

THE THEOSOPHIST

A MONTHLY JOURNAL DEVOTED TO ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM:
EMBRACING MESMERISM, SPIRITUALISM, AND OTHER SECRET SCIENCES.

VOL. 6. No. 4.

MADRAS, JANUARY, 1885.

No. 64.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

NOTICE.

As the entire Head-quarters staff will be very busily engaged about the close of this month, on account of the celebration of the Ninth Anniversary of the Theosophical Society, we have issued the January Number of the *Theosophist* so early in December. The meeting of the Convention will be held on the 27th December, and be continued for a few days till the work is finished. The Delegates will begin to arrive from the 20th of the month; and, hence, it is necessary that the January Number should come out before that date. In the February issue we expect to give an account of the Anniversary celebration.

DAMODAR K. MAVALANKAR,
Manager.

ADYAR (MADRAS),
15th December, 1884.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI. XII.

THE RELIGION OF THE FUTURE.

SOMETIME ago a great event took place in the Christian world and nobody seems to have truly realised its importance. The Catholic Church has transferred its infallibility upon a single person and has thereby changed the unchangeable faith. She has given birth to a new dogma and thereby created a heresy. According to Father Hyacinth she has ceased to be a church and has become a sect. She fell back into idolatry, because she put a man in the place of God. A catholic has now become a person who believes that Jesus Christ is the only true God and that he talks with us through the mouth of the Pope.

Thus falls the edifice of the ages to pieces, and the true catholics of yesterday have not even the power to protest against the destruction of what, as they believe, has already been destroyed; the wave carries them along and they have nothing to grasp to save themselves from falling, and they may well say like Father Gratry: "I expunge all I have written and renounce all I have had in my mind."

The *Old Catholics* in Germany will undoubtedly feel that they are henceforth nothing but a ridiculous sect; they are like those Jews who still affirm upon their sacred books that their temple at Jerusalem is indestructible. To be a heretic is to separate oneself from the church; but if the whole church becomes heretic, then there can be no more heretics; free-thought be-

comes legitimate and a new catholicism may be formed upon a new and universal basis. The mother-church can then be no more heretic and she may change her doctrines because she has a right to do what she pleases.

God, recognised in the wonders of nature, loved and served in humanity, will constitute the religion of the future. Its basis will be universal or catholic unity and liberty of thought, its form may consist in any kind of ceremony that is not immoral; because ceremonies are useful only to men; they are of no consequence to God who tolerates all forms of worship.

The religion of the future will establish true fraternity amongst all men by means of destroying privileged or exclusive creeds; the sacred books of all nations will together form the universal Bible of humanity, and we shall take care of them as imperishable monuments of the highest aspirations of men; its priesthood will be those men who shine by their good conduct, the wisest and the best will be selected for teachers; and it may have a leader, enlightened and wise enough to be at the head of all—a man with a great soul, big enough to embrace all humanity as his children.

Such a father of that great religious family must maintain unity in the teachings and harmony amongst the brothers; he must be the judge to decide questions in regard to morality; and no one shall be permitted to act against his decision. The religious systems, which will first dissolve before the warm sunshine of intelligence, will be those that have, more than the rest, misunderstood the laws of nature.

When the world will have learned that God asks us for nothing but for the advance of our own happiness, and that his object is not his own glorification, because the word glorification is a meaningless and senseless word if applied to God, glory being only the ideal of man's vanity; when it will be understood that God has no whims and capricious fancies and does not favor particular persons, that He does not transgress his own laws and cannot debase himself so far as to produce miracles or monstrosities for the purpose of astonishing man; superstition will then cease to exist everywhere except in the heads of idiots; and people of intelligence will be able to go to church without running the risk of being laughed at as fools by the wise.

As long as the Greeks and the Romans believed in the real and personal existence of their gods; as long as they looked upon the ingenious fables of their poets as being true history; they could understand nothing about the great science of their Mythology. Saint Augustine fought against the persons inhabiting Olympus as Voltaire battled against the figures of the Bible. St. Augustine scolds severely the gods for their peccadilloes and Voltaire has no word of pardon or charity for the sinful patriarchs. Neither the one nor the other dared to come out and say that all these stories were only fables. St. Augustine believed in the real and personal existence of the gods which he detested as being

devils; and Voltaire had a personal spite against Jesus Christ, whom he mistook for a man.

The Bible is the mythology of the Jews and the gospels put the problem of humanity before the world; but the sayings of the gospels are much older than Christianity; the type of a misunderstood sage and of a good man sacrificed is found in all ancient symbols. The fables of the gospels have their origin in Egypt and India; Isis, weeping for Osiris, is the antitype of Mary laying the body of Jesus into the tomb; the God Christina was worshipped in a stable and died with his feet nailed to a tree by an arrow. His last words to his disciples are almost identical with those which Jesus spoke to his apostles, but there is sufficient difference between the two tales to prevent the one to be taken as an exact copy of the other.

Let us strip the Christian symbolism of its fantastical clothing made by a blind belief, and those mysteries, which at present seem to be impossible to explain, will appear almost silly on account of their simplicity. We shall then understand that Christianity or the religion of God-Man or Man-God, by a sort of mutual intercourse between God and Man, tells Man what God is and teaches God what Man should be; thus the God, who consists of three persons, of which each one is God, without there being three gods, represents collective humanity, as a unity, composed of father, mother and child. The father in that collective body cannot exist without a son, the son is as old as the father, and the woman is fecundated by the spirit of love; she is doubly adorable, as virgin and as mother; every birth is an incarnation of the *Logos* or reason. Thus the dogmas are not destroyed, but the breath of intelligence comes and the dead corpses are brought to life.

Do you think that a more simple, grand, efficacious and beautiful religious ceremony could ever be invented than the communion? Do you believe that the Protestant communion could be as elevating, inspiring and really divine as the Catholic communion? We must look at the real presence of God from a sacramental and not from a physical standpoint; the eating of the wafer must not be looked upon as a dream of disguised anthropophagy; we do not want any hosties that bleed. Such detestable phenomena are divine protestations against the bloody materialisations of bloodless sacrifice. The soul of true Christianity is the spirit of charity, and Saint John told the whole religious law in a few words by saying: "Little children, love you one another." How can the gospel of love be propagated on earth through the frightful dogma of selective salvation? How can the kindness of the Man-God, who dies for his enemies, be reconciled with the horrible butcheries of the inquisition? Clerical catholicism has always been anti-christian; and true Christianity, although still unknown to the churches, will be the religion of the future.

Humanity will have to give up their misconception of God and return to the God of whom they have no conception at all, to the unknown God of whom St. Paul spoke to the Athenians. Atheism is the faith of those who have recognised the nothingness of all idols; Materialism results from the desire of men for realities and who are sick of lies; but such negative creeds are not positive doctrines; it will for ever remain impossible to make a man with sound reason believe that effects can exist without corresponding causes, that intelligence could be the product of an unintelligent principle. The idea of a thought-creating brain is as absurd as the idea of a fiddlestick composing music. Reason is that which distinguishes man from the animal, and reason is absolutely necessary to equalise and guide blind forces. The laws of nature can therefore not act wisely without reason; and the cause of reason is God. Men attempted to make gods by depriving men of their reason; they went in search of the supernatural in legends and fables; and during their dreams they invented dogmas against nature, which are necessarily

against common sense, not seeing that the doctrines, which are necessary to command a reasonable faith, cannot be anything else but a result of science.

God spoke to the spirit of Hermes Trismegistus and Zoroaster as well as to Moses, and the divine soul of Plato inspired the disciples of Jesus. God has at all times revealed himself to humanity, in humanity and through humanity; he did not choose to have privileged and exclusive plenipotentiaries, and those, who believe themselves to be the only depositaries of truth, are fools or impostors. God is reason and the devil is folly. The folly of the cross produced the temptation of St. Anthony, and the reason of the cross is emancipation through the victories of labor and the sacrifices made by universal love. Will men ever become reasonable and will they ever cease to cling to absurdities? We have no right to expect it, but there is nothing to prevent us to hope for it. It is however certain that progress is still going on and will continue through the ages. Rabelais has greater power than Socrates, Voltaire has more spirit than Lucian. Doctor Strauss, in his criticism of the gospels, goes farther than Voltaire, and restitutes to these monuments of faith their true value by sacrificing the letter to the spirit. It is true that the whole of this great work is done outside and in spite of the church. The church does not read such books but condemns them, she does not listen but strikes; she dies but does not surrender. Let her die, her death is the suicide of Phœnix. She has herself constructed the tomb in which she will be reborn from the ashes.

The Latin races have had their run; the sun goes down for us in the West and will soon re-appear in the East. Greek orthodoxy may come to help the feeble old Roman Catholic Church to stand on her legs, and perhaps Constantinople, the Rome of Constantine, may become a new pontifical seat. The general weakening of faith renders it almost impossible to discuss seriously the doctrines of the church. These doctrines are forced upon us without any explanation; and the public hears them without asking questions. They are like the signs and grips of Christian Freemasonry. If the Grand Master of the Freemasons would say that the name of the great architect of the temple of Solomon was Adoniran, as some will have it, or Hiramabi, as others believe, instead of Hiram, would it be reasonable to dispute with him? Is it worth while to dispute about the number of arches of the bridge of Nabuzanai? Ask the Grand Master, and if he says that there were seven, let it be seven, because it does not matter how many arches a bridge, which has never existed, is said to have had. The basis, upon which Freemasonry rests, is philanthropy and mutual assistance, having its hierarchy, its traditions and rites. Its essential and unchangeable part is philanthropy, but its rites and ceremonies are only conventional. It is the same with the universal religion; the spirit of charity is its soul, symbols and rites are its body. The spirit will live, but the body may grow old and die. Only children can be made to believe that outward things will last as long as the world. St. Paul says: "Science has an end, prophecies may be false, but charity lives for ever."

God is not a monstrous, immense and invisible personality with three heads upon a single body. Types are not individuals; a man is not *Man*, a woman is not *Woman*, humanity is not a goddess, supreme wisdom did not live under the name of Saint Sophia, and the star of Eastern Sages has not yet been found by the astronomers. The gospels are not history, the Bible was not written by God himself, and the horns of Moses were not any more objective than the horns of the devil; but all this does not prevent us to look upon the ten commandments as being an expression of divine law. Symbols are like highly chiselled perfume-boxes, adorned with phantastic ornaments. The more curious and beautiful the box is, the more is it worth, and the more does it indicate the supposed superiority of the perfume which it contains,

and there is no reason why we should throw it away. Whether the Pope decides in favor of one absurdity or in favor of another does not matter, and we need not care a straw about it; but the dogmas of the church are made of one piece; they form collectively a monument of archæology which ought to be neither destroyed nor mutilated; it is like an old and valuable painting whose colors are dark from the smoke of the Middle Ages; an ignorant Protestantism attempted to clean the picture and stupidly injured it.

I knew a fool of a bishop, who, while travelling about in his district, knocked down the black and Gothic statues of saints and put in their places miserable modern caricatures; he had an especial dislike for the stag of Saint Hubert, he did not respect Saint Anthony's hog, and exterminated without mercy the little devils who attempt to blow out Saint Geneva's candle. The country people got angry and they were right. They said that their bishop was impious and in this they were wrong, because the bishop was full of zeal for his religion, but he had not sufficient intelligence to understand his religion correctly.

Children love the wonderful more than anything else, and religion is made for children of all ages. Women especially are great children, and religion is the philosophy of women. Woman thinks with her heart and lives by sentiment, and the profundity of a sentiment is usually proportionate to its absurdity. Sentiment always dreams of the impossible and attempts to prove the existence of the impossible by miracles and; this circumstance made the folly of the cross amongst the people more respectable than its wisdom. The religion of the wise has always been and will always remain independent of symbols and formulas, and the Apostle Paul says that nature is sufficient to teach us all that we ought to know about God; but he does not interfere with the faith of those people for whom truth needs to be veiled, and he does not prevent them to practise such ceremonies as may be necessary for them in their present state of intellectual development. *Placait Dæo per stultitiones predicationes salvos facere credentes.* Let the blind cease to clamour for blind men to lead them; let there be in the church a true hierarchy of science and virtue, let the Christians choose men of science and sanctity instead of moneyed politicians, and the revolution in the religious world will be a success.

Let science and religion unite in one purpose, namely, that of finding the truth; let science become more sacred and religion more scientific. Let sacerdotal degrees be only awarded to those who have knowledge and common sense, and the great universal catholic religion will be established all over the world. The absurd interpretations of the dogmas of hell and purgatory will then disappear, God will cease to be an executioner of his children; people will know that hell means ignorance, meanness, deceit, and slavery in all its forms; people will no more try to scare children with God or the Devil, both of which terms mean the same thing; because, if God empowers the Devil to harm us, it is God who must be held responsible for the acts of the Devil. The reign of phantoms and monsters will pass away, the light of intelligence will drive them away as the light of the sun drives away the illusions of night.

Universal religion will embrace all nations and all ages. It begins with Enoch and Hermes, includes Zoroaster, leads from Moses to Plato and Jesus. Goethe has planted its seed in Germany, Lamartine and Victor Hugo in France; socialism prepares it, atheism makes room for it, science works for it, the political convulsions of earth are its precursors, even spiritualism—the new superstition—gathers from the air the confused voices which announce its advent, and the sufferings of irreligion are the symptoms by which its coming birth is announced. Let us be prepared, because God will once more descend upon earth. When the earth turns her face towards the sun, it is then said that the sun rises. The sun

of intelligence too has its rising and setting in our souls. Whenever we shut our eyes to it or if our spiritual vision is disordered, we think that sun sets, but those, whose hearts are pure, will see God for ever.

The God of the future will not be a jealous god, a god of revenge or a god of the battles; his justice will be as great as his love, and the infinite love of God will be the result of his justice. The new religion will be the representative of all forms of worship and the synthetic apotheosis of all gods. Humanity will no more be accused of idolatry, the sacred symbols of Hesiod and Homer will no more appear ridiculous. The Koran and the Bible will stand side by side, heaven will remain in the same spot, but the conception of it in the minds of the people will change.

Credulity is not faith. Credulity is an obstacle which prevents true faith to take root in the hearts of men; the world must pass through a stage of unbelief to arrive at a place where belief can be united with reason. Every thing will be granted in time. God is patient, because he is eternal, and the great universal humanity in this world and in all worlds is eternal like Him.

