Hindu astrology, giving a detailed account of the science. Perhaps the gentleman whose remarkable powers we have recorded above could be induced to give us some help. Very little is known by most people about what astrology really is, and the science is frequently abused through ignorance of its true principles, if indeed there is not some danger of its gradually dying out altogether.

### UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

#### II.

#### THE POINT OF EQUILIBRIUM AND THE EXTREMES.

##### Section 1. The point of equilibrium.

ALL magic power rests in the central point of universal equilibrium.

The equilibrium of wisdom is contained in the four words: To know the true, to desire the good, to love the beautiful and to do what is right. The true, the good, the beautiful and the right are inseparable, and he who knows the true cannot resist the desire for the good, and loving it because it is beautiful and practising it because it is right. The central point of equilibrium in the intellectual and moral planes is the union of science and faith. In the human constitution that point is the centre at which soul and body meet and at which their action is in harmony; in the material world it is the resultant of opposite forces which mutually balance one another. You must understand that kind of union, identify yourself with that centre, act on that resultant, and

*Eritis sicut Deus sciētes bonum et malum.*

The point of equilibrium between life and death is the great secret of immortality; the point of equilibrium between day and night is the great lever that moves the world; the point of equilibrium between science and faith is the great arcanum of philosophy. The point of equilibrium between order and freedom is the great arcanum in politics, and the point of equilibrium between man and woman is the great secret in love. The point of equilibrium between will and desire is the great arcanum of power, and the great arcanum of magic; the inexpressible and incommunicable secret, is nothing but the point of equilibrium between the relative and the absolute, the infinite of the finite and the finite of the infinite; it is the omnipotence of man counterbalancing the impossible in God. Those who know will understand and the others will seek and divine.

*Qui autem diviniabunt, divini erunt.*

The point of equilibrium is the essential monad, which constitutes divinity in God, liberty or individuality in man and harmony in nature. In dynamics it is perpetual motion, in geometry the squaring of the circle, in chemistry the realisation of the great work. Arrived at that point, an angel can fly without wings and man can accomplish everything that he can reasonably wish.

We said that evenly balanced wisdom establishes that point, which may be expressed in four words: To know, to want, to love and to do the true, the good, the beautiful and the right. Every man is called to that wisdom, because God gave to all an intelligence to know, a will to choose, a desire to love and power to act. The exercise of the intel-

lect with the object of finding the truth leads to science; the exercise of the intellect for the establishment of the good produces the sentiment of beauty which builds up faith. That which is false depraves knowledge, that which is evil depraves the will, that which is ugly depraves love and that which is unjust annuls and perverts action. That which is true must be beautiful, the beautiful must be true and the good is always right. The bad, the false, the ugly and the unjust are incompatible with the true. I believe in religion because it is beautiful and because it teaches the good. I find that it is right to have faith in it. I do not believe in the devil because he is ugly and because by telling lies he produces evil. If people talk to me about a god who destroys our intelligence, suffocates our reason, and who is going to torture and maltreat his creatures for ever, granted even that these creatures are culpable, I find that such an ideal god is ugly, that such a fiction is bad, that the Almighty torturer is unjust above all and I come to the necessary conclusion that all this is false, that the pretended god is made in the image of the devil and exactly resembles him and I do not want to believe in him because I cannot believe in the devil.

Here it seems that I am guilty of an apparent contradiction. That which I declare to be unjust, ugly and consequently false is contained in the doctrines of a church in whose dogmas I profess to believe and whose symbols I profess to respect. It is contained in doctrines which are misunderstood and we therefore turn from the shadow of the face to the head of light, from the letter to the spirit. We are theologians in council, commentators of sacred texts and we are ready to undergo the punishment inflicted by a just sentence, if we have spoken of things about which we ought to have been silent. It must be remembered, that we are not writing for profane multitudes, but for advanced minds and for the leaders of future generations.

Those who are capable of knowing the true will also dare to desire the good. They will then love the beautiful and will not follow any false ideal. As soon as a pope is so disposed, he will feel in himself the power to do that which is right, and he will no longer need to say *non-possimus* because he will no longer be impotent, but able to do what he wants, because he will want to do what is right; and he will again become a king, not only of Rome, but of the entire world. What does it matter if the tiny slip of St. Peter founders in a tempest? Did not Jesus Christ teach the first of the apostles how to walk upon water? If he sinks it will be his own fault, because he is afraid and doubts his divine master. The hand of the Saviour will be extended and will lead him to the shore. Oh man of little faith wherefore did you doubt? A true believer never sees the church in danger. That which perishes is not the sacred edifice itself, but the external superstructures, weighed down by the ignorance of the ages. A venerable priest once told us, that having occasion to visit a convent of Carmelite-nuns, he was permitted to see an old cloak, said to have belonged to the sainted founder of the order and as he expressed his surprise at the somewhat filthy condition of the garment, the nun who showed it to him said: Oh this is the dirt of our holy mother! The priest thought and we think too, that the holy mother would have appeared more worthy of respect if she had had her cloak cleaned. If the Christians adore the dirt of a saint, they are on a level with the fetish-worshippers of Africa.

That which is not beautiful is not good, that which is not good cannot be right, and whatever is not right is not true. If Voltaire, the enthusiastic lover of justice demanded the destruction of the wicked, he did not refer to the spirit of the evangel or to its admirable author. He did not intend to attack the religion of St. Vincent de Paul and Fenelon; but he was justly opposed to the imbecilities, enormous stupidities and impious persecutions, and the quarrels between Jansenism and Molinism which filled the churches. "The wicked" to him as to us meant impiety and the worst of all impieties, disfigured religion; and after he had accomplished his work, when the revolution, in spite of all obstacles interposed by privileges of castes, proclaimed freedom of conscience, equality before the law and fraternity of men, Chateaubriand came and demonstrated how beautiful a thing religion is if combined with wisdom, and the world created by Voltaire and improved by the revolution, was ready to acknowledge once more that religion was true.

Yes, the beautiful religion is true and the hateful religion is false. The right religion of the spirit of Christ, whose

name is Charity is true, and the spirit of Christ is the comforter, the good shepherd who carries the tired lamb upon his shoulders. The true religion is that which fosters orphans, and has a message of love and hope for the condemned criminal at the foot of the scaffold on which he is to be executed, which admits to communion the poor as well as the rich, the servant with the master, the colored as well as the white man. That religion is true which makes the sovereign pontiff the servant of the servants of God and commands the bishops to wash the feet of the beggars; but the religion of the huckster's shop which forces the successor of Peter to kill that he may eat, the rancorous and putrifying religion of the enemies of science and progress, is false, because it is hateful, because it is opposed to good, and because it favors injustice. Do not tell us that these two opposed religions are one and the same. You may as well say that rust is polish, that scorice are silver or gold, and that a leper is the same as a healthy man.

Man feels an internal longing for religion. This is an undeniable fact, which science is forced to admit. To this internal desire corresponds a particular sense which enables us to grasp the eternal and infinite. If there are any emotions which, when once experienced, are never forgotten, they are those which refer to piety. The Brahmin experiences them when he is lost in the contemplation of *Iswara*; the Israelite is filled with them in the presence of *Adonai*, they penetrate the nun weeping at the foot of the crucifix as she pours out her love for the Saviour. Do not tell them that these things are illusions and lies; they would only pity you and they would be right. Full of the divine rays of eternal beauty, they feel them, they see them, and in the presence of those who deny the sentiment, their feeling is the same as that of a clairvoyant who speaks to a blind man who denies the existence of the sun.

Faith is not without evidence of truth, which evidence it is necessary to know. It consists in the fact that a man without faith is incomplete and lacks the most necessary of all interior senses. Morality is to him necessarily restricted and cannot amount to much. Morality may be entirely independent of a dogmatic formula, independent of the dictates or prescriptions of priests, but it cannot exist without a religious sentiment; because outside of that religious sentiment human dignity becomes doubtful and arbitrary. What is even the best, the most learned and law-abiding man without God and without an immortal soul? He is only an animal able to speak, a reasoning dog, and many will consider the morality of the wolf more independent than that of the dog. True and independent morality is that which moves the good Samaritan who dresses the wounds of the Jew in spite of the hatred that exists on account of differences in religious opinions between Jerusalem and Samaria. It is that of *Ab-d-el-Kader* when he exposed his life to protect the Christians of *Damascus*. Alas! venerable *Pius IX*, most holy father! Why did you not expose yours, to save the lives of *Perouse*, *Castelfidardo* and *Mentana*. Jesus Christ, in speaking of the priests of his era, said: Do as they say, but do not act as they act. Then the priest said that Jesus Christ must be crucified. Priests, whose behaviour is scandalous, may yet be infallible in their speech. Did not the same Jesus Christ cure sick people on the Sabbath, thereby scandalising the bigoted Pharisees and doctors of divinity? The true independent oracle of morality is that which is inspired by independent religion. Independent religion is the religion of man, any other religion is made for children. We cannot find in religion a more perfect ideal than that of Jesus Christ. Jesus practised the religion of Moses, but he did not use that religion for his selfish purposes. He said that the law was made for man and not man for the law. The synagogues rejected him and he did not visit the temples. He even opposed the spirit to the letter and preached charity alone to his disciples. He died in the act of forgiving, and recommended his mother to the care of his beloved disciple. The priests were present at his last hours only to curse him.

The point of equilibrium in religion is the most absolute freedom of conscience, and voluntary obedience to an authority which regulates teaching, discipline and worship. In politics it is the despotic government of law which gives freedom to all in the most perfect hierarchical order. In dynamics it is the balance of the forces; in the *Kabala* it is the marriage of the *Elohim*; in Magic it is the central point between action and resistance; the simultaneous use of *ob* and *od* to produce *aur*. In hermetic science it is the indissoluble union of Sulphur and Mercury.

In all things it is the union of the good, the true, the beautiful and the just, it is the harmony of life and being, eternity in time, and in eternity dwells the generative power of the ages. It is the part of all and the all of part, it is the idealism of man in contact with the realism of God; it is the rapport between the beginning and the end, symbolising the Alpha through the Omega, and the Omega through the Alpha, it is in one word that which the great initiates called the mysterious *Azoth*.

### A FEW THOUGHTS ON THEOSOPHY.

BY PRINCE L. OUBOUSSOW.

THE main object of the Theosophical Society is to found a Universal Brotherhood, or to establish among men permanent peace which cannot be disturbed. It is most important, therefore, to show what disturbs peace among men, and what are the causes which hinder men from being brothers.

I believe that Theosophy ought to point out the original causes which endanger the reign of peace among men, and to recommend means of overcoming the same.

The first danger is anger rising in man's heart against his brother, when struggling for the possession of worldly advantages. Every man ought to repress anger rising in his heart against another man even if it should appear just. No man should ever consider another a bad man or an outlaw.

The second is hostility between men on account of women and sensuality of every description.

Men ought not to indulge in licentiousness, they should not consider woman as an instrument of pleasure only. Every man should be indissolubly united with only one woman, and they should cling to each other through life for better or worse.

The third is binding ourselves by oath. No man ought to bind himself to do the particular will of another man, or other men, for fear of being compelled to act in contradiction with the common law of nature which is engraved in our hearts. Let our words be "yea" and "nay."

The fourth is revenge, or what we regard as lawful punishment for wrongs which men inflict upon us, and which we try in vain to repress by force. Never, and in no case should we repay wrong by wrong, nor oppose violence to violence. Suffer abuse, and any amount of bad treatment, for triumph over evil belongs only to meekness, forgiveness and absolute patience. Triumph over evil is the only aim of a reasonable man's life and realises the dominion of spirit over matter.

The fifth is national enmity and division of land into particular countries. Consider not as a stranger, or as your enemy, any man of different nationality; never use a weapon against a living creature, for every man is your kinsman and brother.

It is my conviction that peace among men would be absolutely attained by the fulfilment of these five precepts; and that only then brotherhood without distinction of race, creed or colour,—which is the main object of the Theosophical Society—would be practically realised.

Therefore, I believe that these five precepts should be earnestly recommended, as the best rule of life, to every member of the Society, which is known as that of the Universal Brotherhood.

PARIS, May 31st, 1884.

### THE PERSIAN FROM INDIA.

BY VSEVOLOD SOLOVIOFF, F. T. S.\*

IT was last year, on the 25th of August, about noon, that our little party emerging from the "Grand Hotel" at Tiflis, was preparing to go for a drive and make an exploration of the old city. We were already seated in the roomy carriage when there arose the usual question: "Where shall we go?"

Where? Into the Asiatic quarters of the town of course; towards the Cathedral of Zion, and into the Karavan-Saray.

We had only arrived in Tiflis the night before, and were still under the spell of the wild, grandiose scenery on which we had gazed from the "Military-Georgian Road" across the Caucasian mountains. It had proved glorious beyond all expectation,† and now we were in a hurry to get a glimpse of Asia, or as much of it as we could find at Tiflis.

No doubt we all looked like ordinary well-satisfied, contented tourists, but we were so in appearance only. We were all very tired, having passed a sleepless night; and the most worn out of us all, was our dear fellow-traveller T. \* \* \*, a great hypochondriac who was getting more sullen and silent every moment. Moreover, the noon day heat was becoming oppressive. We did all we could to cheer up T. N. \* \* \*, but notwithstanding our efforts we signally failed in so doing.

The conversation first dragged and then ceased altogether. We said nothing and tried to look unconcerned; but it was only too evident that T. N. \* \* \*, our gloomy companion, was fast becoming intolerable. We were then approaching the Cathedral of Zion, and were amidst the hubbub and din which go on from morning to night among the dense crowds in the narrow, crooked streets of the "old town." On either side of us there was a labyrinth of dirty lanes, with small shops stocked with dusty wares of every description. Asiatics of the most varied appearances were occupied with their respective trades in the open air. A smell of spices, garlic and herbs with the occasional addition of whiffs of less aromatic emanations filled the air. Over the whole a deep blue, serene sky with its scorching unbearable sun-beams that penetrated everything and seemed as if they would melt the very pavements...

Well, here we are. This is the Asiatic portion of the city and it is impossible to drive any farther. The coachman stopped, and after alighting we bent our steps toward the Karavan-Saray. Now what were we to do next?...

The ladies of the party declared that they had a good deal to do: they wanted to purchase Caucasian trinkets and Persian goods, embroidered kerchiefs, cushions and table-linen. They were going to handle and examine everything, admire, bargain, buy, and then carry the purchased articles with infinite trouble to St. Petersburg, a city, where the same things may be bought without any inconvenience and much more cheaply.

Having nothing particular to do, I thought I would look at some Persian carpets. We were in the Karavan-Saray, surrounded by shops large and small, and from the door steps, the most Oriental looking individuals peeped out, inviting us to come in and inspect their wares.

\* This strange narrative, translated from the Russian, was written three years ago. The author, a Corresponding Member, at the same time an active Fellow of our Society—pledges his word of honour to the truth of every word in it. Mr. Solovioff, besides being a well-known author in his own country, is the son of the famous Historian S. T. Solovioff, the late preceptor of the present Emperor of Russia.—Ed.

† From Vladikavkaz the road ascends up to Mount Kazbek. Thence down to the plains of Kakhetia, after crossing the whole ridge of the *Krestovaya* (or Cross) mountain it descends several thousand feet. The scenery is sublime. From some points of this gigantic road, due to Prince Bariatiavsky, one can see hundreds of miles of the surrounding country.—Ed.

## II.

Three young Persians exchanging remarks and ejaculations, in their, to us, unknown tongue, very soon spread before us a heap of rugs, the ladies, however, went to a neighbouring shop and I remained alone with T. N. \* \* \*. Finding nothing that would suit me, I sat down to await their return, and lighting a cigarette was soon plunged in my own meditations.

