

Prospectus was issued of the Colony Scheme, with all these names put down as directors, without the Draft having first been submitted to them for their approval, which was virtually putting their names in without their consent. The prospectus was so bad on the surface that no city man would have looked twice at it. Several of those whose names were so fraudulently put in as directors, immediately wrote and demanded that their names should be withdrawn.

Almost simultaneously with the issuing of this swindling prospectus, one of the Yorkshire neophytes wrote to their astrologer to have his horoscope cast. In the hand-writing of this astrologer, he recognised that of a man, whom he had formerly the calamity to come across, who was well known about Leeds and Bradford, and who had ceased to afflict the eyes of the people of that part of the world by a seven months imprisonment in Armley Jail for a most atrocious swindle, since which he had disappeared altogether from view. The Yorkshireman having made quite sure by comparing the astrologer's hand-writing with numerous letters in his own possession and that of others, and by this scrutiny finding that the hand-writing identified him also as the Secretary to, and prime promoter of the Order, he communicated the discovery to an active member who, for some time, had been very suspicious, and also happened to have letters and a photograph of the felon. This photograph was sent to the other chief promoter of this knavish order, and he was asked if he knew the original of that photograph. He acknowledged that he did, and was proud of the acquaintance, and was plainly quite indifferent whether he was a convicted felon or not, so long as he could help him to make money.

Upon this, without a moment's delay, every known member in England and America was written to and warned that its chief promoter was a convicted felon. This was done in time to prevent them making the haul of the £10 shares.

The convicted felon and his pal now fled to America, to the land in Georgia they were negotiating for, on which to plant the colony, evidently hoping at that distance to be able still to carry out the fraud. They were confronted on their landing by Americans who had been warned, and they were well heckled as to the felony. A great controversy ensued, but it all ended in their being ignominiously ejected from the land they intended to purchase by the very intelligent and most honorable gentleman, the owner of it, who saw what knaves they were.

Notwithstanding all this, they, or one of them, continue to publish the magazine, and I have good reason to believe they still find dupes in America, in London, in England generally, and even in India, willing to send them guinea subscriptions, and perhaps even to buy £10 shares.

The Police say that, had it not been for the Yorkshireman above-mentioned and those acting with him, it would have been one of the most gigantic swindles perpetrated for a long time.

The detectives had been watching them and knew that some fraud was contemplated.

I hope, therefore, I may be excused for giving this warning against Orders and Societies professing to teach Occultism, which is being brought into disrepute and ill odour by such abominable attempts, as above shortly, and only imperfectly narrated.

Yours faithfully,
A VICTIM.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

PARACELSUS AND HIS WORKS.*

STUDENTS of mystical literature will be grateful to Dr. Hartmann for his lucid account of the philosophy of Paracelsus. The fact that the majority of the one hundred and six works written by this adept are in Latin and the remainder in somewhat difficult German, while many of his treatises exist only in manuscript and all are obscured by the use of a terminology invented by and peculiar to himself, has hitherto been an almost insurmountable obstacle in the way of many readers. Dr. Hartmann has had the advantage of consulting the manuscript as well as the printed works, together with contemporary treatises on kindred subjects, and this is probably the first time that the philosophy of Paracelsus as a whole has been placed before the reader in an easily accessible form. Philippus Aureolus Theophrastus Bombast of Hohenheim (Paracelsus) was born in 1493 near Maria-Einsiedeln in Switzerland, where his father, the descendant of an old German family, had established himself as a physician. From his father Paracelsus learned the rudiments of alchemy, surgery and medicine. After continuing his studies under the tuition of the monks of the convent of St. Andrew he went to the university of Basel. On leaving the university he received further instruction from Johann Trithemius of Spanheim, a renowned master of alchemy, magic and astrology, and afterwards he entered the library of the alchemist Sigismund Fugger at Schwatz in Tyrol.

Later on Paracelsus travelled much, visiting Germany, Italy, France, the Netherlands, Denmark, Sweden and Russia. It is also said that he went to India, because he was taken prisoner by the Tartars and brought to the Khan, whose son he afterwards accompanied to Constantinople. Dr. Hartmann thinks it probable that during

* "The Life of Paracelsus and the Substance of his Teachings" by F. Hartmann M. D., London, G. Redway, 1887.

his captivity in Tartary Paracelsus received instruction in the Secret Doctrine from Eastern teachers, as his system is practically identical with that of the Eastern Adepts. This might however have happened in Constantinople, as according to C. Van Helmont it was there that Paracelsus received the Philosopher's Stone (in 1521). The Adept from whom Paracelsus received this stone is said to have been one Solomon Trismosinus, a countryman of his own.

After travelling through the countries along the Danube Paracelsus came to Italy, where he became an army surgeon in the Imperial army and saw a good deal of fighting. At this, and indeed at all times of his life, Paracelsus gathered much useful information from others. He did not confine himself to physicians and learned men, but he questioned "executioners, barbers, shepherds, Jews, gipsies, midwives, fortune-tellers"—in fact all sorts and conditions of men, and thus he learned many a curious fact and "rule of thumb" all useful as materials for wider generalizations. "After travelling for ten years Paracelsus returned to Germany at the age of thirty-two and soon became celebrated by the marvellous cures he effected. In 1525 he went to Basel, and two years later was appointed a professor of medicine and city physician. The following year he had to leave Basel secretly, as he made himself obnoxious to the members of the City Council by "writing a severe publication against a decision which he considered very unjust, and which was rendered in favour of a certain Canonicus Cornelius of Lichtenfels, whom he had saved from death after the latter had been given up to die by the other physicians, and who had acted very ungratefully towards him."

Paracelsus now resumed his strolling life, wandering over the country attended by several disciples. In 1529 he visited Nuremberg. Here the "regular physicians" denounced him as a charlatan and a quack. In reply Paracelsus requested the City Council to entrust him with the care of patients given up by the faculty as hopeless. They sent him some cases of elephantiasis which he soon cured without asking any fee, as attested by records still extant in the archives of Nuremberg. He did not however settle at Nuremberg, but continued to wander about Germany, until about 1536 we find him at Salzburg, whither he was invited by the Prince Palatine, Duke Ernst of Bavaria, a great lover of the secret arts. Paracelsus was now famous, and freed from the opposition and persecution he had endured during the toilsome years of his wanderings. But his rest was not for long; in 1541 he died after a short illness, and was buried in the churchyard of St. Sebastian, where his monument is still to be seen. There is evidence to show that his death was the result of a fall on a rock by which his skull was fractured, and long after his decease a wound was found in the skull when it was examined by a German physician.

There is however some mystery about his death. Dr. Hartmann writes "an old tradition says—and those who are supposed to know confirm the tale—that his astral body having already during physical existence become self-conscious and independent of the

physical form, he is now a living Adept, residing with other Adepts of the same Order in a certain place in Asia, from whence he still—invisibly, but nevertheless effectually—influences the minds of his followers, appearing to them occasionally even in visible and tangible shape."

Misunderstood and abused during his lifetime, no reproaches have been too severe to be hurled at the head of the quack, the charlatan, the impostor, by more recent writers. He paid the penalty exacted from all who depart from the beaten track, only his score was the heavier in that his wanderings were wider. Even in this enlightened age a paper on the higher aspects of *protyle*, showing its relation to astral-light vortices, treated from the standpoint of occult philosophy—with experiments—would hardly be received with complacency by the Royal Society. Yet Paracelsus has left works that are mines of suggestive thought to the patient seeker, and despised as he is, he is the originator in Europe of more than one well-known remedy.

Though no bigot, he was a Christian in the highest sense of the term, as the following extract well shows:—

"Everything that happens takes place through the will of the Supreme. Conscience is the state which we have received from God, in which we should see our own image, without attempting to discover reasons in the guidance of our life in regard to morals and virtues. We should do that which our conscience teaches for no other reason but because our conscience teaches it. He who does not burn himself will not be burned by God, and God has provided him with a conscience in which he may put his implicit trust. To learn from others, to accept the opinion of others, to act in a certain manner because others are acting in that way, is temptation. Therefore faith in the things of the earth should be based upon the holy Scripture and upon the teachings of Christ, and it will then stand upon a firm basis. Therefore we shall put the fundament and the corner-stone of our wisdom upon three principal points, which are: first, Prayer, or a strong desire and aspiration for that which is good. It is necessary that we should seek and knock, and thereby ask the Omnipotent Power within ourselves, and remind it of its promises and keep it awake, and if we do this in the proper form and with a pure and sincere heart, we shall receive that for which we ask, and find that which we seek, and the doors of the Eternal that have been closed before us will be opened, and what was hidden before our sight will come to light. The next point is Faith: not a mere belief in something that may or may not be true, but a faith that is based upon knowledge, an unwavering confidence, a faith that may move mountains and throw them into the ocean, and to which everything is possible, as Christ has Himself testified. The third point is Imagination. If this power is properly kindled in our soul, we shall have no difficulty in making it harmonize with our faith. A person who is sunk in deep thought, and, so to say, drowned in his own soul, is like one who has lost his senses, and the world looks upon him as a fool. But in the consciousness of the Supreme he is wise, and he is, so to say, the confidential

friend of God, knowing a great deal more of God's mysteries than all those that receive their superficial learning through the avenues of the senses; because he can reach God through his soul, Christ through faith, and attract the Holy Ghost through an exalted imagination. In this way we may grow to be like the Apostles, and to fear neither death nor prison, neither suffering nor torture, neither fatigue nor hunger, nor anything else."

Paracelsus has been represented as a man who passed his life in a state of almost constant intoxication. Dr. Hartmann says that this accusation is founded on a passage addressed to some students of Zurich in which Paracelsus addresses them as *Combibones optimi*. "It seems however more probable that the partnership in drinking alluded to in the expression was meant to refer to the 'wine' of wisdom* rather than to any more material liquid; moreover, the contents of that letter are very serious and pathetic, and show no indication of frivolity or a love for debauch." Moreover, it is known that Paracelsus drank no intoxicating drinks up to his twentieth year.

Boasting and vanity have also been laid to the charge of Paracelsus, and there is no doubt that he did profess to know more than could be found in the books of his predecessors or the learning of his contemporaries. "The fact is, that he was proud of his own attributes or accomplishments; but he did not glorify his own person, only the spirit that exalted the soul. Seeing himself surrounded by ignorance, misjudged and misrepresented, but conscious of his own strength, he asserted his rights. He maintained that the value of the truths he taught would be appreciated in due time, and his prophecy has proved to be true." If he was really and truly an adept possessed of the "Philosopher's Stone" it would have been extremely difficult for him to give others any idea of the extent of his knowledge without appearing to boast. A mere enumeration of the powers attainable by the man who has "created himself anew" would fill most hearers with amazement.

For details of other accusations brought against Paracelsus we refer our readers to Dr. Hartmann's book. He was, as we have said, one of the best abused men of his own or any other time. Misunderstanding and envy are two factors whose resultants are calumny, abuse, and all uncharitableness, now as in the sixteenth century. Folks generally abuse what they can neither explain nor comprehend, and even Theosophists have had an opportunity of studying the dynamics of this natural law experimentally on their own "vile bodies."

Eliphas Levi in one of his unpublished letters speaks about some of the theories and methods of Paracelsus as follows:

"The great kabbalists attributed to the 'primordial earth' a creative and conservative virtue capable of acting both on inanimate and living forms, and the discovery of this 'primordial earth'

* At a time when Arabic was studied all over Europe as one of the principal channels through which a knowledge of science was to be obtained, the metaphors of the Sufis are hardly to be wondered at in the mouth of an alchemist who had visited Constantinople.—Ed.

was one of the objects of their researches. Paracelsus, the wisest seeker of his times, pretended that he had found it; he dug out virgin earth taken from below organic strata, purified it by fire, air and water; then by the use of lenses he impregnated it with the rays of the sun by day, and at night allowed it to absorb the dew. He then enclosed it within discs of porous clay, such as that used for making porous cells in electric batteries, and applied these discs to the persons of his patients to bring about the absorption and equilibration of the vital fluid. He states that one of these 'medals' inscribed with certain signs, applied on the navel, will enable a man to live fifteen days without food and without feeling hungry. By means of this apparatus he used to fast for long periods without feeling other inconvenience than a great calming of the blood and an extraordinary cerebral lucidity. At the same time he made use of an elixir the name of which he gives in an enigmatical manner in these terms, according to d'Espagnet, a somewhat celebrated hermetic philosopher:

"There is a part of man the name of which may be expressed in six letters. By adding P and changing S into M you will find the true name of the subject of the sages."

"The elixir of Paracelsus," says Levi, "is not the primordial earth, but is used solely to augment its fortifying virtue and its action on the brain; the real word of Paracelsus is *oculus*, the eye, a part of man the name of which has six letters in Latin. By adding P and changing S into M, you get the word *poculum*, a Latin word meaning a glass of wine. In other words the experimenter, after exhausting himself by fasting, excited himself with wine, always retaining the sigil fixed by a girdle over his navel. Then by violent exercise, accompanied by profuse perspiration, he threw off all excess in the exciting agent. He used to practise fencing, alone, with a heavy two-handed sword, in the pommel of which was enclosed a little of this primordial earth. After a little while he fell down exhausted, and slept a sleep full of visions more or less lucid, which he only remembered vaguely on awakening. But then he sat down to write without interruption after the fashion of a modern *medium*. At such times it seemed to him that the soul of nature dictated to him revelations on mysterious things, and hypotheses that seem sometimes like madness and are oftentimes marvellous divinations that science has already justified and will one day justify still more completely. This mode of proceeding must not be lightly taxed with extravagance. Paracelsus had divined 'magnetism' and magnetised himself, in a somewhat violent fashion, it is true, but certainly an efficacious one."

Now let us turn to Dr. Hartmann's book, and from it give a brief sketch of the philosophy of Paracelsus.

The cosmology of Paracelsus is in accordance with the doctrine of emanations. He postulates a Supreme First Cause, essence of all things, constructor and designer of the universe. Creation took place through the expression of the inherent Will of that Creative Power in the "Word" (*logos*) or *Fiat* (active and efficient thought) "in the same manner as if a house would come into existence by a breath." Out of the First Cause was developed Chaos

or Primordial Matter—of a monistic nature, manifesting itself not only as vital activity, a spiritual force, an invisible, incomprehensible and indescribable power; but also as vital matter, of which the substance of living beings consists. By the action of the dividing, differentiating and individualizing power of the First Cause, the elements of fire, water, air and earth were produced out of Chaos. All beings were born from the elements, and the latter are of an invisible spiritual nature, and have souls.

“Nature being the Universe, is *one*, and its origin can only be one eternal Unity. It is an organism in which all natural things harmonize and sympathize with each other. It is the Macrocosm. Every thing is the product of one universal creative effort; the Macrocosm and man (the Microcosm) are one. They are one constellation, one influence, one breath, one harmony, one time, one metal, one fruit.”

“There is nothing dead in Nature. There is nothing corporeal which does not possess a soul hidden in it.” Dying is but change of form or the change from one plane of existence to another one. In each thing there are two factors—Body or form, and Activity or qualities. “The latter is nothing else but an effluence of the Supreme Cause, because everything exists from the beginning in God, into whose unmanifested state all things will return in the end, and from whose power they all receive their qualities, or whatever they deserve on account of their capacity to receive or attract it.” “Life is an universal omnipresent principle, and nothing is without life.” “Each element has its own peculiar living existences,” these are “the elemental spirits of nature; they cannot manifest any higher spiritual activity, but otherwise they live like animals or even human beings, and they propagate their species. Some of them know all the mysteries of the elements.”

Matter and spirit, he tells us, are connected by an intermediate principle received from the Spirit. This principle is the astral body of minerals, plants, animals and men, and by this intermediate element or soul “each living being is connected with the Macrocosmos and Microcosmos.”

All things are one, and “any difference existing between two dissimilar things arises only from a difference in the forms in which the primordial essence manifests its activity.”

Man is said to constitute a world of his own. By knowing man we may know the universe. In him lie the germs of all the powers in the world and it is within his power to develop these in himself. But in order to comprehend the universe in its reality man “must be able to turn the exterior into the interior, but this is an art which he can only acquire by experience and by the light of Nature, which is shining before the eyes of every man, but which is seen by few.”

Remarkably suggestive is that part of the works of Paracelsus in which he develops the theory that each natural form is the outward expression of inward power and capacity. There is, say those who know, a natural alphabet, in terms of which Nature herself seems to work. By the knowledge of this alphabet the

visible secrets of nature may be unriddled and by making use of a corresponding force-correlation, a dynamic aspect of this alphabet may be brought into play, and its letters will marshal themselves into words and phrases for the exposition of higher truths. Our author says “The soul does not perceive the external or internal physical construction of herbs and roots, but it intuitively perceives their powers and virtues, and recognizes at once their *signatum*.”

“This *signatum* (or signature) is a certain organic vital activity, giving to each natural object (in contradistinction to artificially made objects) a certain similarity with a certain condition produced by disease, and through which health may be restored in specific diseases in the diseased part. This *signatum* is often expressed even in the exterior form of things, and by observing that form we may learn something in regard to their interior qualities, even without using our interior sight.” In an analogous manner we are often enabled to judge a man’s character from his outward appearance, his walk, the *timbre* of his voice, etc. “As long as man remained in a natural state, he recognized the signatures of things and knew their true character; but the more his mind became captivated by illusive external appearances, the more this power became lost.”

Speaking of medical science Paracelsus says “If the physician understands the anatomy of medicines and the anatomy of diseases, he will find that a concordance exists between the two. There is not only a general relationship existing between the Macrocosm and the Microcosm, but a separate and intimate inter-relation and interaction exist between their separate parts, each part of the great organism acting upon the corresponding part of the small organism in the same sense as the various organs of the human body are intimately connected and influencing each other, and manifesting a sympathy with each other that may continue to exist even after such organs have been separated from the trunk.” Dr. Hartmann adds “There is a great sympathy existing between the stomach and the brain, between the *mammæ* and the uterus, between the lungs and the heart. There is furthermore a great sympathy existing between the planets and stars and the organs of the human body. Such a sympathy exists between the stars and plants, between stars and stars, between plants and plants, and between the plants and the organs of the human body, in consequence of which relationship each body may produce certain changes in the activity of life in another body that is in sympathy with the former. Thus may the action of certain specific medicines in certain diseases be explained. As a bar of magnetized iron may induce magnetism in another bar of iron, but leave copper and brass unaffected, likewise a certain plant, possessing certain powers, may induce certain similar vital powers to become active in certain organs if the plant and the organ are related to the same ‘star’. Certain plants may therefore act as antidotes in certain diseases, in the same manner as fire will destroy all things that have not the power to resist it. The neutralization, destruction, or removal of any specific elements producing disease, the change of an unhealthy and abnormal action of the vital principle

into a normal and healthy state, constitutes the basis of the therapeutic system of Paracelsus. His object was to re-establish in the diseased organism the necessary equilibrium, and to restore the lost vitality, by attracting the vital principles from living objects and powers. Remedies containing the required quality of that principle in the greatest quantity were most apt to replace such lost powers and to restore health."

It is unnecessary to remind the reader that in all systems of astrology certain signs govern certain parts of the body. The action of drugs on sensitives, when not taken, but merely held, is described in the *Theosophist*, vol. vii, page 512, and in the same volume, page 671, will be found a brief notice of Sachs' observations on the effect of light on plants. It is known that the movements of the moon have an effect on the currents of terrestrial magnetism, and there is no reason why the planets should not also act upon these currents. As we know that human beings are able to assist their vital powers by the assimilation of terrestrial magnetism (certain Yoga practices being, it is said, intended to serve this purpose), plants may do so likewise, specialising the magnetism—so to speak—in accordance with their respective differences of constitution. It may be added that it is possible to recuperate human vitality when at a low ebb by lying on the back in a pine forest and placing the bare feet against the trunk of a tree, and so drawing force therefrom.

The main lines of Paracelsus' theory of cosmology are similar to those of the modern evolutionists, "with the difference however", says Dr. Hartmann, "that Paracelsus looks upon the continually evolving forms as necessary vehicles of a continually progressing, living, spiritual principle, seeking higher modes for its manifestation, while many of our modern speculative philosophers look upon the intelligent principle of life as non-existing, and upon life as being merely a manifestation of chemical and physical activity of dead matter in an incomprehensible and causeless state of development." And the theory of Paracelsus is also that of the Secret Doctrine.