Men have at first looked for God in the phenomena and beauties of nature. Jupiter was God, revealing himself in the phenomena of the earth's atmosphere; Neptune was God, governing the immensity of the ocean, Apollo was the beauty we behold in light, Venus the power which compels us to love. That religion was true, but it was in its infancy. Men tried to find God in the powers of the soul and in the wonders of Will. Jehovah was supreme pride, conquering the vanity of man; Israel battled with God; Christ enchained all the passions at the foot of the cross; Asceticism fought blindly against nature. Such was Judaism and primitive Christianity.

These two religions were true but incomplete. Man must comprehend nature and worship God, not in Jerusalem or Rome alone, but in spirit and in truth, in reason and through reason. Men were sacrificed to the ancient gods, while God should have sacrificed himself to man. The church of the future will teach that each man should be willing to sacrifice himself for that God who lives in humanity; all the members of a divine humanity must be like priests and kings, sacrificers and victims themselves, masters of themselves and slaves of their duty to the world.

Anti-christianism has burned to death in its *auto-da-fés* men for whom Christ gave his blood; the priests of the Jews killed Jesus, the priests of Jupiter killed the martyrs of Christ, the priests of Rome have killed the martyrs of freedom of thought, and the good people, who did not protest against that injustice, are the partners of the bad. The Jews have no more priests, no more sacrifices and no more temples, the worship of Jupiter is abolished, and the Anti-christian catholics have put their Pope in the place of Jesus Christ. Thus the mediators between God and man have resigned their offices, and humanity enters again in her old rights to address God without any go-between.

Let us beware of violent reactions. The revolutionists, who have killed the priests, have thereby justified the inquisitors and their butchers. If everybody is guilty, nobody will have a right to judge. Is there any religious sect without any bloody history? Did not the ascetic Calvin burn Michael Servetus on a slow fire? Is the full history of the massacre of the night of Bartholomew known? Are the Protestants better than the Catholics? Let us not rashly condemn the religions in whose names crimes have been committed, but let us pity human ignorance and stupidity.

While we are waiting for the advent of that great universal religion, let every one attend to that form of faith which suits his religious tastes. Let us all call for the spirit of truth, knowledge, intelligence, wisdom, power, piety and, above all, for the spirit of charity; because it will save the world. At the present time, each religious system in the world is a mixture of truth and error, the

kingdom of Heaven is not to be found in a system of theology, it is in our own hearts, where reigns the spirit of freedom, the most inviolable liberty, which is based upon the consciousness of man that he is himself the image of God.

The authority of the priests rests entirely on their knowledge and on their virtue. They are counsellors and not masters, and he, who follows the advice of a fool, is a fool himself. Choose the best men as your guides. If you want to keep up confession, let the priests, that hear the confessions, be old and wise and tried men; because, if, during such secret and obscene conversations, a young girl or a woman, covered with shame, describes the details of the weaknesses of her heart or her senses to a young man, who burns with the fever of celibacy and craves to commit those sins, which he is about to forgive, such a proceeding is a soiling instead of a purification of the soul. In the secret writings which are dictated to young theological students who aspire to ecclesiastical orders, allusions are made to an impure sin which can be committed through the sense of hearing. No clear explanations are given, but boys, hearing confessions, soon find it out.

The soul becomes filthy and soiled, if, from some motive of covetousness or fear, she relinquishes her dignity. The special dignity of woman is chastity. We admire, in the beautiful novel of Bernhardin de St. Pierre, Paul and Virginia, who are sooner willing to die than to show themselves naked; but what is the nudity of the body compared with that of the soul? It is true that, in such a case, we deal not with a question of death, but with a question of hell; but a chaste spirit will prefer hell to shame. I am convinced, beyond doubt, that young women, who go to confess to young priests and tell them all they want to know, have ceased to be honourable. The fault of course is only with those priests who told them before that they were bound in duty to parade before them in their moral nudity and prostitute themselves before their ears, and who told them that this must be so and that God had it thus ordered.

Even devout catholics begin to understand this and to see what an abuse is made of an otherwise useful institution. In the true universal church, such abuses will not exist. There will be no Protestants, because there will be nothing to protest against, after the abuse has ceased.

Piety is the first necessity for elevated souls. She alone can quiet the continual unrest of our hearts and the agitations of our spirits in the presence of the Infinite. Let us therefore aspire to that spirit of intelligence, knowledge, liberty and truth. When we grow up to that spirit, the dogmas will be no longer misunderstood, and there will be only one church, the church of nature and of wisdom.

There are three fundamental dogmas in our religion: trinity, incarnation and redemption. They contain the secret of the whole revelation. The trinity of father, mother and son, represents humanity as a dream of heaven; the incarnation of God, realised upon earth, means God living in humanity, which is the spirit of Christ; redemption, in the future, means the religion of charity put into practice through solidarity.

The mysteries are riddles which women and children will some day be able to solve; the Bibles are picture-books representing allegories; the traditions are collections of human stupidity and fancy.

There is only one true light for spirits; it is reason, and reason must be based upon science to be able to assist faith.

Outside of reason there is nothing but dreams, fanaticism and endless disputations. Such is the unalterable conviction at which I have arrived after fifty years of suffering and study; and he, who will patiently and diligently search, will arrive at the same conclusion.

I know it and I believe it.

ELIPHAS LEVI.

A SEANCE WITH MR. GLADSTONE.

THE present age still bows to authority. Important truths, applying for recognition, are often spurned with contempt and driven away from the door, unless they come well recommended and provided with certificates from professors, statesmen or priests. The majority of mankind do not wish to think, but they clamour for a leader in whose authority they believe; and, when such a leader condescends to patronise a new discovery or a new truth, they are then willing to receive it without further questioning. There are, however, so many new theories and new facts brought to the surface almost daily, that the leading men of our times can hardly be expected to devote their time to their investigation, unless such new discoveries bear the stamp of plausibility on their face. Moreover, it takes a considerable amount of courage to look a new truth in the face, especially when that truth is unpopular or in apparent contradiction to established ideas. The conspicuous men of our times are usually the most careful not to be caught in company or even accidental association with anything that has the odor of heresy, or is not stamped, sealed and recognised by the established church. It is therefore with great pleasure that we read in *Light* an account of a "spiritual" séance held, in the presence of the Right Hon. W. E. Gladstone, by the medium Mr. Wm. Eglinton.

It appears that Mr. Gladstone met Mr. Eglinton by appointment at the residence of a lady of distinction, in Grosvenor-square; some slates were provided, and written answers to written questions were phenomenally obtained on those slates, when held under the table equally well as when laid upon the table, in full view of all present. Mr. Gladstone heard the writing, and the replies were declared by him to be pertinent to the questions. After that, Mr. Gladstone took a locked double slate into a corner of the room, and wrote a question on the inside; then, locking the slate and retaining the key, the slate was handed to the ladies and to Mr. Eglinton who held it in sight of all. While in that position, writing was heard going on upon the inner surface, and, when the slate was opened, the answer was found. The question was: "Is the Pope ill or well?" The answer was:—"He is ill in mind, not in body." Some of the questions were put in Spanish, French and Greek, and satisfactorily answered in the same languages, although Mr. Eglinton himself knows very little of French and nothing at all of Spanish or Greek.

Mr. Gladstone seemed to be satisfied and made a careful record of all the questions and all the replies. In answer to a remark made by Mr. Eglinton about the absurd attitude of many scientific men in refusing to investigate what were but simple facts after all, he said:—

"I have always thought that scientific men run too much in a groove. They do noble work in their own special lines of study and research, but they are too often indisposed to give any attention whatever to matters which seem to conflict with their established modes of thought. Indeed, they not unfrequently attempt to deny that into which they have never inquired, not sufficiently realising the fact that there may possibly be forces in nature of which they know nothing."

Whatever the East may think of so-called Spiritualism, in the West the investigation of *Spiritualism* is a stepping-stone to Occultism and to the truths of Theosophy. Persons, who have dared to investigate Spiritualism, will also dare to go further and to stretch out their hands for the whole truth, instead of being satisfied with one half of it. Looked at in this light, the séance of Mr. Gladstone, with the medium Mr. Eglinton, may be noted down as a historical event of importance.

SHRI VAKYA SUDHA (श्रीवाक्यसुधा).

(Translated, with notes, by MANILAL N. DVIVEDI, F. T. S.)

THE ETERNAL ATMAN (SPIRIT.)

रूपदृश्यलोचनदृक् दृग्दृश्यदृक्त्तुमानसम् ॥

दृश्याधीवृत्तयः साक्षी दृगोवनतदृश्यते ॥ १ ॥

FORM is the object, and the eye is the subject of all our objective perception; the eye, however, is cognised by the mind, (the phenomena of) which again are objects of perception to the ever present subjective *Atman* (spirit), which in the series can never be the object of any ultimate perception.*

नीलपीतस्थूलसूक्ष्म ह्रस्वदीर्घादिभेदतः ॥

नानाविधानिरूपाणि पश्येल्लोचनमेकया ॥ २ ॥

The eye, perceiving various forms, such as blue, yellow, large, small, short, long, etc., remains all the same—ever unaffected and uniformly one. [The rule of perception, implied is this: those are *objects* of perception (दृश्य), which possess the property of presenting themselves in many forms; and those are *subjects* of perception (दृष्ट), with regard to any the same perception, which remain one and unaffected by the forms of the objects cognised.]

आध्यनादापटुत्वेषु नैत्रधर्मेषुचैकया ।

संकल्पयेन्मनःश्रोत्र त्वगादौयोज्यतामिदम् ॥ ३ ॥

The keenness, slowness, or blindness of sight imply various properties in the eye (present the eye under many forms), all cognised by the mind, which remains one and unaffected. The same may, by parity of reasoning, be said of the other organs of sense, as the ear, the skin, &c.

कामसंकल्पसंदेहाः श्रद्धाश्रद्धेधृतीतरे ।

दिर्घोभारित्स्वैवमादीन् भासयत्येकधाचितिः ॥ ४ ॥

The mind again is an *object* of perception: the *Atman* cognises the whole phenomena of the mind, viz., desire, imagination, doubt, belief, disbelief, shame, intelligence, fear, etc.; remaining itself unique and unaffected.

(The *Atman* cannot be assumed to be the *object* of any further perception; for such a theory would involve us in confusion *ad infinitum*. Nor is the absurdity that the *Atman* itself is both the *subject* and *object* of perception at all tenable. The *Atman* therefore shines by its own lustre and illumines all other objects of perception.)

नोदितिनास्तमेत्येषो नवृद्धिपयातिनक्षयं ।

स्वयंविभात्यथान्यानि भसयेत्साधनंविना ॥ ५ ॥

This (*Atman*) never appears or disappears, never waxes or wanes. It shines by its own light and enlightens the whole without any (exterior) help.

The substance implied is this: that, which does not shine by its own light, is subject to transformation, as *Ahankāra* (egoism). Again, *Atman* enlightens the whole as साक्षी-दृष्टा and is therefore not subject to change; for that, which does not shine *independently* of visible matter (जड़), is not free from change (निर्विकार) as *egoism*, etc. Thus *Atman*, being beyond all change (निर्विकार) and shin-

* Compare

कर्तारंचक्रियांतद्वत् व्यावृत्तविषयानपि ।

स्फोरयेदेकयत्नेन योऽसौसाक्ष्यत्रचिद्वपुः ॥

इक्षेशृणोमिजिग्राभि स्वादयामिस्पृशाम्यहं ।

इतिभासयतेसर्वं नृत्यशालास्थदीपवत् ॥

पंचदशी ॥ १० ॥ ९ ॥ १० ॥

ing by its own lustre (स्वयंप्रकाश), ever remains the *subject* (दृष्ट) of all knowledge, and can never be the *object* of any ultimate perception. This subjective *Atman* is thus proved to be *Paramatman*. It is the one implied by त्वम् in the *Sruti* तत्त्वमसि; and is one with the परब्रह्म implied by तत् in the same. Though in this manner *Atman* and *Paramatman* are one and the same, it is necessary to dispel the ignorance which interferes with the realisation of their unity.

The Linga Deha.

चिच्छायावेशतोत्रुधौ भानंधीस्तुद्विधास्थिता ।

एकाहंकरितिरन्यास्या दंतःकरणरूपिणी ॥ ६ ॥

A reflection of the *Atman* in *Buddhi* enkindles it (makes the substantially material *Buddhi* believe itself to be entire *spirit*). This *Buddhi* is of two sorts: *Ahankāra* and *Antaskarana*. (The *doer*, the *subject* of all action is *Ahankāra*; and the *Antaskarana* or *Manus* is its instrument.)*

छायाऽहंकारयोरै कयंतप्तायःपिडवन्मतं ।

तदहंकारतादात्म्या देहश्चेतनतामियात् ॥ ७ ॥

The unity of *Ahankāra* with the reflection of *Atman* is as inseparable as that of a heated ball of iron with the fire that heats it. *Ahankāra* identifies itself with the external physical body also, which thereupon becomes spiritualized: believes itself to be all spirit.†

अहंकारस्यतादात्म्यं चिच्छायादिहसाक्षिभिः ।

सहजं कर्मजं भ्रांतिजन्यं च त्रिविधं क्रमात् ॥ ८ ॥

The identification of *Ahankāra* with the reflection of *Atman*, with the physical external shell, and with the *subject* of all knowledge—*Atman*,—is respectively *inherent* (is from the beginning of *Ahankāra*), through actions (*i. e.*, *karma* as those performed during the waking state), and through ignorance (अविद्या).

संबन्धिनःसतोर्नास्ति निवृत्तिःसहजस्यतु ।

कर्मक्षयात्प्रबोधाच्च निवर्ततक्रमाद्बुभे ॥ ९ ॥

Of these three, the inherent identification of *Ahankāra* with the reflection of *Atman* is never destroyed; whereas that with the other two is destroyed by the exhaustion of *karma*, and by knowledge respectively.

अहंकारलयेसुप्तौ भवेद्देहोप्यचेतनः ।

अहंकारविकासोऽर्धः स्वप्नःपूर्णस्तुजागरः ॥ १० ॥

When *Ahankāra* merges into original ignorance, sleep is induced, and the physical body (स्थूलदेह), which appeared with spirit by its identification with *Ahankāra* in the

* Antaskarana is the path of communion between soul and body, entirely disconnected with the former; existing with, belonging to, and dying with the body.—Editor's note, *Theosophist*, Vol. IV., No. 11, p. 268.