Why don't you sit down, and rest?—I asked T. N. \* \* \* you are tired out and here, at any rate, we are cool.

He did not "sit down," however. He simply fell on a heap of carpets as though both his legs had been suddenly broken. Looking round at him, I was positively startled at his appearance. His face was deadly pale and his eyes were fixed in a horrible stare.

To all my questions he answered only in monosyllables, and so remembering that he was very much interested in spiritualism and its phenomena, though, notwithstanding his great desire to obtain conviction, he always tried to speak of the latter in a disparaging, sceptical kind of way, I turned the conversation upon that topic. My strategy was successful and he showed unmistakable signs of animation. Only this time he came out as a greater unbeliever than ever; he rejected most emphatically the slightest possibility of phenomena, the reality of which he would have welcomed so joyfully but a few days before.

This unexpected attitude, and sweeping denial of all that did not pertain to the category of well proven physical laws, aroused my combativeness. I brought forward the authoritative statements of certain men of science, the testimony of most trustworthy persons. Finally, I claimed credit for my own personal evidence. It was of no avail. It was all self-illusion, or deception,—he said, such phenomena have never occurred before nor can they occur now.

Just then he was called away by one of the ladies and left the shop, relapsing suddenly into his old lethargic ways. I remained alone. After some more conversation with the shopkeepers about their carpets, I was about to leave the place, when I was stopped by an old Persian who had approached me, and after a respectful salutation stood as though waiting for a responsive greeting.

I had already noticed this old personage. He had attracted my attention from the moment I had entered the shop. He had remained all the time quietly sitting in his corner, at a little distance from us; and from his attitude of attention had probably been listening to my discussion with T. N. \* \* \* Evidently he was like myself a visitor and was not otherwise connected with the shop.

He was a tall, remarkably handsome and dignified looking old man, with a grave, intelligent face and kind, thoughtful eyes. His dress was rich: wide silk trowsers, a coat of fine broad-cloth bordered with gold lace and with double sleeves hanging behind his back; a thick gold watch chain and the tallest of black pyramidal fur caps as worn by the Persians completed his costume, which was quite Eastern.

As I have said, I had already observed the interest with which he seemed to have listened to our conversation. I answered his greeting and stood, looking at him enquiringly.

"Pardon me, Sir!"—he said, in a soft, pleasant voice, and with another bow.

"What can I do for you?" I asked.

"I would ask the favour of a few moments private conversation"—he answered, placing his well shaped hand with its red painted nails on his heart.

He spoke Russian with a foreign accent and with difficulty, though what he said was perfectly intelligible. I followed him into the corner he had just quitted.

"I overheard what you were just saying to the gentleman who went away," he said in a whisper.

"I understand what you meant for I know...I know all this well"...

His face had become quite solemn. I stared at him in still greater wonder.

"I know all that you know"—he went on smiling.

"And that gentleman (meaning T. N. \* \* \*) knows nothing. He disbelieves everything. Let him do so. But you, do you care to learn more about such things? Would you like to see such manifestations with your own eyes?...If so, and if you will pledge your word, to keep my secret; and remain silent on certain things, you may come and see but you must tell no one, not even that gentleman, and—if you will trust me, I can let you see things for yourself"...

"What shall I see?"

"Far, far more wonderful things than you ever heard of...very very wonderful!..."

"When, and how?"

"Do you know Golovinsky Prospect, near Palace Street? Can you find your way to it?"

"I can, of course."

"Well then, be there to-night, at eight. If you come to Golovinsky Prospect, I will meet you and take you where you will see strange things. Do you trust me, Sir?"

I looked at him scrutinizingly. That tall old man with his sober, noble face, his soft voice and dignified manners, inspired me with confidence. He astounded and perplexed, and therefore interested me.

"Very well," I said. "Meet me at the appointed place and hour." And then we shook hands and parted.

## III.

In the evening of the same day, after telling the rest of the party that I had some business which might, or might not, interfere with my returning in time for supper, I sallied out for Golovinsky Prospect. When approaching Palace Street, I carefully examined every man I met and soon perceived the Persian coming out of Palace Street to meet me. He nodded his head and walked by my side.

"Where are we going to?" was my first question.

"We have arrived at our destination," he said, and abruptly turning under a large gate-way, he made me cross a small, well-paved court, and then ascend to the second floor of a large house. The staircase and landings were clean and tidy, and the whole place was faintly lighted by the rays of some distant, invisible lamp. The Persian stopped before a door, took out a key from his side pocket, and opening the door just enough to allow me to pass, invited me in, with the polite gesture of a proprietor.

I found myself suddenly in darkness, and I must confess that for a moment I hesitated to proceed any further; it only occurred to me at that moment that I carried with me all my money and valuables. But the intense curiosity I felt had the best of my misgivings and all suspicion very soon disappeared.

Meanwhile, the Persian had locked the door from the inside and had replaced the key into his pocket. Then he struck a match, and its light helped me to perceive that I was in a little hall furnished with a mirror and a table under it. The whole looked neat, but had the most common-place appearance about it.

The Persian repeating his—"Pray, walk in, Sir," lifted a heavy carpet hanging over a door.

Passing through, I found myself all at once in an apartment of quite a different character. The room I was ushered into was very large and lofty; and save its high ceiling it was literally covered with rich Persian carpets, its very walls, like the floor, disappearing entirely beneath the gorgeous tapestry. There were carpets hanging also on every window and door. Along the four walls were placed low, comfortable *tahtas* (divans). A very large curious looking, coloured lantern, lit this doorless and windowless room, shedding soft rays of pale, bluish, greenish light. At the invitation of my host, I took my seat on the *tahta*. I was overcome with

a strong feeling of expectation and knew that something very mysterious was to occur shortly. The bare idea of it made my heart throb in a most ridiculous-manner.

I glanced at the old man who had taken his seat near me. Picking up from the divan a musical instrument of, to me, unknown form, a kind of guitar, he began tuning it. No sooner had his long and delicate fingers with their crimson dyed nails touched the strings, than they called forth long wailing chords full of weird melody. Another touch and the whole room seemed full of strange and plaintive though melodious sounds, which, nevertheless, produced a very pleasant and soothing effect on my nerves.

How long this music lasted I am now unable to say. I sat motionless, with beating heart, and the same feeling of expectation growing stronger every moment, when finally, removing my gaze from the old Persian, I looked around with a vague sense of a new *presence*. But I saw no one besides us two; nothing in the room was changed.

There was the same, rather monotonous wealth of carpets and Oriental hangings around us; the same room—a lined casket all but the lid represented by the white ceiling—illuminated by the same soft, pale greenish blue radiance.

Suddenly, one of the hangings on my right moved. A small white hand appeared, and I saw it lifting the carpet slowly and silently, higher and higher, until all at once there emerged from behind the *portiere*, a slender, fairy figure clad in white, the form of a girl about ten or eleven years of age. As she stood for a moment motionless, the whiteness of her loose robes and figure strongly marked on the dark back-ground of the carpet, I had leisure to examine her, and I remarked that her feet were bare. Then she began to move gracefully and noiselessly toward the middle of the room, when till she stood just under the light of the lamp...

She was a lovely little girl, with delicate and finely chiselled features that had nothing Oriental in them. Her long, thick fair hair, of a very light hue, and her white transparent skin presented a strong contrast to her large dark eyes, of almost fiery black. Her childish face was serene and innocent; not a sign of fear or embarrassment was on it, not a trace of ill-health...The only thing that appeared to me strange in it, and strongly attracted my attention, was the expression, or rather the *complete absence of any sort of expression* on that fair young face.

The child bowed slightly in my direction. But so full was I of expectancy and attention that I verily believe now, that I never thought of returning her salutation. She fixed her large dark eyes steadily upon me, but I could read nothing in that gaze. It was hopelessly calm and indifferent.

I looked at the Persian. He went on playing as before; only his music was growing gradually softer and softer. His fine expressive face wore a very serious and solemn expression, but he remained silent as heretofore.

For a few seconds the child stood motionless. Then suddenly, to the accompaniment of the dulcet sounds of the melody, I saw her lift herself on the tips of her little rosy toes, and begin to slowly whirl round and round. From that moment I never lost sight of her for an instant. With every turn of her figure the circling motion became more and more rapid, until finally she whirled with such vertiginous velocity that her hair stood out horizontally around her head, and her long swelling garments made her little figure assume the shape of a moving bell...

I see her lift up her arms, one more rapid motion—and her white robe, her only garment, falls on the carpet. She is entirely nude. Only she whirls now with such rapidity that it is impossible to discern the *contours* of her childish frame.

One minute follows the other; the strange melody becomes at times louder, at others dies away into a hardly

audible whisper. The extraordinary little girl goes on whirling with supernatural swiftness. Her hair is now forming a cloudy disk around the little head, when I perceive, all of a sudden, a strong luminosity emanating from it, like an electric radiation, a regular and visible aureole.

Involuntarily I close my eyes and open them again.

No; I was not mistaken; what I saw is sober reality... The radiant nimbus around the whirling girl is there, and it becomes more dazzling at every turn!

But this is not all. I now see quite clearly that the hazy figure begins to separate itself from the carpeted floor, floating higher and higher. No more doubt is possible—the child whirls in the air, at a height of at least half a yard above the floor.

Again I close my eyes, and carefully examine my own head, touching various parts of my body to assure myself that I am not asleep. It is no dream, and I am possessed of my full consciousness; I feel even relatively cool, and seem more than usually capable of sober reasoning. I open my eyes—and see again before me this most wonderful phenomenon: a little girl whirling in the air with a radiant aureole around her head...

The Persian begins to play more slowly, and the movements of the child decrease in rapidity. He ceases playing and her tiny feet touch the ground. The hair is falling lower, the light it emanates is becoming dimmer, and I begin to recognize in that hazy figure the forms of a little human body. A few minutes more and the girl is once more motionless.

I had expected to see her fall—but she did nothing of the kind. Catching hold of her cast off garment she bounded toward the door by which she had entered, and instantly disappeared.

I sat motionless and speechless, trying to collect my thoughts and account in some reasonable way for what I had seen.

—“Are you satisfied, Sir?” enquired of me the old Persian. “Very-well satisfied!”—answered I hesitatingly—“and I thank you for the opportunity you have afforded me. But I shall not have to ask you now the favour of a reply to a few questions...”

“To-night it is hardly possible, Sir. To-morrow night at the same hour, if you will, you may come. I will show you something still more wonderful...far stranger things...and then I may explain. Will you come?” ...

There was an accent of determination in his voice, a certain authority, which made every attempt to counteract it useless.

“As you will, I said. I shall be here, to-morrow.”.....

He saw me back to the little hall, unlocked the door, accompanied me down the stairs and saw me safely to the street; after which we shook hands and parted. Twice on my way home along the street, I turned round and saw his tall figure standing motionless at the gate and evidently watching me.

(To be continued.)

#### THE BUDDHIST CATECHISM IN FRENCH.

(Translated from an Article by Comte Goblet D'Alviella in the *Revue Belge*.)

THERE never was a greater excitement in Europe, than that now caused by the great duel fought between the Orient and the Occident, and which has been going on ever since the dawn of our civilisation. England became through the conquest of India the greatest of all oriental powers; Russia gained a great Asiatic territory by her annexations in Siberia and Turkestan; France seems to be about to create for herself an empire in Indo-China, which may be perhaps more extensive than her territory at home. Military expeditions which have been looked at by us as being hardly of a serious nature, have demolished for a long time to come the military prestige of China and Japan. Turkey and Persia are only suffered to be independent on account of the jealousies of European powers, and there is hardly a corner left in Asia which is inaccessible to our soldiers or to our commerce.

The people who treat us as barbarous foreigners take readily to our arts and sciences. Our fashions are known in the valleys of the Himalayas, and our social institutions find a place in the government of the Mikado. Even our books are translated into various Asiatic languages, and bring the elements of European culture to those minds which more than others are imprisoned by their secular traditions.

Amongst all the influences which modern civilisation brings to Asia, there is only one which finds a formidable resistance and this is Christianity. For centuries our missionaries have tried to accomplish the religious conquest of Asia, neither money, nor time, nor sacrifice of life and the persuasion of arms and physical force have been spared, and what are the results? I think I am not mistaken in estimating the number of converts about 10 millions amongst 800 millions of Asiatics, of which about 300 are directly under the authority of European nations.

And what is still more—while we are waiting for the fulfilment of the prediction of E. V. Hartmann, that the religions of Asia will once more seriously affect the creeds of Europe—we now see nations which have been persuaded to become nominally Christians, return once more to their ancient religions. This is a fact which is at present taking place in India, although it is true that it is done under the instigation of a representative of the West.

## I.

In 1879, four members of the Theosophical Society of New York, among whom were an American colonel, Henry S. Olcott, and a Russian lady, Madame H. P. Blavatsky, went to India to teach the glory of the ancient religions, and to warn the Hindus, the Sinhalese and Parsis against a substitution of a new faith in place of the Vedas, the Tripitakas and the Zend-Avesta. They founded the Theosophical Society in India. It is difficult to say anything definite about the doctrines of that Society. It seems to have something to do with Spiritualism, because it recognises "occult powers," which a man may discover and exercise by practising certain new psychological methods, or by meditation, and in which the development of will and magnetism are taken into account. But at the same time they say that these are simply natural processes which rest upon an entirely scientific basis. They have in view the following three objects: 1. The establishment of a universal brotherhood; 2. The study of ancient sciences, languages and religions; and 3. The investigation of the hidden mysteries of nature and the latent psychical powers in man.

I will not enter into a history of the Theosophical Society in India; it will be sufficient to say that that Society has rapidly grown amongst the more enlightened classes of the natives. We see in a Calcutta Review of last April that it has rallied the followers of the Arya Samadj, consisting of numerous organisations, who, while admitting the infallibility of the Vedas and explaining them in a rational sense, have pantheistic conceptions, disbelieve in a personal god and uphold the doctrine of re-incarnation. Especially among the Sinhalese populations has the movement taken root. In the island of Ceylon it has recalled to Buddhism thousands of natives which were previously (mainly by force) converted to Christianity, and a Buddhistic catechism edited by Col. Olcott in the Sinhalese language is at present used for the purpose of educating the youth in the schools of the island. This sounds like a novel, and we might be inclined to look upon it with suspicion, if the facts were not attested by the whole of the Anglo-Indian press and by the complaints which the missionaries themselves have made.

There was already a manual of questions and answers in existence, the *Kammavākya* in the Pali language, which, according to Mr. Foucaux, refers to the earliest times of Buddhism. But not only is the Pali at present a dead language, but that Catechism is only useful to those who want to become priests and does not teach the true doctrine. The Sinhalese catechism has therefore filled a want, and it is not to be wondered at, that with the authorization of the Buddhist High Priest, the author has succeeded in placing about ten thousand copies in Buddhist families. Soon after that, it was translated into English, and fourteen editions appeared in a comparatively short time; it was translated into Tamil, Siamese, Japanese, German and now appears before us in French, with two appendices; one by the author and the other by the translator. It is a small

book of 105 pages, which explains Southern Buddhism by questions and answers in the same manner as the Catholic catechisms. To complete the resemblance there is attached to it an *imprimatur* by the High Priest of Adam's Peak, Hakkaduwa Sumangala, the principal priest of the island.

The rebirth of the Buddhistic philosophy or its transplantation, so to say, into Europe during the XIXth century by Schopenhauer and Hartmann, gives a color of reality to the manner in which Buddhism solves the problems of our nature and destiny. The publication, although being naturally short and superficial, is quite remarkable, as it gives us a version in regard to these questions, which is authorised by the most eminent Buddhistic authorities in the south.