MAURICE FREDAL.

(To be continued.)

"COINCIDENCES."

IF people, in their desultory readings, would only take the trouble to jot down little facts that momentarily arrest their attention, it would surprise them to find how much minute corroborative evidence could be obtained in support of the occult truths set forth in the publications of the Theosophical Society. Take but this one fact, stated at page 78 of "Man: Fragments of Forgotten History"; that "the sense of smell attained its greatest perfection in the Fourth Race", and see what an overwhelming mass of evidence can be found with a little trouble in corroboration of the statement. Among other places inhabited to this day by remnants of the Fourth Race are the Phillippine Islands; and from a book of travels, published by F. Jagar, I give the following extracts (from page 161) concerning their inhabitants.

"Every aperture of the house is closed up by the husband, early during travail, in order that Patianac may not break in—an evil spirit who brings mischief to lying in women, and endeavours to hinder the birth."

"It is one of the greatest insults to stride over a sleeping native, or to awaken him suddenly. They rouse one another, when necessity requires, with the greatest circumspection and by the slowest degrees. The fear of waking sleeping persons really refers to the wide spread superstition that during sleep the soul leaves the body; numerous instances of which occur in Bastian's works. Among the Tinguianes (North Luzon) the worst of all curses is to this effect: Mayest thou die sleeping."

"The sense of smell is developed amongst the Indians to so great a degree that they are able by smelling at pocket-handkerchiefs to tell to which persons they belong" (Reisesk, p. 39); and lovers at parting exchange pieces of the linen they may be wearing, and during their separation inhale the odour of the beloved being, besides smothering the relic with kisses. Lewin (Chittagong Hill Tracks, 1869, p. 46) relates of the mountain people of that place: "Their manner of kissing is peculiar. Instead of pressing lip to lip, they place the mouth and nose upon the cheek, and inhale the breath strongly. Their form of speech is not 'give me a kiss,' but 'smell me.'—"

The following, from an article by a native writer, in the last number of the "Orientalist" to hand, throws some interesting light on this point (see Vol. II, notes 6, 451, 969). "The Sinhalese, in common with other Eastern nations, do not kiss, but smell. We sometimes hear them characterising the act of kissing as a piece of nonsense, or a meaningless proceeding; but smelling the face, they say, is something by which affection may be indicated. The nose is gently pressed against the face, and the breath is drawn several times with a vehemence proportioned to the affection or love borne to the object!"

In conclusion, I subjoin a newspaper cutting, which bears out some remarks made by Madame Blavatsky in her article on "Occult or Exact Science" in the May number of the *Theosophist*.

"A gentleman in Sydney, N. S. W. writing on the 29th August last, states the following facts.—There have been heavy floods in

parts of the colony. Some months ago the blacks said that the floods would occur, and consequently left their camping grounds on the flats, and got into higher country. Their prophecy has come true. They, being close observers of nature, noticed that the ants and other insects which live on and in the ground commenced to build their nests in trees; and when the ants do this a flood is sure to happen, sooner or later. Query—how did the insects know that a flood was coming? For it was months before the rains set in that the blacks prophesied it. Instinct must look very far ahead, and be able to read signs that are invisible to us."

With respect to the Fourth Race, it is true that among them the sensations and attributes of hilarity, merriment and boisterous gaiety were wanting; for F. Jagar in his travels speaks of the expressionless and immobile faces of the Indians in the Philippine Islands on holidays, festivals, and occasions of mirth. Travellers have remarked the same want of gaiety amongst the Indians of America; and some of them ascribe it to the small development of the nervous system prevalent among these peoples, to which cause also they attribute their wonderful courage in bearing pain. But others observe that the Indian's countenance is so different from ours that it takes us several years to learn rightly to interpret its expression.

A. T. BAXON, F. T. S.

OCCULTISM IN MODERN LITERATURE.

VI.

Continued from page 238.

IN Heliobas' explanation of his Circle Theory, we find a distinct manifestation of the narrator's inexperience in occultism. As under *internal* electricity, when Heliobas speaks of the "germ of soul or spirit" dependent on the will for development, and indestructible; but which, if neglected at death, "goes elsewhere to seek another chance of development," and which if fostered by a resolute will becomes a spiritual creature for which an endless existence commences when its clay chrysalis perishes: he speaks of the soul,—leaving spirit out of the question,—as an entity evidently comprising Nos. 3, 4, 5 and 6 of the septenary constitution, with all their capabilities and liabilities. The entity in that combination can never *as a whole* become the spiritual and indestructible creature mentioned, for the simple reason that the lower parts of it at the close of one earth-life disintegrate as completely as the body does. And further no process lower than Dhyān Samādhi is capable of releasing the higher principles from the body in a state sufficiently unfettered to enable them to penetrate the spiritual spheres; and that process, which bears no real resemblance to the "setting free" effected by Heliobas, would be all but a practical impossibility to persons living in the world in the manner described. With *external* electricity he says, "our wills have nothing whatever to do. Each one of us walks the earth encompassed by an invisible"

(to bodily eyes) "electric ring,—wide or narrow according to our capabilities," &c. This will recall to my readers the rings or layers of colour visible to clairvoyants, in the "photosphere," or envelope of *aura* surrounding human beings, referred to in a former paper of this series. The description given of the 'photosphere' and its functions, as far as it goes, is fairly correct; but we have yet to learn that there is a single molecule of the 'photosphere' that does not bear witness to the will and its workings. As to these rings' "being capable of attraction and repulsion," it may be new to some of our less advanced students to hear that they are said to come in contact, and act automatically, (*i. e.* without conscious impulse from the will) when two persons come within three feet of each other; and it is owing to the making and breaking of these contacts that many people of sensitive temperaments feel, or cause to be felt, something like a very faint and small electric shock on shaking hands with certain of their friends; this also helps to explain how the waves of emotion roll through closely packed audiences in places of public worship or entertainment; yet there is nothing to show that these effects are to be ascribed any more entirely to electricity than they are to magnetism.

The analogy between the electric organs of certain fish and others in the human body is so far known to be correct that occultists acknowledge the existence of seven centres of (electric magnetic, &c.,) energy in the body; but though by a development of these a man may increase his own energy to a degree only defined by the strength of his will, we have as yet no reason to believe in the possibility of a person being made a storage battery of electricity pure and simple, capable of being discharged through the expression of intense dislike, either by the consumption of drugs or otherwise. That one however can evolve sufficient energy through his own organs to stun or even kill another under certain conditions, is neither new nor impossible, but there the force is no more pure electricity than the operator is a storage battery. This fact was known to the late Lord Lytton, and is exemplified (in "The Coming Race") by the "Vrilya" slaying animals, blasting rocks, &c., by means of "Vril" (electric) discharges from "Vril" staffs,—or storage batteries,—instead of from their bodily nervous centres*.

The application of the Dual Law to the human soul forms a basis for speculation of a kind that exercises a powerful fascination over writers of the occult schools in modern literature. Most of them seem to have come to the conclusion that a number, if not the majority, of flesh-bound souls ought to look for their true mates, "twin-flames," or "companion-spirits" in any other sphere but this. The principal theories as to whether the positive and negative (or male and female) halves of the soul are, or are not, separate entities for a part of their existence have been already

* It is believed by some practical occultists that these seven centres can be identified with certain glands (whose use is undetermined by anatomists) in the human body, that by rousing the *kundalini* these glands may be used as batteries for the generation and discharge of certain forces, the fourth of which is said to correspond to electricity, though probably a higher principle of the same than that known to modern science.—Ed.

referred to (at p. 227, vol. VII.) in one of these papers. But, though perhaps it is not altogether impossible for the human will to take effect on the inhabitants of the planetary spheres, as in the case of Hugh Conway's adept; that is a very different thing from what is related in the volumes under notice. Here we have a man posing as an adept who so little knows the science by grace of which such sages are, that not only does he project his own astral form or soul to the planetary spiritual spheres, but he thinks he assists the souls of others to scale the same spiritual altitudes, which as spiritual spheres would be as unattainable to the psychic entities just mentioned as the astral realms are to the ordinary soul while "bound in clay."

When the time came for the narrator to be "set free," Heliobas, while giving her instructions, asked her to do him a favor on the journey she was about to take. "By my earnest researches," he said, "I am able to study and watch the progress of my inner force or soul. So far,.....I may say I believe all has been well. But I foresee an approaching shadow.....a danger which if it cannot be repelled or passed in some way, threatens to violently push back my advancing spiritual nature, so that..... I shall have to recommence the work that I had hoped was done. I cannot with all my best efforts, discover *what* this darkening obstacle is,—but *you*, yes *you*.....may, being perfectly unselfish in this research, attain to the knowledge of it and explain it to me when you return." So after all, we see that the great Master Heliobas was psychically but little better off than certain untrained clairvoyants, who complain that though they can trust their powers when exercised on behalf of others, they are of little or no use for telling what may be going to happen to themselves. If his spirit could at will visit spiritual planes, and receive spirit-visitants, how was its sight incapable of seeing the obstacles in its own path?

The "setting free" of the narrator by Heliobas is an incident of great interest. In it is to be found the key-note of a phase of occultism, in which any student who is conversant with the history of that subject, particularly during the latter part of the Middle Ages, will recognise a paraphrase of a *modus operandi* which was long prevalent in Europe. Heliobas gave his pupil a draught of a certain (unnamed) drug, and then applied his own "internal electric" force to aid the projection of her astral form, at the same time commending her to the care of his "twin-flame" in the higher spheres. It is this use of a drug to aid the will (by rendering and keeping the body passive) which has a historic interest in Europe. In any book treating of witchcraft in the middle ages, there will be found mention of what are called "witch-ointments," and in some few instances reference will be found to drugs being eaten, drunk, or outwardly applied by the witches.* The operation seems to have been that when the witch wished to attend a "sabbat" or some other such unholy function at a distance, she applied her

* Many recipes for the preparation of similar unguents or potions are to be found in Egyptian papyri, some of which have been tried by Egyptologists in recent days.—Ed.

drugs—either inwardly or outwardly, perhaps both,—her body became passive, and the mental gearing to reverse the polarity of the electric-magnetic centres connecting the body and soul together, yielded easily to the intense desire to be at the rendezvous. It is only within a short time past that the ancient Indian application of simple self-concentration, generally without the use of any drugs, for the same purpose (projection, &c.) has to a very modified extent been brought under experiment by some European savants under the form of Hypnotism. Were these gentlemen as learned in the administration of drugs *according to the temperament* as the witches of the middle ages seem to have been, they would no doubt find ample grounds for an interesting series of experiments correlative to those coming under the head of "Hypnotic suggestion". And the use of drugs according to temperament is clearly what is suggested by Heliobas' "twelve remedies," each (presumably) only suited to a particular type of "electric rings."

Most of what the narrator saw on her astral progress I must leave for those—and I hope they will be many—who are prompted to read the book, as I have only space for a short reference to it. About it I can only say that it reads like a beautiful piece of imaginative prose, based upon Richter's "Dream upon the Universe" (v. "Analecta") and Cahagnet's "Celestial Telegraph." It is simply a glorified and expanded version, with a large amount of imaginative electricity thrown in, of what any Christian clairvoyant might see if sent to look into "Heaven." Is this not furthering the belief that a man's own fondest hopes and imaginings are the ethereal figments which ply after ply go to form the cocoon he is to be wrapped in when he attains the Devachanic state? For we know that Hindu, Musalman, or Parsi clairvoyants similarly sent to look into "Heaven,"* see precisely the kind of state that is idealized from that almost permanent fragment of their imagination which is condensed from all that is beautiful and almost all that is true in the parts of their religious faiths out of which their convictions have sprung.

She first looked down upon the body, and then was led on high by the hand of Azul, (Heliobas' "twin-flame") with whom she visited Saturn and Jupiter and other worlds; she made acquaintance with her guardian angel and other spirits, she was allowed a vision of creation to strengthen her faith, and she was allowed to gaze "upon the majestic sphere which mortals dream of as Heaven." What she beheld was a circle, so huge that no mortal measurements could compass it—a wide ring composed of seven colours, rainbow-like, but flashing with perpetual motion and brilliancy..... But wonderful as the ring was, it encompassed a sphere yet more marvellous and dazzling; a great globe of opal tinted light, revolving as it were upon its own axis, and ever surrounded by that scintillating jewel-like wreath of electricity..... And even it revolved—and even the rainbow ring around it glittered and cast forth..... other rings which..... were living solar systems cast forth from that electric band as a volcano casts forth fire and

* And when they get to Devachan itself it generally answers their expectations.—Ed.

lava...Toward that side of the ring which was nearest to the position of the earth, I looked, and perceived that there the shafts of descending light formed themselves as they fell into the shape of a cross.....My guardian angel pointed to those rays of light and said, "All pilgrims from the sorrowful star must journey by that road. Woe to them that turn aside to roam amid spheres they know not of, to lose themselves in seas of light wherein they cannot stir! Remember my warning!" Then she had a vision of Christ, and thereafter began to sink towards earth and her body, accompanied by Azul; who, in answer to a request for a message to Heliobas, told her to tell him "when death lies like a gift in his hand, let him withhold it and remember me." When she awoke in possession of her bodily senses, she found Heliobas standing by her, with a look of relief and gladness; for she had been longer absent from her body than any one he had yet experimented with—from Thursday morning at noon, to nearly midnight on Saturday.

I have no hesitation in saying that the above warning of the narrator's guardian angel is as applicable to many of her readers as to herself: but, at the same time it should not be forgotten that like the numerous other "scarecrows" so plentifully scattered through the works of Eliphas Levi and others, it is only meant for those who pin their faith on some thing or person *outside themselves*. All the theoretic teaching in the world fails to give a learner the confidence and ability to steer himself in the water, that he acquires in a few minutes' actual practice of swimming—all the faster and easier if it be under the eye of a teacher.

While the narrator was recounting her adventures to Heliobas, he interrupted her to give her certain written "instructions how to cultivate the electric force within" her, and thus continue the work he had begun. Amongst them was the receipt for the fluid he had administered to her, which, he said, if taken in small quantity every day, would keep her in health and intellectual vigour, while it would preserve her "youth and enjoyment of life to a very much larger extent than that usually experienced by the majority." But he particularly pointed out that the liquid of itself could not put her into "an uplifted state of existence," because she would need *human electric force* applied strongly to her system to accomplish this,—which he advised her not to attempt again. But a portion of the fluid drunk every morning, and due observance of his written rules for the cultivation of her own inner force, which already existed to a large degree, would give her certain advantages in the shape of not only physical but mental power. He told her further, that "when you have educated your will to a certain amount of electric command you can see plainly and at any time the spirits who inhabit the air, and also those who, descending below the great circle, come within the range of human electricity, or that contained in the earth's atmosphere. You will also be able to see at desire the parted spirits of dead persons, so long as they linger within the earth's radius, from which they are always anxious to escape as soon as possible. Love or remorse may sometimes detain them, but even these have to yield to the sup-

rior longings which possess them the instant they are set free. In intercourse with your fellow mortals you will be able to discern their motives quickly and unerringly...and you will find that all who are brought into very close contact with you will be beneficially influenced or the reverse, exactly as you choose to exert your power." The instructions were written in two small rolls of parchment. One of them, containing his private instructions to her, was to be kept under lock and key and never made public: the other contained what he called the "Electric Principle of Christianity," which was not under that restriction, but in case she felt inclined to explain that theory to others, he reminded her that she could never hope to compel belief.

Finishing the conversation, he gave her a nerve-soothing draught, and dismissed her to bed. On the way there, she went into Zara's room to say good night to her, but finding her sound asleep decided to attempt to kiss without waking her. At a few paces' distance she was suddenly stopped. "Within about a yard's distance of the bed a *something* opposed my approach!".....Between her and Zara there seemed to be an invisible barrier, strong and absolutely impregnable. There was nothing to be *seen*, so giving up the attempt she retired to her own bedroom.

We have in the above conversation a further elucidation of the action of "witch-ointments," &c. When the narrator was told that the fluid alone would not suffice to "set her free" without the powerful application at the same time of *human electric force* to her system, her master, by a curious omission for so high an adept, did not tell her that her *own electric* (or magnetic) force would be found quite as efficacious for the purpose as that of a second person. But in what he did say lies the solution of a question that many students of the history of occultism have been unable to solve—that is that in nearly all *formule* of the so-called "witch ointments" the ingredients are directed to be mixed with the *blood* of infants, or of some animal or bird. Many a student having some inkling of the process of projection has read these curious and often disgusting receipts, and, marvelling at the introduction of blood into compositions otherwise purely vegetable,—designed to effect an operation which was not of itself evil, nor always used by votaries of the left-hand cults alone—has utterly failed to comprehend its use in such a connection. There seems no doubt that the word was intentionally made use of as a symbol of distinct significance to the initiated, while deceiving or puzzling to the world at large. When the object was not merely to produce visions or hallucinations, the *mixing with blood** simply meant that the drugs were to be used plus "human electric force." The names of the creatures whose blood was prescribed, solely indicated the hours most suitable for the operation in reference to the temperament that each combination of drugs was prepared to affect. And for the purpose under consideration, blood of any sort would not have been as suitable as almost any other vehicle with which to incorporate the ingredients.

* May not the blood be also sometimes really intended if elemental aid is necessary, as it sometimes is?—Ed.

As regards the episode of this "setting free" it is my firm conviction that the narrator wrote it under the mistaken belief that (a) either a soul (*psychic*-entity) can penetrate *spiritual* spheres or states, or (b) that the spirit (Atma=7th principle) can be projected for that purpose in the mode above referred to, which as already pointed out can affect only the soul or astral form. This is perhaps the most glaring error—from the occult standpoint—to be found in the book.

Now to give a brief summary of the "Creed" or "Electric Principle of Christianity."

God is "the Supreme Spirit of Light." "He is a shape of pure electric radiance Being pure Light, He is also pure Love; the power or capacity of Love implies the necessity of Loving; the necessity of Loving points to the existence of things to be loved—hence the secret of creation". (This will be interesting to those who believe spirit to be non-personal and void of attributes.)

"He made Man—that is, He caused the earth to be inhabited and *dominated* by beings composed of earth's component parts... giving them their superiority by placing within them His "likeness" in the form of an *electric-flame* or germ of spiritual existence combined with its companion working force of will-power. If this is neglected or forgotten, and its companion will is drawn by the weight of the earth to work for earthly aims alone, then it escapes and seeks other chances of development in other forms on other planets, while the body it leaves, supported only by physical sustenance drawn from the earth on which it dwells, becomes a mere (lump) of clay animated by mere animal life solely...of such material are the majority of men composed by their own free will and choice.

"The earth is one of the smallest of planets; and not only this, but, from its position in the Universe, receives a less amount of direct influence from the Electric Circle than other worlds more happily situated.....The time is swiftly approaching when the invincible Law of Absorption shall extinguish earth as easily as we blow out a candle."

During the "brief cycles of centuries.....which must yet elapse before this world, as we know it, comes to an end—God has taken pity on the.....very few souls dwelling here...who have blindly tried to reach Him...and has established a broad stream of sympathetic electric communication with Himself, of which all who care to do so may avail themselves...This earth and God's world were like America and Europe before the Atlantic cable was laid. Now messages of good-will flash under the waves, heedless of the storms. So, also God's cable is laid between us and His Heavens in the person of Christ."

"All religions, as known to us, are mere types of Christianity... Buddhism, of which there are so many million followers, is in itself a type of Christ's teaching: only it lacks the supernatural element ...Any one can be a Buddha again; any one can *not* be a Christ."

"It can be proved from the statements of the New Testament (?) that Christ was an embodied electric spirit—no germ or small flame such as is given to us in our bodies to cultivate

or foster, but a complete immortal spirit, a portion of God Himself, wise, sinless and strong—From first to last His career was attested by *electric phenomena* of which "the miracles" are examples.

"It stands to reason that very few souls will succeed in becoming pure enough to enter the central sphere without hindrance. Many on leaving earth will be detained in the Purgatory of Air, where thousands of spirits work for ages, watching over others, helping and warning others, and in this unselfish labour succeed in raising themselves, little by little...till they at last reach the longed-for goal...From *all worlds*, released souls seek to attain final happiness in the central sphere where God is, so that however great the number that are permitted to proceed within from this little planet, they can only form...one drop in a mighty ocean.