* Compare

अहमित्यभिमतयाः कर्तासतित्यसाधनं ।

मनस्तत्प्रक्रियेभंत बहिर्वृत्तीक्रमोत्थिते ॥

अंतर्मुखाहामेत्येषा वृत्तिःकर्तारमुल्लिखेत् ।

वहिर्मुखेदमित्येषा बाह्यं वस्त्वदमुल्लिखेत् ॥

पंचदशी ॥ १० ॥ ६ ॥ ७ ॥

† Compare

अहंवृत्तौचिदाभासः कामक्रोधादेकषुच ।

संव्याप्यवर्ततेतमे लोहेवान्दिर्यथातथा ॥ पंचदशी ॥ ८ ॥ १८ ॥

waking state, becomes as it were lifeless. When *Ahankāra* is half awake, the state produced in the astral body (लिंगदेह) is the one called dream; and when it is wide awake, the state produced is sleeplessness or waking. (Thus all कर्म is dependent on *Ahankāra* which, when quite absent as in sleep, gives rise to none.)*

अंतःकरणवृत्तिश्च चिच्छायैक्यमुपागता ।

वासनाकल्पयेत्स्वप्ने बोधेचविषयान्वहिः ॥ ११ ॥

The *Antaskarana*, identifying itself with the reflection of *Atman*, creates, in dream, the impressions (वासना) necessary for the action of such कर्म as affect the astral body (सूक्ष्मदेह), and, in the waking state, the objective realities (our interest in those realities) necessary for the enjoyment of such कर्म as affect the physical form (स्थूलदेह).

मनोहंकृत्युपादानिं लिंगमेकजडात्मकं ।

अवस्थात्रयमन्वेति जायतेमियतेतथा ॥ १२ ॥

The astral body (*Linga deha*), which is made up of *Manas* and *Ahankāra*, is essentially material in its nature. It experiences the three states of waking, dreaming and sleeping, as undergoes also the transformations of death and birth.†

Maya and its powers.

शक्तिद्वयं हि मायाया विक्षेपावृत्तिरूपकं ।

विक्षेपशक्तिर्लिङ्गादि ब्रह्मांडंतजगत्सृजेत् ॥ १३ ॥

Having described how लिंगदेह is the basis of all our ordinary intercourse, it is proposed to examine the genesis of this देह from *Maya* or illusion. *Maya* has two powers. *Vikshepa* and *Avarana*, of which *Vikshepa* or *extension* evolves the whole world, beginning from the लिंगदेह to the all-embracing universe, from *Brahma*.

सृष्टिनामब्रह्मरूप सञ्चिदानंदवस्तुनि ।

अण्वौफेनादिवत्सर्वं नामरूपप्रसारणम् ॥ १४ ॥

This evolution may be described as the attributing name and form to that *Brahma* which is all existence, all knowledge, and all joy—like the attributing of name and form as फेन (foam), तरंग (waves), बुद्बुद (bubbles), &c., to the waters of the ocean.

अंतर्दृग्दृश्ययोर्भेदं बहिश्चब्रह्मसर्गयोः ।

आवृणोत्यपराशक्तिः सासंसारस्यकारणम् ॥ १५ ॥

That is another power of *Maya-Avarana* or *immersion*—which, as the cause of this world, throws, as it were, the veil of reality over the unreal internal distinction be-

* "The Vedantic philosophy teaches as much as Occult philosophy that our *Monad*, during its life on earth as a triad (7th, 6th, and 5th principles), has, besides the condition of pure intelligence, three conditions; viz., waking, dreaming and *sushupti*—a state of dreamless sleep—from the stand-point of terrestrial conception; of real actual soul-life from the occult stand-point. While man is either dreamlessly, profoundly asleep or in a trance-state, the triad (spirit, soul and the mind) enters into perfect union with the *Paramatman*—the Supreme Universal soul":—*Editor's Note, Theosophist, Vol. IV., No. 11, p. 267.*

क्रमादिच्छिद्यविच्छिद्य जायन्तेवृत्तयोऽखिलाः ।

सर्वाअपिविलीयन्ते सुप्तिमूर्च्छासमाधिषु ॥

पंचदशी ॥ ८ ॥ २० ॥

† Compare

शोकहर्षभयक्रोध लोभमोहस्पृहादयैः ।

अहंकारस्यदृश्यन्ते जन्ममृत्युश्चानात्मनः ॥ भगवद्गीता ॥

tween the object and the subject of knowledge, as also over the external one between *Brahma* and creation.

साक्षिणः पुरतोभातं लिंगदेहेन संयुतं ।

चित्तिच्छायासमविशा ज्जीवः स्याद्द्व्यावहारिकः ॥ १६ ॥

That लिंगशरीर, which shines by the reflection of the immovable *Atman*, the witness of all phenomena and noumena, and which is, as it were, one with the स्थूलशरीर, the external shell, becomes (by the force of *Avarana Shakti*) जीव in our ordinary life, i. e., is for our ordinary intercourse termed जीव or soul.

अस्य जीवत्वमारोपात् साक्षिण्यप्यवभासते ।

आवृत्तौ तु विनष्टायां भेदे भात्यपयातितत् ॥ १७ ॥

By the force of the same *Avarana*, the witness of all the कूटस्थब्रह्म also shines as if it were जीव. The आवरण being destroyed by (ज्ञान), this illusion melts away;

तथा सर्गब्रह्मणश्च भेदमावृत्तिष्ठति ।

याशक्तिस्तद्ब्रह्माद्ब्रह्म विकृतत्वेन भासते ॥ १८ ॥

Similarly *Brahma* appears manipulated into many forms by the force of that power (*Avarana*) which covers the distinction (unreal distinction) between creation and *Brahma*.

अत्राप्यावृत्तिनाशेन विभाति ब्रह्मसर्गयोः ।

भेदस्तयोर्विकारः स्यात्सर्गेन ब्रह्मणि काचित् ॥ १९ ॥

Here also, by the destruction of *Avarana*, the distinction between *Brahma* and creation becomes so far clear as to enable us to attribute all change (विकार), viz., name and form, to the latter and not to the former.

अस्ति भाति प्रियं रूपं नाम चैवं शपंचकं ।

आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम् ॥ २० ॥

All intercourse implies five attributes and no more: existence (सत्); intelligence (चित्); love (आनंद); form (रूप); and name (नाम). The first three of these represent the all-pervading *Brahma*, and the last two the unreal *Jagat* (world, creation).

खंवाय्वीमज्जलीवीषु देवतीर्यङ्मनरादिषु ।

अभिन्नसञ्चिदानंदाभि द्येतेरूपनामनी ॥ २१ ॥

In the elements, *Akāsa*, *Vāyu*, *Tejas*, *Apas*, and *Prithvi*; as also in the different degrees of creation, gods, birds, animals, and men;—the *Sat*, *Chit* and *Ananda*, are ever one and uniform—that which differs, is simply the form and the name.

The course of realising the Brahma Tatva
(*Samadhi or concentration.*)

उपेक्ष्य नामरूपद्वे सञ्चिदानंदतत्परः ।

समाधिसर्वदा कुर्याद्ध्रदयेचाथवाबहिः ॥ २२ ॥

Neglecting therefore the unreal creation consisting of mere name and form (abstracting all one's interest from the objects of this world), one (desirous of final absolution) should meditate on the *Satchidanand Brahma*, and should ever practise mental as well as physical concentration.

सविकल्पो निविकल्पः समाधिर्द्विविधा हि ।

दृश्यशब्दानुबोधेन सविकल्पः पुनर्दिधा ॥ २३ ॥

Mental concentration is of two kinds:—*Savikalpaka* and *Nirvikalpaka*; the former again is of two kinds: *Drishyanuviddha* and *Shabdanuviddha*.

कामाद्याश्चिचगादृश्या स्तन्साक्षित्वेन चेतनं ।

ध्यायेदृश्यानुबोधोऽयं समाधिः सविकल्पकः ॥ २४ ॥

The दृश्यानुविध्यसविकल्पसमाधि is the meditation upon the subjective *Atman*, as the witness of the mental world—the passions, desires, &c., arising in the *Manas*.

असंगःसश्विदानंदः स्वप्रभोद्धैतवर्जितः ।

अस्मीतिशब्दविधोऽयं समाधिःसविकल्पकः ॥ २५ ॥

The शब्दानुविध्यसविकल्पसमाधि is the fixing one's mind on "I am (that) *Brahma*" which is (described in the Vedās) as self-existent, eternal, all-intelligence and love, self-illuminated and unique in itself.

स्वानुभूतिरसविशा दृश्यशब्दानुपेक्षते ।

निर्विकल्पसमाधिःस्या निवातरिथतंदीपपवत् ॥ २६ ॥

That is *Nirvakalpa Samadhi* in which, through the ecstasy of the pleasure consequent upon the knowledge of one's self, the *mental* (दृश्य) as well as the *nominal* (शब्द) are both overlooked; and (the mind) stands like the jet of a lamp burning in a place protected from the slightest breeze.*

हृदयिवाह्वदेशोऽपि यस्मिन्कस्मिंश्चवस्तुनि ।

समाधिराद्यःसन्मात्रा नामरूपपृथक्कृतिः ॥ २७ ॥

The separation in any external object of sight, of name and form, from its original *substratum*, *sat*, is *external*, *phenomenal* (दृश्यानुविध्य) concentration (like the *internal mental* one described before).

अखंडैकरसंवस्तु सच्चिदानंदलक्षणम् ।

इत्यवच्छिन्नचित्तियं समाधिर्मध्यमोभवेत् ॥ २८ ॥

The meditation on the one, unique, and *Satchidananda Brahma* (described in the Shruties), as the only reality in this universe, is *external*, *nominal* (शब्दानुविध्य) concentration.

स्तब्धीभावोरसास्वाद स्तृतीयःपूर्ववन्मतः ।

एतैःसमाधिभिःषड्भिर्नैतत्कालंनिरंतरं ॥ २९ ॥

The third (*Nirvikalpa Samadhi*) concentration is like the one described before, cessation of all thought except the enjoyment of the one eternal pleasure arising from the experience of the universal *Paramatman* (which thus proves to be one with the subjective *Atman* shown as the subject of *internal Nirvikalpa Samadhi*). Every one should devote the whole of his time to these six kinds of *Samadhis*.

देहाभिमानेगलिते विज्ञातेपरमात्मनि ।

यत्रयत्रमनोयाति तत्रतत्रसमाधयः ॥ ३० ॥

The egoism in the physical body being annihilated in this manner, and the *Universal Atman* being thoroughly realised, wherever the mind of the ascetic is directed, there it *naturally* loses itself into one or other of these *Samadhis*.

भिद्यतेहृदयाग्रन्थि च्छिद्यतेसर्वसंशयाः ।

क्षीयंतेचास्यकर्माणि तस्मिन्दृष्टेपरावरे ॥ ३१ ॥ †

The identification of the phenomenal as well as the noumenal with the one eternal unchangeable *Brahma* being realised, the knot (of the unreal identification of

* Compare

यथादीपोनीवातस्थो नैगतेसोपमास्मृता ।

योगिनोयतच्चित्तस्य युंजतोयोगमात्मनः ॥

भगवद्गीता ॥ ६ ॥ १९ ॥

† This Shruti is taken from the *Mandukya Upanishad*, with which compare

यदासर्वेप्रभिवन्ते हृदयग्रंथयास्तिवाति ।

कामाग्रंथिस्वरूपेण व्याख्यातावाक्यशेषतः ॥

पंचदशी ॥ ६ ॥ २६० ॥

Ahankāra with *Atman*) of the heart is at once split open; all doubts vanish in a minute; and all *Karma* (*Sanchita*, *Prarabdha*, and *Kriyamana*) is destroyed in the very bud. [*Karma* does not affect the absolved ascetic. *Prarabdha* or that part of *Sanchita*, of which this life is an evolute, runs its course and ends with this life; *Kriyamana*, or that, which is being done at present in obedience to *Prarabdha*, has no stability in as much as its store-house is destroyed by the destruction of *Lingadeha*; and *Sanchita*, (or that portion of past *Karma*, which has not yet borne fruit, plus the results of present *Karma* which are to bear their fruit) also has no room for its operation; for the *Lingadeha*, through which all its future manifestations on the platform of our physical frame become possible, has no existence.*]

The unity of *Atman* and *Paramatman* or *Brahma*.

अवच्छिन्नश्चिदाभास स्तृतीयःस्वप्नकल्पितः ।

विज्ञेयस्त्रिविधोजीव रतत्राद्यःपारमार्थिकः ॥ ३२ ॥

Jiva is of three kinds: the first is that portion of *Brahma*, which is limited (by *Avidya* and *Ahankāra*); the second is the reflection of the *Atman* into the *Lingadeha*; and the third is the one imagined as active in dreams. Of these three, it is the first only which has any real existence. (If *Jiva* is only a limited portion of *Brahma*, how can it be *Brahma* itself? With this doubt in view, it is said):—

अवच्छेदःकल्पितःस्या दवच्छेद्यंतुवास्तवं ।

तस्मिन्जीवत्वमारोपाद्ब्रह्मत्वंतस्वभावतः ॥ ३३ ॥

The limit (in *Brahma*) is simply imaginary (since it is destructible by the merging of *Ahankāra* and *Avidya* into *Brahma* by proper knowledge) and the *real thing* is that which is limited (*viz.*, *Brahma*). It is assumed to be *Jiva* only by imagination, but by nature it is (one with) *Brahma*.

अच्छिन्नस्यजीवस्य पूर्णेनब्रह्मणैक्यता ।

तत्त्वमस्यादिवाक्यानिजगुर्नेतरजीवयोः ॥ ३४ ॥

It is the unity of this imaginary *Jiva* with *Brahma*, that is inculcated in such phrases as *तत्त्वमसि* (in the *Chhandogya Upanishad*); and not with the other *Jiva*. † ब्रह्मण्यवस्थितामाया विक्षेपावृत्तिरूपिणी ।

आवृत्त्याखंडतांतस्मिन् जगज्जीवप्रकल्पयेत् ॥ ३५ ॥

In *Brahma* exists *Māya* in its two aspects of *विक्षेप* and *आवृत्ति*, which, covering the unique, unchangeable *Brahma*, attributes the universe and the soul to it (evolves the universe from it.)