Buddhism is that religion which has most followers. The most moderate estimates give their numbers as from 380 to 400 millions. Col. Olcott who is in regard to that point of the same opinion as the English savants, says there may be about 500 millions; while the Roman Catholic Church only counts 152 millions of followers, and all the Christian Churches together only 325 millions.

The Buddhists of the north, who are much more numerous than the southern Buddhists, but who are divided into various sects, live in Japan, China, in the Russian dominions, in Tibet, Cashmere and in the southern valleys of the Himalayas. The southern Buddhists are exclusively in the island of Ceylon and in Indo-China. They are only about thirty millions, but their doctrines are less changed than those of their correligionists. Col. Olcott tells us in his preface in what principal points the views of the northern Buddhists differ from those in the south.

## II.

When Buddhism appeared in the midst of the Hindus, their philosophical speculation, although upholding the divinities of the Aryan pantheon, was inclined to look upon them as secondary manifestations of an absolute and eternal being, constituting the true god of the pantheistic systems. Buddha had only to fight the old *Devas* who were reduced to the rank of simple genies; but he proclaimed all beings, men or otherwise, as being subject to the law of time and space, of birth and death, and repudiated thereby the idea of what is usually understood to be "God." Col. Olcott says: "The Buddhists hold the idea of a god for a gigantic shadow thrown across empty space by ignorant men." Still more: The southern Buddhists in advance of modern positivism have formally pronounced the uselessness of researches in regard to the first and final cause. We read in the *Soutta de Malinka*, translated by Spence Hardy: "When Malinka asked Buddha whether the world was eternal, he obtained no answer, because the master considered this a useless question."

Buddhism sees in the universe only a chain of phenomena ruled by the law of cause and effect. The Colonel says: "Each thing proceeds from the Akasa in conformity with an inherent law and disappears after a certain time. Nothing comes from nothing. We therefore deny a creation out of nothing and we cannot conceive of a creator."

In the moral order as conceived by Buddhism, the law of cause and effect becomes a law of retribution which is felt by every one—in a series of rebirths—as the consequences of his good or bad actions.

Thus our condition and even our actual character are the result of our actions in a previous existence, and our merits or demerits in the present life will be the cause of our rebirth in either a superior or an inferior condition with certain tendencies and inclinations. "A good action performed during this life receives a reward in the next"—says the Buddhist text—"just as water poured upon the roots of a tree reappears in the flowers and fruits." Nothing can change this law of retribution which operates on its own accord, and Col. Olcott says truly in his Catechism:

Q. 10a.—If you wish to describe the spirit of Buddha's doctrine by a single word, which word will you choose?

A.—Justice.

I will not enter at present into a controversy about whether or not the Buddhists believe in the existence of a soul. It seems that the northern Buddhists claim a kind of spiritual entity which lives through all the rebirths; but the southern Buddhists, who, according to Rhys Davids—but not according to Mr. Foucaux—stick to the most ancient and orthodox tradition, say that everything in man is subject to a continual change; the spirit as well as the body.

That which is reborn is not the individual, but his spiritual elements or the *Skandas*, which having been set at liberty by death, form a new combination under the action of the desire for life. This combination is always conditioned by the merit or demerit of the defunct, or to express it in other words, by the moral state of the elements which newly aggregate.

All Buddhist sects agree in basing their essential doctrines upon the four truths discovered by Buddha: 1. *The pain of existence*; 2. *The cause of pain* is the desire to live, which grows as we attempt to satisfy it; 3. *The means to destroy it* which consists in the suppression of desire; 4. *The way which leads to that suppression* and which consists in following the moral teachings of Buddha. He who follows that way is reborn under more and more favorable conditions, until he enters *Nirvana*. There has been a great deal of discussion about the term *Nirvana* which has been translated annihilation, but which does not mean an annihilation of the being but only an annihilation of all the troubles of life. The northern Buddhists maintain, that deliverance consists in a perfect liberation of the spiritual part of the individual from matter; but the southern Buddhists say, that no trace of the individual remains in *Nirvana*. Col. Olcott who inclines to the view of the northern Buddhists, but who had to do justice to the views of the High Priest Sumangala, describes *Nirvana* as "a condition in which all change ceases, where there is perfect rest and a complete absence of desires, illusions and pain, with a total obliteration of all that makes up the physical man." This definition is somewhat ambiguous and may satisfy both parties. Nevertheless from a practical stand-point the difference between the two states described can be but very small.

The Catechism gives us the details of the beautiful legend of the Sage of Kapilavatsu, and this in a way which avoids everything supernatural and miraculous. There is no doubt that the author in doing so acted in accordance with the wishes of the more enlightened men, who in Buddhism as well as in other religions desire to separate the true from the false, and to find an interpretation of the respective doctrines which agrees with science and reason. But it seems that he had no better success than the so-called rationalists, the partisans of the exegesis in the midst of Christianity during the first half of this century; when they attempted to give a natural explanation to the miracles of the Bible. Without going so far as to see with Mr. Senart in the life of Buddha only a solar myth, still the majority of the scientists believe that a great deal of legendary lore is mixed up with the true history. Col. Olcott believes, that Buddha on account of his merits had acquired certain faculties, which although not supernatural were yet superior to those possessed by average man and which enabled him to perform peculiar phenomena, which are commonly called miracles. This theory of latent psychological powers which may be developed and which is possessed by certain superior men, forms one of the fundamental doctrines of the Theosophical Society, and we are inclined to ask, whether it is not the existence of a similar doctrine in Buddhism, which has attracted Col. Olcott and his friends to that philosophy.

The preface to the French edition gives us to understand that certain adepts of a superior order have preserved by tradition from age to age the teachings of *esoteric* Buddhism as a secret science, which is unknown to the masses of Buddhists as it is to European scientists.

Those *Arhats* or *Arahats* (venerable men) are found in Tibet, and Col. Olcott says that what little of real Buddhism he knows, he has learned from one of them. He also says that the High-Priest Sumangala told him, that only the adepts of the secret science (*Iddividhannana*) know the true nature of *Nirvana*.

The common people believe when they hear one speak of Indian ascetics, that the Hindu *Yogis* or Buddhist *Bikkshus* are always poor fanatics or treacherous jugglers; but those who can see deeper have often been surprised in finding these ascetics to be deep thinkers. Those who desire more information may read the last chapter of Max Müller's work about the "*Origin and development of religion studied by the light of the Indian religions*." Besides there must still exist in the libraries of certain Tibetan convents documents which might throw a great light upon the obscure side of Buddhism. But this seems to me a pure hypothesis, and Col. Olcott ought to give us something to prove his assertions. It is true, he speaks of a recent publication treating of *Esoteric Buddhism* by Mr. A. P. Sinnett, I have not yet

seen the book, but I doubt whether it will produce a revolution in Oriental literature. If an "esoteric" Buddhism exists, it must be an enlightened Buddhism with rational tendencies, such as is indicated by the Catechism of Col. Olcott, and which is probably understood by the High-Priest of Sripada and his followers. *Exoteric* Buddhism is only a collection of legends and superstitions under which the pure philosophy of Buddha is hidden; it consists—even at Ceylon—in a worship of relics, in offerings to the images of the master, in a belief in charms and incantations, in a respect for animal life carried to absurd extremes, etc. In the north *exoteric* Buddhism means queer-looking and ugly idols encumbering the sanctuaries, pictures of paradise and of hell, which bear testimony to the credulity and absurdity of human imagination, a faith in the efficacy of numerous ceremonies; one more absurd than the other, exorcisms, prayer-wheels, holy water, rosaries, ecclesiastical hierarchies of Lamas; altogether an abuse, which Col. Olcott describes as the surviving remnant of fetishism and other foreign pantheistic religions.

This shows how far the Colonel is right in saying that the Buddhism of the south teaches the highest charity without a god, the continuity of existence without what is called soul, happiness without an objective heaven, a way to salvation without a deputed saviour, redemption through one's own efforts, without rites, and penitences, without interceding priests or saints, in short: the *summum bonum* to attain in this life and in this world. Does it necessarily follow that there are no shadows in that picture, and that the esoteric Buddhism of Col. Olcott answers all the needs of modern thought and conscience?

Col. Olcott in his enthusiasm goes so far as to say: There are many signs, which indicate, that among all the great religions of the world, Buddhism is to be the religion of the future; because it is not in antagonism with Nature and the Law. Well; who dares to deny it? It remains for us to examine how far Buddhism agrees with other contemporary interpretations of Nature and of the Law; and how far it will be identical with the philosophic, scientific and moral doctrines which are at present prevailing in modern civilisation.

(To be continued.)

## MESMERISM AT THE ROYAL INSTITUTION.

BY A. P. SINNETT.

THE consideration of such an unorthodox fact in Nature as Mesmerism at the innermost sanctuary of modern science would have been impossible a few years ago. That a lecture on Mesmerism was actually given at the Royal Institution in Albemarle Street in the course of the Friday evening lectures of last year, is thus an indication of a decided step in the direction of psychic inquiry accomplished by Western thinkers. We must not expect too much at once. Mr. J. N. Langley who delivered the lecture to which we refer, took as his special topic. "The Physiological aspect of Mesmerism," and dwelt chiefly on the condition of nerve centres during the hypnotic state. At the same time though the higher phenomena of Mesmerism were thus passed over almost without notice, enough was said to show that the lecturer's sympathies were wider than the limits within which he thought it desirable to remain while addressing an audience who no doubt felt that a great concession was made by permitting the word Mesmerism to be pronounced at all in their hearing.

The lecture has been printed in the transactions of the Royal Institution and a copy is before us from which we propose to make some extracts.

Mr. Langley began by a general survey of the nerve machinery of animals.

Primarily, the hypnotic or mesmeric state is one in which the will is partially or wholly paralysed by certain sensory impressions; but there is no distinct line of demarcation between this and various other conditions, such as occur in sleep, somnambulism, and in some diseases of the central nervous system, such as hysteria. In each there is a typical state, but between them are many transition states.

Before discussing the mesmeric condition, I must say one or two words about the action of the central nervous system. I trust you will forgive me if, as very well may be the case, you

find that part of what I say seems too simple to need saying, and part too complex and uncertain to be said without reservation. The one for the sake of clearness must needs be stated; the other for the sake of brevity must needs be dogmatic.

Here is a diagram of the brain and of the spinal cord of the frog. In this, all the chief structures of the brain of man are represented. For my present purpose it is only necessary to distinguish three divisions.

First, there is the spinal cord. If a frog be decapitated, the brain is of course removed and the spinal cord is the only part of the central nervous system left. Yet if any part of the body of the brainless frog be gently stimulated, a particular movement results—a reflex action is produced. If, for instance, the right hind leg is gently pinched, this leg and this only is kicked out; if the left fore leg is gently pinched, this and this only is moved. Diagrammatically we may represent any one of these movements as being brought about in the following way. Pinching the skin stimulates the nerve endings of a sensory nerve, so that a nerve impulse—analogous to, but not identical with, an electric current passing along a wire—travels up the nerve to a sensory nerve cell in the spinal cord. In this nerve cell certain changes take place which result in an impulse being sent along another nerve to a motor nerve cell in the spinal cord. This is, in consequence, stimulated to activity and sends out a third impulse along a motor nerve to a muscle. The muscle then contracts, and the limb is moved.

If the brainless frog be pinched somewhat sharply, the movements which result are more extensive than when it is gently pinched, a spasm of the whole body may result. Referring to the diagram, we may represent this in the following way. The sensory cell being more strongly affected, sends out impulses to a number of other sensory cells on the opposite side of the spinal cord, and above and below it; these send impulses to their motor centres, and thus a more or less widely-spread movement results. This spreading out of impulses from the part immediately affected is called the irradiation of exciting impulses. When any part of the skin is stimulated, many sensory and many motor cells are affected; a collection of cells serving a common purpose is called a nerve centre. The spinal cord, then, consists of a collection of nerve centres. By appropriate stimulation, any one, or all of these nerve centres can be set in activity.

The second division of the central nervous system is the posterior part of the brain—the brain minus the cortex of the cerebral hemispheres. This, like the spinal cord, consists of a collection of nerve centres, but the function of these nerve centres is much more complex than that of the centres of the spinal cord. A stimulus to the skin, which, when the spinal cord is the only part of the central nervous system left, will produce either a local movement or no movement at all, will, when the posterior part of the brain is also present, produce a general co-ordinated movement such as occurs in walking, jumping, swimming. In fact, all the co-ordinated movements of which the body is capable can be brought about by the activity of one or more of the lower centres of the brain. Moreover, these centres can be set in action by events which have no effect when the spinal cord only is present. Here a flash of light or a sudden noise sets in activity a nerve centre in a manner strictly comparable to the way in which a pinch applied to the foot sets in activity a nerve centre in the spinal cord; and just as in the spinal cord the active sensory centre may excite to activity a motor centre, and this may cause the foot to be moved, so in the lower centres of the brain the activity of the visual or auditory centre may excite to activity a motor centre and lead to a complicated movement such as shrinking or jumping. A frog with these two divisions only of the central nervous system does nothing of itself; it is without will and consciousness, in the same way that the frog with a spinal cord only, is without will and consciousness; it is a complicated machine, any part of which can be put in action by using the proper means.

The last division of the central nervous system is the *cortex* of the cerebral hemispheres. This part of the brain is concerned with ideas, with will, and with consciousness in the sense in which that term is usually employed, that is, speaking generally, it is concerned with the higher psychological functions.\* In saying that this part of the brain is concerned with the higher psychological functions, I mean that every higher psychological act is accompanied by some definite change in the cortex of the cerebral hemisphere. I mean that every emotion, every idea, every effort of will is accompanied by an activity of nerve cells in this part of the brain and that this activity is comparable to the activity which takes place in definite cells of the spinal cord when a leg or arm of a brainless frog is pinched.

Here we touch the much disputed question of the localisation of the functions of the brain. Roughly speaking, this question is whether there are nerve centres in the cortex corresponding to those which exist in the rest of the brain and in the spinal cord:—whether, for example, visual sensation and ideas are accompanied by an activity of one part of the cortex, and auditory sensation and ideas are accompanied by an activity of a different part of the cortex; or whether visual and auditory sensation and ideas

may occur in any part of the cortex, the mode of activity of the cells being different in the two cases.

Happily, it is not necessary to enter into this question in order to gain a fair idea of the chief features of mesmerism. The idea which we gain lacks no doubt definiteness in detail, and we must be prepared to express it in different language according as we find later, that the cortex of the cerebral hemispheres consists of one nerve centre with many functions, or of many nerve centres with different functions, or again as we find—and this is most probable—that the truth is between these two extreme theories.

After a further examination of reflex action in the nerve system, Mr. Langley comes to some of the simpler phenomena of Mesmerism.

The primary point in mesmerism is the paralysis of the will; the nervous system is then out of the control of the subject, whether animal or man, and by appropriate stimulation, any one or more of his nerve centres can be set in activity. I shall consider first the behaviour of the lower animals when mesmerised: in these the phenomena, as far as at present observed, are much simpler than they are in man. If a frog be turned over on its back, it at once regains its normal position; if, however, it be prevented from doing so, and its struggles are for a short time gently suppressed, it becomes hypnotised. Then, although it be left at liberty to regain its normal position, it will not attempt to do so. Apart from the movements it makes in breathing, it lies motionless. If it has been held for a short time only, the hypnotic state does not last long, usually from one to five or ten minutes; but, if the movements it makes, say at the end of one minute, of five minutes, and so on, are suppressed, it will not infrequently happen that the frog will then stay without farther movement for a considerable time, sometimes even for many hours. During the first part of this time a slight pinch, a sudden flash of light, or a loud noise, will usually cause it to turn over and sit up in its normal manner. For a moment or two it looks a little dull and confused, but rapidly regains its normal activity. During the latter part of this time it responds less and less to external stimuli. Reflex actions are less readily obtained, or may not be produced at all by stimuli ordinarily effective. Within certain limits, the longer the frog remains hypnotised, the more marked becomes its general insensibility, the decrease in reaction being earliest distinct in the centres of special sense. When it is in this state, it may be propped up against a support with its legs crossed under it, or placed so that it rests on its head, or placed on its side with its legs arranged in this or that fashion, without offering the least resistance. Strong stimuli, or certain apparently lesser ones, for example a dash of water, cause it to recover its position slowly; it then usually sits for several minutes motionless, and only after some time regains its normal sensitiveness and activity. I show you here a frog in the early hypnotic state.