....."Eternal punishment is only a form of speech for what is really eternal retrogression. For as there is a forward so there must be a backward. The electric germ of the soul—delicate, fiery, and imperishable as it is—can be forced by its companion will to take refuge in a lower form of material existence, dependent on the body it first inhabits. For instance, a man who is obstinate in pursuing *active evil* can so retrograde the progress of any spiritual life within him, that it shall lack the power to escape, as it might do from merely lymphatic and listless temperaments, to seek some other chance of development, but shall sink into the forms of quadrupeds, birds, and other creatures dominated by purely physical needs. But there is one thing it can never escape from—Memory. In that faculty is constituted Hell. So that if a man by choice forces his soul *downward* to inhabit thereafter the bodies of dogs, horses, and other like animals, he should know that he does so at the cost of everything except remembrance. Eternal retrogression means that the hopelessly-tainted electric germ recoils further and further from the pure centre whence it sprang, always *bearing within itself the knowledge of what it was once and what it might have been.*

....."All art, all poesy, should.....be accepted eagerly and studied earnestly, for in them we find *electric inspiration*, out of which we are able to draw lessons for our guidance hereafter. The great point that scientists and artists have hitherto failed to discover, is the existence of the central sphere, and its surrounding electric circle. Once realize these two great facts, and all the wonders and mysteries of the Universe are perfectly easy of comprehension."

The first thing that strikes us in this truly wonderful "Creed," is the astounding statement that "God is a SPIRIT," "HE IS A SHAPE OF PURE ELECTRIC RADIANCE"! Leaving aside for the moment the question whether God can be a *He*, or *person* at all; the query at once arises, does this narrator who has been speaking so glibly about spirits and souls, not know at all what she has been talking about? Does she not conceive—much less, know—that spirit and soul are two as totally different and distinct entities as are soul and body? It will be not less astonishing than it is edifying for Christians to perceive that this work, which avowedly is a revivifying reinforcement of Christian supernaturalism against Materialistic Science,—enthusiastically informs them that God is

Matter. To describe God as "a shape (figured or formed) of pure electric radiance," is to confound spirit with the *Anima Mundi*—the astral light, of which electricity and magnetism are but elements, like air, fire, and water on the mundane plane: and therefore, to assert that the Spirit-God is highly refined and sublimed matter, but yet matter! This is what we consider goes to form the astral-form of the soul, but, as the narrator talks of it as spirit, and gives no other or separate definition of soul, we have no choice but to think that she looks upon the two as synonymous,—a conclusion no less mistaken than confusing.

Some other points in this "Creed" which conflict with the opinions of occultists, are,

(1.) A personal god, viz., an attempt to define what is undefinable.

(2.) The belief that the incarnate spirit of Christ was a spirit at all purer than, or superior to, that of any other master of the same grade: or, that if any person can become a Buddha again, there is anything to prevent him likewise from becoming *de facto et de jure* a Christ. For, Buddha and Christ being two facets of the same multi-sided Truth, to believe the opposite would be to believe the negation of the venerable axiom which says, "That which is above is as that which is below."

(3.) The "Aerial Purgatory," a state or place where "spirits can accumulate good Karma by acts of goodness and works of penitence, and complete the balance requisite for their liberation from the attraction of the earth." The enunciation of such a state in the "Creed" amounts to a contradiction of previous statements. The existence of such a state would result in all persons who had not the requisite Karmic balance in their favour at the time of death being earth-bound until they had acquired it. Were the existence of the majority in that state a reality, surely there would have been some rational if not valuable communications obtained by this time from some of the entities evoked in seance rooms, which may be numbered by millions.

(4.) "Eternal Retrogression," and the "Hell of Memory." I should be much pleased to be favoured with references in support of this theory of retrogressive incarnation, other than that to "The Perfect Way." If I understand our own lessons aright, a spirito-psychic organism that has once risen to the altitude of incarnation in a human body, can never, so long as it retains its identity,—and therefore memory,—(i. e., without it be first disintegrated) be reincarnated in a lower form. The memory of a being's past incarnations, and what occurred to him during the period of each, is only attainable at a certain very high stage of spirito-psychic development, when the Law of Karma is equally comprehensible; for which reason memory can never become the Hell announced in the "Electric Creed" except in some—a comparatively small number of—short-period cases of "earth-bound spirits," while they are in that state.

"The Romance of Two Worlds" closes with the death of Zara. Her "twin-flame" had come to the conclusion that he could spare her to earth no longer; and after telling her brother, and receiving absolution from her confessor, she passed away, dying by a stroke

of lightning, in a thunder-storm which occurred during an evening party given at their hotel. The scene, though dramatic and intensely interesting, includes nothing warranting its quotation here: but some hours later, when the narrator was praying for her lost friend in the chapel of the hotel, she heard the sound of music from an unseen organ, and was touched by an unseen hand. Zara appeared and told her, "I am too happy to return" to earth. "Save my brother.....he is in danger, to you is given the rescue." The narrator rushed to Heliobas' study, and there found Prince Petroffsky and Heliobas facing each other sword in hand. The Prince, having heard of Zara's sudden death, had thrust himself into Heliobas' presence and struck him violently in the face, accusing him of being his sister's murderer, by making her "a living magnet bound to draw towards herself electricity in all its forms." The narrator implored them to desist, when the Prince, throwing his sword from him, called out "Hand to hand, villain!" and sprang upon Heliobas. In a few minutes the Prince was down, Heliobas' knee upon his chest, and from my point of observation I noted with alarm that little by little Prince Ivan ceased his violent efforts to rise, and that he kept his eyes fixed on the overshadowing face of his foe with an unnatural and curious pertinacity.....Heliobas...held him by the shoulders, and gazed with terrific meaning into his fast paling countenance.....I knew that Heliobas was exciting the whole battery of his inner electric force, and thus employed for the purpose of vengeance, it must infallibly cause death." She then reminded Heliobas of Azul's message "when death lies like a gift in your hand, withhold it." And very slowly rising from his kneeling posture on the Prince's breast, he left him, and stood upright.

"I thank and bless you," he said; "you reminded me in time. Another moment and it would have been too late. You have saved me."

He then left her with the Prince, who revived when a little cold water was applied to his forehead. A little later Heliobas and the Prince shook hands over the body of Zara, and thereafter bade each other farewell,—Heliobas' farewell being coupled with a prophecy as to the Prince's future.

In parting with Heliobas, the narrator was informed by him that she would not be dominated as Zara was, but would be equalized; that is, she would find the exact counterpart of her own soul dwelling also in human form, and she would have to impart her own force to that other soul, which would in its turn impart to hers a corresponding electric impetus. Whether true or not, this information seems to have been carefully devised to take from her one motive which might tempt her to essay 'setting herself free.'

In parting with her readers, the narrator says "my narrative is simply an experience; but I have no wish to persuade others of the central truth contained in it,—namely the existence of powerful electric organs in every human being, which with proper cultivation are capable of marvellous spiritual force." I here join hands with her, in saying that I believe without the recognition and cultivation of certain organs, more or less electric, which form part of every constitution, no one can ever prove to himself

that his own soul is more than an abstract basis of ever unsatisfying speculation.

And here I leave my readers with a strong recommendation to read "The Romance of Two Worlds," than which they will not easily find a more purely interesting or occultly suggestive work of fiction.

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

ETRUSCAN TRANSLATED BY THE AKKADIAN.

THE ancient Etrurian language has been the enigma of archeologists. Vainly has it been claimed as Keltic; it had no affinities classed as Aryan or even Semitic. Yet the relics found in tombs and the few other monumental remains showed that the Etrurians were highly learned and civilized. The Romans derived much of their religion and many of their divinities and customs from them. Janus was an Etrurian God; so was Minerva, and indeed so also was the Bona Dea, Amma.

A similar prehistoric people, the Akkadians, occupied analogous relations to the Assyrians of the valley of the Euphrates. The Gods of that region were many of them Akkadian; so too were their symbolism, and priesthood. Mr. Robert Brown, Junior, an archaist of no mean attainments and the author of works on *Poseidon*, the *Great Dionysiak Myth*, *Zoroaster*, the *Myth of Kirke*, *Law of Kosmic Order*, etc., took the hint that the Etruscan dialect was capable of proper rendering through the Akkad dialect. He accordingly took the following inscription on a libation bowl.

EKUTHUTHIALZRECHUVAZELESULZIPULTH
ESUVAPURTISURAPRUEUNETURAREKETI.

This collocation of letters was portentous enough to frighten small men off the field and every endeavour to read it was as sorry a failure as any at Belshazar's famous feast.

Mr. Brown had the requisite audacity and here we have the result. He gives us the Etruscan words, then the English rendering, and after that the cognate Akkadian word.

1. Etrusc.	EKU.	THUTHIL.	AL-Z	RECHU-Va.	ZEL.
Eng.	O Moon!	Of the setting sun,	Daughter the.	Queen.	and. Of the desert.
Akk.	Aku.	Tuti	...	Rakku	Va. Zer.
2. Etrusc.	ESULZI.	PULTH.	ESU.	Va.	PURTISURA.
Eng.	Triple.	Revealer	Thrice.	And.	Sovereign lady.
Akk.	Essakam.	Pul.	Essu.	Va.	Pul-Zur.
3. Etrusc.	PRU	E.	UNE.	TURAREK.	ETI.
Eng.	On the ground.	Water.	I pour out.	To the lady.	Moon.
Akk.	pur.	a.	une.	tura-ku.	Esse-l.

The Akkadian is a "Turanian" dialect, affiliated to the Chinese; and this remarkable affinity of the two dialects is one more evidence of the prehistoric Empire of which the Mongols, Dravidas, Etrurians, and Skythic races were a part. These were the sources whence Babylon and the East derived their culture, worship and civilisation.

A. WILDER.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

(Fourth Series.)

IDRA SUTRA.

Details of the Great White Beard.

First Part.

THE first part of the mysterious beard is that which commences from the right ear and descends to the corner of the mouth.

The beard proceeds from the virile heat of the blood and this is why it is said to be the daughter of the heart of man; but here, where it seems to continue the hair that radiates from the brain, it may also be called the daughter of thought. It represents the *logos* in its divine generation.

There are thirty-one small curls arranged in perfect order, and each curl is made up of three hundred and ninety hairs. These numbers represent the intellectual worlds which the divine thought desires to realise by the *logos*. Each world engenders other worlds, multiplied by the mysterious denary and the sacred ternary.

The worlds are multiplied by creative ideas in exact proportion to the germs already formed. Each hair in the beard ends in a point of light, and each point of light will give birth to a sun. To receive each sun a night is opened to be fecundated by the new star—a night full of phantoms and horror which the nascent sun illumines and disperses with a smile.

Thus the luminous beard of the Father undulates towards the stiff, black beard of the god of darkness.

And the supreme beard is perceptible only through the splendour it gives to the beard of shadow.

Is it not said in the book of Psalms: The perfume of the supreme head is diffused on the beard of the Father and thence on the beard of Aaron?

What is this Aaron? It is the High Priest.

And who is the High Priest but the shadow and human personification of the black god?

The psalm we have quoted begins by saying that the perfection of good is the triumph of happiness, that is, when brothers dwell together in unity.

Who are these brothers, but the two Ancients?

God in His relations with us needs the pontiff; but the pontiff would become the night of death if he were separated from God.

God gives His light to the priest, and the priest lends God his shadow.

The priest is the brother of God as shadow is the sister of light.

What the priest does on earth in the exercise of his high office, God also does in heaven; but between the two there is the difference that exists between day and night, between the anger that reproves and the mercy that reconciles and unites.

And religious harmony also results from the analogy of contraries.

Second Part.

Rise, Rabbi Chriskia, and tell us the glories of a part of the holy beard.

Rabbi Chriskia rose and said: It is written: I belong to my well-beloved, and his grace is turned towards me.

It is for men, it is for each one of you, that the supreme thought becomes the *logos*, creator of all thoughts and all forms.

I see a river of light descending from the divine understanding and transforming itself into thirty-five harmonious voices. In this light night comes and bathes and washes away her darkness. I saw dark forms plunge beneath white waves, and then emerge as white as the waves. And I prayed the superior intelligences to explain to me what I saw. And they answered: Thou seest how God effaces injustice. For His understanding and His *logos* enter His ear and His mouth, and there is no place for falsehood.

In the living light, in the light that is diffused all around, no shadow can exist, and to appear in that light the shadow must first become white and be itself transformed into light.

For thus will God one day change into good even the evil wrought by men.

This is the interpretation of the second part of the sacred beard, analogous and parallel to the first.

Then Rabbi Chriskia resumed his seat, and Rabbi Schimeon said: The world is no longer an enigma to us, neither is it a hell. May the supreme Ancient bless thee, O Rabbi Chriskia, for thou hast consoled our hearts.

All rays converge towards their centre; I see the harmonious totality of the creator's work. From the heights whereon we stand we see the earth, sacred already by the near fulfilment of its destinies. We see what Moses himself did not see when for the second time he ascended Mount Sinai—the sun of justice in which we believe, the sun that is to come to illumine our faces. I feel that my own face shines with faith and hope; and, more fortunate than Moses was, I know why my face shines. Moses did not even know that his face had become bright in the contemplation of God.

I see before my eyes that allegorical beard, as if it were carved by a skilful artist, in thirteen parts which represent the synthesis of all truth.

As they are explained in turn, I see all these parts range themselves in a beautiful order, and attach themselves to that ideal head that we postulate as the support of the mysterious crown.

Then the king appears in the midst of his innumerable armies. Effects attach themselves to causes, causes united with one another are urged forward by principles, and the principle of principles reigns and has dominion in its centre which is everywhere.

Rejoice, O my companions, in this holy revelation, for indeed the world will not understand what we understand, nor will it see what we see until the coming of the kingdom of the Messiah.

The other Parts.

Thus, each in turn, the great rabbis analysed the sacred beard. Here the explanation must replace the text, whose affected obscurity hides its subtlety and makes it tedious.

By the hairs that radiate around the skull these great hierophants understood the divine thoughts; and by the beard around the

mouth, they symbolised the holy words. The hair is the *logos* of God which gives an account of itself, the beard is God's speech, whether manifested in his works or in the inspired scriptures. The beard is divided into thirteen parts because the secret doctrine of the Kabbalists is founded on the nine figures that compose the name of Jehovah.

The science of numbers, considered as the algebra of ideas, is Bereschith; the science of the letters of the sacred name is the Mercavah. Bereschith means genesis, generation or genealogy. Mercavah means chariot, as if the four symbolical letters were the wheels of God's car seen by Ezekiel in a vision.

He saw wheels of light that revolved one within another. These were the celestial spheres, the interlaced circles whose centres are everywhere and whose circumferences are everywhere; their common centre is everywhere and their definite circumference nowhere.

But the name of Jehovah has, in reality only three letters, as one is repeated. Hence the thirteen divisions of the supreme beard are the cycle of twelve together with the centre which must be given to numbers to arrange them in a circle on the clock of time.

These theological subtleties attached to numeral abstractions were, so to speak, the scholasticism of the ancient rabbins, the fathers of Kabbalistic philosophy.

From this method resulted tolerably exact deductions, sometimes sublime, sometimes puerile.

God, said Solomon, created all things by number, weight and measure. From this certain innocent calculators argued that algebra was the sacred fire of Prometheus, and that it was possible to create men by pronouncing words. This is sometimes true, as great orators know, but in a figurative manner. Doubtless matter obeys motion resulting from forces that may be determined by numbers. But, among the Hebrews, numbers are represented by the letters of the alphabet. God has created space and worlds. The letter is in fact the conventional sign of force, but the letter itself is not force. Thus in the book of Sohar the great rabbins sitting round Rabbi Schimeon group their ideas about divinity round the allegorical figure of a human head in which the eyes and ears represent intelligence, the hair thoughts, the beard speech, or rather the expressions and manifestations of truth. They said repeatedly that the head had no real or tangible existence, that God is inaccessible to our senses and even our thoughts, that we can only comprehend Him in His action on us and relatively to ourselves. Nevertheless this has not prevented a great number of superstitious men from attributing a human figure to God, and that not only in antiquity but even in our own times. Thus Swedenborg, in other respects an astonishing and admirable mystic, states that the universe is in reality an immense man whose hair is all light, with legs and arms composed of stars, and that this man is really made in the image and resemblance of God, who is Himself a man so great and so brilliant that no human eye can see Him. Even in our own days the Mormons think that the universe is limited, and that God, under the form of a gigantic

man, occupies its centre, seated on a colossal Urim-Thummim that is to say, on two stones fashioned in innumerable facets wherein He sees the reflection of all that is going on in all the worlds.

The allegorical figure of the Macroprosopa—conclusion.

Then Rabbi Schimeon said to his companions: You have been embroidering a great veil through which we are able, without becoming blind, to lift our eyes towards the eternal light. I saw the accomplishment of the work as you were speaking; your thoughts determined the image and the image took its place on this marvellous tapestry.

Thus in olden time Moses caused the veil of the sacred tabernacle to be embroidered, stretched on four columns, attached by four golden rings.

Thus the altar of sacrifice had four angles, like the square that may be traced in all the celestial circles, and in the middle of the altar there was a bar terminated in a hook that was used in tending the sacrificial fire, for that fire might not be touched with hands.

Our allegories are like that bar and through them we may touch the burning truths. Through a regulated imagination we approach those things that are unattainable by our reason. Our imagination is regulated by the law of analogy and the exactitude of numbers. We use what we know as the basis of what we believe. The order we see necessitates the order we suppose to exist in the heights which our power cannot reach. Thus, in our images, nothing is left to chance. All is ranged in legitimate and harmonious order. You speak and the picture is made. Your voice determines the forms about to be, and they arrange themselves like the points of a crown. The columns of the temple are moved and seem to be reborn and to come out of the earth to listen to us.

May you be happy in the world to come, because the words of your mouths are regulated beforehand by truth and justice, and follow the line of rectitude without ever turning either to the right or the left.

The most holy God whom you bless rejoices to hear your words, and listens to them that they may be accomplished. For in the world to come all good words offered to Him will become living forms; and you who formulate by speech the things that are true, are creators of good.

Truth is a delicious wine that never evaporates. It falls drop by drop on the earth as it escapes from the cup of the wise, and goes down even into the tomb to moisten the lips of the dead. It descends even into the hearts of our sleeping fathers and makes them to speak again as in a dream. For truth is always living; it always possesses those who have once touched it. And when the children who are on the earth accord it a living witness, the fathers who sleep beneath the earth reply in soft whisper: Amen!

THE DOCTRINE OF REBIRTH IN GREEK PHILOSOPHY.

THE doctrine of rebirth is not peculiar to the Hindus, but is widely prevalent among many lower as well as higher races of mankind. Among barbarians, this belief exists in some form or other among the Sontals, the Zulus of South Africa, the Dyaks of Borneo, and the Powhattans of Mexico. Not only is this belief found among savages but also among such highly-civilized nations as the Egyptians and the Greeks. We find it in the teaching of Pythagoras and Empedocles in earlier Greek Philosophy. Later on we find Socrates lecturing (in the *Phædo*) on the pre-existence and post-existence of the soul. In the passage referred to Plato reaches so nearly the oriental tenets of the transmigration of the soul that I am tempted to quote it below:—

“That soul (speaking of the souls of good men), itself invisible, departs to a world invisible like itself—to the divine, and immortal, and rational. Arriving there, its lot is to be happy, released from human error and unwisdom, fears and wild passions, and all other human ills, and it dwells for all future time, as they say of the initiated, in the society of the gods. Shall we say this, Cebes, or say otherwise?”

“It is so,” said Cebes, “beyond a doubt.”

“But do you think the soul will depart in perfect purity if it is polluted and impure at the time it quits the body, as having always been the companion and servant of the body, in love with and fascinated by it, and by the bodily desires and pleasures, until it comes to think that nothing is true but that which has a bodily shape, which a man may touch, and see, and eat, and drink, and gratify his sensuality upon; and if, at the same time, it has been accustomed to hate, and fear, and shun the intelligible world, which is dark and invisible to the bodily eye, and can be attained only by Philosophy?”

“It cannot possibly,” he replied. “It is engrossed by the corporeal, which the continual companionship with the body, and constant attention to it, have made natural to it.”