जीवोधिस्थचिदाभासो भवेद्भोक्ताहिकर्मकृत् ॥

भोग्यरूपमिदंसर्वं जगत्स्याद्भूतभौतिकम् ॥ ३६ ॥

* Compare

ज्ञानाग्निःसर्वकर्माणि भस्मसात्कुरुतेऽर्जुन ॥ भगवद्गीता ॥

also आत्मानंचेद्विजानीया दयमस्मीतिपूरुषः ।

किमिच्छन्कस्यकामाय शरीरमनुसंज्वरेत् ॥

पंचदशी ॥ ७ ॥ १ ॥

also ननिरोधोनचोत्पत्तिर्न बंधोनचसाधकः ।

नमुमुक्षुर्नवैभुक्त इत्येषापरमार्थता ॥ पंचदशी ॥ ८ ॥ ७१ ॥

† Compare

एकमेवाद्वितीयंस नामरूपविवर्जितम् ।

सष्टेःपुराऽधुनाप्यस्य तादृक्त्वंतद्द्वितीयते ॥

श्रोतुदेहेन्द्रियातीतं वस्त्वत्रत्वंपदेरितम् ।

एकताग्राह्यतेऽसीति तदैक्यमनुभूयताम् ॥

पंचदशी ॥ ६ ॥ ७ ॥ ८ ॥

The reflection of *Atman* in *Buddhi* is the *Jiva* which enjoys the fruits of its *Karma*; and this transitory universe is the thing that is enjoyed by it.

अनादिकालमारभ्य मोक्षात्पूर्वमिदं द्वयं ।

व्यवहारोऽस्थितं तस्माद् भयं व्यावहारिकम् ॥ ३७ ॥

The duality (of *Jiva* and *Jagat*) which exists from time immemorial* has any reality only till the time† of final absolution. It is therefore useful only so far as our ordinary intercourse is concerned.

(This duality is of two kinds: इश्वरकृत and जीवकृत; the destruction of the latter is necessary for absolution,‡ for the name and form given to the objects of this world is a creation, purely mental and obstructive to absolution, as such.)||

चिदाभासस्थितानिद्रा विक्षेपावृत्तिरूपिणी ।

आवृत्त्यजीवजगति पूर्वैर्नूत्नितकल्पयेत् ॥ ३८ ॥

The sleep, which, in its two aspects of *Vishkshepa* and *Avarana*, is the quality of reflected *Atman*, covers the whole of *Jiva* and *Jagat* (in sleep) and creates (in dreams) new ones in their place.

(These are called the प्रातिभासिक *Jiva* and *Jagat*. The comparison implied is this:—Just as sleep resides in the चिदाभास, *Māya* resides, as it were, potentially in ब्रह्म; and, as sleep covers the व्यावहारिकजीव and जगत् and creates the प्रातिभासिक ones in their place, so *Māya* covers ब्रह्म and evolves from it the व्यावहारिक जीव and जगत् instead.)

प्रतीतिकालएवैते स्थितत्वात्प्रातिभासिके ।

नहिस्वप्नप्रबुधस्य पुनःस्वप्नस्थितिस्तयोः ॥ ३९ ॥

As these (*Jiva* and *Jagat*) appear real only during the time of their existence, (i. e. in dream) they are called प्रातिभासिक or imaginary: for they are never felt in any other dream after one is awakened from the original dream in which they were experienced. (The previous illustration is thus carried to its legitimate and logical result. As the प्रातिभासिक जीव and जगत् are real only till the dream is broken, so also are व्यावहारिक जीव and जगत् real only till the spell of *Māya* is broken by ज्ञान; and, also as the व्यावहारिक is one and unchangeable in the प्रातिभासिक creation, so is परब्रह्म in the व्यावहारिक

* Compare

प्रकृतिपुरुषंचैव विषयनादीउभावापि ॥ भगवद्गीता ॥

† Compare

चौद्यंवापरिहारोवा क्रियतां द्वैतभाषया ।

अद्वैतभाषयाचौद्यं नास्ति ॥ पंचदशी ॥

‡ Compare

अतः सर्वस्य जीवस्य बंधकृन्मानसं जगत् ॥ पंचदशी ॥ ४ ॥ ३९ ॥

जीवन्मुक्तेः पराकाष्ठा जीवद्वैतविवर्जनात् ।

लभ्यते ऽसावतोऽत्रेदमीशद्वैताद्विवेचितम् ॥ पंचदशी ॥ ४ ॥ ३९ ॥

|| Compare

मूषासिक्तं यथा मंत्रं निभं जायते तथा ।

रूपादीन्व्यामुवच्चिचं तन्निभं दृश्यते ध्रुवम् ॥

सर्वार्थव्यंजकत्वाद्धीं रथाकारापट्टयते ।

*

*

*

पंचदशी । ४ । २८ । २९ ॥

creation. Thus the proposition enunciated in verse 37 is established.)

प्रातिभासिकजीवो यस्तज्जगत्प्रातिभासिकम् ।

वास्तवं मन्यते ऽन्यस्तु मिथ्येति व्यावहारिकः ॥ ४० ॥

The प्रातिभासिक जीव believes the प्रातिभासिक जगत् to be real; whereas the व्यावहारिकजीव knows both of them to be false.

व्यावहारिकजीवो यस्तज्जगद्व्यावहारिकम् ।

सत्यं प्रयेति मिथ्येति मन्यते पारमार्थिकः ॥ ४१ ॥

So does the व्यावहारिक जीव believe the व्यावहारिक जगत् to be real; but the पारमार्थिकजीव (ब्रह्म) knows both of them to be false. (This व्यावहारिक जगत् exists only so long as व्यावहारिक जीव exists. Both are therefore unreal to the पारमार्थिकजीव. In sleep, as also at the time of *Pralaya*, both these disappear, *Brahma* alone sustaining; so also in those who are जीवन्मुक्त, absolved even while living.)

पारमार्थिकजीवस्तु ब्रह्मैक्यं पारमार्थिकम् ।

प्रयेति वीक्षते नान्य द्वीक्षते त्वनृतात्मताम् ॥ ४२ ॥

The *Pārámārthika Jiva* knows itself to be one with *Brahma*, and sees nothing apart from it except perhaps the unreality of every thing besides it.

माधुर्यद्रवशैत्यादि जलधर्मास्तरंगके ।

अनुगम्याथ तन्निष्ठे फनेप्यनुगतायथा ॥ ४३ ॥

As sweetness, fluidity, coolness and other qualities of water, are found in the waves that surge on its bosom, and also in the foam that plays on the surface of the waves :

साक्षिस्थाः सच्चिदानंदाः संवधाद् व्यावहारिके ।

तद्द्वारेणानुगच्छन्ति तथैव प्रातिभासिके ॥ ४४ ॥

so do the सत्, चित् and आनन्द—, which are inherent in the परमात्मन्, the witness of all—appear in the व्यावहारिक जगत् and, through it, in the प्रातिभासिकजगत् also. (Vide verse No. 20.)

लये फेनस्य तद्गर्भा द्रवाद्यास्तु तरंगके ।

तस्यापि विलये नीरे तिष्ठन्नेते यथापुरा ॥ ४५ ॥

On the disappearance of foam, its qualities, fluidity, &c., merge into its source, the wave; and, on the disappearance of the latter, its qualities again merge into its source, water, and remain there as before.

प्रातिभासिकजीवस्य लयेस्यु व्यावहारिके ।

तल्लये सच्चिदानंदाः पर्ववस्पति साक्षिणि ॥ ४६ ॥

So, on the disappearance of the *imaginary* जीव, its constituents (सत्, चित्, आनन्द) flow into its source, the *ordinary* जीव, on whose disappearance again all these—the residuum—flow into the source whence everything emanated—the परमात्मन्, Universal Spirit—witness of all.*

॥ इति ब्रह्मार्पणमस्तु ॥

* Compare

यद् यद् रूपादिकल्पेत बुद्ध्यतः सत्प्रकशयन् ।

तस्य तस्य भवेत् साक्षि स्वतो वाग्बुद्ध्यगोचरः ॥

कथं तादृङ्मया गाह्य इति चेन्मैव गृह्यतां ।

सर्वग्रहोपसंशांती स्वयमेवावाशिष्यते ॥ पंचदशी ॥ २३ ॥ २४ ॥

PRACTICAL INSTRUCTIONS FOR STUDENTS
OF OCCULTISM.

IX.
MAN.

"And God said: Let us make Man."—Bible.

The most important question, that was ever asked and is still asked with anxiety and often with fear, is the same question that was propounded thousands of years ago by the Egyptian Sphinx, killing him who attempted to solve the riddle and did not succeed: What is Man? Ages have passed away since the question was first asked, nations have slain each other in foolish religious warfare, making vain efforts to impose upon each other such solution of the great problem as they believed they had found, but from the tombs of the past only re-echoes the same question; What is Man? And yet the answer seems to be simple. Intuition or its result *Common Sense*, if divested of religious or scientific prejudices, tells us that Man is a solitary ray of the universally present Divine Light, the common source of everything that exists, a true child of the Great Spiritual "Sun." As the ray of our sun only becomes visibly active in contact with dust, so the divine ray is absorbed and reflected by matter. It mingles for a while with matter and draws up towards the sun such elements as are sufficiently refined to escape the attraction of Earth.

The sun-ray plays with the waves of the ocean; the heat, created by the contact of the water with light from above, extracts from below the refined material and the vapors rise to the sky, where, like ghosts of the seas, they wander in clouds of manifold shapes, travelling free through the air, playing with the winds until the time arrives when their accumulated energies become active again and force their substance to descend once more to earth. In a similar manner, the divine ray mingles with matter while dwelling on earth, absorbing and assimilating whatever he chooses. As the butterfly flits from flower to flower, tasting the sweets of each, so the human monad passes from life to life, from planet to planet, gathering experience, knowledge and strength; but when his day of life is over, night follows and with it follows sleep bringing dreams of a vivid reality; the astral dross floats about, driven hither and thither by its inherent tendencies, until it re-descends to its element and dissolves in the astral-plane; but the spirit ascends to its source, taking with it the products of its experience beyond the limits of matter. Man's love and intelligence are forces which are active beyond the confines of the grave or the smoke of the funeral-pyre; their energies may last for ages until they are exhausted, and the purified "ray," endowed with the tendencies impressed upon him by his last visit to earth, seeks again association with matter, builds again his prison-house of animated clay, and appears an old actor in a new part on the ever-changing stage of life.

To build the new house the impressions gathered in his previous lives furnish the material. The slothful rich of the past may become the beggar of the future, the industrious worker in the present life may develop tendencies which may lay the foundation for his future greatness in this life or in the next. Suffering in one life may produce patience and fortitude that will be useful in another; hardship will produce endurance; self-denial will strengthen the will; tastes, engendered in one life, may be our guides in another, and accumulated energies will be brought into action, whenever circumstances require it, during an existence on the material plane either in this life or another according to the eternal law of cause and effect.

A child may burn its fingers by touching the flame, and the adult may not remember all the circumstances under which the accident did occur; still the fact that fire will burn and must not be touched will remain impressed upon his mind. In the same manner, the experiences gained in one life, may not be remembered with all their details in the next, but the impressions, which they produce, may remain, and the scientific knowledge of one life may become intuitional power in another. Again and again man passes through the wheel of evolution until his knowledge becomes perfect, when matter attracts him no longer and he ceases to be a man and becomes—what he is destined to be—a god.

Man, like the majority of organised beings, is an atom in the immensity of the universe; he cannot be divided and still remain a man; but, unlike other organised beings whose realisation of existence is confined to the physical plane—that which constitutes him a *Man* and distinguishes him

from an animal—is a conscious and integral part of the universal, divine essence, that fills all space, being everywhere present in an active or latent state, and his spiritual consciousness is therefore not limited to a certain locality.

Who made Man?—Man makes himself, he is his own creator. The clay—the material body—that clings to the spiritual ray is taken from earth, the soul from the astral plane, the spirit belongs to heaven. Animal man, like the lower orders of nature, is a product of the blind law of necessity. As such, his mother is Nature, the ever immaculate virgin, who presents time-born man to his father, the infinite spirit, to be transformed into a god. The physical attributes of the child and its mental qualifications are the result of inheritance and of previous or present conditions. Like the tree that can send its roots into the neighbouring soil and gather the nutriment by which it is surrounded, but cannot roam about in search of food at distant places, so animal man without wisdom has only a limited choice in the selection of such means of development as he may require; he grows because he cannot resist the law of necessity and the impulses given by nature. But as reason begins to enlighten him, his work of creation begins. The intelligence within says to the will: "Let us make Man." She urges the will and rouses him up, and the will sullenly leaves its favourite occupation of serving the passions and begins to mould animal man in accordance with the divine image held up before him by wisdom, and transform him into a god.

Let us make Man means: let us make a divine man out of an animal man; let us surround the divine ray within us with the purest of essences gathered from the lower planes; let us transform the emotions into virtues in which the spiritual ray may clothe itself when it re-ascends to its throne.

Let us make man! It depends entirely on our efforts what kind of a man we shall make. To make an average man, or even a superior man in the common acceptation of the term, is not a very difficult matter. Follow the laws of diet and the rules of health, avoid the abuse of medicine, worry about nothing, care about nothing, and learn nothing except what is necessary to supply your physical wants, to satisfy your ambition and to give you advantage in life. Provide above all for yourself and never give anything away unless by doing so you can get more in return. By following these rules you will make a respectable animal, a "self-made" man, prominent, independent and rich—one who lives and dies on the plane of selfishness, an object of envy for many, an object of love for none, respected by many but not by himself.

But such is the influence of the higher nature of man, that even on that plane an apparent unselfishness will often bring material reward, and, while the inexorable miser is despised by all, he, who occasionally confers little favors, makes friends and may expect a return.

But there is another class of self-made men; those on the intellectual or spiritual planes. They stand before the world as the world's benefactors, as philosophers, teachers, inventors or artists; they have what is called *genius* and, instead of being mere imitators, they exhibit originality. They benefit themselves by benefiting the world. Intellectual researches, that benefit no one, are unproductive; they resemble physical exercise with dumb-bells, by which muscular strength may be gained but no labour accomplished. An intellectual pursuit may be followed for merely selfish purposes; but, unless there is a love for the object of that study, little progress will be made, and, instead of a sage, a book-worm will be the result. True genius is a magician who creates a world for himself and for others; and his powers expand as he grows in perfection.

The material, out of which a man is constructed, are the emotions, the builder is the will, reason the superintendent, and wisdom the supreme architect. The building goes on without noise and no sound of the hammer is heard. We cannot build a house without solid material, and we may just as well attempt to run a steam-engine without fuel or water, as to make a genius out of a being without any emotions. The stronger the material, the more enduring will be the house, the more the emotions are powerful, the more energy will the genius possess, provided he has sufficient will to control them and keep them in the proper places. A person without emotions is without virtues and without vices, he is without energy, a shadow, neither cold nor warm and necessarily useless. The passionate man is nearer to God, if he can master his passions and guide them into the proper direction, than the man who has nothing to control, and

nothing to conquer: "The kingdom of Heaven must be gained by violence."