I have spoken of the frog as being hypnotised or mesmerised. Let us consider what is meant by this. I think it is obvious that the animal does not remain passive from any astuteness on its part; it is incredible that the frog, finding its efforts to escape ineffective, should make up its mind to remain quiet, and should, although at liberty to move, stay still for hours, becoming more and more determined as time goes on to take no notice of noises, of flashes of light, and of pinching of its skin. On the contrary, it is, I think, obvious that in some way its will has become paralysed. In order to attempt to explain how this is brought about, we must consider another aspect of reflex action, an aspect which is very little understood.

You remember that a brainless frog will, when its leg is gently pinched, kick out the leg; but if just previously some other part of the body has also been pinched, one of two opposite things may take place: the leg may be kicked out more quickly and vigorously, or it may not be kicked out at all. In both cases the nerve centre involved in producing the movement of the leg receives an additional impulse from another nerve centre, but in one case the additional impulse increases the activity of the nerve centre involved in the reflex action, in the other case it annuls this activity—there is, to use the physiological term, an *inhibition* of the “reflex” nerve centre.

Later on Mr. Langley produced a live alligator four or five feet long and mesmerised it on the lecture table. We read:—

Before passing to mesmerism in man, I will show you two other instances of hypnotism in the lower animals. The alligator which you see here behaves very much like the frog. It has, however, less tendency to become cataleptic. After a brief struggle, it becomes quiescent and its limbs slowly relax; its mouth may then be opened, and a cork placed between its teeth, without giving rise to any voluntary movement on its part. It may be kept for a considerable time in this limp condition by gently stroking the skin close to its eyes.

So far as I have observed, the hypnotic condition in birds and in lower mammals is not capable of any great development. It may last ten minutes, but rarely longer. In these animals, too, the emotional condition is probably the chief factor in producing the inhibition. Of impulses from peripheral sense organs, tactile impulses seem to be most effective in the lower

\* It is not possible within the limits of this lecture to give the reservations that would be necessary in a full discussion of the subject.



mammals, as in the rabbit and guinea-pig and visual impulses in the bird. The pigeon which I have here, remains longest quiescent when, after it has been held for a minute or two, I bring my hand slowly up and down over its head.

In man the phenomena of mesmerism are of a very much more striking character than they are in the lower animals. Speaking generally, this seems to be due to a greater interdependence of the various parts of the nervous system in the lower animals. In these, when any one centre is stirred up by exciting impulses, an irradiation of exciting impulses is apt to take place to all other centres, and the mesmeric state is in consequence apt to be broken. And on the other hand, when a centre is inhibited, an irradiation of inhibitory impulses is apt to take place, and the whole nervous system is in consequence apt to be inhibited. Hence the activity or suppression of activity of particular parts of the central nervous system, which forms so conspicuous a feature of mesmerism in man, can be only partially produced in the lower vertebrates. Even in man there is very considerable difference, in different individuals, in the ease with which particular nerve centres can be excited or inhibited without other centres being similarly affected. But apart from this the fundamental features are the same, whether a man or a frog be mesmerised. The primary point is, as I have said, the paralysis of the will, that is, the inhibition of a certain activity of the nerve cells of the cortex of the cerebrum.

In man, as in the frog, this inhibition may be brought about either by impulses proceeding from the peripheral organs of sense, or by impulses originating in the cortex itself. Of the former class, tactile and visual impulses are most effective, although the mesmeric state may be produced by auditory and probably by other impulses. A man may, then, be mesmerised by passing the hands over or close to the skin, or by making him look steadily at an object, or listen intently to a sound.

Whether the inhibitory impulses so set up produce inhibition or not, depends upon the condition of the whole of the nervous system. The effect of the inhibitory impulses may be counteracted by exciting impulses coming from other parts of the central nervous system. In many people the exciting impulses are always sufficiently strong to overpower the inhibitory ones, and such people cannot be mesmerised. In others, the inhibitory impulses must be kept up for a long time, and repeated on successive days, before they acquire sufficient force to overcome exciting ones. Such people are mesmerised with great difficulty.

The great majority of people cannot be mesmerised unless they consent to fix their attention on some particular object. This fixing of the attention, speaking generally, seems to be a voluntary exclusion of exciting impulses, leaving thus the inhibitory ones an open field. Idiots, who, on account of the lack of co-ordination of their nerve centres, cannot fix their attention for any length of time on any one object, cannot as far as I know be mesmerised. Now this, now that part of the brain becomes active, and exciting impulses are sent out which overpower the inhibitory ones.\* Inhibition from impulses arising in the cortex itself are rare unless the patient has been previously mesmerised. Some such cases, however, do occur. But in people who have been previously mesmerised inhibition in this manner is of not unfrequent occurrence; within limits, the more often the changes in the cells accompanying inhibition have been produced, the easier they are to reproduce. Those who have often been mesmerised may fall again into this condition at any moment, if the idea crosses their minds that they are expected to be mesmerised.

Thus if a sensitive subject be told that the day after to-morrow at half-past nine he will be mesmerised, nothing more need be done; the day after to-morrow at half-past nine he will remember it, and in so doing will mesmerise himself.

An instance sent by M. Richer to Dr. Hake Tuke, presents, it seems to me, an example of inhibition from the cortex which is of a somewhat different class, and more allied to that which occurs in birds and lower mammals. A patient was suspected of stealing some photographs from the hospital, a charge which she indignantly denied. One morning M. Richer found this patient with her hand in the drawer containing the photographs, having already transferred some of them to her pocket. There she remained motionless. She had been mesmerised by the sound of a gong struck in an adjoining ward. Here, probably, the changes in the cortex accompanying the emotion which was aroused by the sudden sound at the moment when she was committing the theft, produced a widespread inhibition—she was instantaneously mesmerised.

I will show you the method of mesmerising which is, perhaps, on the whole, most effective; it is very nearly that described by Braid. I have not time to attempt a mesmeric experiment to-night, it is the method only which I wish to show you. With one hand a bright object, such as this faceted piece of glass, is held thus, eight to twelve inches from the subject, so that there is a considerable convergence of the eyes, and rather above the level of the eyes, so that he is obliged to look upwards. The subject is told to

look steadily at the piece of glass, and to keep his whole attention fixed upon it. This position is kept up for five to ten minutes; during this time the pupils will probably dilate considerably, often assuming a slight rhythmic contraction and dilation; when this is the case the free hand is moved slowly from the object towards the eyes. If the subject is sensitive, the eyes will usually close with a vibratory motion. In some cases the subject is then unable to open them, and the usual mesmeric phenomena can be obtained. If when the operator brings his hand near the eyes of the subject, the subject instead of closing them follows the movements of the fingers, the whole proceeding is repeated, but the subject is told to close his eyes when the fingers are brought near them, but to keep them fixed in the same direction as before, and to continue to think of the object and that only. The operator then for some minutes makes "passes," bringing his warm hands over and close to the face of the subject in one direction. When the subject is inclined to pass into the cataleptic state, an indication of his condition may be obtained by gently raising his arm; if he is beginning to be mesmerised, the arm remains in the position in which it is placed. If the arm falls, the mesmeric state may not, infrequently be hastened on by telling the subject to keep his arm extended whilst he is still gazing at the object, or whilst the passes are being made. And that is the whole of the process. The man thus mesmerised sinks from manhood to a highly complicated piece of machinery. He is a machine which for a time is conscious, and in which ideas can be excited by appropriate stimulation; anyone acquainted with the machinery can set it in action.

The distinguishing feature of the earlier stages of mesmerism in man is that by slight stimulation any one centre can be easily set in violent activity, and its activity easily stopped, without the activity spreading to other distant centres. It is on this that the mesmeric phenomena usually exhibited depend; with most of these phenomena you are no doubt familiar, so that I need mention one or two only.

In all this of course there is very little said which would suggest to a person quite ignorant of the subject the lengths to which mesmeric effects may be carried, but considering the extreme caution of European scientists the passage we have quoted is full of very important admissions. Mr. Langley concludes as follows:—

I have not attempted to give an account of all the phenomena of mesmerism; I have taken those phenomena which seemed to me to be the least easy to understand the most liable to misconception and have attempted to show that they resemble fundamentally certain simpler phenomena which can be observed in lower animals. I have further attempted to string together the various facts upon a thread of theory, which may be briefly summed up as follows:—

*The primary condition of mesmerism is an inhibition of a particular mode of activity of the cortex of the brain, in consequence of which the will can no longer be made effective.*

*This inhibition may be brought about by nervous impulses coming from certain sensory nerves, as those of sight, touch, hearing.*

*It may also be brought about by impulses or changes arising in the cortex itself.*

*The inhibited cortex, and probably also inhibited lower centres of the brain, send out inhibitory impulses to all other parts of the central nervous system, so that the mesmerised man or animal gradually passes into a state of torpor, or even of complete anaesthesia.*

*The phenomena of the excitable stage of mesmerism are proximately determined by the possibility of exciting any particular centre alone, without exciting at the same time other centres by which its activity is normally controlled. In lower animals this stage is less marked in consequence of a greater interdependence of the various parts of the central nervous system.*

I would expressly state that I regard this theory only as provisional. Further, I am quite conscious that it is very imperfect. A complete explanation of the phenomena of mesmerism and of its allied states can only be given when we have a complete knowledge of the structure and functions of all parts of the central nervous system. But I have not much doubt that the explanation of the main features of mesmerism will be found when we are able to answer the question—What is inhibition? And it is some comfort to think that the answer awaits us in the comparatively simple nervous system of the lower animals. I would not be understood to mean that variation of blood supply and various other events are of no influence in producing mesmeric phenomena; I think, however, that these events are of secondary importance only.

Finally, I would say a word about the attitude of physiologists to animal magnetisers and mesmerists. It has sometimes been made a subject of reproach to physiologists that they have not concerned themselves more actively in investigating mesmeric phenomena. The reproach has very little foundation. The knowledge which has been gained on the subject has been gained almost entirely by medical practitioners and by physiologists, and it must be remembered that until lately most physiologists were also medical practitioners; the division of labour is of recent date.

\* It is said that some persons, whilst they are sleeping, can be brought by means of passes into the mesmeric state. It would be interesting to observe if this can also be done with insane people.

It is, however, true that in the beginning and middle part of this century there were many scientific men who regarded the subject with contempt which intrinsically it did not deserve. But in my opinion they had much justification. A scientific man has always before him some problems which he knows he can solve, or help to solve. He has always before him a road which he knows leads somewhither. Mesmerism was long mixed up with assertions of the transmission of cerebral fluid, with impossible notions which had been banished from physiology, and with charlatanism. The scientific man of that day may, I think, be readily pardoned for supposing that the facts which were given as not more true than the theories, might be equally false. Why should he leave the fruitful work his hand had found to do for that which to all appearance would be barren.

Dr. Esdaile, who although himself not altogether free from blame for mystifying the subject, yet did much to advance it, expresses what must have been a general feeling:—"The ignorance and presumption of man; his passion for the mysterious and marvellous; his powers of self-delusion, with the pranks of knaves and the simplicity of fools, have so mystified the subject, that the artificial difficulties cost us more trouble to remove than the natural; and a mass of rubbish must be got rid of before we can reach the foundation stone of truth."

### ON THE HIGHER ASPECT OF THEOSOPHIC STUDIES.\*

BY MOHINI M. CHATTERJI.

The study of Theosophy, in which we are engaged, is in its character unique. The Esoteric Science, which is but another name for Theosophy, is at once a complete system of Physics, Ethics, and Metaphysics, demanding the devotion of all the faculties of man for its proper comprehension. Unlike those departments of knowledge which usually occupy attention, it directly deals with the great problem of happiness, a happiness which is complete and eternal. The ultimate value of all effort is the production of happiness, and objects excite our interest in so far as we believe them to be conducive to that great and ultimate consummation of existence,—happiness. Thus it will be seen that Theosophy, claiming, as it does, to be the science of happiness, must embrace within itself all objects of human interest. In fact it must be omniscience itself. The definition here attempted is, no doubt, infinite in extension, rendering every claimant to a complete knowledge of it worthy of supreme contempt and ridicule, or, perhaps, even unworthy of that. One thing, however, is certain: the Great Science of Supreme Knowledge, as it is called in the East, is the science of supreme bliss and the art of acquiring it. As a science it recognizes the direction in which our highest faculties perceive the unfolding of existence to be the direction of happiness, and looks upon all divergence from that direction as productive of unhappiness. As an art it naturally concerns itself most with the objects of our highest interest,—ourselves (it is necessary to adopt this form for the plural in defiance of Grammar), and attacks the problem of happiness from their standpoint. These selves, or as they are technically called, personal egos or personalities, are candidates for happiness, and therefore entitled to special consideration. It is needless to discuss here the contention which is sometimes heard that action, life, or existence is possible without a tendency towards happiness. Even a superficial examination will show that while pursuing apparently an unpleasant object, the man's real motive is still a desire for happiness. The author of the Upanishads shows great wisdom when he asks: "Who would have moved or who would have lived if happiness did not pervade all space?"

The universally admitted relations of the personal ego to objects, usually regarded as external by reason of their non-identity with the self, must be recognized before any scheme can be formulated or means devised for the acquirement of happiness. This part of the inquiry is confined to the domain of what is commonly, though empirically, called positive knowledge, and is physical; it is conducted by means of physical senses.

Having found the object to be made happy in the self, it becomes necessary to examine its nature, so as to discover how to make it happy. This branch of the inquiry, which is metaphysical, must be pursued with the aid of what may be called super-physical senses or higher intellect. Ordinarily we find all actions in life, proceeding upon a system of trial and error, seek to attain that happiness in which hope promises unchanging enjoyment and rest. But as the investigation into the true elements of happiness advances, a very important fact becomes apparent from our conception of time. We see that the personality, the aspirant for happiness, has itself such a characteristic as to be unable to exist without change in consciousness, and that exist it must. That which is can never absolutely cease to be; no relationship can be legitimately postulated between a thing and its utter negation. Therefore the scheme of happiness, which the personality sets up in ignorance of its own nature, must be given up for its true happiness. In order to be truly happy the personality has to realize its own perpetual changefulness, and the result of such realization will be the surrender of the desire for the permanence of any particular state of its existence, a desire springing from ignorance of its own nature. When this ignorance is dispelled and the personality conforms itself to its own natural law of change, the character of the ego is so completely altered as to render the personality, to all intents and purposes, extinct; to mark the difference of state the entity is then called an individuality. It is not within the scope of this paper to discuss the nature of the existence of the individuality during the time the personality lasts, or, strictly speaking, engages attention. Suffice it to say that if one could survey the universe from the standpoint of eternity there would be no change, but everything would appear present, changeless, and everlasting. But such a state can never be realized. The only eternity that exists is an eternity of change. Change alone is permanent. Forgetful of this our personalities build up schemes of happiness in which the desire for the permanence of some particular state occupies a prominent position. As a consequence we bring pain upon ourselves when that desire meets with inevitable disappointment. A thorough realization, therefore, of the perpetual mutability of existence is essentially necessary for that happiness which is most perfect. To be supremely happy we must renounce all desire for happiness as the result of our work, but find it in the work itself.