“Very true; and this, my friend, may be conceived to be that ponderous, heavy, earthy element of sight, by which such a soul is weighted and dragged down again into the visible world, because it is afraid of the invisible and of the world below, and prowls about tombs and sepulchres, in the neighbourhood of which certain shadowy apparitions of souls have been seen, souls who have not departed clean and pure, but still hold by the things of sight, and are therefore seen themselves.”

“That is likely enough, Socrates.”

“Indeed it is likely, Cebes; and these must be the souls, not of the good, but of the evil, who are necessitated to haunt such places in expiation of their former evil way of life; and they continue to wander until the desire of the bodily element, which still cleaves to them, is gratified, and they are imprisoned in another body. And they are then most likely tied to the same natures which they have made habitual to themselves in their former life.”

“What natures do you mean, Socrates?”

“I mean to say that men who have followed after gluttony, and wantonness, and drunkenness, and have had no thought of avoiding them, would put on the shape of asses and animals of that sort. What do you think?”

“What you say is exceedingly probable.”

“And those who have preferred the portion of injustice, and tyranny, and violence, will put on the shape of wolves, or hawks and kites; or where else should we say that they would go?”

“No doubt,” said Cebes, “they pass into shapes such as those.”

“And it is pretty plain,” he said, “into what bodies each of the rest would go, according to the similitude of the lives that they have led.”

“That is plain enough,” he said.

“Even among them some are happier than others; and the happiest in themselves and the place they migrate to, are those who have practised the social and civil virtues that men call temperance and justice, which are acquired by habit and exercise, without philosophy and reflection.”

"Why are they the happiest?"

"Because they will be likely to pass into some gentle social nature like their own."

"That is possible."

"But none but he who is a philosopher and a lover of learning, and altogether clean and pure at departing, is permitted to reach the gods."

Thus we find that this belief, which is regarded as superstitious by our English philosophers, was prevalent not only among the Hindus, but also among the Greeks, who once stood in the front rank of civilization.

English philosophy is still in its infancy. We cannot but smile at such nonsense as John Stuart Mill's "permanent possibility of sensations," and the "*Tabula Rasa*" theory of Locke. English philosophy, before the time of Herbert Spencer, can scarcely be called philosophy in the proper sense of the word. So long it was, like an unfledged bird, trying its pinions in the air.

I cannot imagine how the world *as it is* can be explained without the doctrine of rebirth. How can we account for the inequalities of human fortune which we meet with everywhere if we take no account of this doctrine? "It is a matter of chance," the English philosopher will answer. But how could this chance, this disorder, exist in a universe where there is order everywhere, from the spheres where the huge planets revolve, to the drop of water inhabited by millions of microscopic insects?

A philosopher who postulates the existence of a *just* god, must, in order to be self-consistent, also believe in the doctrine of rebirth. Otherwise, he will be at a loss to explain the striking inequality of human fortune, the wide gulf that separates the prince from the peasant. Every theist who believes in the existence of a just god, cannot but also believe in the doctrine of rebirth; for the latter is but a logical consequence of the former.

The theory of evolution, if properly understood, includes the doctrine of rebirth. There is a remarkable distinction between the Hindu theory of evolution and the modern European one. The latter is but an imperfect sketch of the former. Darwin and Herbert Spencer are the chief modern expositors of this theory, but both of them, owing to the vicious materialistic tendency of the west, disregard the central point of the doctrine, the theory of rebirth. Even Tennyson's close sympathy with the evolution theory is marred by his one-sided view of the question.

SARAT CHUNDER MOOKERJEE.

NORSE MYTHOLOGY STUDIED ESOTERICALLY.

I.—Foundations.

MANKIND at large, and many short-sighted philosophical systems, entertain the same thoughts as did Bacon, when he wrote (*Nov. Organ.* I. 104)—"The lowest axioms differ but little from the bare experiment; the highest and most general (as they are esteemed at present) are notional, abstract, and of no real weight. *The intermediate are true, solid, full of life, and upon them depend the business and fortune of mankind.*"

In such views lie the causes of all *dualisms*. All dualisms rest upon a false cognition of the Absolute and "the intermediate." A dualism is absolutely impossible. *Life is by necessity monistic.* Still for the "practical" man, to the eye of the observer, all finite existence swings from one extreme to another, and his thoughts find a temporary rest in a dualistic formula.

To assist our weakness and limited powers of mind and heart we may assume a dualism, and proceed to talk about opposites, as if they had real existence. We may, in order to come to a knowledge of the evolutionary process of "the divine power moving upon the material, while it impresses upon it its own eternal order,"* distinguish in "the Material" or "the Thing"† two distinct and opposite elements, NATURE (the word taken in a limited sense) and HISTORY.

Nature and History are the two principal forms of the revelation of "the moving power."

About the first we may say that on account of its organization (being more or less "out of temperature") "the divine moving power" is only able to express itself in it in an inarticulate language—in riddles.

About the latter we would maintain that, being the reflex of man's‡ will and thought plus that of nature's at large, it necessarily affords a greater insight into the hidden sense of life.

Instead of speaking of the dualistic forms of Nature and History, we might choose a more psychological division and speak about MIND and HEART. And if we define Mind to be mainly concerned with the *Understanding* of things, and the Heart to be devoted to *Activity*, we may readily see that mind answers to nature and heart to history, according to our first division.

Theosophic studies may be conducted exclusively on the lines of nature's revelations or those of mind; but they may, as a matter of course, also be pursued on purely historic lines, or on those of the heart.

We may have a THEOSOPHY OF NATURE and a THEOSOPHY OF HISTORY, or a THEOSOPHY OF MIND and a THEOSOPHY OF HEART.

* Giordano Bruno (*De immenso*, lib. VI. cap. 9, v. 23—25):

Vel nihil est natura, vel est divina potestas,
Materiem exagitans, impressusque omnibus ordo.

† Id. (*Wagner II*, 225) "Nature is God in the Thing" (*Natura—non è altro che dio ne le cose*).

‡ Man = microdeus.

Theosophy of History will not concern itself with the *nature* of our powers and those of the universe, it will devote its energies to the discovery and the understanding of the hidden laws of moral freedom, such as these are in themselves, and such as they come to sight in the throbbing soul that pulsates as a living breath in the life-principle of human existence, revealed in history. It will also discover and know, if possible, the place of freedom in relation to the great law of *Karma*. It will everywhere look for mind itself, the universal as well as the individual, rather than for naturalistic *manifestations* of mind.

History is the outcome of the interrelationship of the universal and the individual mind. Historic epochs are but epochs in the development of mind. Historic epochs are not distinguished from one another solely by succession of events in time. Mental states and conditions are equally good land marks. Mythologies,* for instance, represent epochs in history.

Some mythologies are the very steps of the progress, others represent the more elevated platforms to which we rise after an ascent of a series of continuous steps. The Norse Mythology is such a platform. It is the latest of all mythologies and embodies the results of the whole mythological progress of mankind, at the same time as it represents the transition of the human mind to the primary degrees of pure rationality and moral freedom.

Where a Theosophy of nature would concern itself with the secrets of nature at large, a Theosophy of the mind will study and endeavour to gauge the active forces of mind wherewith we may draw Nature under the dominion of the imperial will of the human soul; it will also work upon its own powers of evolution and strive to attain to union with the great I AM.

A Theosophy of the heart will recognize the heart as the central seat of life, the holder of personal consciousness, free will and reason; and the manufactory of all free acts and states. It will know all moral states of the heart and its spiritual and bodily functions in the soul.

Norse Mythology is best studied as Theosophy of History or, what in the same thing, a Theosophy of the Heart. The following papers are written from this point of view.

We do not deny that the Norse Mythology has contributed largely to naturalistic theosophy. Its cosmogony and its progressive course of events rival that of the Greek and even transcend it, approaching the Buddhistic in grandeur and truth. "The inhabitant of the North," said N. J. S. Grundtvig, "readily yields the palm to the Greek, if the question be concerning definiteness and adornment of figures; but when we enquire as to inner depth and power of thought, the Norseman calmly points to Ragnarok, and the Greek must keep silence." To this adds another equally famous student of Norse Mythology, Bishop Martensen: "While the Greek gods stand before us in the unchanging rest of an æsthetic eternity, as a world of perfect nature resting in themselves, the doctrine of *Asa* unfolds a progressive drama, beginning with the birth of

* The Greek *mythos*, anglicized into myth, is synonymous with the German *gemuth* and signifies, etymologically, mind or the undisclosed thoughts of the soul.

time, and concluding with the renovation and regeneration of all things on the other side of Ragnarok. The full import of the Norse Mythology is not to be found only in the conflict of the *Ases* with the *Yettes*;—although it must be confessed that a life devoted to action even in circumstances of tumult and restlessness, is truer than a life spent in æsthetic satisfaction, whose perfection is only a shadow, because reconciled too soon to the riddle of life:—its highest import does not lie in the opposition which the *Ases* meet with from without, but in the contrast which they experience within. The antithesis between the holy and the worldly principle as recognized by the mythical consciousness, appears in the contrast between *Balder* and *Thor*, between *Gimle* and *Valhalla*." Balder's death, the result of indiscretion and fault on the side of the *Ases*, causes them to go down to Ragnarok, for "Balder was the bond that held together the society of Valhalla."* But Gimle breaks forth out of Ragnarok, a kingdom of joy, in which Balder returns, and the *Ases*, *i. e.*, the fundamental energies of life rise again purified and glorified.

As we have said, it cannot be denied that the Norse Mythology contains large naturalistic elements, perhaps remains from an earlier race, but the main facts of the *Asa* doctrine are of an historic nature, *i. e.*, they represent the progressive acts of a drama and embody personal elements rather than impersonal laws. They represent a conflict of the heart with itself. It will be our object to demonstrate and explain this conflict and its outcome.

We will now give the particulars relative to the discovery of the *Eddas*; particulars not so well known as they ought to be. They are, however, important in themselves and cannot be omitted, because they will simplify our work considerably.

Two *Eddas* are known. The one, the *Elder Edda*, the *Poetic Edda* or *Samundar Edda hins froda* was discovered by Bishop Brynjulf Sveinsson in 1643. The MS. is now in the Royal Library at Copenhagen, known as the *Codex Regius*. Sæmund is not its author, but perhaps its compiler, or the collector of its tales. But even that is a surmise; we neither know the author (authors), nor the compiler, nor its age. Bishop Brynjulf found Sæmund Sigfusson's (or Sæmund Froda's) name on the MS. and was thereby misled into supposing him to be the author. (Sæmund lived about 1055—1132). This *Edda* is a miscellaneous collection of cosmogonic, theogonic and historical poems, some older than others, some repeating others. Carlyle has correctly stated that "the pictures which are flung out for us in one level of distance in the *Edda*, like a picture painted on the same canvas, do not stand so in reality. They stand rather in all manner of distances and depths."

The word *Edda* is not found in any of the dialects of the old Norse tongue. It is first met with in the Lay of Rig, where it is

* See A. Oehlenschläger's immortal poem, "The Gods of the North."

used as a title for *great-grandmother*, and from this use the title of the collection that bears its name is derived.*

The other Edda, the Prose Edda or *Edda Snorra Stusla Sonart* is a compilation probably by *Snorro*, the famous Icelandic historian.

The data just given relative to the two Eddas are those commonly accepted by Norse scholars. I am, however, of different opinion. I believe that the Elder Edda, in the form in which we now have it, is a very late product as far as form goes; that it is the latest arrangement of the old Norse traditions relative to the primeval ages, and that it contains in a "hidden sense" infinite wisdom and power. I believe that the so-called Prose Edda stands in the same relation to the Poetic Edda as the *Vedanta* to the *Veda*, being not only the conclusion of the Edda, but the key to it. No scholar has before me pointed out that fact, although this younger Edda shows the relationship on the very surface by pointing to and quoting the former in justification of its statements.

All holy books are the last remains of, and witnesses to, the spiritual life of an age that still stood in the full light of a primeval revelation. But they are all of them now unintelligible, because we have wandered away from the light; hence they, all of them, have attached to them mystical keys or commentaries, which also remain unintelligible to us till "laid open." The Younger Edda is the mystical key or commentary to the Elder Edda, *but it too must be interpreted.*

The Elder Edda consists of a number of hymns of pure theosophic nature, heroic hymns, and a few additions of apocalyptic character, and clearly very recent as to date. I shall give the famous opening hymn, the *Volaspa*, in full, transcribing it in prose, however; and when I come to the interpretation of it, I shall add to and amplify it by quotations from another hymn, the *Vafthrudnismal*, the next important part of this Edda. I shall further enlarge it by data from the *Gylfa-Ginning*, "the most precious compendium of Norse Mythology," from the Prose Edda.

By this limitation we shall be able to review all the esoteric teachings of the Eddas.

VOLASPA. †

"The charm and solemn beauty of the style are irresistible, and we are constrained to listen and revere as if we were the auditors of some stately music devised in honor of a primal and long-buried deity."

*Why and how Snorro's book on the Poetic art came to be called *Edda*, nobody knows. A recent Norse scholar has suggested a connection between *Edda* and *Veda* and proposes to translate: "*Book of Wisdom.*"

† Supposed to have been written in the years between 1140 and 1160.

‡ The *Volaspa*, as rendered here, is the result of a comparative study of several translations compared with that given in *Corpus poeticum boreale*.

(I.) For a hearing I pray all Holy Beings¹ and the sons of Heimdall, high and low.² Thou O Wal-father³ wouldst have me set forth in order the histories of men as far back as I remember.

(II.) I remember the giants born of yore, who bred me up long ago. I remember nine⁴ worlds, nine Sibyls, a glorious Judge⁵ beneath the earth.

(III.) In the beginning, when naught was, there was neither sand nor sea nor cold waves, nor was earth to be seen nor heaven above.

(IV.) There was a yawning chasm,⁶ but grass nowhere, ere that the sons of Bor,⁷ who made the blessed earth, raised the flat ground. Then the sun shone forth from the south on the dwelling stones,⁸ and the fields were mantled with green herbs.⁹

(V.) The sun from the south, with the moon her fellow, cast her right hand¹⁰ on the edge of heaven. The sun knew not her inn, nor the moon his dominion, nor the stars their place.

(VI.) Then all the powers, the most high Gods, assembled at their judgment-seats and took counsel together, giving names to Night, and the New Moons: they called Morning-tide and Midday, Afternoon and Eventide, by their names, for the counting of seasons.

(VII.) The Ases¹¹ met on Ida-plain, and raised high places and temples, setting forges, and fashioning treasures,¹² shaping tongs and making tools.

(VIII.) They played at tables in the courts and were happy; they lacked not gold till there came three most loathsome Titan maids¹³ from Giant-land.¹⁴

(IX.) Then all the Powers, the most high Gods, assembled at the judgment-seat and took counsel together, who should create dwarf-kind¹⁵ from the bloody surf¹⁶ and the giants¹⁷ black bones; they fashioned out of earth, in the image of man, many dwarfs as Durinn¹⁸ commanded.

(XVII.)¹⁹ 'Till out of this host there came to the house three Anses,²⁰ mighty and blessed. They found Ask and Embla²¹ helpless and futureless on the ground.

(XVIII.) The breath of life was not in them; they had neither feeling nor motion, nor utterance, nor comely hues. Woden gave the breath of life, Kœnir²² feeling, Lodur²³ utterance and comely hues²⁴.

(1) Gods. (2) All men. (3) Woden, the highest god. (4) Nine seems to be a holy number. (5) Some MS. have *tree*, i. e., the Yggdrasil. (6) Chaos. (7) A giant, whose sons killed Ymer and made the earth out of his body. (8) Those of Midgard (middle dwelling), namely, the place of men. (9) The green herbs (allium) are in the Eddas sacred. (10) Literal translation. (11) Ases or Anses means Lords. (12) Literally *rings*; rings served as money and as ornaments. (13) Here is interpolated a genealogy of the Titans; we have left it out. (14) Yotunheim, the home of the mountain giants. (15) These dwarfs have generally been understood to be of large stature and well proportioned; they understood magic and were inimical to the Ases. (16) *Brimir* (brine), a giant of the primeval race. (17) *Blain* by name. (18) The highest of all. (19) Verses X—XVI contain names only and are of no importance to us in this exposition. (20) Anses=Ases. (21) The first pair of human beings. *Ask* means ash; we do not know what kind of tree is meant by *Embla*. Men were created out of trees. (22) An *Asa*; nothing is known about him. (23) *Lodur* from a root which means fire. (24) Something is missing perhaps.

(XIX.) I know an Ash, a high-towering holy tree, called Ygg-drasil¹, besprinkled with white loam, whence come the dews that fall in the dales.

(XX.) It spreads ever green over the Weird's burn²; whence come the three virgins³ of manifold wisdom, from the Well beneath the tree. They have laid down the fate, and chosen the life and spoken the destinies of the children of men.

(XXV.)⁴ The first war in the world that I remember was when they speared Gold-weig (gold-draught)⁵, and burnt her in the High One's Hall⁶; thrice was she burnt, and thrice reborn, though still she lives.

(XXVI.) Then all the powers, the most high Gods, assembled at the judgment-seat and took counsel together, whether the Anses should pay tribute, or exchange hostages and make a league.⁷

(XXVII.) Woden hurled spears and shot into the host. This was the first war in the world. The palisade of the burgh of the Anses was broken, the Waners marched over the plains that rung with war.

(XXVIII.) Then all the Powers, the most high Gods, assembled at the judgment-seat and took counsel together to know who had charged the air with noisome venom and given the Maid of Od⁸ to Giant-kind.

(XXIX.) Thor alone was swelling with wrath; he seldom sits still when he hears such news. Then were utterly broken all oaths and plighted faith and mighty leagues sworn between them.

II. (XXX) Wheresoever she came to a house they called her Haid,⁹ the soothsaying Sibyl; she charmed divining rods, she knew witchcraft, she was aye the delight of the evil bride.¹⁰

(XXXI.) The Father of Hosts¹¹ endowed her with rings and necklaces, with cunning treasure-spells and rods of divination. She could see far and wide through all the worlds. She could see the Wal-choosers travelling afar, ready to ride to God-folk.

(XXXII.) She was sitting alone without when the aged Patriarch of the Anses¹² came and looked into her eyes. What ask ye me? Why tempt ye me? I know it all, O Woden, where thou hiddest thine eye in the holy Well of Mimi,¹³ who quaffs mead every morning from Wal-Fathers' pledge¹⁴.—Know ye yet or what?

(XXXIII.) I¹⁵ know the trumpet-blast of Heimdal,¹⁶ hid beneath the wide-shadowing Holy Tree. I see a stream rush in rapids over the pledge of Wal-Father.—Know ye yet or what?

(XXXIV.) I behold fate looming for Balder, Woden's son, the

(1) Literally the horse of Ygg (Odin). (2) Urd's well of wisdom. (3) The three Norns (Parcæ). (4) Verses XX—XXIV are interpolations. (5) This myth is entirely lost. (6) In Har's hall, probably a Wane. (7) Here something is missing. (8) Freya. (9) The Vola speaks of herself in the third person. (10) This passage is doubtful. (11) Odin. (12) Id. (13) This myth is told circumstantially in Snorro's Edda. (14) Wal-Father's pledge,—another name for Mimir's well. (15) The Sibyl now speaks in the first person. (16) The guardian of the gods; he blows his "Giallar horn" when the giants threaten war.

bloody victim. There stands the mistletoe, slender and delicate, blooming high above the ground. Out of this shoot, so slender to look on, there shall grow a harmful fateful shaft. Hod shall shoot it, but Frigga in Fen-hall³ shall weep over the war of Wal-hall.—Know ye yet or what?

(XXXV.) I behold a captive lying under cauldron-holt, the bodily semblance of Loki the guileful. There Sigyn⁴ sits, sad of heart, over her husband.—Know ye yet or what?

(XXXVI.) Eastward in ironwood the aged witch is sitting, breeding the brood of Fenri, from whom there shall spring one, amongst them all in ogre shape that shall cast the moon out of Heaven.⁵ He shall feed on the lives of death-doomed mortals, spattering the heavens with red blood. The sunshine shall wax dark, nor shall any summer follow, and all the winds shall turn to blight.—Know ye yet or what?

(XL.) On a mound there sat striking a harp the giantesses' shepherd, Eggthrow the Gladsome; in Gaggle-brake a bright-red chanticleer whose name is Fialar was crowing to her.

(XLI.) The cock Goldcomb is crowing to the Anses, waking the warriors of the Father of Hosts. Another cock, Sooty-red, crows under the earth in the halls of Hell.