To produce a perfect building or to create a perfect man, the proportions must be harmonious. Wisdom guides the work and Love furnishes the cement. An emotion is either a virtue or a vice according to the manner in which it is applied. Misapplied virtues become vices and well directed vices are virtues. A man, who acts according to the dictates of prudence alone, is a coward; one, who indiscriminately exercises his generosity, is a spendthrift; courage without caution is rashness; veneration without self-esteem produces superstition; charity without judgment makes a beggar; and even justice, if too stern and unbending and untempered by mercy, produces a miserly, cruel and despicable tyrant.

The irrational soul, attracted only by its desires and unguided by wisdom, resembles a drunken man who has lost his physical balance; it totters from side to side, falls from one extreme into another and cannot guide its steps. Only an equilibrium of forces can produce harmony, beauty and perfection. The irrational soul, swayed by the emotions, forms an unfit habitation for the divine "ray," which loves peace and tranquillity.

The ancient Alchemists knew how to create a *Man*. Their great *Arcanum* has now been divulged and their *magnam opus* is no longer a secret. They spoke about the *rough stone* (animal man) which must be *calcinated by fire* (passions) without getting *burnt* (succumbing to them), *trituated* (refined) by love, and *dissolved in its own flame* (permeated by wisdom) and pass through various processes, when it will *turn from black into white*, and become perfect. Then will the divine principles in man become divine, the base metal will change into gold, and the brute become a god.

The general plan, which they describe in such allegorical language, is the same for all, but the details necessarily differ according to the peculiar requirements of each individual case. One particular kind of diet is not adaptable to all, because different constitutions have different needs, and in the same manner men's mental or moral needs differ. One man may develop faster through poverty, another by wealth, one man may need as his initial psychic stimulus the gentle and exalting influences of married life, while another one's aspirations may be higher. Each man, who exercises his will for the purpose of his development, is to the extent of that exercise a practical occultist and his best guides are his own intuitions, flowing from the spiritual soul of the universe into his mind, if selfish emotions or motives do not prevent a harmony of vibration. Every man necessarily grows either in one direction or in another; but this growth may be accelerated or retarded by conduct. Those, who desire to grow fast and outstrip others, must act, and those, who desire to establish that equilibrium which brings peace, must possess the power of self-control. Perhaps it may be useful to keep in mind the following rules:—

1. Believe that there is nothing higher in the universe than the divine principle of man, and that man is exactly what he makes himself—not what he pretends to be—and nothing else. The true religion is the truth; idols are playthings for children.

2. Learn that man is a component and integral part of universal humanity, and that, what affects one, acts and reacts on all. The highest expression of true religion is justice to all.

3. Realise that man is only an embodiment of ideas and his physical body an instrument which enables him to come in contact with matter and to control it; and that this instrument should never be used for unworthy purposes. It should be neither worshipped nor neglected.

4. Let nothing that affects your physical body, its comfort, or the circumstances in which you are placed, disturb the equilibrium of your mental emotions or the tranquility of your mind. Crave for nothing on the material plane, live above it without losing control over it. Guide your emotions and do not let your emotions guide you.

5. Never expect any favors from anybody, but be always ready to assist others to the extent of your ability and according to the requirements of justice. Never fear anything but the moral law and you will not suffer. Never hope for any reward and you will not be disappointed. Never ask for love, sympathy or gratitude from any body, but be always ready to bestow them on others. Such things come to you only when they are not desired, and he, who expects them, makes himself only ridiculous.

6. Learn to discriminate and to distinguish between the true and the false; and act up to your highest ideal of virtue.

Such and similar instructions are nothing new; they have been pronounced in various forms by the philosophers of all ages and have been collected in books. They have been taught by the ancient Rishis and Munis, by Buddha and Christ, Zoroaster, Confucius, Mohammed, Plato and Shakespeare, and every reformer. They have been preached in sermons and are written in poems and prose in works of philosophy, literature, fiction and art. They have been heard by all, understood by some, practised by a few. To learn them is easy, to realise them is difficult, and to adopt them in practical life is divine. The highest spiritual truths cannot be intellectually grasped; the reasoning powers of half-animal man cannot hold them, average man can only look up to those ideals which are perceptible to his spiritual vision in his moments of aspiration, and only gradually can he grow up into that higher plane, when, becoming less animal and more intuitive, he will be able to realise the fact that moral and spiritual growth are not necessary to please a god whose favor must be obtained, but that man himself becomes a god by that growth, and that he can stimulate that process only by calling his higher energies into action. These higher energies are either latent or active in man. They are the attributes of his spiritual soul which in the majority of men is yet in a state of infancy, but which in future generations will be more universally developed, when humanity as a whole, having progressed higher, will look back upon our present era as the age of ignorance and misery, while they themselves will enjoy the fruits of the higher evolution of Man. A. B.

VITAL MAGNETISM AS OLD AS THE UPANISHADS.

(BY R. PADMANABHA CHARYAR, B. A., F. T. S.)

I beg to submit for the consideration of my brothers the following observations regarding the anticipation of a new and remarkable discovery of Science by the authors of our Sastras and Upanishads.

The vital magnetic fluid—that is diffused among men and animals and even plants, called *Od or Odyl* by Baron Reichenbach, and *psychic force* by Mr. Crookes, and to which more than thirty different names are assigned, as can be seen from the opening paragraph of the fifth chapter of the first volume of *Isis Unveiled*,—is commonly spoken of in the Science of Mesmerism under the designation of "Aura." This word "aura" has probably a good deal of connection with the Sanskrit *ojas* and *oshas*. Whether there is any philological affinity or not between the word used by the magnetists and the Sanskrit equivalents that I have given, I am not now in a position to decide. Most probably there is such affinity also. But my intention here is to show that the Sanskrit words, above given, were intended by our ancients to denote the same thing as is expressed by the word "aura" in treatises on Animal Magnetism. First, then, as to the word *ojas*. It is derived from the Sanskrit root *oja*, to live, to have the vital faculties and organs, to be strong; so that its derivative, *ojas*, means vitality or "the principle of vital warmth and action diffused throughout the body." It is also applied to strength or splendour. But, in its most usual acceptance, it occurs in such compound words as *Mahanjas*, &c., and denotes the inherent strength or energy of *Rishis* and other saints performing *Tapas* or penance. This latter word *Tapas*, in common with *ojas*, *Tejas* and many other kindred terms current in Sanskrit literature, signifies the splendour or light which surrounds holy and pious souls, which is said to increase in proportion to the purity of life they lead and the intensity of the meditation they practise, as is clear from the frequent allusions, contained in the *Rāmāyana* and *Māhā Bhārata*, to the scorching influence, which this "splendour" around the persons of pious devotees exercises on the world in general, appalling even Indra and other gods, when such persevering saints as Visvamitra, Vasishtha and Dhruva, were seeking to concentrate their intellects in abstract meditation. The word *oshas* or *osha*, derived from the root *ush*, to burn, bears the same signification as *ojas*, namely, vital warmth or heat. It occurs in the word *oshadhi* or *aushadhi* (that which has vital warmth or in which vital warmth is engendered), meaning the plant or healing herb said to be of great power and efficacy in the cure of diseases. Hanuman, the Monkey Chief in the *Rāmāyana*,

is said to have brought one of these species of healing herbs at the instance of Sushena, the Monkey Physician, from a certain peak of Mount Meru, in order to infuse fresh life into Lakshmana by injecting into his nostrils the *oshas* or life-energy inherent in the plant, when he lay senseless on being smitten by a certain *sakti* thrown by Ravana. No sooner had Lakshmana felt the magic and invigorating influence of this life-giving plant (*Sanjivana oshadhi*), than he woke up from his deathlike swoon and regained his full strength and vitality. This mode of transmitting the life-energy into the animal frame is, it may be urged in passing, the same as the process of mesmerising a patient, by which the deficiency of vitality in the body of the patient, caused by disease, is made up by the infusion of fresh vitality from that of the operator. The Sanskrit word for medicine is *aushadha*, which is but a derivative of *oshadhi*. Further, the power, called *oshas*, is said to be inherent in the food we eat, in the following passage of the Taithriya Upanishad (Ananda Valli, second Anuvaka):—

अन्नाद्दे प्रजाः प्रजायन्ते याः काश्चपृथिवीश्रिताः ।

अथोअन्नेनैवजीवन्ति अथैनदपियन्त्यतः ।

अन्नं हि भूतानां ज्येष्ठं तस्मात्सर्वोषधमुच्यते ॥

(TRANSLATION.)

"All the creatures, dwelling on earth, spring verily forth from food. Again they live even by food,—again, at last (at the time of death) they return to the same,—for food is the oldest of all beings;—hence it is called the healing herb of all creatures (*Aushadha*, because it produces the heat or vital warmth that is diffused around the bodies of all living creatures and plants.)"

If, as is evident from the considerations briefly advanced in the foregoing explanation, the *ojas* or *oshas*, spoken of in the Hindu Sacred Scriptures, is rightly identified with the vital magnetic fluid diffused through the whole animal and vegetable kingdoms, newly brought to light by Baron Reichenbach and other eminent scientists of the present age, then certainly the ancient Hindu sages, who have had so intimate a knowledge of the existence of this common property of plants and animals, must be credited with great scientific acumen some thousands of years before the advent of modern civilization. And Mr. Tyndall's great discovery, that matter has in it the "promise and potency of every form and quality of life," is nothing but a re-statement of an old and long-established dictum of Hindu philosophers.

TRIVANDRUM, }
8th November, 1884. }

APHORISMS OF THE SAGES.

THE following aphorisms are selected from the book of Maimonides (Hurumbam) and Tibban, the ancient Rabbis. They are the choicest amongst other beautiful and instructive passages contained in that book.

He never dies, whom wisdom keeps alive.

He is great, whose failings can be numbered.

What was the cause of his death? His life.

Whoever has death present to his mind, is sure to improve himself.

The heart is the hidden treasure of man,

The tongue is the gate to the treasure.

The rash one falls into a snare, the deliberate one is delivered. He, that enquires, learns.

Chastisement is an excellent corrector. Humility is the ladder to honour.

Truth is heavy: few, therefore, can bear it.

Honour is much dishonoured.

Death enters our dwelling without permission.

Death is easier than what succeeds it, and heavier than what preceded it,

The eye is the interpreter of the heart.

Borrowing is the mother of troubles.

Old age is one of the deaths.

Language is one of the beauties.

Language is one of the destroyers.

Woman is the handsomest being in animal creation.

Ugliness is the guardian of woman.

Wisdom is a tree that grows in the heart.

Correctness in speech is like salt to food.

Writing is the language of the hand.

To diminish injurious food is better than multiplying the useful.

Water is least valued among things existing and most valued among things wanted.

The road to Eden is difficult, but the ways to Topeth (hell) are easy.

He, who is desirous of rising above his position, will never be free from cares.

If thou canst not attain what thou desirest, be satisfied with what thou need'st not desire.

Care wastes the heart and consumes it.

Neither grieve over the past nor fret over the future.

Whoever is desirous of prolonging his days, should prepare himself with a strong heart to meet causalities.

Whoever is not pleased with his circumstances voluntarily, will be compelled to be pleased with them against his will.

A hero is only known in the time of misfortune.

Choose death, and life will be continued to you.

Be silent and thou wilt be saved, ask and thou shalt learn.

Have pity upon the honourable gentleman that is despised, upon the rich that is impoverished, and upon the wise man who hath fallen among fools.

Be with man deaf and hearing, silent and speaking.

There are evils which, if compared to others, are benefits.

Despair is free but hope is a slave.

To implore created beings is a want of faith.

Who is he that sells perishable for lasting goods.

He, who demands more than he wants, is a man who cares, and his grievance never ceases.

Rather the grave than poverty (in wisdom).

Man is like the fruit of a tree, no mishap injures him till he ripens and drops of himself.

Look upon this world as if thou shouldst live for ever; and on the future world as if thou shouldst die to-morrow.

There are no riches like those of contentment.

There is no wisdom like good conduct, and no piety like reverence.

No reproof will have effect on him who doth not reprove himself.

The best of beasts requireth a whip and the best of women a husband.

The most intelligent among men requires advice.

Exchange not an old friend for a new one.

Let not even one enemy be little in thine eyes, and let not a thousand friends be many in thy sight.

Thou art despised in the eyes of him whom thou needest.

Good society is a safeguard against many evils.

Love him who tells thee thy faults in private.

Whose heart is narrow, his tongue is large,

If thou desirest to associate thyself with any one, provoke him. If he acknowledge his error, join him, if not, leave him.

Receive truth from any one that says it.

There is no rest in the time of expectation.

He, who repenteth his sin, is accounted as if he had not sinned.*

The news of the world will show thee what never entered thy mind.

He, who is forgotten by his relatives, the Lord will prepare strangers for him.

If thou desirest to know a man's character, inquire after his companions.

Beware of him whom your heart hates, for hearts are like mirrors.

The sensible man will guard himself against his enemy more than against his friend.

It is unfit for a sensible man to fret at what is lost; he should rather take care of what remaineth.

He, who knows the world, will not rejoice excessively in joy, nor grieve excessively in mourning.

* This means that he, who truly realises the fact that he has committed an error, has grown up into a condition in which he would not commit that error again.