This being concluded, the next step is to know our work. A proper examination of the nature of change, the law embodied in the personality aspiring to happiness, furnishes this knowledge as the highest faculties of each project their searching light upon the massive darkness of what is to be as involved in what was and what is. Examining the true nature of our consciousness, we find that the great cause of pain and suffering is the personality itself, or, in other words, the great interest we feel in ourselves under the conviction of their separateness and opposition to other selves. But the changefulness of the personality necessitates the existence of a permanent basis; and its separateness implies an underlying unity. This permanent basis must not, however, be considered a distinct entity. It is merely a state which has no more existence without change than change has without it. The more the personality realizes this permanence, this state of unity of all personalities, with which, in its present state, it feels such an opposition, the greater does its happiness become. For at each step of this realization the limitations imposed by the personality upon itself diminish in number and generate happiness. The effort to realize the ideal of Universal Brotherhood,—the emotional counterpart of the consciousness of unity which underlies the diverse forms of manifestation,—is usually known as the practice of morality. As the work of ethical evolution proceeds, the personality, which produces the consciousness

\* A paper read before the London Lodge T. S.

of opposition of self and selfs, slackens its bonds and expands until it loses itself. The presence of opposition produces pain, which disappears in proportion as its true cause, the feeling of separateness, disappears; happiness grows with the growth of more permanent interests, and reaches its consummation when the "dew-drop slips into the shining sea," and the personality destroying its limitations merges in the all and loses its name. The peaks of perfection that the glorified individuality then begins to scale are far beyond the ken of mortal eyes. It never indeed loses "the glory of going on and still to be."

The path, however, by which this truth—this happiness—is realized, is not the same for all. The very fact that one personality is not another shows that each has a peculiar path of its own. No man is a superfluity in the universe. The existence of the humblest human creature is not without a reason. A contrary supposition involves the assumption of omniscience, and is tantamount to a denial of the existence of reason itself. Each man, therefore, has a right to a perfect liberty of conscience, and no man is entitled to judge his fellow man. One's opinions are one's own, but one is not justified in imposing them on others. A neglect of this rule has a tendency to transform the whole of the human race into multiple images of a single individual, which must necessarily produce pain by its opposition to the natural law which underlies the diversity of manifestation. Nothing in Nature can be annihilated, and all attempts to achieve the impossible must produce unhappiness. Leave the meanest individual to enjoy his birthright—liberty of conscience. When another's acts cross our path of duty and offend our sense of fitness and propriety we have a right to condemn the deed and endeavour to neutralise its evil effects, but it is wrong to shut our hearts against the doer; he is entitled to all the pity that is in our nature. For by the Law of Karma

The false tongue dooms its lie; the creeping thief  
And spoiler rob, to render.

The law of Karma is the true order of our personal experience, as seen in the light of that mode of Nature's manifestation, commonly called Causation. That which is cannot cease to be. But it cannot remain in a state of permanence, for that would destroy the idea of succession, which is inseparably connected with existence. Our acts, therefore, live in their effects or subsequent forms. Until we can remove all material desires from our acts they will always necessitate material effects and produce re-incarnations. It will be out of place in the present paper, which deals but with the practical aspect of our studies, to elucidate the Law of Karma and Re-incarnation, or to meet even the principal objections raised against it. But attention is to be drawn to the fact that this Law offers a satisfactory explanation of the apparent injustices of life. We find around us not only pain and suffering but also moral excellence and depravity, forced upon individuals by circumstances over which they seem to have no control. No amount of speculation or dogmatism will furnish a clue to this anomaly so long as the above-mentioned Law remains unrecognized. Exception is taken to this Law on the ground that it is repugnant to justice that a man should experience the consequences of a prior act without preserving the memory of that act. It is hardly necessary to point out that this line of argument is based upon the assumption that the word justice, as applied to the working of natural laws, has the same meaning as the justice demanded by us in intercourse between man and man with their limited knowledge and selfish motives. Is a man, who is struck down by a disease, ever told the precise moment and circumstances when he received the germs of his malady? The justice of Nature is vindicated by the undisturbed sway of the law of Causation. If you suffer there must be a reason for it, and that reason must have some connection with you, otherwise it

would not have produced your suffering. It should not, however, be supposed that the cause of suffering is here sought to be connected with the present form of you, your personality, the aggregate unity of a certain bundle of experiences, that personality being in fact but the form which your old self has assumed under the operation of self-generated causes, which are the progenitors of your present suffering and enjoyment. "Ye suffer from yourselves;" "that which ye sow, ye reap."

From the considerations, so briefly urged above, it will be obvious how wrong it is to entertain resentful feelings for evil done to ourselves. We must be indifferent to it and pursue our path of duty: the evil experienced is the outcome of our own previous deeds. No power in heaven or on earth can, by a moment's duration, prolong or shorten the term of our suffering or enjoyment. The sum-total of human happiness will receive considerable addition if unswerving allegiance is given to this law, which alone can furnish a true and scientific basis of Ethics. Our Ethical notions, however, cannot be fixed and permanent, because the personality in which they inhere is itself changeable. The morality of a Polynesian savage will be converted into its opposite when he is changed into a civilized man. The same law also obtains in the domains of Physics and Metaphysics. What is Metaphysics to-day will be Physics to-morrow as the right of now will be wrong of then. This truth, nevertheless, remains constant, that there will be always something unknown with which Metaphysics will concern itself, and which Ethics will demand to have brought within the grasp of Physics—the science of objectivity. There dominates throughout the whole range of existence the eternal struggle to convert Metaphysics into Physics, and Ethics is the power that fights. Any scheme of life or happiness that neglects one and enthrones the other of these will always defeat its own end. Physics without Metaphysics is empiricism; Metaphysics without Physics is dogmatism; and Ethics by itself is superstition. The harmonious combination of these three elements forms what is called Theosophy, Wisdom-Religion, or Esoteric Science. The study of this Great Science leads to a proper development of all the different faculties, the synthetic unity of which is the man. Physics requires the cultivation of the intellect, Metaphysics can be comprehended only by the development of the intuitive, or purely rational, faculties, while the emotional nature is expanded by Ethics. The feeling of reverential awe which we have for what we call spiritual is produced by the combination of the metaphysical and ethical faculties. Metaphysics recognizes the true nature of consciousness, which Ethics, acting through the emotions, forces us to realize. This impelling conviction produces the feeling of awe for the subjective side of nature, and makes it sacred.

Objection is sometimes taken to Theosophy because it is not new. The logical connection between novelty and truth is, however, not easy to discover. If Theosophy is the Divine Wisdom which is the Science of Divine Bliss, and if happiness is the tendency of all existence, there must be Theosophy whenever there is metaphysical faculty in man to contemplate problems that lie deep in his nature. Novelty is an attribute which has never been claimed for our doctrines. But at the same time it must be recognized that a truth is the richer for having passed through a larger number of minds. It is the realization of the truth that we seek, and in this great task we accept help from each other's experience; no statement is authoritative but has to be accepted or rejected according to the dictates of the individual judgment. Abstract truths are like mathematical formulæ; the underlying principles must first be understood and afterward facility acquired in their application, and it is no detraction from the value of mathematics that some of its results can be accomplished by empiric rules.

The Great Science is the Science of Eternal Life, the contemplation of which causes the present life to assume its true proportions. Misconception of the true value of the existence we now lead shrouds from view the permanent basis which underlies all changes of form, and has on the one hand led some to sink into the condition of Tennyson's St. Simon Stylites, and on the other produced Epicurean Corporealism. A right understanding of the subject shows, however, the worth as well as the worthlessness of this existence, which at once imprisons us and gives us liberty. It is but a small link in an unending catena of changes—it is but a drop in the ocean; but still it is a link and a drop. Our happiness entirely depends upon a correct estimate of the value of life. Ignorance is painful, and it is immaterial whether that ignorance begets an over-estimate of the importance of life or the opposite. The great delusion of belief in an absolute existence outside the Cosmos produces a perfect paralysis of the present life and all the misery consequent thereupon, while the over-estimate of life ends in sensuality and bigotry. This over-estimate proceeds from two distinct causes, both equally dangerous: Corporealism, which cannot conceive of any existence dissociated from the present body; and certain forms of dogmatic religion which supplement this erring, miserable life of humanity by an eternity of existence, the nature of which depends on causes generated in finite time. The pleasures of this life appear in gigantic proportions to a votary of the former system, and dogmatic morality becomes the omnipotent ruler of the so-called religious man.

But the only eternity we recognize is an eternity of change. This life is only one out of the numberless patterns which the ceaseless motion of the kaleidoscope of existence produces. The contemplation of this great fact of our nature broadens our view of life, and helps us to realize present existence in its true light. As we penetrate further into details, the realization of the harmony of being grows upon us in strength, and the darkening medium of ignorance loses its density.

The fragments of Esoteric cosmogony contained in Theosophical literature now before the world carry us a long way towards estimating the true worth of life. This teaching must, however, for most minds in our age, rank as Metaphysics, appealing for sanction to the human reason, until the practice of Ethics makes it capable of realization as Physics, a task already accomplished by some individuals. But the practicability of converting Metaphysical concepts into Physical facts by the help of Ethics must not be lost sight of.

A mere intellectual study of this system of Metaphysics is no doubt productive of great good, but at the same time it is to be observed that the best result can be achieved only by its practical application to life and conduct, or, to translate an Eastern phrase, by constant sitting beside it—assiduity in its etymological sense. An effort to realize the immense tract of time during which the course of human evolution has been traced by the above-mentioned fragments makes the mind dizzy at first, but in the course of the process, when even a shadowy comprehension of the truth is obtained, the factitious importance with which ignorance invests each fleeting phase of existence disappears and leaves earth-life to take its proper place in the endless manifestation of being through which we pass.

Taking the present objective life itself we find it to be like a note in music, which when sounded must inevitably produce its third and fifth, and then return into itself in the higher octave. When a unit of consciousness, called a human entity, coursing along the present curve of objective evolution, reaches the furthest point of that curve and turns in a different

direction, the phenomenon of death takes place. Death marks the point of comparative no motion or unconsciousness. Of course absolute unconsciousness has no existence in a universe, which is itself a grand consciousness. At death the unit of consciousness begins to disappear into the subjective side of existence. It is obvious that the rate of motion will be affected by forces tending in an opposite direction. In other words, an entity which generates material inclinations, is retarded in its progress heavenward, to use a popular expression, by those inclinations in proportion to their intensity. This state of conflict is rightly termed in the East, Kama-loka, or the World of Desires. It corresponds to the Purgatory as understood by some schools of Christian theology. The duration of the Kama-loka state depends upon the relative intensity of the material and spiritual inclinations of the personality. This state succeeding, as it does, the earth-life, is the nearest to it, and therefore the first which meets a psychic. The direction in which the living psychic moves, being opposite to that of the retiring entity, he gets of it but a retrospective glimpse, and reflects such of its thoughts and emotions as are of the earth earthy. We must not forget that in the view of life taken in this paper, the spiritual is closely connected with what is ordinarily called the abstract, and is something higher than what is considered moral by the work-a-day world. It need not, therefore, excite surprise to find men, considered good on earth, passing through the state of Kama-loka. Those alone who, during a long course of unselfish life have shed every atom of material craving, are able to overleap Kama-loka altogether, while in the case of the generality its duration varies from some hours to a great many years. It will, I believe, be confirmed by the experience of those who investigate the character of existence in Kama-loka, that men dying at a ripe old age with the satisfaction of having accomplished all life's labours, very rarely manifest through mediums. This gives some indication of the true nature of Kama-loka entities.

Let us return to the analogy between human life and a musical note. A man possessed of a peculiarly constituted sense of hearing, which prevents his taking cognizance of any other overtone besides the third of the original note, will never suspect the existence of the fifth and the octave. Thus the untrained psychic or medium, whose purview is confined to Kama-loka, cannot obtain any idea of the higher states. It is a matter of regret that transcendental Metaphysics should not be more generally studied, as that alone, in the absence of the incomparable clairvoyance of the trained seer, can fathom the mysteries of spiritual life. To some minds the manifestations of the seance-room are conclusive and satisfactory proofs of the immortality of man, but the illegitimate nature of the process of reasoning which yields such a result is plain to all metaphysical thinkers. It is not our purpose to enter into further discussion of a subject, whose importance demands separate treatment. For the present, it will suffice to remark that an examination of the state of consciousness known as Kama-loka does not give a clue to a right understanding of the higher existence, even though the examiner be assisted by the testimony of entities which have passed into that state. What amount of reliance is to be placed upon the information obtained through mediums regarding the mysteries of true spiritual life? In answering this question we must remember that there is nothing in the mere fact of death which would invest an otherwise incompetent person with authority to pronounce the last word upon spiritual matters. Problems which are amenable to reason are as much within the grasp of an embodied as of a disembodied spirit. We do not attach any value to a man's belief that his brain is made of wax or molten lead, although the brain is his and not ours. Nor do

we throw our Euclid overboard on the assurance of some one, that at the North Pole the three angles of a triangle are not equal to two right angles.

The secrets of the soul will never be revealed to sense. The physical man can only cognize astral existence, the borderland between the physical and the spiritual. It will thus be seen that the information obtained through Spiritualistic mediums will never enable us to solve the problems of the true spiritual life. In the meantime there is a grave moral objection to the practice of Spiritualism, which all its services against the fatal progress of materialism do not remove. Concluding upon insufficient data obtained by communication with the astral or semi-ethereal phase of existence that the personality is eternal, one is sure to take an exaggerated view of the present life, and of the personality manifested in it. As a consequence, the very life-stream of true Spiritual development, which is but another name for liberation from the bondage of personality, is poisoned at its source. The immorality of Spiritualism thus lies on a higher plane, and is, therefore, the more reprehensible. It is more pernicious to implant in a man's mind a germ of thought which expands into a upas tree of evil, than to rob or even murder him. From another point of view it is evident that the entity communicated with by a medium, is very seriously injured by being turned away from the higher life towards which it is pressing. The injury thus resulting is liable to be underrated by reason of our want of familiarity with the operation of causes on superphysical planes of existence. The illustration above cited as to the effects of thought-energy will throw some light on the subject. A tendency being set up in a Kama-loka entity to repeat the act it is once drawn into, its stay in Kama-loka will be prolonged to a much greater extent than will be readily admitted. The evil effects on the medium himself of his astral intercourse are quite manifest. The surrender of will is the surrender of duty, and treason to manhood.

We now enter upon a consideration of the truly spiritual counterpart of our life on earth, a state called Devachan in recent Theosophic teachings. In this state the entity lives in the highest spiritual manifestation of its personality on earth, and in the realization of all its hopes and aspirations. No communication, other than subjective, is possible with such a purified being. While the spiritual life of an individual is unfolding itself in Devachan, sympathetic souls on earth feel the vivifying and spiritualizing influence of that unfoldment, and translate it into their physical lives according to their respective spiritual development. Whenever an individual on earth is enabled by his highly spiritual life to live upon the plane of soul, he can consciously receive the influx of spiritual energy thus showered upon the world, and trace it to its source. True spiritual communication must be of a subjective character. The pure spiritual being, even while on earth, vibrates in unison with some glorified predecessor, a good man in life and goodness in death. It will thus be seen that good men, freed from the limitations of the flesh, become inspiring influences to their race, and so remain for a period immeasurably greater than the span of their lives on earth, before making another descent into objective life. But the state of Devachan is, from a higher stand-point, still a very selfish state. Although the spiritual energy evolved by an inhabitant of Devachan is a factor in the spiritual development of the race, yet the entity, wanting in the element of self-consciousness (as all entities are in Kama-loka and Devachan, when left to themselves), cannot be credited with unselfishness any more than the tree can be styled unselfish for affording a shelter to the weary passer-by. In each fact of consciousness there are two elements, the mere perception and the reflective consciousness of that perception. When I see a thing there are two facts present in my mind; the fact of seeing the thing and the fact that *I* see it. When

the higher thoughts and aspirations are realized by an entity in Devachan, it is in the position of one who is lost in an enjoyment, the intensity and keenness of which prevent this reflective consciousness or self-consciousness. Truly unselfish beings do not enter into the state of Devachan, but obtain immediate re-incarnations so long as there is any possibility left for their further development on earth, after which they pass into the state of Nirvana, as Sakyamuni has done and become the true spiritual pabulum for those who thirst and hunger after righteousness.