(XLII.) Fiercely Garm⁷ bays before the cave of the Rock; the chain shall snap and the Wolf range free!

(XLIII.) Tales a-many the Sibyl can tell. I see farther in the future, the mighty doom of the blessed gods. Brothers shall fight and slay one another, kinsfolk shall break the bonds of kindred. It shall go hard with the world: much of whoredom, an age of axes, an age of swords, shields shall be cloven, an age of storm, an age of wolves, ere the world falls in ruin. The sons of Mimi are astir, the Judge is moving at the blast of the horn of Roaring-Land, Heimdal blows, the Horn is on high, Woden talks with Mimi's head,⁸ the towering Ash Ygg-drasil quivers, the aged tree groans, the giants have broken loose.—Fiercely bays Garm, etc.

(XLIV.) How do the Anses fare? How do the Elves fare? All Giant-land is rumbling from end to end. The Anses are assembled. The Dwarfs are moaning before their doors of stone, the inmates of the rocks.—Know ye yet or what?

(XLV.) The Giant Hrym⁹ comes driving from the east; high he holds his linden shield; the monster dragon¹⁰ writhes in giant-fury; the serpent lashes the waves; the Eagle screams; Pale-neb¹¹ tears the corpses; Nail-board¹² is launched. A bark is speeding from the west; the sons of Muspell¹³ are crossing the sea, with Loki for steersman. All the demons are marching with the wolf; Byleist's brother¹⁴ is in their ranks.

(XLVI.) From the south comes Giant Swart, fire in hand; the sword of the Demon of Death shines like the sun. The granite-

(1) Balder's brother. (2) Odin's wife. (3) Frigga's hall. (4) Loki's wife. (5) According to the myth, the wolf Fenris swallows up both sun and moon at the time of Ragnarok. (6) Entirely unknown to us. (7) The Hell-hound. (8) Mimi's head possesses prophetic gifts. (9) Hrym—Charon. (10) The Midgard serpent. (11) The vulture. (12) The ship of doom. (13) The World-destroyers. (14) Loki.

rocks are rending, the ravines fall in, the dead are marching up the road of hell, the heavens are riven.—Fiercely bays Garm, etc.

(XLVII.) Hlin's¹ second woe shall now come to pass when Woden goes forth to fight with the wolf, and Beli's bright slayer² encounters Swart. Frigga's darling must die there. Then shall Widar, mighty son of the Father of Hosts, go forth to fight the beast. He shall thrust his sword down the monster's jaws right to the heart. Then is his father avenged.

(XLVIII.) Then shall Hlodyn's³ glorious child, Woden's son, go forth to fight with the dragon. Earth's Holy Warder shall slay him in his might. Nine paces back from the accursed serpent reels the Son of Earth.⁴

(XLIX.) The inmates of hell⁵ shall all sweep over the earth.....

(L.) The sun turns to darkness, earth sinks into the deep, the bright stars vanish from out the heavens, fume and flame rage together, the lofty blaze plays against the very heavens.—Fiercely bays Garm, etc.

III. (LI.) I behold earth rise again with its evergreen forests out of the deep; the waters fall in rapids; above hovers the eagle, that fisher of the falls. The Anses meet on Ida-plain, they talk of the mighty earth-serpent, and remember the great decrees, and the ancient mysteries of Fimbul-ty.⁶ There shall be found in the grass wonderful golden tables, their own in days of yore. The fields unsown shall yield their increase. All sorrows shall be healed. Balder shall come back. Balder and Hod shall dwell in Woden's mansions of bliss, in the holy places of the blessed Gods.—Know ye yet or what?

(LII.) Then shall Hoeni choose the rods of divination *aright*, and the sons of the twin-brethren shall inhabit the wide world of the winds.—Know ye yet or what?

(LIII.) I see a hall, brighter than the sun, roofed with gold, standing on Gem-lea. The righteous shall dwell therein and live in bliss for ever.

(LIV.) North in the mounts of Darkness⁷ stands a hall of gold, hostel of Dwarfs. But on Okolu stands another, called Surf,⁸ the Giants' drinking-hall.

(LV.) Far from the sun on Corse-strand I behold a hall, whose doors stand northwards. In through its luffer⁹ drops of venom are falling; its roof is thatched with adders. A river, called Slide, whose waters are knives and swords, flows through Venom Dales. There shall the murderers and the mansworn wade through heavy streams, while Nidhogg¹⁰ the serpent is sucking the corpses of the dead, and a wolf is ravening on men.—Know ye yet or what?

(LVI.) Hither comes Nidhogg, the dark Dragon, the fiery serpent, winging his way up from the hills of Darkness, flying over the earth with corpses on his wings.

Now must the Sibyl sink.

C. H. A. BJERREGAARD.

(To be continued.)

(1) Hlina—Frigga. (2) Frey. (3) Thor. (4) Thor. (5) The evil dead. (6) The Unknown God. (7) No-Moon. (8) Brimi. (9) An opening in ancient roofs for the escape of smoke, etc. (10) Backbiter.

CLAIRVOYANT MEDICAL DIAGNOSIS.

IT is nothing very unusual in Germany to find men or women who are able by looking at the urine of an absent patient to correctly diagnose his disease. Some such persons may perhaps use no higher powers for this purpose than those which the ordinary physician possesses,—namely, their external sight—and they may, by observing the quantity, colour, clouds, sediments, etc., guess more or less correctly the state of the patient's health, and know whether he is afflicted with inflammation, renal congestion, jaundice, etc. They may make a chemical and microscopical examination, and thereby ascertain the existence of certain special diseases, such as may be indicated by the presence of albumen, sugar, blood-corpuscles, bile, oxalic acid, etc.

Another class persons employ exceptional powers,—those which are in possession of the psychometrist. They can by looking at the urine of the patient, or at any object which has been in contact with the latter, come into *rapport* with him and thereby recognize his physical and mental characteristics, the state of his health, etc. This kind of medical diagnosis is not yet recognized as "legitimate" or "scientific" or even possible by the majority of medical practitioners.

But there is still another method of making an examination of urine, and it is to this that I wish to call attention. This method seems to overthrow all the occult explanations of thought-reading, seeing at a distance, etc., which have been offered by the learned.

Some time ago I accidentally met a woman who used to be a servant in the house of my parents when I was a child. I accepted her invitation to visit her at her house, and I found her to be engaged in the practice of medicine. The majority of her patients were either very poor, or they belonged to that class of "obscure cases," which the ordinary physicians could not diagnose, or which proved to be unprofitable and troublesome to treat. On questioning her, I found that she always diagnosed her cases by clairvoyantly examining the urine of her patients, and that she saw the figure or image of the latter in the fluid. She expressed her astonishment that I and other persons could see nothing, where she saw the figure so plainly. While I was at her house, a bottle with urine was brought in for diagnosis. She put it near the warm stove and said that it would have to remain there for about two hours, when the figure would have become formed. I waited, but when the two hours were past and she described the figure, its movements, and the state of its internal organs, I could see nothing but the clear, pale liquid and a few clouds floating therein. She then put her hand on my spine and told me to look again, whereupon I saw plainly in the bottle the naked and transparent figure of a man, with his bowels and liver in a diseased state, and his head sinking to one side as if he were unable to support it. She then told me that to obtain a good result it was necessary that the bottle, before filling, should be perfectly clean and dry, as a drop of water would spoil the experiment. To

prove her assertion she put a few drops of water into the bottle in which we observed the figure, and immediately the latter began to swell up as if it were affected with dropsy, and then it dissolved and disappeared. This is the circumstance to which I would call attention, and which would go to show that the said figure was not merely a subjective image, formed in the woman's mind and transmitted to my mind by mental impression; but that there was something material and objective within the bottle, capable of being affected by material substances. Could it, perhaps, be that each part of man—even a secretion—is a spiritual representation of the organism from which it is taken, and bears to the latter a relation similar to that of the microcosm to the macrocosm, in its appearance?

Since writing the above I have continued my experiments with that woman. Recently I was at her house when a bottle of urine was brought in during her absence. Her servant put the bottle near the stove, and soon after the woman returned. On entering she immediately noticed the bottle, and called out: "What a crazy fool this is! Why, she is perfectly insane and incurable". The urine proved to be that of an insane person, well-known in this town. On another recent occasion a clergyman residing in the country sent a bottle of urine, and the woman wrote to him that she saw he had a *rupture*. The clergyman came next day personally to beg her not to mention the matter, as he did not wish that any one should know it, and until now nobody had known anything about it except himself and his chaplain. Similar cases are of daily occurrence; but they are very little publicly known, and because they are not understood they are not believed. They are, however, worth knowing, and their knowledge may serve some day to raise our present system of medicine from mere theory and empiricism up to the standard of a true science.

F. H., M. D.

SAPTA-BHUMIKA.

A Romance of Human Life in Seven Aspects.

BY P. SREENEVAS ROW, F. T. S.

(Continued from page 250.)

CHAPTER V.

"Hope!"

"Avoid dismay, the obstacle of all success; put forth thy energy with a firm will; and leave the result in the hands of Fate."

HITOPADESA II. 15.

WHILE Vittal Pant retired to the inner apartments to perform his Sandhya, his friend Dharmabhattach brought several doctors of medicine to see the lady-patient; but none of them could do anything for her.

They were quite uncertain as to whether she was alive or dead; but they were certain that they could not for a moment venture to take her under their treatment.

Not knowing what else was to be done, Dharmabhattach, and Vitzayabai, whom by courtesy he called his sister, sat gazing at the patient, when Vittal Pant joined them; and they all three discussed the situation most seriously, viewing it in several aspects, until at last Vittal Pant, reduced to utter despair, could contain his feelings no longer: "Why have I brought this woman home?" cried he. "Surely I cannot keep this unconscious body here any longer, without rendering myself liable to be shunned by the people as a polluted outcast. Have the fates decreed that this unfortunate stranger should receive her final rites at my hands? Oh God! This is horrible!"

Dharmabhattach allowed his friend to pour out his grief for some time; and then said:—"My friend! do not despair. The great powers that brought this lady in your way must certainly have some good end in view; and it strikes me that she will not only live, but live to play some significant part in the drama of this great world. Moreover, I see no signs to indicate that her condition is in any way growing worse by the delay. Do not therefore give way to despondency. Be hopeful."

Just as the kind-hearted Dharmabhattach pronounced the last sentence, the little girl Yamuna, who had gone out to play, returned home, humming a beautiful verse in a sweet voice:—

"Our past misfortunes were the wrathful work
Kapalkundalâ's revenge inspired;
And, that we 'scaped her toils, our thanks are due
To this propitious and all powerful friend."

"What, what, my dearest niece?" asked Dharmabhattach in great anxiety taking the child in his arms.—"What is it you are singing? repeat it, my darling."

"Surely", interposed Vittal Pant, "this is no time for you to be so serious about the prattle of the little child, while this grave question of life and death is impending."

"Indeed, my friend," answered Dharmabhattach smiling, "it is in connection with your question of life and death that I have been asking this little angel to repeat the verse. Now, my good girl; don't mind your father; sing once more, my dearest."

The girl tried to obey; but could not remember one word of the ominous verse. "I cannot repeat it, I have forgotten it," she said laughing.

"I am not surprised at this," ventured Dharmabhattach; "it was not the girl herself that was singing, but something higher which is dwelling in her."

"Ha! Ha! Ha!" laughed Vittal Pant. "I see you have not forsaken your superstitious ideas yet. It is really amusing to find a wise old man like you talking such nonsense."

"I can only tell you, Vittal Pant, what I have told you a hundred times before, that he is an ignorant fool who fancies that there is nothing in creation beyond what his eyes of flesh can discern," said Dharmabhattach seriously. "But, no matter; this is not the time for discussion. All sensible people will gather from what has fallen from the child's lips, that it was the curse of goddess Kâlakundalâ that produced the inauspicious events to which this

family has of late fallen a victim, that a higher power has intervened to check the influence of the evil curse, and that a more prosperous day is soon to dawn upon us. This is my firm belief."

Encouraged by this happy interpretation of the verse she had sung unconsciously, the child Yamuna brightened up, and, looking timidly at her father, gasped, "Now, I remember that I had a dream last night, in which I saw"—

"Stop! my child," said Vittal Pant angrily, "we are not now in a mood to listen to your idle dream. Go and tell your little friends Târa, Gopi, and others about it."

"And tell me too," said Dharmabhatt laughing. "If your father cannot bear to hear it, let him be good enough to leave us for a while, and take a stroll on the terrace upstairs to cool his aching brow.—Now, Yamuna, tell us everything."

Thus appealed to in all earnestness, and receiving a nod of approval from her mother, the girl gave the following account of her dream:—

"Last night," said she, "I was quite sad and restless, owing to the absence of my father; and was rolling on my bed, half asleep and half awake, when, all on a sudden, the dark room was lighted up, as if with a red lamp; and then I beheld a female figure, tall and stout, standing right in front of me, grinding and gnawing her long, white teeth, and flashing fire from her deep-set eyes. She was clad in red, and wore garlands of red flowers, interspersed with young snakes, which were crawling all about her body. She had deadly weapons in her hands, and flashed one of them,—I think it was a drawn sword,—at me in anger. 'Oh! she is killing me,' I shrieked, and closed my eyes in terror. Then I heard angry voices; there was something like a struggle between two persons; and at last, a voice whispered in my ear, 'Fear not, my child! the danger is past; everything will be joyful hereafter.' The voice was so soft and sweet that it dissipated my fears; and I opened my eyes. The ugly, horrible figure was gone; and there was standing before me a most lovely female of dazzling beauty, clad in white, and adorned, with wreaths of white lotus and richest pearls and gems. She smiled fondly upon me, and placed her hands on my head. A most soothing thrill passed over my whole frame, and I felt full of joy."

"Surely that must be the Goddess," ejaculated Vizayabayi; and looked at her brother and then at her husband. "What else could it be?" said the former. "You are another fool like your brother," said the latter. But sarcastic remarks have no effect on serious people like Dharmabhatt. So he coolly turned to Yamuna, and said, "Go on, my child; what more did you see?"

"I was so happy," the girl said with much glee, "that I could not go to sleep after that. I was lying in the bed with my eyes open, when I saw four men bringing a corpse to our house and leave it in the courtyard. Soon after, an old man with a long beard, and a row of sacred beads on his neck, came to us quite unexpectedly from a distant country, and put life into the corpse."

"What more, my good niece?"

"Some time afterwards, I saw an infant in the lap of the woman who was so miraculously revived; and the boy was so beautiful and lovely, that I fondled him as if he had been my pet toy."

"Anything more, dear?"

"Yes," answered the girl with sparkling eyes. "I saw gems and pearls scattered over the floor in our house, just as pebbles are lying in the bed of yonder river. Hundreds of guests dined in our house; and my father was full of joy and happiness."

"But your father is not the man to be tickled by such dreamy presages, my good child, nor is he at present in a mood to listen to puerile chatter," said Vittal Pant; and, heaving a deep sigh, and looking anxiously at Dharmabhatt, he said,—“Are you still inclined to beguile your time in such useless talk, my friend? Will you not advise me as to what more is to be done in respect of this inanimate woman; and what course I am to pursue for improving my own condition?"

"No" said Dharmabhatt. "It is highly presumptuous on my part to say one word in this matter, after having listened to the divinely inspired sayings and visions of this angelic child. Let us wait with patience and confidence; and the result will most assuredly be happy."

"Well, well! all this is very strange," mused Vittal Pant. "I never heard of events dreamt of turning out to be true."

"And everything that has not reached your ears is untrue! Is that what you mean to say?" retorted Dharmabhatt with a look of scorn. "Did not the dream of Sri Rama's brother Bharata, that his father was dead, turn out to be true? Did not the dream of the virtuous Trijata indicating the victory of Sri Rama over Ravana come to pass exactly in the way in which it was described, as we learn from the sacred book of Ramayana? Can any body doubt these facts, who has a drop of Aryan blood in him?"

Vittal Pant shuddered at his friend's appeal to the sacred book, and timidly faltered "How do you account for such dreams coming out true?"

"That is a sensible question for an intelligent man to ask! People should try to understand what they do not know, rather than stultify themselves by scoffing at everything they are ignorant of;" said Dharmabhatt with emphasis, and added:—"Now for the information you require. Every one possesses an inner faculty of vision, capable of discerning objects which are not visible to the external eye. Here the perception arises, according to our Sastras, from the conjunction of the mind with the soul, assisted by spiritual light, which results from such conjunction. But this faculty is not developed in every individual as a matter of course. Its development depends upon the successful practice of each person, who places himself under a peculiar process of training according to the occult teachings; a process which not only opens out his internal faculty during the present birth, as in the case of Yogis, but also carries its influence to the next incarnation, and shows itself in an individual, either from his childhood or at an advanced age, though there may have been no especial training during that incarnation; and this is how this

extraordinary power happens to reside very often in what we call *ordinary* persons. But there is this remarkable difference between Yogis and ordinary people; the former are conscious of the possession of this power, and exercise it at will; whereas the latter are ignorant of it, and their exercise of it is only the result of chance. Your daughter belongs to this latter class; and her visions are entitled to our greatest respect. Be hopeful and patient; everything will end well."

"Many thanks, my good friend, for your elaborate explanation," said Vittal Pant. "But, methinks that, instead of sitting idle, waiting for the fulfilment of what amounts to a prediction by means of the vision we have been speaking of, it is advisable that we should bestir ourselves and do all we can, in the meantime. If the prediction chances to come off correctly, so much the better."

"All right," said Dharmabhatt smiling, "let some one proceed to the village of Dêvapura, and fetch the famous *mantrika* (one well versed in *mantras*), for the wise say that where the medicine is powerless, *mantras* should be resorted to."

"I will start off at once," said Vittal Pant readily. "I know the man well, and can persuade him to come and try to bring back this lady to life. My own affairs may tarry awhile."

CHAPTER VI.

Royal Guests.

BRANDAYANA said:—

"Behold, Sandataki, our humble dwelling!
Valmiki's holy hermitage assumes
The face of preparation; he expects
Unwonted guests to-day; the wild deer feed
Upon unusual fragments, and the air
Is filled with savoury odours."

UTTARA-RAMA-CHARITRA, ACT IV.

It was late in the evening when Vittal Pant started for Dêvapura. He had no torch or companion; but he needed neither. The disc of the moon had just risen in the midst of its starry train, behind the mass of the lofty ruins scattered within and without the ancient town; and her silver rays were beginning to descend through the gloom of the night, and illumine the royal road with dim light. And as for a companion, Vittal Pant had one within himself,—his mind, which kept him closely engaged. He went on pondering over his good days and evil ones; lamenting over his gloomy state; and speculating upon the prospect of a better future, and so on. In fact, there was a rush of thoughts; now impetuous; now restrained; now happy, and now miserable, according as the past events and future prospects stood mirrored on his mental horizon. So the poor man was the victim of a mental conflict resulting from the miserable condition to which he had been reduced and the wholesome advice he had received from Arjunsing, and the auspicious presages of his own daughter. "Affliction rends my heart," he cried, "but it breaks not; sorrow unnerves my frame, but leaves me conscious; the internal fire burns me mercilessly, but consumes me not; and fate—cruel fate—

tortures me but leaves me life. All my attempts to put an end to my existence result in failure, and I must live on, bearing the burthen of my *karma* as patiently as I can."

So musing, the solitary traveller walked on, sometimes amid profound silence, and sometimes hearing the rustling of the boughs of the huge trees that lined the road, until at length he felt too weary to proceed further, and laid himself down on a *pyal* erected around an *Aswatha* tree, which stood in front of the temple of the goddess of a village close by, and soon fell asleep.

It was late in the morning when he awoke. He bathed in the adjacent tank:—performed his morning *sandhya*, and pursued his way to the village of Dêvapura. He had hardly walked twenty paces, when he heard the neighing of a horse, and turned to see what it meant. He beheld a horseman advancing rapidly. His milk-white horse full of fire and vigour, decked with silken tassels and silver trappings, showed no sign of fatigue; and the rider, a young man of handsome mien, rode along gaily, humming a tune, and enjoying the luxuriance of the bright scenery around. He wore a pink head-dress of the Mahratta pattern, which set off to advantage the golden tint of his complexion. He wore precious rings in his ears and on his fingers; and a long crimson silk cloak enveloped his muscular frame. A well dressed groom was following the horse at a short distance, ever and anon turning back, as if to see whether the other followers were coming up.