Possessions are the source of cares.
 If thou desirest from this world that only which thou wantest, a little will suffice thee, but if thou desirest more than thou wantest, *all* will not be sufficient for thee.
 The fruit of sufficiency is rest, and the fruit of gold and silver is grief and weariness.
 Morality serveth as high birth to him who is not of high birth, for the excellency of the children of man consists in wisdom, not in birth, and he, who lacketh morality, the noblest birth will not profit him.
 The wise man replied to the fool who despised him on account of the lowness of his family: "Thou art the blemish of thy family and my family is the blemish in me."
 The wise man said, "I have no other merit than that of knowing that I do not know."
 The slave of passions is lower than the slave of a master. Silence is the first degree of wisdom, listening the second, understanding the third, remembering the fourth, acting the fifth.
 If speech is silver, silence is gold.
 Rashness of answering is sure to cause stumbling.
 The proof of a man is his works, as gold is tried in fire.
 Whosoever accuseth a fool is as one that findeth fault with a blind man.
 If thou wilt be near men in friendship, thou shalt be delivered from their evils.
 The man of good parts is near to the far.
 He, to whom all men are alike, will have no companions.
 Thou shalt not seek wisdom, but only to show what is to be avoided as folly.
 When thy brother speaketh unto thee, give him a hearing.
 He, who forsaketh inquiring into wisdom, will be drowned in the sea of folly.
 Know that there has nothing happened to thee that hath not already happened to others beside thee.
 It is impossible for the indefatigable traveller not to reach the haven of his desire.
 There is often nothing more advantageous after going than returning.
 The little evil quickly grows.
 How awful is the dwelling of the weak in the habitation of a hungry lion.
 The last of tribulations is the best of them.
 Let the guest praise or blame, in all cases take care of him.
 When thou hast once cast away the respect of thy countenance, thou wilt find none to restore it.
 Whosoever thinketh much will understand.
 In time of need, a friend is known.
 The wise man will not delay his object.
 Whosoever entrusteth his secret to a fool, is sure to lose it.
 There is no remedy against a fool except to keep away from him.
 Consider thy property nothing else than a trust in thy hand.
 There is no fault to find with the man who hath done his best.
 The heart beholdeth what the eye doth not see.
 Riches hide every blemish.
 Either be silent or speak sense.
 Enter not in anything which is above thy position.
 The enmity of the wise man is better than the friendship of the fool.
 Whoever runneth toward evil, it will not escape him.
 He, who knoweth to choose good rather than evil, is not so wise as he, who knoweth which of two evils to choose.
 Beware of doing that which thou mayest escape from.
 Whosoever speaketh against men will be spoken against by them.
 Whosoever findeth fault with people *undeservedly* will be found fault with *deservedly*,

Be careful even with the honourable and have no faith in an usurer.
 Trust not him who laugheth in thy face.
 He, who bringeth thee near the lion, doth not wish thee to live.
 Forgiveness is only valuable in him who can do harm.
 Praise can be attained sometimes without trouble.
 The error of the honourable riseth with the height of his position.
 Whosoever hath improved himself in his doings, need not fear reproach.
 He is wise, who looketh upon his neighbour as upon himself.
 Thou hast nothing from thy wealth except that which thou spendest.
 The wolf cannot be trusted.
 He is esteemed in thy sight, who doth not require thee.
 Riches are high birth to him who is not of high birth.
 Thy faults are hidden so long as thy luck helpeth thee.
 Who hath no merits himself, the merits of others are of no avail to him.
 Do nothing in private that thou wouldst be ashamed of in public.
 Thou wilt not reach that which thou wouldst love if thou canst not bear that which thou hatest.
 Complain not of thy fate when *thou art* the *cause* thereof.
 Whosoever seeketh thy society for a certain object, will abandon thee whenever that object leaveth thee.
 There is nothing so mighty as love.
 The sick, who hath appetite, hath more hope than the healthy without appetite.
 Whose malady is concealed from him, its remedy is concealed from him also.
 Understanding is the friend of every man and folly is his enemy.
 The man of morals is honoured even if poor; and the man of no morals is despised, even if rich.
 To remove stones from the top of hills is easier than speaking to a man who hath no mind.
 The friend of knowledge, whose heart is in the cause, his heart must stimulate him for his heart's sake.
 Make, therefore, the physical substance subject to the spiritual one, I mean the body to the soul: for this subjection is your Freedom in this and the future world. Therefore, "*further not his* (the body's) *wicked device*;" for he, who ministers to his cravings, will continue to seek and will never be satisfied, and he will pant and languish for what he cannot reach; and ultimately his goodly portion within him will vanish. But, if the spiritual part of the understanding rules and subdues the physical desires, the latter will succumb and seek but that, which is necessary, will be satisfied with the little and disdain superfluities, but that he may live and disdain all superfluities. Believe not that the multitude of eating and drinking enlarges the body and increases the understanding, as a sack which is filled by that which is put therein for it is just the contrary. Hate injurious food as a man hateth the one who persecutes him and seeketh his death.

P. T. O.

THE BLACKNESS OF TROPICAL MAN.

(From Nature.)

A decisive paper on the subject would have to be prepared elsewhere, but Hindustan presents an excellent field for amassing information with regard to the effects of an extraordinarily powerful sun on the human frame's exterior. In a very interesting article in *Nature* for August 21 last (p. 401); "Why Tropical Man is Black?"* the cause is set down to the nerves of the skin being one and all highly sensitive to light, the optic nerves being

* Vide *Theosophist* for November 1884 (Vol. VI, No. 2), pp. 27-29.

merely some of those of the epidermis highly specialised by long-inherited modification, and the necessity for placing over them a pigment which will absorb light. Otherwise, the intense nerve vibrations from a light of double degree power would soon degrade the tissues of the individual and exhaust his vitality.

It would have been all the better if a little more had been said about the way in which a patch of dark pigment cells round the transparent skin of the nerve endings, to be exalted into a special sense, heighten the rates of vibration; or how the selected tissue, at the same time securing the transmission of heat, as the constant accumulation of heat waves behind it, throws the molecular constituents of the protoplasm "into the highest rates of vibration possibly obtainable with the means at disposal."

Before turning to the experience India affords, it has to be noticed that, taking the centre of Europe as the standard of whiteness, it is not only going south that the population becomes successively blacker, but that there is a dark-skinned tendency in the races lying in the other direction, towards the Polar regions. Besides this, exposure in the bright days of August on the Moors in the British Isles has the effect of browning the white skin exposed to light, and making it on the face and hands for a short time only a shade lighter than the lightest Indian's. This can only be by the solar rays producing pigment in the skin.

On the contrary, the experience of Europeans in India is that the sun there does not burn; if anything, it rather whitens them and pales the complexion. It is only on certain occasions, when the sun is obscured by rain-clouds, it is cool, and the diffused light is of a particular but unascertained actinic quality, that the skin of a European is sun-burnt. One may ride all day in the hottest sun and have no trace of sun-burning.

Also, were light the sole cause of a protection for the skin being required, this would be supplied by the clothing Europeans invariably have, except on hands and face; and they would be placed in about the same favourable position as the natives, if not more so, as those of the latter of the class of labourers prefer working almost entirely without clothes.

What is dreaded by Europeans all over India, and extending into Afghanistan, is the "Indian sun," when it is elevated more than ten or fifteen degrees above the horizon; and it is chiefly the head which it affects, and which has to be protected by non-conducting materials, forming the strange head-gear of the tropics. The playing of the sun on the rest of the body is disagreeable, but not dangerous.

Light and heat are one and the same, so that the nerves of sight are only a select number of those with which the skin is full, higher strung; but it is noticeable that, though heat is felt by any nerves of the skin indiscriminately, they are insensible to minute differences of heat, or in the periods of the heat-rays, so that no sense, so to speak, is conveyed by them. That is—though, as we know, all objects reflect as many heat-rays of different kinds as they do visual rays—we are not conscious of their form by a reception and discrimination of the varying periods of the heat-rays; we do not consciously see by heat.

The effect the Indian sun has on European health, sunstroke being said to be the work of a few minutes, shows that the nerves of the skin are sensitive to some rays besides those of light. In fact, the sun's rays of Hindustan must contain rays not found in the sunlight of most other parts of the world, which moreover penetrate the European's white skin tissues and clothing, while the natives can let it beat upon their bared heads with complete impunity.

There has never been a sufficiently minute comparison made between the pure solar diffraction spectrum, from the lowest lines to the highest, of India, and that in other countries, such as Great Britain, America, the

West Indies, and Australia. In many respects the West India Islands are as tropical as the East Indies, but those, who have resided in the former and coming to the latter, declare there is some quality they feel in the Indian sun that is absent in the West Indies; they can wear a simple straw hat in one place, but could not attempt it anywhere throughout India. If the spectra were juxtaposed, it would no doubt be found that groups of rays in some portion of it, whether at the red or the violet end, were present to a much larger extent in the light of the Indian sun than either in Australia or the West Indies. It is of the greatest importance, in order to clear up this question, as well as to science in general, that those, who have the means and time, should analyse the spectra and give the results.

The only test available is sensation at present, but this is unmistakable, because, in addition to the burning feel of 140° Fahrenheit, there is a peculiarly unpleasant sensation even in the shade, whether it is that of a tree, an umbrella, a thiu tent, or even a walled room with a window, if there is no veranda. This can only come from invisible rays to which all but the thickest coverings are pervious, and which the skin and tissues admit freely.

European "Colonists" are, happily for themselves, unknown in India, and the race would immediately die out, as it is only by frequent visits to temperate climates that a European can preserve health. But if they did exist, it is open to doubt if a white skin would ever become black. It is commonly supposed that the Black Jins of Cochin are converted Hindoos. The difference, that a change in dress and diet makes in these, is singular, many being termed Portuguese, for example, who are pure natives, descended from converts whom the Portuguese for the most part made forcibly.

As a rule, the higher the caste and the higher in the scale a native of India is, the whiter he is; and the lower the caste and hotter the mean temperature of the place, the blacker. But this is not invariably the case, as the outcastes, who work in leather in Upper India, are rather lighter than some of the Brahmins. However, latitude has most effect, and wherever the sun is hottest all the year round the blacker the natives, down to the equator of heat shown on the atlases. The configuration of the country, however, shows that the shades of colour are due to successive waves of conquest from the north, and the Northern Asiatics, who were nearly white at first, degenerate the farther south they come, and are unfit for labour. A blackness of skin, therefore, confers an immunity from the effects of the sun, so that those having it can labour in the heat in a way that would soon cause the lighter races to give in.

Black radiates quicker than white, and though black coats are by no means unknown to Europeans in India, who are as often in those as in coats of any other colour, the black skin of the labourer would throw off accumulated heat much more quickly than if white, and perhaps in a ratio worth calculating. This must be one of the reasons; and it may be noticed that the exterior of buildings is frequently tinted a slate colour with this view, in India, instead of being whitewashed.

Still a more ready dissipation of heat is not the only advantage imparted by a pigmentary blackness in the human skin; and it is to be inferred that the real protection consists in there being a few of the invisible solar rays of the spectrum in tropical light injurious to man, which nevertheless possess unusual penetrative energy, and go through a thickness of what are ordinarily considered opaque substances, but which are intercepted by the contents of the epidermic pigment cells largely developed in the African, a little more sparingly in Hindoos, and not absolutely wanting in the sun-burnt excursionist or sportsman in our country.

The Australian will tell you that he has done hard work—in a shade temperature of 100°—in the sun in a light wide awake and not felt exhausted; while continuous labor of some hours in much less heat—75° in the shade

and exposed to the sun—in Hindustan would be simple destruction of the European's powers of exertion with all a Bond-street hatter could devise on his head.

A. T. FRASER.

Equator of Heat, }
INDIA, October 1. }

THE SUBSTANTIAL PHILOSOPHY.

FROM the August number of *Wilford's Microcosm*, a Christian journal published at New York, U. S. America, we find that what is called "The Substantial Philosophy" is now gaining ground in America. The chief theory of modern positivistic material science is that matter is the be-all and the end-all of the whole universe, and that force, whether vital, mental, or any other, is nothing else but a *mode* of matter. The logical inference, drawn from this hypothesis, is that the force, "by which the motions of our bodies are caused and controlled, is but the molecular motion of the material brain—and nerve-particles of the living organism; and that, consequently, as soon as the body dies, and these material particles cease to vibrate, the life, soul, mind, or spirit, necessarily ceases to exist, since motion, *per se*, is confessedly nothing entitative, being merely a *phenomenon of matter*." This is the corner-stone of the materialist's philosophy, denying the survival of man after his physical death. To prove that mind can act independently of the brain, the phenomena of mesmerism and clairvoyance have often been cited. Those, who have witnessed these wonderful phenomena, know full well that a person, in mesmeric sleep, can act independently of his bodily organs, thus showing that there is something in man, which represents his consciousness, and which can hear sounds, see sights, and take cognisance of occurrences far beyond the reach of the ear, the eye, and the other senses upon which a man, in his normal state, has to depend. The higher phases of clairvoyance and trance flatly contradict the materialistic hypothesis; but there are many who ignore the occurrence of such phenomena, among these being the conductors and the principal contributors of the journal under notice. At the same time, being believers in a future state of existence and in the survival of the "soul" after death, they attempt to controvert the theory of their powerful opponents. They seem to have resolved to break the force of the above theory by attacking, and, if possible, overturning this mode-of-motion citadel as universally taught in physical science, and asserting every force in Nature to be a real "substantial entity." The founder of the "Substantial Philosophy," therefore, selected *sound* as *par excellence* the representative "mode of motion" in physics, "so regarded by science, out of which all the other so-called modes of motion had developed." If the celebrated "wave-theory," concerning *sound*, it was thought, could be overturned, then "*sound* could be nothing else but an immaterial substance from the sounding body—a substance which travels by conduction through various media analogous to substantial but immaterial currents of electricity." It was thus expected to make the *sound* controversy, "including the truth or falsity of the undulatory theory, the real battle-ground of the Substantial Philosophy." Experiments of a various nature were made; and they have satisfied the adherents of that Philosophy that "sound, instead of being air-waves, water-waves, iron-waves, or waves, or molecular motions of any conducting medium whatever, is a veritable substantial form or department of force; that all the physical forces, as they manifest themselves to our conscious or sensuous observation, such as light, heat, electricity, gravity, magnetism, &c., are but different forms of transformations of the one universal force-element of Nature; and that this original or primordial force-element, from and out of which all the manifested forms of force come or are generated by the various methods,..... derives its active power alone from the vital, mental and spiritual fountain of all force in the universe" This discovery,

about the *Sound*, we are told, was made about three or four years ago, and has since been gaining strength in America. Its advocates were so firm in their conviction that in the beginning of this year Professor Drake addressed a letter to Professor Tyndall, drawing his attention to the same and asking his opinion whether the experiment, brought to his notice, could sustain the "wave-theory." The English Professor gave a brief reply stating that in no way did it affect his theory; but he is reported not to have expressed his opinion about the experiment, nor to have given any explanation. Subsequent communications were therefore addressed to him on the subject; but, as no reply has been received, the American Professor drew the conclusion that Mr. Tyndall is unable to refute his arguments and also unwilling to admit his error. However that may be, a large number of Professors, Scientists, and others, are said to have thrown overboard the wave-theory and become adherents of the "Substantial Philosophy." The latter has now been admitted in most of the American Schools and Colleges and threatens to become almost universal. The editorial writer, in the magazine under notice, says:—

The Substantial Philosophy teaches that everything in the universe, visible or invisible, tangible or intangible, of which the mind can form a positive concept, is *substance or entity*, in some form or degree of grossness or attenuation.