This is the doctrine against which the charge of selfishness is sometimes very hastily preferred, but the extravagant injustice of the accusation is manifest on the least thoughtful consideration. If happiness is to be the supremely important object of all effort, our adversaries urge, where is that spirit of self-sacrifice which alone can open the portals of the highest good? Such a contention can live only in the shadow cast by the ignorance of the true nature of self-sacrifice and the highest good. Neither good nor evil has any absolute existence. No act performed in a finite period of time can ensure results which will retain their power of producing happiness or unhappiness to the actor through all eternity. The same reasons which condemn eternal punishment as absurd, also sap the foundation of eternal bliss, as the consequence of energy operating during a finite period of time. It is not here maintained that even the feeblest flash of energy is destructible but that owing to the changefulness of the personal ego the manifestations of a cause lose in time their unhappy or happy character as regards the unit of consciousness which originally produced the cause. Happiness alone is the constant factor and the final criterion to which all our conceptions of goodness must be referred. But what is the highest happiness? It is an utter renunciation of all desire for happiness, and a supreme satisfaction in the performance of one's work which in reality is one's nature, purified from egoism. Selfishness, or egoism, as it is the greatest enemy of happiness, is the greatest evil. Applying this principle to self-sacrifice as ordinarily understood, we find that by itself it is neither good nor bad, but may be either, according to the motive which underlies it. The surrender of self to duty is the only sacrifice of self; under all other circumstances there will be self-slaughter, not self-sacrifice. A subtle and dangerous form of selfishness is often found mixed up with many acts commonly regarded as self-sacrificial. Consciousness of personality is the great evil, and that evil is not removed by the way in which the consciousness is manifested. When one rushes on death with the determination of giving up *self*, no matter with what object, there is still a consciousness of self which is being given up, and consequently the object is selfish. Self-forgetfulness in the performance of duty, which reaches its consummation when duty and nature become one, is the true self-sacrifice. So long as there is an opposition between self and other selves, the self has not been sacrificed. Self-sacrifice is a perpetual effort towards the attainment of that goal where, to quote the words of a great Indian teacher, the "All is filled by the self, as the world is filled by water at the great universal cataclysm." It often involves a greater act of sacrifice to live on and perform one's duty than to be relieved from it by the approach of death. Thus the ideal sacrifice of self, is to be found exemplified in the life of Buddha, who, for our sakes, lived on. If by confounding a thing with its polar opposite, this is considered selfishness; so be it.

We have dwelt upon a few facts regarding Kama-loka and Devachan, not with the intention of expounding the subject, but to demonstrate its practical value. We have attempted to show how a careful study of Esoteric Doctrine, with earnestness of purpose and sincerity of heart, must needs impress us with the immense importance

of cultivating the spiritual side of our character on earth, as something higher than mere blind submission to conventional morality, which is based upon a recognition of human selfishness. Further, from this study we derive the lesson of universal toleration and brotherly love. And above all it teaches us the sublime doctrine of Renunciation and unselfish devotion to the cause of Humanity, a doctrine which the greatest teachers of all time and every country have preached and realized, which the great good men of every age and every land have worshipped and followed, and which it is the greatest glory of mankind to have the ability to receive.

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**PRACTICAL INSTRUCTIONS FOR STUDENTS  
OF OCCULTISM.**

CONSCIOUSNESS.

*Arise, oh child, and bathe your earthly senses  
In yonder fountain of eternal light.*

*Goethe.—“Faust.”*

The term “consciousness” signifies realisation. A being who realises its own existence, is conscious, and as its states of existence change, so its consciousness changes. A new state of existence is incomprehensible unless it is experienced and realised, and it begins from the moment that it is realised. If a person were the legal possessor of millions of money and did not know it, he would have no means to dispose of it or enjoy it. A person is not conscious of the existence of a thing, unless he directs his attention to it, and things which he does not perceive, have to him no existence. He may be—so to say—alone in the midst of a crowd, he may be threatened by destruction and not know it; he may be surrounded by light and not able to see it; he may have a divine principle within him and not perceive it. He may be unmoved in the midst of emotions which he cannot understand, he may have strength and not know how to exercise it. To realise a thing it is not sufficient to see it. To see a thing, is to dream of it; to realise it, is to become conscious of it. Life is truly a dream and many do not wake up before it is ended.

There is no death; it is only a transformation of life and a consequent change of consciousness. This change may be gradual and imperceptible as it is in the waking state, or it may be sudden, like the waking up from the subjective state during a dream to the realisation of the objective surroundings. If the change from one state of consciousness to another is gradual, the change may not even be noticed; but if there is a sudden transition from one state of consciousness into another, the events that occurred during the previous state may not be remembered in the next.

Consciousness during a dream differs from the consciousness during the waking state, and the consciousness during deep and dreamless sleep is different from consciousness during a dream. A person in a deep sleep is not dead, but lives in a spiritual condition which he cannot remember when he awakes; and a person who dreams may or may not remember his dream. A person under the influence of chloroform may lose all external sensation and yet be conscious of his surroundings. His consciousness is sometimes transferred to his astral body, and while the physical man is asleep and unconscious, and perhaps undergoing some painful surgical operation, the astral man may be awake and conscious and watch the proceedings. A person in his normal condition may hide his emotions, but when under the influence of a drug or an anæsthetic the intellect loses its control, the emotional nature of the person usually manifests its peculiar characteristics. A person in a trance may be fully awake on a higher plane of existence, and be more wise and more intelligent during that state, and when his physical consciousness returns and his attention is attracted to a lower plane, he will usually remember nothing of what he said or did during the previous condition. The highest spiritual energies are during deep and dreamless sleep united with the person's own divine *Atma*, a state which he cannot remember when he awakes; and a person in the state of *Samadhi* lives entirely

in his higher consciousness, and may have no knowledge during that state of any event on the lower planes.

Consciousness does not necessarily begin where sensation begins. We see chemicals change their form and color under the influence of light, and sensitive plants fold their leaves at the touch of an insect, and yet they can hardly be said to be conscious or to realise their existence. An oyster has sensation, but it does not realise its position in nature; a man may feel the divine element within him and be capable of high aspirations; but as long as he does not realise those powers, he can no more use them than he could use money deposited for him in a bank, of the existence of which he knows nothing. Consciousness is therefore a relative term. The more a person learns to realise the true state of his existence, the more he becomes conscious. If he does not realise his true position, he is deluded; if he fully knows himself and his surroundings, he is an adept. To become fully conscious of one's powers is the most difficult problem, and he who solves it, becomes immortal.

The lowest state of consciousness is the purely physical consciousness. It is the consciousness of the animal enjoying animal pleasures or suffering physical pain. It is the realisation of the sensation of the nerves, which may either excite pleasure or pain and give rise to the lower emotions. A person giving himself up to such a sensation may become entirely unconscious of everything except that sensation; he—so to say—exists then only in the nerve centre which is the seat of that sensation. It is a degrading sight, to see an intelligent person give way under the influence of a small amount of physical pain, or to see him entirely absorbed in gluttony or in the brutal enjoyment of some other animal pleasure. On the other hand history speaks of men and women whose souls rejoiced, while their earthly tabernacles were being devoured by flames at the stake, or undergoing the tortures of the rack.

If a person by the power of his will withdraws his attention from any part of his body or from any other object, he then becomes unconscious of any sensation occurring in that part or in that object; or he may concentrate his whole attention in another person or object, and anything that may happen to them, he will then to a certain extent feel as if it had happened to himself. A bird may drop down dead when its mate is killed, and a mother may actually feel the pain created by an accident happening to her child; because no being stands entirely isolated in nature, and the more love unites them, the more do they become conscious that they are one.

So-called death is a cessation of physical sensation; but not a cessation of the sensation of the energies acting on the higher planes. Man passes into another state of existence in which he realises a new variety of sensations, which are as real to him as the physical sensations experienced during physical life. His consciousness may be immediately transferred to the astral plane, where he may be fully conscious of the emotions that swayed him during his life in his physical body, or he may temporarily fall asleep in his astral form and his consciousness be transferred to the spiritual plane; but sooner or later the still active energies in the astral plane will re-awaken a more or less distinct consciousness in that plane. He may fully realise his existence in that plane and may remember the events of his physical life; or he may be like a person who is half aroused from sleep and only incompletely realise the conditions by which he is surrounded.

If, during that state, he again comes in contact with the physical plane by the assistance rendered through the mediumistic organisation of persons living on the physical plane, he will become more fully conscious of that lower existence and be attracted to it, and in proportion as he realises the lower, he will lose sight of the higher.

But as the life-forces on the physical plane become exhausted and the physical and odic bodies dissolve, so the astral energies become exhausted, and the astral body dissolves into its elements sooner or later. There are still higher energies left active, including those belonging to the intellectual, moral and spiritual planes, and when they become fully active, the individual enters his devachanic condition. There these higher energies continue to act, and to realise their existence; consciousness consequently continues to exist, until in the course of time the momentum which they

have acquired during physical life is exhausted, and the unconscious monad returns to earth to gather new strength in a new personality by the process of reincarnation.

Consciousness on the astral plane is a realisation of the instincts, impulses, emotions and passions belonging to that plane. It may be more or less perfect during life on the physical plane and consist in a vague and undefined feeling of attraction and repulsion, of sympathy and antipathy, and give rise to presentiments and warnings. We meet strangers and at once feel attracted towards them or repelled; a great danger may threaten, and although our physical senses cannot perceive it, our astral consciousness becomes aware of it and the astral man may impress the physical man with a feeling of danger; or the astral man may become fully conscious and describe the coming danger down to its smallest details. Persons whose whole attention is directed to the physical plane, will not often perceive presentiments, but persons who habitually live, so to say, in two worlds (meaning two states of consciousness) may have them frequently. In the state of trance or somnambulism, the consciousness is entirely concentrated on the higher planes and forgets the objective existence of the physical body, or looks upon it as a distinct being, which is to a certain extent under its care. It may then prescribe for it as a physician prescribes for a patient, and give directions, which, when the physical consciousness awakes, are instinctively followed out; for it is a remarkable fact, that a promise made by the astral man is invariably fulfilled by the physical man, although the latter will not remember ever having made any such promise.

As the physical man may dream, so may also the astral man, and if his astral consciousness is not fully active, the sleep-walker may go where the man in his normal state could not go, and the physical body may thereby be exposed to danger.

If the higher consciousness is fully active, the person leads a life during that state quite different from the physical state. Things which are attractive to him in one state may be repulsive to him in the other, and a person may hate another person in his waking condition and worship him while in a trance.\* What seems illusive to the physical man, is a reality to the astral man, and what appears objective in one state, seems to be a delusion in another. The physical brain receives distinct impressions only through the physical senses, and the sensations of the astral-brain leave no permanent impressions on the physical brain, and it is only during a half-conscious condition that indistinct impressions from both planes may be perceived.

During the ordinary mesmeric trance the astral consciousness of the person is often not complete, and is more or less influenced by the magnetiser. The magnetised person will describe a certain place correctly, although he may never have been there; provided his magnetiser has been there, and if the latter will imagine a certain object to be in that place; although that object may not be there at all, the mesmerised person will describe it as if it were there. But sometimes the astral man escapes from the subjection of the mesmeriser, he becomes self-conscious and acts independently. As a person in the normal state may be physically conscious, "absent-minded" or wholly unconscious, so the astral individual may be conscious, half-conscious or unconscious. The astral body of a person in a sleep or in trance may be attracted to certain places or persons and visit them without being able to realise its surroundings; it may, as is often the case after separation by death from the physical body—be attracted to places or persons in a half-conscious condition, and being partly magnetised into consciousness by another person, give intelligent answers; or it may, either before or after death, be fully conscious and act with judgment and reason.

If we steadily concentrate our thought on a person or a place, the highest thought-energies actually visit that place. They go to the desired locality, and if the person has been there before, it will not be difficult to find it. If on such occasions our astral principles are sufficiently refined to accompany our thought, then our astral-body will go with it, projected by the power of will, and the more intensely we think of that place, the more easily will this be accomplished. We shall then actually visit that place and we may be conscious of what we are doing; and on awaking to physical

consciousness we may or may not remember what we have seen; but if our lower astral principles cling to the physical body, having more affinity with it, than with our thoughts; then—although our thought may visit a certain place—consciousness cannot become active there; because there is not sufficient material accompanying it to make it act independently.

This then is the coveted secret, how the astral body may be projected to a distance. It is a process which may be acquired by birth or learned by practice. There are certain persons, in whom in consequence of either an inherited peculiarity of their constitution or from sickness, such a separation between the physical and the astral bodies may voluntarily or involuntarily take place, and the astral body may then either consciously or unconsciously travel to distant places or persons, and either by the assistance of its own odic body or by means of the odic emanations of other persons, it may "materialise" into a visible and tangible form.

A higher state of consciousness than the merely astral consciousness is consciousness on the intellectual and moral planes. The individual rises—so to say—up to the realms of knowledge and justice and bathes in its fountains. A man who is completely immersed in the pursuit of some intellectual object may be conscious of nothing else but that object and not realise his physical surroundings or experience lower emotions. He may be in a state of abstraction, and while his body is in a certain locality, his intellect may wander in the sphere of ideas. A person whose moral consciousness is more or less fully developed, realises to that extent what is right and what is wrong; he attains to the extent of that knowledge comparative freedom of will and becomes less affected by the emotions which a sense of isolation produces.

At a low stage of life individual consciousness begins. Gradually the animal realises its position in nature as a form distinct from other forms of being. Its whole attention is given to the claims of its physical wants and its pleasures. If a man occupies himself exclusively with the necessities or desire of an existence that terminates when the physical body ceases to live, and disbelieving in the existence of an unseen universe gives no heed to its voices; he will only realise his existence on the physical plane. To develop a higher consciousness a person should not allow himself to be captivated by the impressions of the senses, but concentrate his attention upon the impressions received from within. There are various modes recommended to accomplish this purpose; but they have generally speaking the same object in view,—abstraction of the senses from the exterior world and concentration of the thought upon the interior.

A man may be present at the delivery of an eloquent sermon, and unless he listens to what is said, the sermon will have no effect upon him. A man who never listens to the voice of his conscience will gradually lose the power to hear it, to a person who pays no attention to the meaning of symbols, symbols will cease to have any meaning.

To conquer death, man must become conscious of life in its higher states of activity. His lower consciousness ceases; when his physical, odic and astral body cease to exist. If the elements that constitute a higher existence are not active during life, they will also remain inactive after death; and there can be no realisation of the existence of something that does not exist; but a spiritual consciousness that comes into existence during life on the lower plane, will continue to exist on the higher planes. It does not come into existence on these planes after death; because it exists already, but it becomes much more vivid on these planes, after the entire activity of the energies acting on the lower planes has been transferred to them.

The difficulty in the way of development consists in making the physical brain capable of receiving the influences of the higher planes, or—in other words—of transferring the higher astral and spiritual consciousness to the physical plane, and this is accomplished by the process of evolution, which may be slow or fast according to the manner in which we assist the process of nature by our own efforts. When this point is reached, the individual ceases to be conscious of being an individual and realises that he is one with the infinite all. To attain this state of consciousness is the aim of those that desire to arrive at the highest state of perfection.