This great man was Babji, a member of a highly respected Mahratta family, surnamed the *Bhosly*, a near relative of the famous Mahratta chief Lookaji Jada Row, Deishmukh of Sindkheir, and a descendant of Raja Deogurh, who flourished in the sixteenth century in the Ahmednagar State. He was at that time residing in the town of Viroli, in the vicinity of Dowlatabad, not far from the celebrated caves of Ellora, and had undertaken a long journey, accompanied by several followers.

A glance sufficed to enable Vittal Pant to recognize in the cavalier, one of the best friends of his prosperous times, and his first impulse was to greet him, and invite him home to be his guest. But soon a pang of bitterest pain crossed his mind. The heart-rending fact of his having been reduced to poverty since he last saw his friend, flashed suddenly upon him. He feared lest Babji Bhosly should not recognise him—feared also lest this great man should decline the invitation of a poor one, and feared still more lest he himself would not be able to entertain the guest and his suite.

While still undecided, he mechanically looked back. The traveller had already come quite near—had even recognised him, and with a gracious smile accosted him thus:—

"Halloa, Vittal Pant! it is an age since we last met—*Namo, Namah!*"

This settled Vittal Pant. He had no choice but to hurry back towards the equestrian and greet him cordially. The latter jumped down from his horse, and handing the bridle to the groom, took Vittal Pant in his arms, and embraced him with the warmest affection.

What a contrast! wealth and poverty hugging each other in rapture—a spectacle not very common in these degenerate times. Vittal Pant felt this keenly, shook off all his fear, and raising his eyes dimmed with tears of joy, said in a subdued voice,—“My humble shed is *still* open to welcome you.”

“Of course, replied Babji frankly, “I shall be your guest;” and the two friends,—the very types of noble hearts,—walked on hand-in-hand along the road leading to Harinagar. They had gone a few paces, when suddenly Babji remarked, “I am afraid, my good friend, I am taking you from your business.”

“No—yes—no,” faltered Vittal Pant, not knowing what to say; and then added, “I was just going to the village of Dēvapura to fetch a *Mantrika* to attend to a lady, whom I picked up on the bank of the river in an unconscious state.”

“Was that all your business?” asked Babji. “If so, do not trouble yourself any longer. I have in my camp an extraordinary person, celebrated for his *Mantric* learning. A mere touch of his hand has saved many a life. He has tarried behind to perform his morning ablutions and sandhya in the pond close by, and will soon join us, in company with my other followers.”

So, the two friends proceeded onwards, and reached Harinagar at about ten in the morning; and Vittal Pant, leaving his guest in the hall, in the company of their common friend Dharmabhatt, repaired to the interior of the house and called his wife. He made hurried enquiries about the lady guest, who it seemed was still in the same unconscious state—and then in a low, tremulous voice, said, “My dear, our friend Babji Bhosly has come to our town; and I have brought him home to be our guest. Can you manage to show hospitality to him and to his suite?”

If ten thousand thunderbolts had pierced Vijayabayi, she would not have been so miserable as she now became. There was nothing but starvation in the house; and they had already a guest at home, in the person of Dharmabhatt—to whom she had not been able to give a single meal within the last twenty-four hours. How then, could she entertain new guests? and yet she could not ask her husband to send away the visitors whom he had deliberately brought home. No; that would bring disgrace upon him and the family, and plunge him into fresh griefs from which he might never recover. Something therefore must be done. “I will do it,” said she audibly, while a glow of vigour passed over her weak frame. She seemed to be suddenly inspired with hope and energy; and looking affectionately at her husband, she said, “My lord, your desires are mine, and I esteem it as the most sacred duty to obey you, and to show hospitality to our guest. Be assured he will be entertained with all my heart; and I have no doubt but that our friend will forgive the frugal fare which we may provide. Now, my dearest, go and join your guest, while I try to do what I can before meal time. May the Goddess help me!”

How greatly Vittal Pant was rejoiced at the generous nature and noble conduct of his devoted wife, we must leave our readers to

imagine. Enough to say, he bestowed on her one full glance, which spoke volumes of sentiments of love, benevolence, and gratitude, and rejoined Babji and Dharmabhatt, who were engaged in pleasant conversation in the hall.

(To be continued.)

[NOTES ON THE BHAGAVAD GITA.*

I.

BEFORE proceeding with the subject, I think it necessary to make a few preliminary remarks. All of you know that our Society is established upon a cosmopolitan basis. We are not wedded to any particular creed or to any particular system of religious philosophy. We consider ourselves as mere enquirers. Every great system of philosophy is brought before us for the purpose of investigation. At the present time we are not at all agreed upon any particular philosophy which could be preached as the philosophy of our Society. This is no doubt a very safe position to take at the commencement. But from all this it does not follow that we are to be enquirers and enquirers only. We shall, no doubt, be able to find out the fundamental principles of all philosophy and base upon them a system which is likely to satisfy our wants and aspirations. You will kindly bear this in mind, and not take my views as the views of the Society, or as the views of any other authority higher than myself. I shall simply put them forward for what they are worth. They are the results of my own investigations into various systems of philosophy and no higher authority is alleged for them. It is only with this view that I mean to put forward the few remarks I have to make.

You will remember that I gave an introductory lecture last time when we met here and pointed out to you the fundamental notions which ought to be borne in mind in trying to understand the Bhagavad Gita. I need not recapitulate all that I then said; it will be simply necessary to remind you that Krishna was intended to represent the *Logos*, which I shall hereafter explain at length; and that Arjuna, who was called *Nara*, was intended to represent the human monad.

The Bhagavad Gita, as it at present stands, is essentially practical in its character and teachings, like the discourses of all religious teachers who have appeared on the scene of the world to give a few practical directions to mankind for their spiritual guidance. Just as the sayings of Christ, the discourses of Buddha, and the preachings of various other philosophers which have come down to us, are essentially didactic in character and practical in their tone, so is the Bhagavad Gita. But these teachings will not be understood—indeed, in course of time, they are even likely to be misunderstood—unless their basis is constantly kept in view. The Bhagavad Gita starts from certain premises, which are not explained at

* Reports of four extempore discourses delivered by Mr. T. Subba Row, B. A., B. L., before the delegates attending the Convention of the Theosophical Society at Adyar, Madras, December 27th—31st, 1886.

length,—they are simply alluded to here and there, and quoted for the purpose of enforcing the doctrine, or as authorities, and Krishna does not go into the details of the philosophy which is their foundation. Still there is a philosophical basis beneath his teachings, and unless that basis is carefully surveyed, we cannot understand the practical applications of the teachings of the Bhagavad Gita, or even test them in the only way in which they can be tested.

Before proceeding further, I find it absolutely necessary to preface my discourse with an introductory lecture, giving the outlines of this system of philosophy which I have said is the basis of the practical teaching of Krishna. This philosophy I cannot gather or deduce from the Bhagavad Gita itself; but I can show that the premises with which it starts are therein indicated with sufficient clearness.

This is a very vast subject, a considerable part of which I cannot at all touch; but I shall lay down a few fundamental principles which are more or less to be considered as axiomatic in their character—you may call them postulates for the time being—so many as are absolutely necessary for the purpose of understanding the philosophy of the Bhagavad Gita. I shall not attempt to prove every philosophical principle I am about to lay down in the same manner in which a modern scientist attempts to prove all the laws he has gathered from an examination of nature.

In the case of a good many of these principles, inductive reasoning and experiment are out of the question; it will be next to impossible to test them in the ordinary course of life or in the ways available to the generality of mankind. But, nevertheless, these principles do rest upon very high authority. When carefully explained, they will be found to be the basis of every system of philosophy which human intellect has ever constructed, and furthermore, will also be found,—I venture to promise—to be perfectly consistent with all that has been found out by man in the field of science; at any rate they give us a working hypothesis—a hypothesis which we may safely adopt at the commencement of our labours, for the time being. This hypothesis may be altered if you are quite certain that any new facts necessitate its alteration, but at any rate it is a working hypothesis which seems to explain all the facts which it is necessary for us to understand before we proceed upon a study of the gigantic and complicated machinery of nature.

Now to proceed with this hypothesis. First of all, I have to point out to you that any system of practical instruction for spiritual guidance will have to be judged, first with reference to the nature and condition of man and the capabilities that are locked up in him; secondly, with reference to the cosmos and the forces to which man is subject and the circumstances under which he has to progress.

Unless these two points are sufficiently investigated, it will be hardly possible for us to ascertain the highest goal that man is capable of reaching; and unless there is a definite aim or a goal to reach, or an ideal towards which man has to progress, it will be almost impossible to say whether any particular instruction is

likely to conduce to the welfare of mankind or not. Now I say these instructions can only be understood by examining the nature of the cosmos, the nature of man, and the goal towards which all evolutionary progress is tending.

Before I proceed further, let me tell you that I do not mean to adopt the sevenfold classification of man that has up to this time been adopted in Theosophical writings generally. Just as I would classify the principles in man, I would classify the principles in the solar system and in the cosmos. There is a certain amount of similarity and the law of correspondence—as it is called by some writers—whatever may be the reason,—is the law which obtains in a good many of the phenomena of nature, and very often by knowing what happens in the case of the microcosm, we are enabled to infer what takes place in that of the macrocosm. Now as regards the number of principles and their relation between themselves, this sevenfold classification which I do not mean to adopt, seems to me to be a very unscientific and misleading one. No doubt the number seven seems to play an important part in the cosmos, though it is neither a power nor a spiritual force; but it by no means necessarily follows that in every case we must adopt that number. What an amount of confusion has this seven-fold classification given rise to! These seven principles, as generally enumerated, do not correspond to any natural lines of cleavage, so to speak, in the constitution of man. Taking the seven principles in the order in which they are generally given, the physical body is separated from the so-called life-principle; the latter from what is called *linga sarira* (very often confounded with *sukshma sarira*). Thus the physical body is divided into three principles. Now here we may make any number of divisions; if you please, you may as well enumerate nerve-force, blood, and bones, as so many distinct parts, and make the number of divisions as large as sixteen or thirty-five. But still the physical body does not constitute a separate entity apart from the life principle, nor the life principle apart from the physical body, and so with the *linga sarira*. Again, in the so-called “astral body,” the fourth principle when separated from the fifth soon disintegrates, and the so-called fourth principle is almost lifeless unless combined with the fifth. This system of division does not give us any distinct principles which have something like independent existence. And what is more, this sevenfold classification is almost conspicuous by its absence in many of our Hindu books. At any rate a considerable portion of it is almost unintelligible to Hindu minds; and so it is better to adopt the time-honored classification of four principles, for the simple reason that it divides man into so many entities as are capable of having separate existences, and that these four principles are associated with four *upadhis* which are further associated in their turn with four distinct states of consciousness. And so for all practical purposes—for the purpose of explaining the doctrines of religious philosophy—I have found it far more convenient to adhere to the fourfold classification than to adopt the septenary one and multiply principles in a manner more likely to introduce confusion than to throw light upon the subject. I shall

therefore adopt the four-fold classification, and when I adopt it in the case of man, I shall also adopt it in the case of the solar system, and also in the case of the principles that are to be found in the cosmos. By cosmos I mean not the solar system only, but the whole of the cosmos.

In enumerating these principles I shall proceed in the order of evolution, which seems to be the most convenient one.

I shall point out what position each of these principles occupies in the evolution of nature, and in passing from the First Cause to the organized human being of the present day, I shall give you the basis of the fourfold classification that I have promised to adopt.

The first principle, or rather the first postulate, which I have to lay down is the existence of what is called *Parabrahmam*. Of course there is hardly a system of philosophy which has ever denied the existence of the First Cause. Even the so-called atheists have never denied it. Various creeds have adopted various theories as to the nature of this First Cause. All sectarian disputes and differences have arisen, not from a difference of opinion as to the existence of the First Cause, but from the differences of the attributes that man's intellect has constantly tried to impose upon it. Is it possible to know anything of the First Cause? No doubt it is possible to know something about it. It is possible to know all about its manifestations, though it is next to impossible for human knowledge to penetrate into its inmost essence and say what it really is in itself. All religious philosophers are agreed that this First Cause is omnipresent and eternal. Further, it is subject to periods of activity and passivity. When *cosmic pralaya* comes, it is inactive, and when evolution commences, it becomes active.

But even the real reason for this activity and passivity is unintelligible to our minds. It is not matter or anything like matter. It is not even consciousness, because all that we know of consciousness is with reference to a definite organism. What consciousness is or will be when entirely separated from *upadhi* is a thing utterly inconceivable to us, not only to us but to any other intelligence which has the notion of self or ego in it, or which has a distinct individualized existence. Again it is not even *atma*. The word *atma* is used in various senses in our books. It is constantly associated with the idea of self. But *Parabrahmam* is not so associated; so it is not ego, it is not non-ego, nor is it consciousness—or to use a phraseology adopted by our old philosophers, it is not *gnātha*, not *gñanam* and not *gñayam*. Of course every entity in this cosmos must come under one or the other of these three headings. But *Parabrahmam* does not come under any one of them. Nevertheless, it seems to be the one source of which *gnātha*, *gñanam*, and *gñayam* are the manifestations or modes of existence. There are a few other aspects which it is necessary for me to bring to your notice, because those aspects are noticed in the Bhagavad Gita.

In the case of every objective consciousness, we know that what we call matter or non-ego is after all a mere bundle of attri-

butes. But whether we arrive at our conclusion by logical inference, or whether we derive it from innate consciousness, we always suppose that there is an entity,—the real essence of the thing upon which all these attributes are placed,—which bears these attributes; as it were, the essence itself being unknown to us.

All Vedantic writers of old have formulated the principle that *Parabrahmam* is the one essence of almost everything in the cosmos. When our old writers said "*Sarvam khalvidambrahma*," they did not mean that all those attributes which we associate with the idea of non-ego should be considered as Brahman, nor did they mean that Brahman should be looked upon as the *upadana karanam* in the same way that earth and water are the *upadana karanam* of this pillar. They simply meant that the real thing in the bundle of attributes that our consciousness takes note of, the essence which seems to be the bottom and the foundation of all phenomena is *Parabrahmam*, which, though not itself an object of knowledge, is yet capable of supporting and giving rise to every kind of object and every kind of existence which becomes an object of knowledge.

Now this *Parabrahmam* which exists before all things in the cosmos is the one essence from which starts into existence a centre of energy, which I shall for the present call the *Logos*.

This *Logos* may be called in the language of old writers either *Esvara* or *Pratyagatma* or *Sabda Brahman*. It is called the *Verbum* or the Word by the Christians, and it is the divine *Christos* who is eternally in the bosom of his father. It is called *Avalokiteswara* by the Buddhists; at any rate, *Avalokiteswara* in one sense is the *Logos* in general, though no doubt in the Chinese doctrine there are also other ideas with which it is associated. In almost every doctrine they have formulated the existence of a centre of spiritual energy which is unborn and eternal, and which exists in a latent condition in the bosom of *Parabrahmam* at the time of *pralaya*, and starts as a centre of conscious energy at the time of cosmic activity. It is the first *gnātha* or the ego in the cosmos, and every other ego and every other self, as I shall hereafter point out, is but its reflection or manifestation. In its inmost nature it is not *unknowable* as *Parabrahmam*, but it is an object of the highest knowledge that man is capable of acquiring. It is the one great mystery in the cosmos, with reference to which all the initiations and all the systems of philosophy have been devised. What it really is in its inmost nature will not be a subject for consideration in my lecture, but there are some stand-points from which we have to look at it to understand the teachings in the Bhagavad Gita.

The few propositions that I am going to lay down with reference to this principle are these. It is not material or physical in its constitution, and it is not objective; it is not different in substance, as it were, or in essence, from *Parabrahmam*, and yet at the same time it is different from it in having an individualized existence. It exists in a latent condition in the bosom of *Parabrahmam*, at the time of *pralaya* just, for instance, as the sense of ego is latent at the time of *sushupti* or sleep. It is often

described in our books as *satchidanandam*, and by this epithet you must understand that it is *sat*, and that it is *chit* and *anandam*.

It has consciousness and an individuality of its own. I may as well say that it is the only *personal* God, perhaps, that exists in the cosmos. But not to cause any misunderstanding I must also state that such centres of energy are almost innumerable in the bosom of *Parabrahmam*. It must not be supposed that this *Logos* is but a single centre of energy which is manifested by *Parabrahmam*. There are innumerable others. Their number is almost infinite. Perhaps even in this centre of energy called the *Logos* there may be differences; that is to say, *Parabrahmam* can manifest itself as a *Logos* not only in one particular, definite form, but in various forms. At any rate, whatever may be the variations of form that may exist, it is unnecessary to go minutely into that subject for the purpose of understanding the Bhagavad Gita. The *Logos* is here considered from the standpoint of the *Logos* in the abstract, and not from that of any particular *Logos*, in giving all those instructions to Arjuna which are of a general application. The other aspects of the *Logos* will be better understood if I point out to you the nature of the other principles that start into existence subsequent to the existence of this *Logos* or *Verbum*.

Of course, this is the first manifestation of *Parabrahmam*, the first ego that appears in the cosmos, the beginning of all creation and the end of all evolution. It is the one source of all energy in the cosmos, and the basis of all branches of knowledge, and what is more, it is, as it were, the tree of life, because the *chaitanyam* which animates the whole cosmos springs from it. When once this ego starts into existence as a conscious being having objective consciousness of its own, we shall have to see what the result of this objective consciousness will be with reference to the one absolute and unconditioned existence from which it starts into manifested existence. From its objective standpoint, *Parabrahmam* appears to it as *Mulaprakriti*. Please bear this in mind and try to understand my words, for here is the root of the whole difficulty about *Purusha* and *Prakriti* felt by the various writers on Vedantic philosophy. Of course this *Mulaprakriti* is material to it, as any material object is material to us. This *Mulaprakriti* is no more *Parabrahmam* than the bundle of attributes of this pillar is the pillar itself; *Parabrahmam* is an unconditioned and absolute reality, and *Mulaprakriti* is a sort of veil thrown over it. *Parabrahmam* by itself cannot be seen as it is. It is seen by the *Logos* with a veil thrown over it, and that veil is the mighty expanse of cosmic matter. It is the basis of all material manifestations in the cosmos.

Again, *Parabrahmam*, after having appeared on the one hand as the ego, and on the other as *Mulaprakriti*, acts as the one energy through the *Logos*. I shall explain to you what I mean by this acting through the *Logos* by a simile. Of course you must not stretch it very far; it is intended simply to help you to form some kind of conception of the *Logos*. For instance, the sun may be compared with the *Logos*; light and heat radiate from it; but its heat and energy exist in some unknown condition in space,

and are diffused throughout space as visible light and heat through its instrumentality. Such is the view taken of the sun by the ancient philosophers. In the same manner *Parabrahmam* radiates from the *Logos*, and manifests itself as the light and energy of the *Logos*. Now we see the first manifestation of *Parabrahmam* is a Trinity, the highest Trinity that we are capable of understanding. It consists of *Mulaprakriti*, *Eswara* or the *Logos*, and the conscious energy of the *Logos*, which is its power and light; and here we have the three principles upon which the whole cosmos seems to be based. First, we have matter; secondly, we have force—at any rate, the foundation of all the forces in the cosmos; and thirdly, we have the ego or the one root of self, of which every other kind of self is but a manifestation or a reflection. You must bear in mind that there is a clear line of distinction drawn between *Mulaprakriti*, (which is, as it were, the veil thrown over *Parabrahmam* from the objective point of view of the *Logos*) and this energy which is radiated from it. Krishna in the Bhagavad Gita, as I shall hereafter point out, draws a clear line of distinction between the two; and the importance of the distinction will be seen when you take note of the various misconceptions to which a confusion of the two has given rise in various systems of philosophy. Now bear in mind that this *Mulaprakriti* which is the veil of *Parabrahmam* is called *Avyaktam* in Sankhya philosophy. It is also called *Kutastha* in the Bhagavad Gita, simply because it is undifferentiated; even the literal meaning of this word conveys more or less the idea that it is undifferentiated as contrasted with differentiated matter. This light from the *Logos* is called *Daiiviprakriti* in the Bhagavad Gita; it is the Gnostic *Sophia* and the Holy Ghost of the Christians. It is a mistake to suppose that Krishna, when considered as a *Logos*, is a manifestation of that *Avyaktam*, as is generally believed by a certain school of philosophers. He is on the other hand *Parabrahmam* manifested; and the Holy Ghost in its first origin emanates through the *Christos*. The reason why it is called the mother of the *Christos* is this. When *Christos* manifests himself in man as his Saviour it is from the womb, as it were, of this divine light that he is born. So it is only when the *Logos* is manifested in man that he becomes the child of this light of the *Logos*—this *maya*;—but in the course of cosmic manifestation this *Daiiviprakriti*, instead of being the mother of the *Logos*, should, strictly speaking, be called the daughter of the *Logos*. To make this clearer, I may point out that this light is symbolized as *Gayatri*. You know *Gayatri* is not *Prakriti*. It is considered as the light of the *Logos*, and in order to convey to our minds a definite image, it is represented as the light of the sun. But the sun from which it springs is not the physical sun that we see, but the central sun of the light of wisdom, hence we do not use in our *sandhyavandanam* any symbol representing the physical sun. This light is further called the *mahachaitanyam* of the whole cosmos. It is the life of the whole of nature. It will be observed that what manifests itself as light, as consciousness, and as force, is just one and the same energy. All the various kinds of forces that we know of, all the

various modes of consciousness with which we are acquainted, and life manifested in every kind of organism, are but the manifestations of one and the same power, that power being the one that springs from the *Logos* originally. It will have to be surveyed in all these aspects, because the part that it really plays in the cosmos is one of considerable importance.