It teaches that the substances of the universe, as above expressed, are naturally and rationally divisible into two main departments, namely, *material* and *immaterial*, which means nearly the same thing as *corporeal* and *incorporeal*; and that, while all matter is *substance or substantial*, it by no means follows that all *substance* is *matter or material*. The term *matter*, as thus viewed, only embraces a small portion of the substances of the universe, namely, those substances which are ponderable or otherwise susceptible of chemical or mechanical test, or such as are absolutely limited by material conditions. The term *substance*, on the other hand, not only embraces all material things, however gross or tenuous, but it includes all immaterial things, or such imponderable entities as are not confined by material limits or conditions, and hence, such entities as cannot be proved to exist by any chemical or mechanical tests.

Then the immaterial aspect of *substance* is defined. It includes every *force* of Nature or in Nature, physical, mental, vital, or spiritual, and includes every form of energy which in any way can produce a manifestation or motion of a sensuous body.

"It is as impossible," says the writer, "according to the Substantial Philosophy, for the intelligent mind to conceive of a living animal moving and doing work by means of a vital force within it that is not a real substance, as to conceive of an engine moving and doing work by the force of steam, while such steam is not a substantial entity, but a mere molecular motion among the particles of the water."

We may say that the teaching of the Substantial Philosophy concerning the ONE SUBSTANCE, underlying all phenomena, the two aspects or poles of which produce an infinite variety of correlations—approaches a good deal the teachings of almost all the Asiatic Philosophies, with certain differences, the principal one being that the adherents of the new philosophy invest that SUBSTANCE with *personality* which the Eastern philosophies do not. In connection with this review, the reader may peruse, with advantage, the articles: "Is Electricity Matter?" and "What is Force and what is Matter?"—published in the *Theosophist* for September 1881.

THE ANCIENT ARYAN CIVILIZATION AND MODERN PROGRESS.

(An Abstract of a Lecture delivered in Madurn, on the 16th of August 1884, by SAINT-GEORGE LANE-FOX, F. T. S.)

MR. CHAIRMAN AND GENTLEMEN:—As you are no doubt aware, I am now addressing you in a building whose very existence is in itself a proof that the Hindus were at one time in a much higher state of civilization than they are at the present time. Now, gentlemen, when I tell you that it is my desire to endeavour to assist rather than to flatter you, I am sure you will not misunderstand me when I say that, far from its being to your credit as a people that you were formerly in a better condition than you are now, it is on the contrary in the highest degree *discreditable*, as it only too

plainly shows that, owing to selfishness and apathy, your race has *degenerated* to its present deplorable state, falling by slow degrees from bad to worse. However, be this as it may, the broad fact remains that India has been degenerating for ages, and, so far as the masses are concerned, it is degenerating still; and my object in addressing you to-day is to invite you to enquire with me into the cause of this sad state of affairs and to see whether, by putting our heads together, we cannot contribute towards the work of India's regeneration. If we take a survey of the world's history, so far at least as that history is known to the general student, we find, within comparatively recent times, that is to say, within the last two or three thousand years, that several minor civilizations have risen to an apex and gone down. Now this upward and downward growth or movement of a race or people is called according to the "Esoteric Doctrine," which I shall presently attempt to explain, the ascending and descending arcs of the cycle of evolution, and with all races, whether great or small, this rise and fall is inevitable. Thus the Hindus are now and have been for some time on the descending arc of their cycle. I may be asked, if this rise and fall is the common lot of all races and civilizations, how then can it be said to be discreditable to belong to a people on their downward path? The answer is that, although it is the inevitable fate of every race, taken as a whole, to go down after having risen to the highest point in its cycle, yet it is an individual's own fault, the effect of his *karma*, that he should be born a part of a degenerating people, and that this should be so is obvious to all who believe in the immutable law of harmony and justice, ruling throughout all nature. In any attempt to get a correct view of the present position of India according to the Esoteric Doctrine, it is important to grasp, in the first instance, the fact that this change from the upward to the downward arc and *vice versa*, is not a sudden one, nor does it take place at the same time for every individual in the race. As a matter of fact, the change is very gradual, and, indeed, before the lowest or the highest point is reached, there are always a large number of individuals who already belong properly to the next succeeding arc. The Hindus, as already stated, are approaching their lowest point and there are now already a considerable number on the ascending arc; it is this fact primarily, which has led to the inauguration of the Theosophical movement throughout the world. Those in India, who through western education have begun again to use their reason instead of continuing blindly in their slavish observance to old and effete customs to smother it up in bigotry and superstition, are those who, notwithstanding all the obstacles in their way, have succeeded in forcing themselves forward on to the ascending arc of the cycle of evolution. These pioneers will not oppose with a senseless obstinacy all useful reforms, simply because they come from "foreigners"; they will not imagine in ignorant arrogance that they are the only wise people in the world, and that they can learn nothing from any one who does not belong to their own "caste", for such belong to the most hopelessly a fallen of the falling. But those, who have passed over and beyond these lowest depths of degradation, have invested themselves with a grave responsibility, for on them depends to a great extent the future well-being of India; fortunately their number is increasing day by day, and, it is for the guidance and assistance of these by those, higher still, who have passed beyond the pale of race and nationality, that the Theosophical Society has been founded. The Society will form an organizing medium through which their united efforts will be better directed so as to economise and render more effective the energy expended by all the unselfish workers for the good of humanity. At any rate, that was the original purpose with which the Theosophical Society was started, and it rests with those, who have since joined its ranks, to prove that the movement was not premature. The attainment of a correct understanding of the relative positions of the various races of mankind presents many difficulties, as a cursory view of the situation makes it appear full of complications; one thing, however, is clear, viz., that, within the most active section of humanity at the present time, a spirit of independence and inquiry is replacing gradually but surely that state of helpless subservience to the usurped authority of a small tyrannical minority; it has been truly said that the era of blind faith is passed and that an era of enquiry is at hand. Modern Science has made giant strides within the last few years, and it is now very considerably widening its field of inquiry and research; for, whereas the domain of biology and psychology were until quite recently generally consider-

ed to be beyond the reach of exact Science, they now form the subjects of the most ardent investigation by many of the leading scientists of the day. Now the general result of this modern enquiry into phenomena, transcending the limits of mere physical matter, has been the almost universal recognition of the truth, that the various forms of life were and are evolved out of one another, and that the crude notions, as to their *instantaneous* "creation", are altogether untenable. This doctrine of evolution, if accepted, leads one inevitably to the logical conclusion that man himself, as we know him, is but the representative of a certain stage in the evolving process, and that as a corollary, seeing that man is imperfect or incomplete, new powers and faculties must necessarily unfold themselves to him, as evolution advances upwards. Most of you have no doubt heard of the "Mahatmas" who are said to be the real founders and inspirers of the Theosophical Society; well may I tell you for your guidance, without asking you to accept my statement implicitly before making personal investigations and proper enquiry, that these Mahatmas are neither more nor less than actual specimens of a more highly evolved mankind. They are in fact men who, by an early realization of the true objects of physical life, have, by adopting proper means to an end, attained to a very high degree of individual development. I repeat that I do not draw your attention to this matter, because I expect you to believe in the existence of the Mahatmas without question, but simply in order that you may better understand my own views on this most important point, which may form a sort of basis for your own personal enquiry. I may add that it is my wish that you should take everything that I now put forward rather by way of suggestion, and as indicating certain conclusions to which I have myself arrived, than as a dogmatic assertion of infallible truths. I may also mention in passing that the Mahatmas themselves do not wish that their statements should be taken as final or authoritative; on the contrary, they have often warned us that their writings, as all others, should be taken only on their own merits, although from a broad point of view. Now this fact is of special importance to the people of India, as they, for numberless generations, have been in the habit of accepting things on mere traditional authority. I do not mean to say that the Hindus are alone at fault in this respect, but I mean that this bad habit seems to be more deeply ingrained among them than among the other important races.

I will now, with your permission, give you a brief sketch, as I have conceived it, of the Esoteric Doctrine of man's position and destiny on this planet. First I must remind you that absolute truth cannot be conveyed by any spoken language, more especially to undeveloped minds, and, secondly, that relative truth, with which language deals, is not truth in the abstract, and can only be properly dealt with, relatively to our state of mind, that is, our experience and reasoning power. Having thus prepared the way, I must tell you that broadly there are two plans or systems of mapping out the course of cosmic change, the "objective" and the "subjective", one the complement of the other. In the first, *All* is subject to change, nothing endures but the eternal Law of Being; in the second, the *All* is and changes not, but that, which does change, is the mind or *manas*, whether individualized in the *microcosm* or universal in the *macrocosm*, and it is the alteration in the state of *manas*, which is in conjunction with the eternal *All*, that produces the various phenomena of life. The first is the *Buddhist* or *Arhat* doctrine, the second is the *Advaiti* philosophy; and, in the end and purpose of their teaching, they are identical and one. For the present purpose, however, let us confine ourselves to the "objective" standpoint.

As we have already seen, human progress is not, from the physical standpoint at least, even and continuous; but the whole human family advances in cycles and divides itself into various races which also advance in cycles. The first question, which thus presents itself to the enquiring mind, is this:—to what cause is this division of humanity into races due? Now careful observation teaches us that throughout nature two powers are at work, one tending towards combination, integration, or *Union*; the other tending towards division, differentiation, or *Disunion*. These two powers come into action *alternately* in the same plane of being, but are in action *simultaneously* [on the same centre of force or activity] in different planes of being. And this "centre", upon which these two powers are acting or tending to act, is itself the result or outcome of their united action. These two powers are called, respectively, *Purush* and *Prakriti*, and they are the opposite

"poles" of the *one reality*, the *All*, called *Mulaprakriti* in the "objective" system, and *Para-Brahm* in the "subjective". The one or other of these two powers has a preponderating influence upon the third, their offspring, the "son," the "Vach" (or "Logos") according to the state or condition (of evolution) to which the whole, the three together, has arrived. Now these three powers (*i.e.*, the Uniting, Differentiating, and Resultant), call them whatever you will, form the "trinity in unity" of everything in nature. This centre of activity in evolution is *Man* in the abstract. To return then to *Man*—kind as at present inhabiting this earth, we notice one thing as altogether beyond doubt, *viz.*, that he is now in a very advanced stage of differentiation, so far at any rate as his manifested condition is concerned. All races, however, are not at the same stage of differentiation. Let us therefore confine our attention for the present to what is known as the "Aryan" race or rather races, for we find that the main race has split up and the various portions are to be found scattered all over the world. Now the Esoteric Doctrine teaches that the Aryan race is the fifth of a series of seven main or root races which successively inhabit the Globe during what has been termed a "round period." This fifth race, which it is said began to evolve a million years ago, progressed in civilization and general advancement until a very high degree of *Union* had been arrived at. This highly advanced civilization flourished for a great length of time in Central Asia, north of the Himalayan Mountains. When the highest apex had been reached and this race was unable to go any higher in that cycle, stagnation began to set in; the national ideas and customs, whether in arts, sciences, literature, or philosophy, began to conventionalize; what inevitably followed was differentiation and decay. The differentiation of the main race has resulted in the formation of seven sub-races, and these colonized in different parts of the world; each sub-race has its own cycles, that is to say, they all pass through periods of *Union* and *Disunion*. The English people, as a whole, belong to the seventh sub-race and the Hindus, as a whole, belong to the first sub-race of the main Aryan stock. The future progress of man on this Planet depends on and therefore necessitates the *reunion* of all these seven sub-races (and their off-shoots) into one Grand Nationality which must rise to a still higher apex of civilization than that attained to by the ancient Aryans, before, in its turn, it goes down. It is those individuals, who are able now to recognize this as a truth, that belong to the ascending arc of the cycle of evolution, while those, who, absorbed in selfishness, ignorantly and obstinately cling to their exclusiveness and isolation, adhering dogmatically to, and *professing* to believe in the infallibility of, old and worn-out ideas, belong to the descending arc, they are still falling from bad to worse. Theosophy now makes a loud appeal to the former, calling upon them to rouse themselves, to unite and put forth all their strength, for, as I have already told you, it is upon them that the future well-being of the fifth race depends. A few words let me add as to the practical means by which true progress can be best promoted. First then, seeing that *Union* is our highest object, we should endeavour to promote, by every means in our power, the greatest good of the greatest number, rather than support or countenance, as the "interested" are so apt to do, even indirectly, the "privileges" which custom and usage have given to hereditary "classes" or "castes". We should endeavour to *facilitate* rather than *retard* the giving of practical effect to the immutable law of nature, which ordains that, sooner or later, everybody and everything shall stand or fall solely on its own merits. We should endeavour to remove all those artificial barriers which tend to undo or retard the operation of this law. By remembering, in every act, word, or thought, the existence and supremacy of Eternal Justice, we, by degrees, come to realize fully the utter folly of attempting to evade the consequences of our own acts and thoughts, whether they be good or bad. We shall then come to know, by our own experience, that *Karma* is *inevitable*, that, however much we may add to the karma of good, our bad karma will still have its own effect and *vice versa*; that no man is wholly good or wholly bad, but that each and all of us has his mixed Karma to deal with, although the one or other may predominate largely in different individuals according to the circumstances of their lives. Let me also draw your attention to this important point, *viz.*, that all Karma, whether good or bad, may be *appropriately utilized* for our practical advancement, by expanding our experience, calling forth our energies, and strengthening our

will power; but this too we must always bear in mind that bad karma must necessarily result in trouble and suffering and must be *worked out* and we ought to be philosophically content that this should be so. In concluding, allow me to impress upon you this no less important fact, one which above all should be taken to heart by all earnest workers in the cause, I mean the necessity of *prompt and energetic action*, and this, not merely on account of the great difficulties in our way which have to be overcome, but primarily for this reason that it is the want of proper activity which is the cause of all decay. When the objects of immediate desire have been attained either by an individual or by a race, unless some higher objects remain, stagnation sets in, and the result is disruption and decay; human ingenuity is no longer called into play, invention, the offspring of necessity, is idle, as a consequence, the mind conventionalizes, and the *Reason*, through disuse, falls into abeyance, and we arrive at a general deterioration of all the sustaining powers. The higher a man's objects in life, the better will he be able to value everything at its true worth; all things to him will be valuable or the reverse in *due proportion* to their utility in promoting the end and purpose of *existence*, namely, *Progress towards Perfection*.

THE IRANIAN OANNES.

BY N. D. K., F. T. S.

ZOROASTRIAN religious literature is in many parts so fragmentary that it is no easy task to unravel the true significance of various ideas that are merely hinted at in the writings now extant. Many an obscure word is highly suggestive, and an attempt, however feeble, to explain one of these seemingly unimportant allusions, will not prove futile, if it but provoke further research.