\* H. Zachokke, "Verklaerungen." (Transfigurations).

FORTHCOMING WORK BY MR. EDWIN ARNOLD.

*Extract from a private letter of Babu Mohini Mohun Chatterji, M. A., B. L., F. T. S., dated London, 30th January 1885.*

The great debt that India owes to the soul-stirring poetry of Mr. Edwin Arnold we all know. The "*Light of Asia*" has done more to bring the East and West together than any single statesman or scholar.

Through his kindness, I have had the good fortune of reading the first proof of his "*Secret Death*," which is a translation into beautiful English verse of one of the deepest and most treasured of our sacred writings—the *Katha Upanishad*. Mr. Edwin Arnold describes it appreciatively in these lines :—

This lovely lotus-blossom, grown  
Long ere our Mary's Rose was blown;  
This pearl of hope, fetched from the sea  
Before they fished at Galilee !

\* \* \* \* \*  
The subtle thought, the far off faith,  
The deathless spirit mocking Death,  
The close-packed sense, hard to unlock  
As diamonds from the mother rock,  
The solemn, brief, simplicity  
The insight, fancy, mystery  
Of Hindoo Scriptures—all are had  
In this divine Upanishad.

The divine truth enshrined in this undying Upanishad will illuminate many a dark spot in the spiritual sky of the English speaking races. Apart from this, the "*Secret of Death*," like its elder Sister, the "*Light of Asia*," will cause many a heart to vibrate in unison with the heart of our great nation now silently throbbing in the East. So long as Mr. Edwin Arnold's poetry lives, our mighty past will not be altogether dumb in the busy marts of the West. But it will travel forth from the cloister of the student and come home to men's hearts and business. The poet of the "*Light of Asia*" has laid our Buddhist Brothers under a deep obligation, and I hope they will mark their sense of appreciation in some suitable manner.

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SPECIAL NOTICE TO CORRESPONDENTS.

*Adverting to articles and correspondence destined for the pages of the THEOSOPHIST, we would call the attention of intending contributors to the following instructions :—*

The Editors disclaim responsibility for opinions expressed by contributors in their articles with some of which they agree, with others not. Great latitude is allowed to correspondents and they alone are accountable for what they write. The journal is offered as a vehicle for the wide dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences. All, who have anything worth telling, are made welcome and not interfered with. Rejected MSS. are not returned.

(I.) No anonymous documents will be accepted for insertion, even though they may be signed "A Theosophist."

(II.) Any contributor, not desiring his name to be made public, should give the necessary intimation to the Editor when forwarding his contribution.

(III.) Contributors are requested to forward their articles in the early part of the month, so as to allow the Editor plenty of time for correction and disposal in the pages of the THEOSOPHIST.

(IV.) All correspondence to be written on one side of the paper only, leaving clear spaces between lines and a wide margin. Proper names and foreign words should be written with the greatest care.

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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 Eliphas 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).

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# SUPPLEMENT

## TO

# THE THEOSOPHIST.

VOL. 6. No. 6.

MADRAS, MARCH, 1885.

No. 66.

### MADAME BLAVATSKY AND THE STUDENTS OF THE MADRAS COLLEGES.\*

As soon as the "S. S. Navarino," which brought Madame Blavatsky and party from Europe, was anchored in the Madras Harbour, a delegation of the Madras students, accompanied by prominent members of the local Branch of the Theosophical Society, went to the steamer and brought her to the shore where a large number of students and members of the Society were present to give her a hearty welcome. She was thence conducted in procession to the Patcheappa's Hall wherein were assembled a large mass of the sympathetic public to accord her a warm reception. After a few remarks by Mr. C. Ramiah, F. T. S. on behalf of his Branch, the students presented the following address to Madame Blavatsky, from which we extract the following :—

In according to you this our heartiest of welcomes on your return from the intellectual campaigns which you have so successfully waged in the West, we are conscious we are giving but a feeble expression to the "debt immense of endless gratitude" which India lies under to you.

You have dedicated your life to the disinterested services of disseminating the truths of Occult Philosophy. Upon the sacred mysteries of our hoary Religion and Philosophies you have thrown such a flood of light by sending into the World that marvellous production of yours, the "Isis Unveiled." By your exposition, has our beloved Colonel been induced to undertake that gigantic labour of love—the vivifying on the altars of Aryavarta the dying flames of religion and spirituality.

While at one quarter of the globe you had been with all your heart and soul addressing yourself to the work of propagating eternal Truth, your enemies on this side have been equally industrious. We allude to the recent scandalous events at Madras, in which an expelled domestic of yours has been made a convenient cat's paw of. While looking upon such facilities with the indignant scorn which they certainly deserve, we beg to assure you that our affection and admiration, earned by the loftiness of your soul, the nobility of your aspirations and the sacrifices you have made, have become too deeply rooted to be shaken by the rude blasts of spite, spleen and slander, which, however, are no uncommon occurrences in the history of Theosophy.

That the revered Masters whose hearts are overflowing with love for Humanity will continue as ever to help you and our esteem—

\* This account should have appeared in the February *Theosophist*, but was crowded out at the last moment.

ed Colonel in the discovery of Truth and the dissemination of the same, is the earnest prayer of,

Dear and Revered Madame,

Your affectionate Servants,

Students of the Colleges of Madras;

MADRAS, }  
December 1884.

Further remarks on the above document are unnecessary, except to note the fact that over three hundred students, who signed it, are students of the *Christian College*, whose Professors attacked Madame Blavatsky in their magazine, and further that among the students of the *Christian College*, the Theosophical Society has only three registered members, one of whom, moreover, joined some time after the series of attacks were published. That such a large number of students, although not members, should express their sympathy for Madame Blavatsky and a protest against the action of their professors, in such a public manner, is a fact which speaks for itself.—

AN F. T. S.

### THE HYDERABAD (DEKKAN) THEOSOPHICAL SOCIETY.

THE first annual meeting of the above Branch was held on the 21st of November last, when the Secretary's and Treasurer's Reports were read and officers for the ensuing year appointed. The Branch is in a pretty flourishing condition, both as regards its working and its financial affairs. After the close of the ordinary business at the weekly meetings, the President, Mr. Dorabji Dorabhoy, delivers discourses on Theosophy, Mesmerism and cognate subjects—which have proved very instructive and useful. The Branch has got a small collection of books and journals and the nucleus of a library is very promising. The rules for the management of the Society and the Library, were revised and adopted at the annual meeting. The following office-bearers were elected for the year 1884-85 :—*President*, MR. DORABJI DOSABHOY; *Vice-President*, MR. P. IYALOO NAIDOO; *Secretary*, CAPTAIN G. RAGHUNATH; *Assistant Secretary*, MR. HUNMUNTH RAO; *Treasurer*, MR. BHEEM RAO. A Managing Committee, consisting of seven members, was also appointed for the discharge of the ordinary work connected with the Branch.

### LONDON LODGE, THEOSOPHICAL SOCIETY.

THE annual General Meeting of the London Lodge of the T. S. was held at Queen Anne's Mansions, St. James' Park, on

January 7th, 1885. The following officers were elected for the year.

Mr. A. P. SINNETT, *President.*

„ G. B. FINCH AND MR. JOHN VARLEY, *Vice-Presidents.*

„ B. KEIGHTLEY, *Honorary Secretary.*

Miss F. ARUNDALE, *Honorary Treasurer.*

with the following six members of the Lodge to constitute the Council, Messrs. Wado, Ionides, A. Keightley, W. Crookes, F. R. S., Mme. de Steiger and Miss Hamilton.

Mr. G. B. Finch, the retiring President, in opening the proceedings, took occasion to review the progress of Theosophy in England during the past twelve months.

After alluding to the serious difficulties, both within and without, against which the Lodge had to contend during the earlier part of the year, he congratulated its members on the spirit of fraternal harmony which is growing up in the Society. He pointed to the work done during the last six months in various fields, especially that of literature, as decisive and incontrovertible proof of the vitality of the organisation, and of the deep hold which Theosophical Society thought has taken in the West.

Referring to the literary work accomplished during that time, he cited the "Idyll of the White Lotus," and "Light on the Path" as examples of a form of Theosophical literature, which cannot fail to appeal to the sympathies of all and to bring the Eastern doctrine home to many hearts.

Passing on to the new works shortly to be issued, he spoke of the great value attaching to such publications as "Man: Fragments of Forgotten History," "Five years of Theosophy" and the English edition of Colonel Olcott's lectures. He then pointed to the many signs indicating the readiness of the West for a revival of spiritual thought, and mentioned especially the recent work of Dr. Carl du Prel, F. T. S., on the Philosophy of Mysticism as on a proof of the working in the Western mind of ideas essentially similar to those inculcated by the Esoteric Teaching.

In concluding he expressed his conviction that Theosophy was destined to become a most important factor in Western and, especially, in English thought, while looking forward to the bright prospects of the opening year, he anticipated a great increase in the Society's activity and a marked spread of the noble and lofty ideas which it represents.

In accepting the office of President for the ensuing year Mr. Sinnett directed his attention more particularly to the future. After pointing out that Theosophy was now established on so firm a basis as to be able to resist any attack which could be made upon it, he observed that the Society now represented a system of thought, so noble, an ideal so lofty, that its existence and progress were no longer dependent on any single individual. It is no longer possible for any personal question, however closely connected with the organisation of the Society, to seriously impair its usefulness or to check its progress and prosperity.

Mr. Sinnett agreed with Mr. Finch that literature was the best and most useful field of work to which the Society can direct its efforts; but in view of the growing tendency of Western Scientific thought to seek an experimental basis for all knowledge, he pointed out that the time had come when the London Lodge must take some steps towards carrying out the Third Object of its organisation:—the investigation of Man's psychic powers. Alluding to the Society for Psychic Research, he observed that the T. S. had no wish to intrude on their peculiar province, but in his opinion the field was so vast that with its special facilities the T. S. might do incalculable good in this direction by combating the spread of materialism through experimental investigations.

Mr. Sinnett touched in the course of his remarks upon several other topics and concluded his address by expressing the conviction that at the annual meeting of 1886 the Lodge will number 200 or 300 members instead of the 100 active members at present on its roll.

At Mr. Sinnett's request, Mr. Keightley then addressed a few words to the Lodge on the aspect presented by Theosophy to those who have resolved to devote themselves entirely and without reserve to its cause, and who are therefore striving to realise in their lives the truths they had apprehended by the intellect.

Mr. Mohini M. Chatterji, to the great value of whose work and influence all the previous speakers had testified in terms of warm appreciation; then delivered a short address on the effect in India of the growth and spread of Theosophy in the West.

In the course of his remarks, he alluded to the subject of experimental psychology mentioned by Mr. Sinnett, and stated his belief that the more advanced students of that science in the East would be ready and willing to give all the aid in their power to follow students in the West. In his opinion the time had arrived when such investigations might be usefully undertaken and he expected that for the future the larger number of phenomena occurring in connection with the T. S., would be rather of a nature calculated to assist the experimental works of its members than to astonish or confound the outside world.

The proceedings then terminated with a hearty vote of thanks to Mr. Finch for the admirable manner in which he had discharged the duties of his office during the past year.

BERTRAM KEIGHTLEY,  
*Honorary Secretary.*

LONDON,  
January 18th, 1885. }

#### RAJSHYE HARMONY THEOSOPHICAL SOCIETY.

Babu Dero Nath Ganguly, President of the Berhampore Theosophical Society, came to this District, and at the request of the members of the Local Branch Theosophical Society, and other educated gentlemen of the station, delivered a lecture on "Theosophy" in English at the Beaulah Sok Nath School premises, on Saturday, the 10th January, at 7 p. m. Babu Kati Kumar Das, Head Master, Rajshppee Collegiate School, was in the chair on the occasion. The three objects of the Society were fully explained to the audience, numbering about 150 gentlemen, up to 9-30 p. m. In the course of the lecture, the lecturer made mention of the conversion of a minister residing in Ceylon into a Theosophist, and of a Church in London into a Theatre, to prove that the men of the present age do not wish to hear the tales and the dogmatic ideas, abounding in the pages of the Bible. Theosophy deals only with truths: Hence it has become the topic of the day. No compulsion or force is necessary, it will have an easy hold on the mind of the seekers of Truth.

On the following morning he met several gentlemen, and conversed with them on the powers of the soul, and of the Mahatmas. His advent at the station has created a sensation in the minds of many who came in contact with him.

BEAULAH,  
18th January 1885. }

SREESH CHUNDER ROY,  
*Secretary.*

#### NOTICE.

WE beg to acknowledge with many thanks, the donation to the Theosophical Society by Mr. A. O. Hume of 300 copies of No. 1 and 400 copies of No. 2 of "Hints on Esoteric Theosophy."

#### LONDON LODGE THEOSOPHICAL SOCIETY.

An open meeting of the Lodge was held on Wednesday, January 21st, at Queen Anne's Mansions, St. James, Park. There were many strangers present, the audience numbering considerably over a hundred persons.

The subject under discussion was the recent experiences of a member of the lodge through whose agency the "Idyll of the White Lotus" was produced.

In opening the meeting, Mr. Sinnett gave a short explanation of the principles and objects of the Theosophical Society for the benefit of the visitors present. He then proceeded to narrate the circumstances under which the Idyll of the White Lotus was commenced eight years ago. It was at that time left unfinished, but on the arrival of Colonel Olcott and Mr. Mohini in this country, the lady in question was induced by the latter to make an effort to obtain its continuation. The effort succeeded and the book was finished, as had been predicted five years ago by its inspirer who is believed to be an Adopt of the Occult Brotherhood.

Mr. Mohini M. Chatterji then read a paper on the Transcendental Senses in general in which he dealt with the experiments of the S. Society for Psychic Research on the subject of thought-transference and mesmerism.

Mr. Sinnett then invited the members present to ask any questions they chose. Several questions having been asked and answered, Mr. Sinnett read some further details of her experiences from an account drawn up by the author of the Lotus, in the course of which she expressed her warm gratitude to Colonel Olcott, by whose mesmerism powers she had been greatly aided in recovering from a severe illness to whose kindness and encouragement was in a great measure due the successful restoration of her interrupted communication with the adept who had inspired the book.

The meeting then assumed a conversational character.

BERTRAM KEIGHTLEY,  
*Honorary Secretary.*

#### THEOSOPHICAL SANSKRIT SCHOOLS.

The Secretary of the Chittoor Theosophical Society reports, under date, 12th February, that its Sanskrit School has been turned into an Anglo Sanskrit Institution, and classes have also been opened as far as the upper fourth standard. Number of boys on the roll was then nearly ninety, while there have been additions every day.

#### MADURA.

An important religious institution entitled "Vedic and Sanskrit School" has been started a few days ago at Madura by a member of Nattukottai Chetty, a famous class in establishing religious and charitable institutions in Southern India (50,000). Fifty thousand Rupees have been set apart as Permanent Fund towards the maintaining of that department.

It is proposed to teach the Rig and Yajur Vedas and Sanskrit. A fair number of boys attended the date on the opening day.

## MADAME BLAVATSKY IN AMERICA.

The following contribution to the early history of the Theosophical Society appeared in the *New York Times*, January 2nd, 1885.

"A promulgation was received only a few days ago by the Rochester Branch of the Theosophical Society, from Col. H. S. Olcott, the President of the Society. Its address was in London, where he and the founder of the Society, Mme. Blavatsky, were recently visiting, if indeed they are not still there. The communication is called the "Special Orders for 1884," and is signed by the President, and countersigned and attested by M. M. Chatterji, his private secretary. It is an elaborate system of regulations to govern the formations of the new branches of the Society which it is expected will be shortly in working order in various American cities.