As far as we have gone we have arrived at, firstly, *Parabrahmam*; secondly, *Eswara*; thirdly, the light manifested through *Eswara*, which is called *Daviprakriti* in the Bhagavad Gita, and lastly that *Mulaprakriti* which seems to be, as I have said, a veil thrown over *Parabrahmam*. Now creation or evolution is commenced by the intellectual energy of the *Logos*. The universe in its infinite details and with its wonderful laws does not spring into existence by mere chance, nor does it spring into existence merely on account of the potentialities locked up in *Mulaprakriti*. It comes into existence mainly through the instrumentality of the one source of energy and power existing in the cosmos, which we have named the *Logos*, and which is the one existing representative of the power and wisdom of *Parabrahmam*. Matter acquires all its attributes and all its powers which, in course of time, give such wonderful results in the course of evolution, by the action of this light that emanates from the *Logos* upon *Mulaprakriti*. From our standpoint, it will be very difficult to conceive what kind of matter that may be which has none of those tendencies which are commonly associated with all kinds of matter, and which only acquires all the various properties manifested by it on receiving, as it were, this light and energy from the *Logos*. This light of the *Logos* is the link, so to speak, between objective matter and the subjective thought of *Eswara*. It is called in several Buddhist books *fohat*. It is the one instrument with which the *Logos* works.

What springs up in the *Logos* at first is simply an image, a conception of what it is to be in the cosmos. This light or energy catches the image and impresses it upon the cosmic matter which is already manifested. Thus spring into existence all the manifested solar systems. Of course the four principles we have enumerated are eternal, and are common to the whole cosmos. There is not a place in the whole cosmos where these four energies are absent; and these are the elements of the four-fold classification that I have adopted in dealing with the principles of the mighty cosmos itself.

Conceive this manifested solar system in all its principles and in its totality to constitute the *sthula sarira* of the whole cosmos. Look on this light which emanates from the *Logos* as corresponding to the *sukshma sarira* of the cosmos. Conceive further that this *Logos* which is the one germ from which the whole cosmos springs,—which contains the image of the universe,—stands in the position of the *karana sarira* of the cosmos, existing as it does before the cosmos comes into existence. And lastly conceive that *Parabrahmam* bears the same relation to the *Logos* as our *atma* does to our *karana sarira*.

These, it must be remembered, are the four general principles of the infinite cosmos, not of the solar system. These principles

must not be confounded with those enumerated in dealing with the meaning of *Pranava* in Vedantic Philosophy and the Upanishads. In one sense *Pranava* represents the macrocosm and in another sense the microcosm. From one point of view *Pranava* is also intended to mean the infinite cosmos itself, but it is not in that light that it is generally explained in our Vedantic books, and it will not be necessary for me to explain this aspect of *Pranava*. With reference to this subject I may however allude to one other point, which explains the reason why *Eswara* is called *Verbum* or *Logos*; why in fact it is called *Sabda Brahmam*. The explanation I am going to give you will appear thoroughly mystical. But if mystical it has a tremendous significance when properly understood. Our old writers said that *Vach* is of four kinds. These are called *para*, *pasyanti*, *madhyama*, *vaikhari*. This statement you will find in the Rig Veda itself and in several of the Upanishads. *Vaikhari Vach* is what we utter. Every kind of *vaikhari Vach* exists in its *madhyama*, further in its *pasyanti*, and ultimately in its *para* form. The reason why this *Pranava* is called *Vach* is this, that these four principles of the great cosmos correspond to these four forms of *Vach*. Now the whole manifested solar system exists in its *sukshma* form in this light or energy of the *Logos*, because its image is caught up and transferred to cosmic matter, and again the whole cosmos must necessarily exist in the one source of energy from which this light emanates. The whole cosmos in its objective form is *vaikhari Vach*, the light of the *Logos* is the *madhyama* form, and the *Logos* itself the *pasyanti* form, and *Parabrahmam* the *para* aspect of that *Vach*. It is by the light of this explanation that we must try to understand certain statements made by various philosophers to the effect that the manifested cosmos is the *Verbum* manifested as cosmos.

These four principles bear the same relationship to one another as do these four conditions or manifestations of *Vach*.

I shall now proceed to an examination of the principles that constitute the solar system itself. Here I find it useful to refer to the explanations generally given with reference to *Pranava* and the meaning of its *matras*. *Pranava* is intended to represent man and also the manifested cosmos, the four principles in the one corresponding to the four in the other. The four principles in the manifested cosmos may be enumerated in this order. First, *Vishwanara*. Now this *Vishwanara* is not to be looked upon as merely the manifested objective world, but as the one physical basis from which the whole objective world starts into existence. Beyond this and next to this is what is called *Hiranyagarbha*. This again is not to be confounded with the astral world, but must be looked upon as the basis of the astral world, bearing the same relationship to the astral world as *Vishwanara* bears to the objective world. Next to this there is what is now and then called *Eswara*; but as this word is likely to mislead, I shall not call it *Eswara*, but by another name, also sanctioned by usage—*Sutatma*. And beyond these three it is generally stated there is *Parabrahmam*. As regards this fourth principle differences of opinion have sprung up, and from these differences any amount

of difficulty has arisen. For this principle, we ought to have, as we have for the cosmos, some principle or entity out of which the other three principles start into existence and which exist in it and by reason of it. If such be the case, no doubt we ought to accept the *Avyaktam* of the Sankhyas as this fourth principle. This *Avyaktam* is the *Mulaprakriti* which I have already explained as the *veil of Parabrahmam* considered from the objective standpoint of the *Logos*, and this is the view adopted by the majority of the Sankhyas. Into the details of the evolution of the solar system itself, it is not necessary for me to enter. You may gather some idea as to the way in which the various elements start into existence from these three principles into which *Mulaprakriti* is differentiated, by examining the lecture delivered by Professor Crookes a short time ago upon the so-called elements of modern chemistry. This lecture will at least give you some idea of the way in which the so-called elements spring from *Vishwanara*, the most objective of these three principles, which seems to stand in the place of the *protyle* mentioned in that lecture. Except in a few particulars, this lecture seems to give the outlines of the theory of physical evolution on the plane of *Vishwanara* and is, as far as I know, the nearest approach made by modern investigators to the real occult theory on the subject.

These principles, in themselves, are so far beyond our common experience as to become objects of merely theoretical conception and inference rather than objects of practical knowledge. Of course if it is so difficult for us to understand these different principles as they exist in nature, it will be still more difficult for us to form any definite idea as to their basis. But at any rate the evolution and the work of differentiation of these principles is a matter which appertains more properly to the science of physics, than to the science of spiritual ethics, and the fundamental principles that I have laid down will suffice for our present purpose. You must conceive, without my going through the whole process of evolution, that out of these three principles, having as their one foundation *Mulaprakriti*, the whole manifested solar system with all the various objects in it has started into being. Bear in mind also that the one energy which works out the whole process of evolution is that light of the *Logos* which is diffused through all these principles and all their manifestations. It is the one light that starts with a certain definite impulse communicated by the intellectual energy of the *Logos* and works out the whole programme from the commencement to the end of evolution. If we begin our examination from the lowest organisms, it will be seen that this one life is, as it were, undifferentiated. Now when we take, for instance, the mineral kingdom, or all those objects in the cosmos which we cannot strictly speaking call living organisms, we find this light undifferentiated. In the course of time when we reach plant life it becomes differentiated to a considerable extent, and organisms are formed which tend more and more towards differentiation. And when we reach animal life, we find that the differentiation is more complete, and this light moreover manifests itself as consciousness. It must not be supposed that consciousness is a sort of independent entity creat-

ed by this light; it is a mode or a manifestation of the light itself, which is life. By the time we reach man, this light becomes differentiated and forms that centre or ego that gives rise to all the mental and physical progress that we see in the process of cosmic evolution. This differentiation results in the first instance from the environment of particular organisms. The various actions evoked in a given organism and those which it evokes in other organisms or in its surroundings, and the actions which it generates in itself at that stage, can hardly be called Karma; still its life and actions may perhaps have a certain effect in determining the future manifestations of that life-energy which is acting in it. By the time we reach man, this one light becomes differentiated into certain monads, and hence individuality is fixed.

As individuality is rendered more and more definite, and becomes more and more differentiated from other individualities by man's own surroundings, and the intellectual and moral impulses he generates and the effect of his own Karma, the principles of which he is composed become more defined. There are four principles in man. First, there is the physical body, about which we need not go into details, as they appertain more to the field of enquiry of the physiologist than to that of the religious investigator. No doubt certain branches of physiology do become matters of considerable importance in dealing with certain subjects connected with Yoga Philosophy; but we need not discuss those questions at present.

Next there is the *sukshma sarira*. This bears to the physical body the same relationship which the astral world bears to the objective plane of the solar system. It is sometimes called *kamarupa* in our theosophical dissertations. This unfortunate expression has given rise also to a misconception that the principle called *kama* represents this astral body itself, and is transformed into it. But it is not so. It is composed of elements of quite a different nature. Its senses are not so differentiated and localized as in the physical body, and, being composed of finer materials, its powers of action and thought are considerably greater than those found in the physical organism. *Karana sarira* can only be conceived as a centre of *pragna*—a centre of force or energy into which the third principle (or *sutratma*) of the cosmos was differentiated by reason of the same impulse which has brought about the differentiation of all these cosmic principles. And now the question is, what is it that completes this trinity and makes it a quaternary? Of course this light of the *Logos*. As I have already said, it is a sort of light that permeates every kind of organism, and so in this trinity it is manifested in every one of the *upadhis* as the real *jiva* or the ego of man. Now in order to enable you to have a clear conception of the matter, I shall express my ideas in figurative language. Suppose, for instance, we compare the *Logos* itself to the sun. Suppose I take a clear mirror in my hand, catch a reflection of the sun, make the rays reflect from the surface of the mirror—say upon a polished metallic plate—and make the rays which are reflected in their turn from the plate fall upon a wall. Now we have three images, one being clearer than the other, and one being more resplendent than the other. I

can compare the clear mirror to *karana sarira*, the metallic plate to the astral body, and the wall to the physical body. In each case a definite *bimbam* is formed, and that *bimbam* or reflected image is for the time being considered as the self. The *bimbam* formed on the astral body gives rise to the idea of self in it when considered apart from the physical body; the *bimbam* formed in the *karana sarira* gives rise to the most prominent form of individuality that man possesses. You will further see that these various *bimbams* are not of the same lustre. The lustre of this *bimbam* you may compare to man's knowledge, and it grows feebler and feebler as the reflection is transferred from a clear *upadhi* to one less clear, and so on till you get to the physical body. Our knowledge depends mainly on the condition of the *upadhi*, and you will also observe that just as the image of the sun on a clear surface of water may be disturbed and rendered invisible by the motion of the water itself, so by a man's passions and emotions he may render the image of his true self disturbed and distorted in its appearance, and even make the image so indistinct as to be altogether unable to perceive its light.

You will further see that this idea of self is a delusive one. Almost every great writer on Vedantic philosophy, as also both Buddha and Sankaracharya, have distinctly alleged that it is a delusive idea. You must not suppose that these great men said that the idea of self was delusive for the same reason which led John Stuart Mill to suppose that the idea of self is manufactured from a concatenation or series of mental states. It is not a manufactured idea, as it were, not a secondary idea which has arisen from any series of mental states. It is said to be delusive, as I have been trying to explain, because the real self is the *Logos* itself, and what is generally considered as the ego is but its reflection. If you say, however, that a reflected image cannot act as an individual being, I have simply to remind you that my simile cannot be carried very far. We find that each distinct image can form a separate centre. You will see in what difficulty it will land us if you deny this, and hold the self to be a separate entity in itself. If so, while I am in my objective state of consciousness, my ego is something existing as a real entity in the physical body itself. How is it possible to transfer the same to the astral body? Then, again, it has also to be transferred to the *karana sarira*. We shall find a still greater difficulty in transferring this entity to the *Logos* itself, and you may depend upon it that unless a man's individuality or ego can be transferred to the *Logos* immortality is only a name. In certain peculiar cases it will be very difficult to account for a large number of phenomena on the basis that this self is some kind of centre of energy or some existing monad transferred from *upadhi* to *upadhi*.

In the opinion of the Vedantists, and, as I shall hereafter point out, in the opinion of Krishna also, man is a quaternary. He has first the physical body or *sthula sarira*, secondly the astral body or *sukshma sarira*, thirdly the seat of his higher individuality, the *karana sarira*, and fourthly and lastly, his *atma*. There is no doubt a difference of opinion as to the exact nature of the fourth

principle as I have already said, which has given rise to various misconceptions. Now, for instance, according to some followers of the Sankhya philosophy, at any rate those who are called *nireswara sankhyas*, man has these three principles, with their *Avyaktam* to complete the quaternary. This *Avyaktam* is *Mulaprakriti*, or rather *Parabrahmam* manifested in *Mulaprakriti* as its *upadhi*. In this view *Parabrahman* is really the fourth principle, the highest principle in man; and the other three principles simply exist in it and by reason of it. That is to say, this *Avyaktam* is the one principle which is the root of all self, which becomes differentiated in the course of evolution, or rather which appears to be differentiated in the various organisms, which subsists in every kind of *upadhi*, and which is the real spiritual entity which a man has to reach.

Now let us see what will happen according to this hypothesis. The *Logos* is entirely shut out; it is not taken notice of at all; and that is the reason why these people have been called *nireswara sankhyas* (not because they have denied the existence of *Parabrahmam*, for this they did not—but) because they have not taken notice of the *Logos*, and its light—the two most important entities in nature,—in classifying the principles of man.

(To be continued.)

MYSTICISM AND THE MIRACULOUS.

(An aspect of Historical Christianity and a review of Rationalistic Criticism.)

THE criticism of the Gospels comes back to the criticism of the Gospel History, and the question arises whether the Gospels do really relate what is so impossible.—
Dr. Karl Hase.

THE relation of Theosophy to orthodox Christianity could not be better considered than by a brief review of an interesting brochure recently issued by the Religious Tract Society "to show the strong impregnable foundations of the Christian religion."* Taking as its subject "Christianity and Miracles at the present day," it emanates from the able pen of Principal Cairns, D.D. It embodies the fundamental evidential basis on which the whole fabric of Christian supernaturalism is reared—the miracles of Jesus as reported in the four Gospels, with the crowning miracle of the Resurrection imputed to the interposition of God. Inasmuch as by these Christianity has elected to stand or fall, it may not be amiss to glance briefly at the position occupied by three different schools of thought towards the subject—that of (1) Science, (2) Religion (European), and (3) Theosophy. We must examine the logic of the contention that the medley of conflicting dogma known as modern Christianity—for primitive Christianity, the religion of Jesus, was Theosophy—has an exclusive and dominant claim on the adhesion of 'sinful humanity.'

* Present Day Tracts. No. I., Religious Tract Society, 56, Paternoster Row.

It is quite foreign to my purpose in this connection to raise the question of a personal God* and to marshal facts of experience and metaphysical arguments against the baseless assumption of his existence; equally so to criticise the character and authenticity of that curious collection of venerable Hebrew documents known as the "Old Testament." Suffice it to say that those of the clergy who recognize the impossibility of upholding their alleged divine inspiration in the light of modern scientific research, in reality impugn the whole Christian scheme of salvation. With the adoption of the theory of evolution alone, the "Fall Legend" (which appears to be an appropriation from Persian sources) necessarily collapses, and with its collapse the argument for the redemption likewise. As to the character of the Jewish Jehovah † I have nothing to say except that there are many living men who cultivate a far nobler ideal. Such acts (to mention only two out of many) as the hardening of Pharaoh's heart and the despatch of lying messengers unto the prophets, are not calculated to ennoble the conceptions of the worshipper. As Mr. Herbert Spencer says:—

"The cruelty of a Fijian god, who, represented as devouring the souls of the dead, may be supposed to inflict torture during the process, is small compared with the cruelty of a god, who condemns men to tortures which are eternal; and the ascription of this cruelty, though habitual in ecclesiastical formulas, occasionally occurring in sermons, and still sometimes pictorially illustrated, is becoming so intolerable to the better-natured, that while some theologians distinctly deny it, others quietly drop it out of their teachings. Clearly this change cannot cease until the beliefs in hell and damnation disappear. Disappearance of them will be aided by an increasing repugnance to injustice. The visiting on Adam's descendants through hundreds of generations dreadful penalties for a small transgression they did not commit; the damning of all men who do not avail themselves of an alleged mode of obtaining forgiveness which most men have never heard of; ‡ and the effecting

* The Supreme Spirit which has organised, evolved, and now directs, this Universe by a "clairvoyant wisdom superior to all consciousness," to use Von Hartmann's expression, is no mere blind force manifesting in phenomena, but a transcendental unity lacking only the attribute of self-consciousness. The not unfrequent slovenliness of thought which draws no distinction between consciousness pure and self-consciousness involves the conception of the ultimate cause in unnecessary confusion. The object of the Universe is primarily, as Hegel, Fichte and Schelling maintain, the realization of itself by Spirit; ultimately the permanent individualization of Spirit in perfected entities. No difficulty, however, need arise as to the monistic conception of the Universe by postulating eternal individualities. The Supreme Spirit is ONE, its facets eternal and universalized self-consciousness.

† A tribal God, designated by an eminent Western evolutionist as "a magnified and non-natural man," "an angry man in the next street." The evolution of the God-Idea is clearly traceable in the Old Testament from the man-like individual of Genesis to the loftier conceptions of the Prophets.

‡ T. L. Harris, the Californian Mystic, who, in spite of some intellectual vagaries and his use of such quaint expressions as "full-orbed humanity," "natural-rational," "Arch-natural man," "Mother-Father God," and other similarly vague terms in his writings, has produced much well worth perusal—remarks on this topic: "That form of the Christian religion prevalent for the last 1800 years has been more deeply founded on the selfish principle than any preceding religion. Other sects at times have persecuted men for opposition to their beliefs, but this from its outbirth is the only sect sunken so utterly low that it has dared to damn men for unbelief and damn them for eternity. Religion thus depraved is the ultimate stronghold of the selfish principle."

a reconciliation by sacrificing a son who was perfectly innocent, to satisfy the assumed necessity for a propitiatory victim, are modes of action which, ascribed to a human ruler, would call forth expressions of abhorrence; and the ascription of them to the Ultimate Cause of all things, even now felt to be full of difficulties, must eventually become impossible. So too must die out the belief that a power present in innumerable worlds throughout infinite space—a power who during millions of years of the earth's earlier existence needed no honouring by its inhabitants—should be seized by a craving for praise; and, having created mankind, should be angry with them if they do not perpetually tell him how great he is. As fast as men escape from that glamour of early impressions which prevents them from thinking, they will refuse to imply a trait of character which is the reverse of worshipful."*

Putting aside, however, the simple problem of religious evolution presented in the old Hebrew records, we find ourselves confronted with one of far great complexity when we come to the explanation of the origin of the Christian Church. It is a not unfrequent device resorted to by secularists of the "rigour and vigour" school of criticism to dispose of the whole history of Jesus as a solar or other myth. But unfortunately this satisfactory method of cutting the Gordian knot is absolutely at variance with all semblance of probability. Doubtless it is true that the religious founder—like a magnet among steel-filings—attracts to himself the floating popular legends of his predecessors and the picturesque imaginations of primitive mythology; but it is equally certain that the great religions of the world were based on determinate facts at their outset. There are two extremes in theological, as in all other criticism. There are those who accept in its totality the recorded life of an ancient reformer, and there are those again who with a contempt for testimony of unparalleled audacity, attempt to resolve everything connected with him into myth. In the case before us the phenomena of the early church, the unique portraiture of its founder, the zeal of the apostles, the mission of Paul, alone negate the Absolute-Myth hypothesis with an irresistible, and matchless force. The statement of this theory is its own refutation. No thinker of any repute having ever condescended to link his name with it, we may dismiss the absurdity into the limbo of effete speculation.

The Jesus of the Gospels has been variously conceived by the most eminent luminaries of liberal thought. Kant regarded him as the ideal of moral perfection; John Stuart Mill, as a unique character in history; Fichte, as the first teacher who revealed the unity of man with God; Hegel, as the highest incarnation of the world-spirit in man; Schelling, (who owing to his Pantheism leant strongly to the doctrine of avatars) as the expression of the periodical descent of God (i. e. the Supreme Spirit) into humanity; Dr. Keim, as a unique and mysterious man whose glorified spirit, after his death on the cross, inspired his disciples to regenerate the world; Strauss, as a species of moral reformer who occasionally

* Nineteenth Century, Jan. 1834, "Religion: a Retrospect and a Prospect."

stooped to imposture; Renan, as an effeminate idealist,* a beautiful character, who nevertheless contrived "bogus phenomena" in concert with the disciples to enforce the acceptance of his message; Schleiermacher, as a man in whom self-consciousness was so "saturated" with the Divine, that he really *was* God incarnate; while Dr. Bauer and the author of "Supernatural Religion" appear mainly to re-echo the opinion of Hegel.

"In our unsettled time," says the author of "Christianity and Miracles," "when everything is questioned and not a little rashly abandoned, the argument for the truth of Christianity from miracles is in some quarters less insisted on. There are even Christian minds who have begun to waver on this point, while others, on the opposite side, are perhaps nearer believing their own illusive difficulties than at any former period. I am persuaded, however, that this discrediting of miracles is a great mistake... Christianity... cannot be detached from miracles without losing its value." (p. 4.)

He then proceeds to define a miracle "as an act of God which visibly deviates from the ordinary working of his power, designed, while capable of serving other uses, to authenticate a divino message. This restricts the argument to Theists. Unless there be belief in a God able and willing to make and attest a revelation, the whole argument from miracles is below the horizon."

The obvious objection to this definition is its vagueness.

(1) It assumes that a 'miracle' is a deviation from the ordinary workings of natural law, *i. e.*, observed uniformities, regardless of the fact that there may be uniformities still unknown. In contradistinction to this view many eminent Christian Apologists have maintained that 'the miraculous' is merely the result of a new antecedent cause, and in no way a suspension of the order of nature, though of course they still postulate a personal God who manipulates the unknown agency. "A miracle," says Hegel† "implies that the natural course of things is interrupted, but it is very much a question of relation what we call the "natural course," and the phenomena of the magnet might under cover of this definition be reckoned miraculous." Spinoza in the same way defines a miracle as "a rare event produced by some laws of nature unknown to us." The characterization of an unusual natural phenomenon as 'miraculous' is of course a pure assumption, as John Stuart Mill and others have repeatedly affirmed.

(2) It assumes that Nature consists of the "workings of God's power," by which it is meant apparently that all things are sustained by the will of a conscious creator—a purely verbal proposition with no meaning‡.

* In the agony of Gethsemane the Jesus of Renan is thinking of the maidens "qui auraient peut-être consenti à l'aimer." This is a shock to the reverent investigator's feelings—as baseless an assertion as it is possible to conceive of. We fear M. Renan looks at things through Parisian spectacles. He wholly misses the true interpretation of his hero.

† "Philosophy of History," Chapter on Christianity.

‡ See Herbert Spencer on this point in "Nineteenth Century," Jan: 1884, pp. 6, 7, 8; also opening chapters of his "First Principles." The absurdity of a personal God willing, and being emotionally affected is nowhere more rigorously exposed.

(3) It assumes that unless the inquirer admits the existence of a personal God, he must necessarily reject the evidence for alleged phenomena. On the contrary it is apparent that the occurrence of phenomena designated as miraculous is wholly a question of evidence and absolutely independent of all *a posteriori* metaphysical conclusions. The testimony to the assertion that Jesus walked on the Lake of Galilee or passed through the walls of a room in astral-body, remains the same whether the investigator chooses to reject or accept the doctrine of the personality of the ultimate cause of things. Subjective inability to assimilate objective facts is a reflection not on the facts themselves but on the temperament of the individual inquirer. The historical basis of the Gospel record is a stereotyped compendium of testimony. The sudden conversion of a Christian to some modern system of philosophy leaves the phenomenal origin of Christianity where it was before. It is not a question whether certain occurrences were impossible, but what the specific evidence in their favour amounts to.

E. D. FAWCETT.

(To be continued.)

Reviews.

MADAME BLAVATSKY'S LIFE.*

It is quite easy to see that the sketch of the life of Madame Blavatsky which Mr. Sinnett has compiled will prove one of the great successes of the literary year. Brief as it is, in comparison with what it might have been made with more details in hand, it is still a book of thrilling interest, and calculated to excite public curiosity as to this remarkable personage. We should say that it is likely to hold a permanent place among the most curious biographies of any age, and be included by the Plutarchs of the future in their typical examples of human character. In the friends of our colleague it will arouse sympathy and admiration, in others, if charitable, at least wonder and commiseration: no reader can remain neutral after perusing it. There is nothing in her disposition to allow any one meeting her to remain neutral. Like Mrs. Siddons who, as Sydney Smith describes her, stabbed the potatoes at table, she is intense about everything, and her friends stick to her, as Mr. Sinnett truly observes, despite her most ingenious endeavours to drive them off. In her best moods she charms by her wit, vivacity and talent; in her worst—well, let that pass. Readers who want a biography to be all compliment need not read Mr. Sinnett's Memoir, for he paints his heroine to the life with shadow as well as light. Plutarch, prince of historians, defends this method of candour, rightly deeming that the characters of public personages are often best discovered in the trivialities of private life: "sometimes a word or a casual jest" he says, in his life of Alexander "betrays a man more to our knowledge of him, than a battle fought wherein ten thousand men were slain, etc." And Dryden, (whose absurd sensitiveness to the criticism of paltry versifiers,

* "Incidents in the Life of Madame Blavatsky, compiled from information supplied by her relatives and friends, and edited by A. P. Sinnett," London, 1887, George Redway.

was as striking a moral weakness as Mr. Sinnett shows—and everybody knows—Madame Blavatsky's to be, and as Pope's was) in praising the honest biographer, says that in descending into the minute passages of life we see the hero "in his undress, and are made familiar with his most private actions and conversations." This is the great value of the present Memoir: it overwhelmingly confounds a great majority of critics who have been regarding Madame Blavatsky as merely a splendidly audacious impostor, palming bogus phenomena upon "imbeciles"—domestic and foreign—with the aid of "confederates," like Damodar and other Hindu gentlemen of previously unblemished character and high social rank. For, by the testimony of the family records, it is shown that from her earliest childhood, she was the psychic centre of a world of marvellous phenomena, and endowed with spiritual insight, prophetic foresight, and psychometric faculty. Things stranger than any recently mentioned in connection with her theosophical career are proved to have happened with her in Russia and various other parts of the world, thirty and forty years ago, while eye-witnesses attest to her almost miraculous feats in America just before and subsequent to the foundation of the Theosophical Society. In this magazine it would be unseemly to enter into any lengthy review of a book about its Editor by one of her intimate friends. She is a conspicuous social figure of the day, and as to that extent she is public property, we, her loving associates, have the right at least, to demand that those who assume to dogmatize about her shall pass to her credit the good she has done and is doing, and the profound learning she has so often displayed, while painting her faults in the blackest colours that the mill of prejudice can grind. When she is dead and gone, then only will the world realize what it has lost.

H. S. O.

PRABODHA CHANDRODAYA AND ATMA BODH.*

The first of these works was written by Krishana Misra of Maithila, one of the greatest scholars and philosophers of his time, to expose, ridicule, and contradict the ideas of Buddhists, Jains, Charvakas, Kapalikas and other sects which had taken hold of the public mind in his days, and to awaken in the people a spirit of inquiry into the principles of Vedantic Philosophy. He felt the necessity of some measures to check the then tendency to atheism and cognate doctrines and in order to engage the interests of a large section of the people whom dry philosophical dissertations would only repel and weary, he wrote the work in the form of a drama illustrative of the nature and action of the mind, with its good and bad passions in play.

The book soon became popular and the then king of Magadha travelled with his pandits and courtiers to Maithila to witness the representation of the drama, much as in our own day the great ones of Europe gathered together at Baireuth to see the production of Wagner's mystical and allegorical opera of Parsifal.

The exact date of the work is unknown, but it must have been written about A. D. 648, before or during the reign of Kirtivarma, the Rajah of Magadha, who was present at its representation.

The work may be said to be an introduction to Vedantic Philosophy, and those who have the seeing eye will be able to discern, beneath its

* "Prabodha Chandrodya," or "Rise of the Moon of Intellect," a Spiritual Drama, and "Atma Bodh," translated by J. Taylor, M. D., Bombay, Tookaram Tatya, 1886, price with postage, As. 9.

graceful allegories, rare gems of highest wisdom. To those not so endowed it will be at least a beautiful masque, an interesting contribution to oriental dramatic literature.

The "Atma Bodh" or "Knowledge of Spirit" by Sankaracharya, needs no recommendation from us. All who are striving to lead the higher life are glad to sit at the feet of great teachers and listen to their instruction.

Every Branch of our Society that has any pretensions to a library will of course add this book to its collection, and, inasmuch as both works are of a kind that not only repay but demand more than one reading, and are to be looked upon as aids to mental development rather than mere learning to be assimilated, most of our members will join us in thanking Mr. Tookaram Tatya for enabling them to add this volume to their private store of books.

THE PURPOSE OF THEOSOPHY.*

THIS book, a summary of Mr. Sinnett's "Esoteric Buddhism," has been already noticed in these columns. The generous permission of the author has enabled Mr. Tookaram Tatya to bring out a cheap Indian edition of this useful work, so that if it is not now in the possession of every member of the Theosophical Society who cares to read it, it will be his own fault.

We would also remark that members will find this a most useful work to give or lend—often synonymous terms when books are in question—to friends who want to know more about the Society and its aims. One has not always the time to go over the whole range of the philosophy in conversation, and a book of this kind has been a long-felt want. All who can afford to do so should get half a dozen or a dozen copies and give them away to enquirers, and so help to extend the Society and increase the number of its members.

ELIPHAS LEVI.†

THIS work contains an excellent summary of the principal works of Eliphas Levi. From six volumes Mr. Waite has produced one, and we must congratulate him on his success. The book will be a boon to those who have never read the works of Eliphas Levi, while those who already possess full editions of his books will be glad to have this volume also, as a synthesis of the whole.

Mr. Waite begins with a critical and biographical essay. The *Theosophist* for January 1886 seems to have furnished most of the materials for the biographical part; the rest is drawn from a paragraph from Desbarrolles, a romance written by Eliphas Levi himself, and a short letter from Lord Lytton to the effect that his father did know Eliphas Levi, but apparently only as a stranger—so no wonder Mr. Waite complains of scanty materials. We cannot but think however that a more diligent enquiry might have brought forth more fruit. We remember seeing a short account of Eliphas Levi in one of the well-known English magazines, and the writer of that article might have furnished some information. There is also at least one other pupil of Levi's living, from whom it is possible interesting particulars might have been gleaned. For instance, some of the Kabbalistic pictures in Levi's works do not appear to have much to

* "The Purpose of Theosophy," by Mrs. A. P. Sinnett, a cheap edition, price with postage, As. 5, Bombay, Tookaram Tatya, 1887.

† "The Mysteries of Magic," a digest of the Writings of Eliphas Levi, with Biographical and Critical Essay, by A. E. Waite. Redway, 1886.

do with the text, and their origin has puzzled many readers. Here is Levi's own account from one of his letters. He is speaking of dreams, and says "There exist landscapes and houses that I never see except in dream, but I always see the same ones again and I know that I have not invented them. In the land of dreams I possess certain books wherein I have been reading more than fifty years things that clearly explain to me the mysteries of the other world. These books, adorned with very well-engraved plates, are so well known to me that in the waking state I seem to possess and to be able to consult them. In one of these books I have seen several of the figures that illustrate my works on magic. There is also a Bible in folio, in three volumes, wherein all the Jewish allegories are very clearly explained."

Mr. Waite has well pointed out the inconsistencies and occasional mis-statements of fact in some of Eliphas Levi's works, and the introductory critical essay should be read by all students of the French Kabbalist.

Like all other readers of Eliphas Levi, Mr. Waite has been struck by the philosopher's frequent allusions to, and high praise of, the tarot as an instrument of divination. Levi seems to have used the tarot as a sort of mechanical apparatus for enabling him to read in the astral light. We have been personally assured by one of his pupils that he did use actual tarot cards, and had been seen to do so, but we could not get any definite explanation of the manner of combining and reading off the symbols. Mr. Waite says "the publication of a tarot which shall be accurate in all its figures is much to be desired." Now we have before us a book containing pictures of the tarot keys drawn and colored by Eliphas Levi's own hand, and in the same book are coloured drawings of the talismans forming the *clavicules of Solomon*, also by Levi himself. From these it would be quite possible to publish a reliable tarot. Moreover Christian in "L'homme rouge des Tuileries" gives a very full description of the tarot symbols. In the book mentioned, Levi also gives drawings of an Indian tarot, but this does not seem to be known here. The Yi-King (see the edition by Legge) seems to be a kind of tarot, and we have been told that there are in reality seven kinds of tarot, corresponding to seven systems of practical magic. All these seem however surpassed by a certain force-correlation, discovered by an ancient Rishi, which, when properly invoked, can give all the information claimed for the tarot and a good deal more besides. But instead of seventy-eight, it has over a thousand symbols each being subject to eleven variations and its whole arrangement is on strictly mathematical principles.

But will not Mr. Waite write a comprehensive treatise on the tarot, showing the theory on which it is based and the precise method of using it? There is plenty of information available in Europe.*

* See for instance La Grange "Le Grand Livre de Destin Paris, 1845, pp. 174—194. Possibly also "Science des nombres on operations des sept planetes dites figures talismaniques" MS.—Eg.—846 A. (British Museum); Willshire's Catalogue of playing cards in the British Museum. A comparison of the packs in the library of the British Museum seemed to me to bear out Levi's description. Similar packs are still to be had in Paris, (not Atteilla's). The last volume of the *Platonist* contains an article on the tarot. Court de Gebelin's book, referred to by Levi, does not give much besides outline pictures. Kircher, I think in "Oedipus Ægyptiacus", gives a large two-page engraving of the Bembino Table. Eirenæus Philalothos seems to have written on the subject in one of his lost works. Postel is mentioned by Levi, we believe the plate is not in the early Paris (1555) edition but only in the Amsterdam one of 1646. Levi's alteration seems an improvement especially the substitution of the double triangle in the ring. Doubtless there are many other available sources excluding the unreliable and foolish publications to be found in every Paris bookshop called "L'art the tirer les cartes" such as "Le Grand et le Petit Etteilla" (Paris, 1862).

Mr. Waite has endeavoured to collect in a systematic form, the mystical lore treated in Eliphas Levi's published works, and in this way has rendered good service to those interested in such subjects by saving them much trouble in piecing together the somewhat disjointed threads of the original. The translations are accurately done and Mr. Waite has been very successful in his renderings of difficult passages.

SOUTH INDIAN FOLKLORE.*

As the sole remnants of forgotten Empires are sometimes fragments of the most common, even ignoble, utensils, so the popular legends, tales and superstitions of mankind occasionally offer to us our only glimpses of the civilisation, culture and spiritual evolution of bygone peoples, and the only links by which our descent from them is traceable. The labours of societies and savants in the direction of collecting, interpreting and comparing these indices of human development have, therefore, a fixed and considerable value, and should be liberally encouraged. The migration of myths has become a branch of ethnological study and is now pursued with ever-deepening interest. For, as Prof. Max Müller epigrammatically expresses it, to discover what man is we must learn what man *has been*. The ancient folklore is supremely precious to the observer of mankind, because its bizarre conceptions and sensational anecdotes are simply beads threaded upon the same golden cord of human nature upon which our contemporaneous romancers are stringing the beads that are to carry to posterity some notions of what we are and believe. The progress of modern scholarship has enabled us to trace back to Aryan sources our popular legends and nursery tales. The appearance, then, of a competent Indian pandit who can give us, in a Western vernacular, the folklore of the Dravidians or Aryans, is a very fortunate event. And fortunate the pandit if he can find so able an editor and competent a specialist as Pandit Natesa Sastri has found in Captain R. C. Temple. The advantage of such collaboration could not be more strikingly proven than it has been in the instance of the three books under notice. The two Parts of "Folklore of Southern India," while no more interesting as to subject matter, are infinitely superior to the "Dravidian Nights' Entertainments" in being faultless in English idiom, while the latter bristles with errors and is, in fact, a bad example of the faulty style too common among our "educated" class. It is a great pity, for we have no doubt that in his own vernacular the Pandit would have made it as charming in style as it is valuable in material. The severity of criticism is, however, quite disarmed by the frank apology offered in the Author's Preface. Certainly the amateurs of this class of literature will be ready to forgive him the worst of grammatical and idiomatic mistakes, in gratitude for the pleasure and instruction to be derived from his charming stories.

H. S. O.

* "The Dravidian Nights' Entertainments: being a translation of Madanakama-rajankadai."

"Folklore in Southern India." Parts I and II.

By Pandit S. M. Natësa Sâstri, Government Archaeological Survey,

Literary and Personal Notes.

WE are requested to inform those of our readers who contemplate making donations of books to the Adyar Library, that the Library Committee will feel obliged if those having books to give will send the Secretary a list of the same, giving the titles of the books, the subjects on which they treat and, when known, the authors. A catalogue of works already received will be published as soon as possible, but in the meantime various volumes have been promised, and if intending donors will kindly first send lists of books, they can be informed whether any of the works have been already contributed.

COLONEL OLCOTT left Adyar on the 21st of January for Ceylon. Thence he goes to Kathiawar, where, accompanied by Prince Harisinghji Rupsinghji, he will visit the principal chiefs. Colonel Olcott also intends to visit Bengal, etc., and will probably be some months absent from the Head-Quarters.

WE are informed that up to the end of the year only two hundred subscribers had registered their names for the great Sanskrit dictionary "Sabdakalpadruma," of which our advertising columns contain an announcement. Nine parts have been issued from the press, and the publication is in every way deserving of support. Those of our readers who are interested in Sanskrit literature should first subscribe themselves, and then recommend their friends to go and do likewise.

MEMBERS will be glad to hear that we have good news of Babu Mohini M. Chatterji, who is now in America. Besides discussing philosophical subjects with those interested therein, he has begun a series of readings from the Bhagavad Gita, and, as during his stay in Europe, will do much to bring the tenets of Eastern philosophy to the notice of Western minds generally, besides affording considerable help to American members of the Theosophical Society in the pursuit of their studies.

IN *Le Practicien* (Paris) for August last, M. Giraud has an article defending the use of Haschisch. He says he has experimented on himself repeatedly, and under the most varied circumstances, and has always found himself benefited by using the narcotic. But unfortunately one has to serve, he says, quite an apprenticeship before learning how to use haschisch properly. If experimenters make mistakes they conjure up for themselves all sorts of horrible night-mares, fatigues and torments, and these apparently have to be gone through before the Eden of psychic delights is reached. To most of us the reward is hardly worth the risk, and steady mental effort *without* haschisch will yield more enduring results. We believe M. Giraud is the chemist of the Avenue MacMahon, of whom Dumas wrote.

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