This intelligence is interesting to the general reader, mainly as it serves to recall a most curious phase of modern thought. Its development nearly 10 years ago in New-York attracted much attention. The doings of the strange society mentioned in the French flat at Eighth-avenue and Forty-seventh-street, where they had their head-quarters, were widely noticed by the press, and some influence on the thought of certain classes of men and women undoubtedly emanated from the small circle who gathered there.

This influence was beyond a question the result of the strange personal power of Mme. Blavatsky—a woman of as remarkable characteristics as Cagliostro himself, and one who is to-day as differently judged by different people as the renowned Count was in his day. The *Pall Mall Gazette* recently devoted a half column to the lady. By those who know her only slightly in this country she was invariably termed a charlatan. A somewhat better acquaintance developed the thought that she was a learned, but deluded enthusiast. And those who knew her intimately and enjoyed her friendship were either carried away into a belief in her powers or profoundly puzzled, and the longer and more intimate the friendship was, the firmer the faith or the deeper their perplexity became. The writer was one of the last class. The closest study of a trained New-York reporter failed for over two years to convince him that she was either a fraud or self-deluded, or that her seeming powers were genuine. That she wrought miracles will be denied flatly, of course, by all persons whom the world calls sober-minded, yet there are scores of people who will swear to-day that she did work them in New-York.

A lady whose brother was an enthusiastic believer in the wonderful Russian, but who was herself a devout Methodist and thoroughly antagonistic to Theosophy, (as the new system of thought was then beginning to be called,) was induced to make Mme. Blavatsky's acquaintance. They became friends though they continued widely opposed in belief. One day Mme. Blavatsky gave the other lady a necklace of beautifully carved beads of some strange substance that looked like, but was not, hard wood. "Wear them yourself," she said. "If you let any one else have them they will disappear." The lady wore them constantly for over a year. Meantime she moved out of the city. One day her little child, who was sick and fretful, cried for the beads. She gave them to him, half laughing at herself for hesitating. The child put them around his neck and seemed pleased with his new toy, while the mother turned away to attend to some domestic duty. In a few minutes the child began crying, and the mother found him trying to take the beads off. She removed them herself and found that they were nearly one-third melted away and were hot, while the child's neck showed marks of being burned. She tells the story herself, and in the same breath denies that she believes in "any such things."

One of Mme. Blavatsky's friends, an artist, sat with her in her parlor, one day, when she suddenly said, "Make a sketch for me and I will see if I can control you." He began sketching without, he says, knowing exactly what he should draw, but thinking presently that he would make a picture of an Oriental head, he drew one. When he had finished she unlocked a drawer and showed him a fac simile of what he had drawn, excepting that the headress was slightly different in the two pictures. The pose, features, and expression of the two could not be told apart. The artist solemnly declares that he never saw the picture and never thought of the peculiar type of face before. Such stories could be repeated by dozens, and for each one a reputable witness could be produced to swear to the truth of it. It was not, however, by the working of tricks or miracles whichever the reader may choose to regard them, that Mme. Blavatsky made the impress she certainly made on the thought of the day. It was by the power of her own personality, vigor of her intellect, freedom and breadth of her thought, and the fluency and clearness of her powers of expression. Her mental characteristics were as remarkable as her appearance. A more impetuous or impulsive person than she never lived. She was generous and hospitable to a fault. To her intimate friends her house was Liberty Hall, and while there was nothing sumptuous or pretentious about her mode of life, she lived well and entertained constantly. She seemed physically indolent, but this was on account of her great size, which made bodily exertion onerous. Nothing like mental indolence could be noticed in her conversation, and if such a trait had ever been attributed to her, the publication of

"Isis Unveiled," her work on Eastern mysteries and religions, would have exonerated her from the charge. Without discussing the merits of the book it may be asserted that the labor involved in its production was very great.

As a friend Mme. Blavatsky was steadfast and devoted to an unusual degree. Credulous by nature, she had been imposed upon by so many that she learned to limit her circle, but up to the time she left America she was always liable to imposition on the part of any designing person.

She was unconventional, and prided herself on carrying her unconventionality to the utmost extremes. She would swear like a dragoon when in anger, and often used in pure levity expressions which served no other purpose than to emphasize her contempt for common usages. Born, so it is said, of the best lineage in Russia, she had been bred and educated not only as a lady but as an aristocrat. Discarding, as she did, the traditional belief of her family, she discarded at the same time the entire system of European civilization. During her residence in America at least, for the writer claims to know no more about her than was developed here, she protested against our civilization as vigorously as against the Christian religion. The criticism she drew on herself by this course was merciless, and from a civilized stand-point was certainly deserved.

Those who knew her best believe her to have been entirely incapable of a mean act or a dishonest one. The honesty of her utterances was often questioned, but never by those who knew her well enough to understand how she was often carried away by her own eagerness and credulity.

A case in point. A ghost story was started some eight years ago by some unknown person on the east side of town, near the river. It was declared that the disembodied spirit of a watchman who had been known in his life time as "Old Shep" had been seen around where he had worked, and that it came to a certain dock every night in a ghostly boat. Many people in the neighbourhood of Thirtieth street professed to have seen this, and among these persons were several policemen. Mme. Blavatsky was one of a party who visited the river front one midnight in hope of seeing the ghost. It is useless to say that no ghost appeared, and a careful investigation of the story (which was made) failed to develop anything like respectable evidence of its truth. Yet Mme. Blavatsky always insisted that the story was true—insisted angrily when the story was ridiculed. "There are ghosts, and ghosts," she said once to the writer, when she was questioned about "Old Shep." The air that we breathe is permeated by a subtler fluid that corresponds to it, as the soul corresponds to the body of man. It is the astral fluid, and in it are the thoughts of all men, the possibilities or all acts—as in the photographer's plate there are images that remain unseen until revealed by chemical action. So the last dying thought of any person, if it be intense enough, becomes objective, and, under favorable conditions, is very apt to be seen. Only a little while ago the news-papers of this city reported the case of a man who committed suicide in his bath-room. A friend ran for a doctor against the earnest remonstrance of the dying man. On the way the friend was startled by seeing, for a moment only, the image of the dying man, clad only in his night shirt, grasping his pistol and bleeding from his death wound. This was at a considerable distance from the house where the suicide was, and the apparition disappeared almost instantly.

"That was merely the intense desire of the dying man to stop his friend. It became objective and visible when the astral man left the physical. So it is with many other apparitions. In haunted houses the last thought of the victim of a crime may remain, and the tragedy may be re-enacted thousands of times before it fades away. It is likely in the case of 'Old Shep,' the watchman, that he does not know he is dead, and his fast thought was probably that he was going his rounds. So he will continue to go his rounds until that thought fades away, and under certain conditions he will be visible to the physical eyes of those around him. Many persons do not know when they are dead, and they go around afterward in great perplexity, sometimes for several days, because no one pays any attention to them. They feel as well as over and talk to their friends, and are almost frantic at not being able to get any answers." It will readily be seen from this discourse how impossible it was for any one to hold controversy successfully with Mme. Blavatsky. Accepting as demonstrated facts, things and thoughts that seem to every-day mortals to be ingenious dreams, and flatly denying, as she did, what are held ordinarily to be the fundamental proved facts of human knowledge, there was no common ground of argument between her and the most of her antagonists. You cannot argue with anybody who will "speak disrespectfully of the multiplication table."

It will be asked, "What did this singular woman really believe? What was the exact ground she occupied as a controversialist?" The answer is difficult. It could, possibly, be made by digesting "Isis Unveiled," and stating the import of that book in a sentence, if that were a possible task. Probably no one could do that satisfactorily excepting the author herself. She would say "Science" is a true and beautiful thing, but these modern scientists have not found out what it is. They borrow theories from the ancients, and dress them up in beautiful, eloquent language, and pass them off for

their own productions. The ideas that Huxley advanced while he was in America are all taken from the ancients, as I shall show in my book. But they don't any of them know what they are talking about—Huxley, Tyndall, and the rest. They refuse to investigate things which are absolutely demonstrated, and they break their noses over the origin of matter, which is a correlation of spirit, and they reach, for a conclusion, the annihilation of man. "I am a Buddhist," she said, in reply to the obvious question which followed the statement, but "Buddhism" does not hold out annihilation as the last best good. That is one of the misrepresentations of ignorant theologians. The Buddhists teach that whatever is beyond the power of human language to describe, beyond the reach of human intellect to conceive, whatever is impossible in any measure to understand, is, so far as man is concerned, non-existent, and what we term God is therefore non-existent. That is, that so far as the understanding of man is concerned, God can have no existence. You see, it is merely a refinement of metaphysics. And we believe in the triple nature of man. We believe we are a material body, an astral body, and pure soul, or *nous*, as the Greek terms it. After the death of the material body we lead a dual existence, and finally, when purified, the soul enters *nirawana*, that is, it rejoins the Creator. The astral body I spoke of is not spirit, and yet not the matter with which we are familiar. It is imponderable matter, and ordinarily is imperceptible to the senses. It is what St. Paul called 'the spiritual body.'"

Speaking of Spiritualism and its alleged manifestations, Mme. Blavatsky in the same conversation said: "The phenomena that are presented are perhaps often frauds. Perhaps not one in a hundred is a genuine communication of spirits, but that one cannot be judged by the others. It is entitled to scientific examination, and the reason the scientists don't examine it is because they are afraid. The mediums cannot deceive me. I know more about it than they do. I have lived for years in different parts of the East and have seen far more wonderful things than they can do. The whole universe is filled with spirits. It is nonsense to suppose that we are the only intelligent beings in the world. I believe there is latent spirit in all matter. I believe almost in the spirits of the elements. But all is governed by natural laws. Even in cases of apparent violation of these, laws the appearance comes from a misunderstanding of the laws. In cases of certain nervous diseases it is recorded of some patients that they have been raised from their beds by some undiscoverable power, and it has been impossible to force them down. In such cases it has been noticed that they float feet first with any current of air that may be passing through the room. The wonder of this ceases when you come to consider that there is no such thing as the law of gravitation as it is generally understood. The law of gravitation is only to be rationally explained in accordance with magnetic laws as Newton tried to explain it, but the world would not accept it.

"The world is fast coming to know many things that were known centuries ago, and were discarded through the superstition of theologians," she continued. "The church professes to reprobate divination, and yet they chose their four canonical Gospels of Matthew, Mark, Luke, and John by divination. They took some hundred or so of books at the Nicene Council and set them up, and those that fell down they threw aside as false, and those that stood, being those four, they accepted as true, being unable to decide the question in any other way. And out of the 318 members of the Council only two—Eusebius, the great forger, and the Emperor Constantine—were able to read.

Talking thus by hours together when the right listener was present, and speaking always "as one having authority," it is small wonder that Mme. Blavatsky made her modest apartments a common meeting ground for as strange a group of original thinkers as New-York ever held. Not all who visited her agreed with her. Indeed, there were only a few who followed her teachings with implicit faith. Many of her friends, and many who joined the Theosophical Society which she formed, were individuals who affirmed little and denied nothing.

The marvels which were discussed and manifested in Mme. Blavatsky's rooms were to the most of them merely food for thought. If the bell tones of the invisible "attendant spirit" Pou Dhi were heard as they were heard by scores of different persons, this phenomenon so minutely described by Mr. Sinnett in "The Occult World," was as likely to be chaffed good-naturedly by an obstinate skeptic as it was to be wondered at by a believer. But even the skeptic would shrug his shoulders and say, when hard pushed, "It may be a spirit. I can't tell what it is." If the discussion turned on some marvel of Eastern magic, or some fanciful doctrine of Eastern mythology, there was always a witness to the Magic and a believer in the mythology present; and there was no one bold enough to deny what was affirmed, however much it might be laughed at. Sensitive as Mme. Blavatsky was to personal ridicule and to slander, she was truly liberal in matters of opinion, and allowed as great latitude in the discussion of her beliefs as she took in discussing the beliefs of others.

The apartment she occupied was a modest flat of seven or eight rooms in West Forty-seventh-street. It was furnished plainly but comfortably, but of the furniture properly so-called, it was hard to get an exact idea, for the rooms, especially the

parlors, were littered and strewn with curious of most varied description. Huge palm leaves, stuffed apes, and tiger's heads, Oriental pipes and vases, idols and cigarettes, Javanese sparrows, manuscripts, and cuckoo clocks were items only in a confusing catalogue of things not to be looked for ordinarily in a lady's parlor.

#### BOMBAY BRANCH T. S.

The annual general meeting of this branch was held on the 8th February when the following officers were elected:

##### PRESIDENT.

Rao Bahadur Gopalrao Hari Dishmukh.

##### VICE-PRESIDENTS.

Mr. K. M. Shroff.

" Tukaram Tatia.

" Nusorwanji Coyaji.

##### COUNCILLORS.

Mr. Martandrao Babaji Nagnath.

Dr. Vithat Pandurang Mhatre.

Mr. Rustamji Cowasji Coyaji.

Dr. Fakerji Ratunji Bonesetter.

Dr. Tuljaram Chamilal, Khanvala.

Mr. Janardhan Damodar Kolatkar.

##### JOINT SECRETARIES AND TREASURERS.

Mr. Bal Nilaji Pitale.

" R. Ardesher

RUSTAMJI ARDISIRE, *Secretary.*

#### THE NEGAPATAM THEOSOPHICAL SOCIETY.

The following resolution was passed on the 1st February.

"Mr. S. A. Saminadier Avergal, Secretary, having permanently left the station, resolved that the Assistant Secretary, Mr. N. P. Balachandrier, be appointed Secretary in his stead."

N. P. BALACHANDRIER,  
*Secretary, N. T. S.*

#### THE PARAMAKUDI THEOSOPHICAL SOCIETY.

On the 26th January 1885, as meeting of important gentlemen of the place was convened at which our Brother Mr. S. Ramasawmi Ayyar was present. He explained to them the objects of the Theosophical Society and conversed with them on Theosophical matter. Questions were put to him by the gentlemen present and to each of them he gave satisfactory and convincing reply.

On the 27th, the candidates were initiated and the present Branch formed with Mr. S. Minakshisundaramayyar as President.

In addition to the Rules of the Parent Society, the members resolved that a subscription of annas eight, (8.) shall be paid by each member, monthly, for the expenses of the Branch.

S. MINAKSHISUNDARAM, *President.*

#### COLONEL OLCOTT AT RANGOON.

We received a telegram from Rangoon dated 23rd February, to the effect that Colonel Olcott lectured there, at the Town Hall, on "Theosophy No Sect," before a large audience, that a Hindu Branch called "Rangoon Theosophical Society" has been formed, and that European and Burmese Branches are in course of formation.

#### THE THIRD ANNIVERSARY OF THE ADHI BHOUTIC BHRATRU THEOSOPHICAL SOCIETY (BERHAMPOAE, BENGAL)

was celebrated with great success on the 21st and 22nd of January 1885. Delegates from the neighbouring Branches attended. At Grant Hall, Babu Dinonath Ganguly delivered addresses before a large audience on the work that the Theosophical Society has done since its advent in India, in spite of great opposition and obstacles; dwelt upon the work done by the Branch during the year; and exhorted the delegates present to cooperate in all Theosophical undertakings. Pandit Nityanand Misra the learned Sanskrit scholar of Bhagalpore, and other brothers also gave lectures on the occasion. The Nawab Bhadur of Moorshedabad sent a letter conveying his cordial sympathy for the cause of Theosophy.

Measures were taken to secure co-operation and mutual help among the members of Jamalpur, Bhagalpore, Rajshybe, Rajmahal and Berhampore.

DINO NATH GANGULY,  
*Pres., A. D. B. T. S.*