Zarathustra, in the 19th Fargard of the *Vandidad*, is assailed by Angra Mainyu (Ahriman), the Power of Darkness, and withstands the assaults. He then praises all the Powers of Good; and, among these, he invokes "the Kara fish that lives beneath waters in the bottom of the deep sea." In the *Pehlvi Bundahesh*, which embodies old traditions, it is said that "it was the first day when the tree, they call Gokard (Gaokerena), grew in the deep mud, within the wide-formed ocean, and it is necessary as a producer of the renovation of the universe, for they prepare its immortality therefrom. The evil spirit has formed therein a lizard as an opponent, so that it may injure the Hom (the Gokard tree); and, for keeping away that lizard, Ahuramazd has created there ten *Kara fish* which at all times continually circle round the Hom, so that the head of one of those fish is continually towards the lizard. And, together with the lizard, those fish are spiritually fed, that is, no food is necessary for them; and, till the renovation of the universe, they remain in contention."

In the *Vaudidad*, the word is "Karo Masyo." "Masyo," in the *Atvesta* language, means fish; but the meaning of the word "*Kara*" has not been explained anywhere. The verb "*Kar*," in one of its significations, means, to see, to guard; and the description of the *Kara*-fish, as given in the *Bundahesh*, shows that it continually watches the devouring lizard, and preserves the Gokard tree. The *Kara* fish, then, is a spiritual principle allegorically represented as the fish, that preserves the white Hom or the allegorical tree of life and immortality.

In the *Hari Purana*, the God Vishnu is shown as having assumed the form of a fish, with a human head, in order to reclaim the Vedas lost during the deluge. Having enabled Visvamitra to escape with all his tribe in the ark, Vishnu, pitying weak and ignorant humanity, remained with them for some time and gave them instruction. As he was half man and half fish, he used to return to the ocean at every sunset and pass the night there.

The narrative seems to be the original of the story given by the Babylonian Berosus about Oannes, the man-fish, who is no other than Vishnu, the Preserving spirit and the 2nd personage of the Brahminic Trinity. This Deity, having already manifested itself, is still regarded as the future Saviour of Humanity and is the selected Redeemer who will appear at its *tenth* incarnation or *avatar*, like the Messiah of the Jews, to lead the blessed onward, and to restore to them the primitive Vedas. According to the Secret Doctrine, Messiah is the fifth emanation or potency;—so in the Jewish Kabla, the Gnostic system, and the Buddhistic in which the

fifth Buddha (Maitree) will appear at his last advent to save mankind before the final destruction of the world.

If Vishnu is represented, in his forth-coming and last appearance, as the tenth *avatar*, it is only because every unit, held as an androgyne, manifests itself doubly.*

In the 19th Fargard of the Vandidad (para. 5), Zarathustra speaks of himself as ruling till Soshyant, the fiend-smiter, "come up to life out of the lake Kasava from the regions of the Dawn." Seshios, the Persian *avatar* that is to come, appears, from the description given of him, to be a permutation of the 10th *avatar* of Vishnu. And the ten *Kara fish*, that are spoken of in the *Bundehesh*, may probably be the ten phases of the preserving spiritual principle that, from time to time, has manifested itself and will manifest itself in the great teachers of the human races.

In a letter† written by a learned Fellow of the Theosophical Society, from the monastery of Soorb Ovaness (Armenia), the writer says that the Armenians, who, until the 4th and even the 7th centuries of the Christian era, were Parsees in religion, call themselves Haiks or descendants of King Haig. In the forgotten traditions of these people, we find that they claimed to have remained true to the teachings of Zoroaster. These they had accepted ever since Musarus Oannes or Annedotus—the Heaven or Sun-sent (the first Odakon And Daphos, the man-fish)—arising daily from the sea at sunrise to plunge back into it at sunset—taught them the good doctrine, their arts and civilization. That was during the reign of Amenon the Chaldean, 68 Sari or 244,800 years before the deluge. Since then (as demonstrated by the Assyriologists according to the cylinder records), several other Odakons had ascended from the sea, the last coming during the days of the Chaldean king, Ubara-Tutu—"the glow of sunset"—the last but one of the Antediluvian kings of Berosus. Each and all these *aquarian teachers* came from his habitat in lands unknown, ascending from the Persian Gulf. If we study the account given of the Annedotus by Applodorus and then amplify it with the pre-Christian traditions of Armenia, which say that he made them know the seeds of the earth, taught them to worship their mother Earth and their father the sun, taught mankind the arts of agriculture,—we shall not wonder at discovering that the Chaldean Oannes and Zoroaster are one, in their reminiscences. The Chaldean Annedotus was called the "son of the Fish" and the latter was the name of Zarathustra's mother. It was the Hellenized name of their Zoroaster Annedotus, whom the Greeks called Oannes, that led the old Armenians more easily into accepting Christianity than it otherwise might.

According to the Aryan doctrine, the Divine but latent thought in Aditi (the boundless) produces the Great Deep or water (primeval chaos) and deposits in it the germ of Universal Life. According to the *Bundehesh*, in the midst of Vourukash or the wide-formed ocean, grows the white Hom, the counteractor of decrepitude, the reviver of the dead and the immortalizer of the living. This essence of life is subjected to the two opposing principles,—Spenta Mainyush and Angra Mainyush (spirit and matter), which are respectively typified by the buoyant fish‡ and the grovelling lizard, fighting for supremacy in the great ocean of the *Akasa*. The *Kara fish* of the Vandidad is a suggestive allegory for the 6th or Spiritual principle that protects the 5th or personal soul from the fascinations of matter or the lower principles, and leads it on, enabling it to swim in ethereal regions and drink of the juice of the sacred Hom (pure spirit) to attain to immortality.

The great spiritual teachers of the world, who have had their spiritual sense thoroughly awakened and made potent, are called the Buddhas or enlightened ones; and, in reference to the above allegory, they are called, in some traditions, sons of the Fish. The name of Zarathustra's mother, according to the later writings, is Dugdure, which is said to mean the fish; and this explanation would make Zarathustra one of the illuminati in whom the spiritual sense shone bright and who thereby helped to regenerate a great race and teach the right road towards spirituality or "the highest kind of intellection which takes cognizance of the workings of nature by *direct assimilation* of the mind with her higher principles."

* *Isis Unveiled*, Vol. II., p. 259.

† *Theosophist*, Vol. II., p. 214.

‡ Note that Parsees, on marriage and other festive occasions, send presents of fishes as auspicious gifts.

"Oannes is the emblem of priestly Esoteric Wisdom; he comes out from the sea, because the Great Deep, the water, typifies also the Secret Doctrine."

Psychic Manifestations.

[EXTRACTS FROM OUR CONTEMPORARIES.]
ANOTHER MARVEL FOR SCIENTISTS.

Other mysteries, besides those of phenomenal muscular strength, are arising in various places, the latest of which is one reported by the *New York World*, regarding what it terms "Something to Puzzle Experts." It appears that, two years ago, Mrs. Jane Imley, a widow lady, residing in Newark, N. J., suddenly found herself in possession of a marvellous gift of drawing. Her father, with whom she lived, was an old gentleman in humble circumstances; and the family never knew much about the fine arts, or cared about them; hence it was a matter of some surprise when she began to draw beautiful figures in free hand.

The *World* of August 31st says that the lady could not account for the remarkable display of talent she was making. From some cause her father was impressed that his daughter was acted upon by an intelligent spiritual influence, and, having induced her to visit a medium, had the truth of his theory confirmed, the latter informing him that it was correct. Says the paper we have mentioned:—"However little consideration may be given to what the father may believe, or the medium may say, the fact remains that Mrs. Imley's skill is not to be accounted for on any ordinary grounds."

Mrs. Imley is described as being a very pleasant-looking lady of very gray hair, mature in appearance, but bright-eyed and vivacious. She is not educated, writes a very bad hand, and would never impress one as having an artistic temperament. There is an honest, frank way about her, that is good proof of her truthfulness and sincerity. She is rather stout, dresses plainly, and might be taken for the wife of a country-farmer. The striking features of her drawings are said to be the originality of the designs and the freedom and gracefulness of the lines. "Originals of what she without any thought or effort produces cannot," says the *World*, "be found in either the vegetable or animal kingdoms, nor anywhere else in the great store-houses of nature. Some of them are suggestive of shells, others of flowers, others of leaves, mosses and sea-weed of complicated growth; but, in her whole collection, there is not a copy of any of these. In fact, she says, she never studied a model in her life, and that, when she attempts to draw from anything actually before her, she utterly fails, or at most does her work as crudely as any one else wholly untutored in the art."

Being asked in what manner the strange power first approached and became known to her, she said to the reporter:—

"It came to me about two years ago. I had a strong desire to draw, though I had never studied drawing. It was on my mind all the time. I had no particular motive for making figures, but I was all the time feeling like I could do something beautiful in that way. I began by making curves and circles. It gave me a great deal of pleasure, and I wanted to be at it all the time. After a while, I began to make figures like those you see here. I had never before been able to make even a straight line on paper—in fact I was not used to writing or making lines with a pencil. Now I can't keep from it, but want to be making something all the time. It is a great pleasure to me, and I enjoy it just as much as I do eating my dinner."

"Where do you get your ideas of what you are to draw from?"

"I don't have any. I never had any in my life. I do not know what I am going to make till it is finished. I know what I am doing when I am drawing, but I am under an influence."

"Is the influence always the same?"

"No, it is not; sometimes it is much stronger than at others. I have felt it to be so powerful that it would hurt my arm at the elbow—the arm, you know, that I use, and I always have a pricking sensation on the inside of my hand and a binding feeling about the wrist."

"How do you account for your strange power?"—finally asked the reporter, determined to get her own theory of the case.

"Well, I have an impression that an old Greek artist is working through me. This impression is very vivid in my mind. I know that people laugh at such a thought, but you wanted me to be honest with you and I am. Some of my friends are afraid of me and won't come near me when I am drawing, because they think I am "possessed," as they say; but I am just the same as I always was, only I feel this uncontrollable desire to use my pencil. Of course, one's feelings are no guide, but I feel that I am reproducing work that was done by a Greek artist long, long ago, and that it is through me his work is to be saved. I think I will have still greater power given me."

THE DIVINING ROD.

(*Newbury News, Eng.*)

A late number of the "Proceedings of the Society for Psychical Research" contains an article on the divining rod, by Mr. Edward R. Pease, with evidence thereon, which has been collected by Mr. E. Vaughan Jenkins, of Cheltenham. The art of divining, says Mr. Pease, has long been considered by men of science and

by the general public as one of the black arts, which alone has survived in remote villages and amongst uneducated mining populations. But a little investigation discloses the fact that belief in the power of the divining rod is by no means confined to remote villages and to ignorant persons. The divining or "dowsing" rod is a V shaped twig, commonly of hazel, from 1 to 3 ft. in length, and from a quarter to half an inch in diameter. It is firmly grasped by the two ends, one in each hand, and the "dowser" walks carefully over the ground to be tried, holding the rod before him. When he comes upon a spring of water, the rod moves as if of its own accord. The rod has been used to discover many things, namely, water in general (as in buried tubs); spring water as opposed to surface water, when both are in buckets; water springs [even beneath the sea]; running water as distinguished from all other water. Any metals, metallic ores, or compounds, and pure metals as opposed to alloys; coal, mineral oil, ochre, gypsum, red chalk, sulphur, etc., lost boundaries of estates; Protestants, murderers, thieves, and other lesser criminals; and, in fact, to quote the author of "Jacob's Rod," it can discover "many hidden things about which one is often troubled, but few persons know the way to find them." The writer dismisses the popular theory that there is some unknown force acting directly between the hidden thing and the rod. As for the other theory, that the rod is moved by the diviner's muscles and is merely an index of the effect of some subtle force which emanates from the water or metal and acts on the diviner himself, the writer says it is a moot point whether the diviner feels any sensations when the rod is working. Most witnesses assert that they have none whatever, while one or two state that they experience a thrill, or vague sensation, when they come upon the water. If we looked only at the history of divining, we should dismiss it at once as a superstition. But the evidence, for the success of dowsing as a practical art, is very strong, and there seems to be an unexplained residuum when all possible deductions are made for accident, for local knowledge, and for inaccurate observations. The principal diviners mentioned are John Mullins, of Collierne, Wilts, of whom twenty-two records of the successful location of wells are given; twelve records refer to Mr. W. S. Lawrence, of Bristol; seven cases are recorded, in which Wm. Stokes, a carpenter, of Newbury, was the diviner; seven others refer to Pavey, of Chaddar, and one to two other persons. In regard to Wm. Stokes, Canon Portal and Capt. Ward write of him as having found spring.

Mr. Taylor, of Oare, sends a detailed account of experiments; W. Chatteris states that Stokes essayed eight or nine times, and in no case was there a failure. Mr. Charles Adey mentions a successful find, away from diviner's locality; and Mr. W. Church says he has never known a failure, and gives cases of discovery, 2 ft. from vain boring, 36 ft. deep. He has seen Stokes distinguish between a bucket of spring water and one of stagnant water. The testimony of Mr. Adey, builder, of Newbury, is, however, more detailed, and is quoted *in extenso*. Mr. Adey's communication, which is dated April 19th, runs:

"William Stokes has been in my employ as a carpenter and wheelwright from the year 1865, in which year I built some stables and chaise houses for the Rev. N. J. Ridley, of East Woodbury, and Stokes was on the works as a carpenter; and, while it was in hand, Mr. Ridley wished the well, that supplied the house, to be opened and cleared out, but no one on the estate knew where it was, not having been opened for a number of years; but Stokes, with his divining rod, discovered the well, although a perfect stranger to the place, and it proved to be where he predicted, under the paving in the centre of the pathway.

"Altogether Stokes has been employed by me in that capacity as 'water finder' or 'prophet,' as he is called, in probably eighteen or twenty different places, and I cannot say that he has failed on any one occasion; and I must confess that no one made greater ridicule of his abilities in that direction than I did, but was quite converted and made a true believer by the following circumstance.

"In the year 1872, I was employed to build a mansion in this neighborhood, and was naturally desirous to have the well as near to the scullery as possible, and directed my men to sink the well accordingly at the N. W. angle of the building; but, after they had sunk the well a few feet, Stokes went up, unknowingly to me, and told my foreman that it was of no use going on with that well as we should not get water, and told them where the spring was, viz., in the N. E. corner, and that it was near the surface. My foreman asked me what he should do in the matter, and I told him not to pay any attention to such rubbish, and continue sinking the well. We did so, and, at a depth of nearly forty feet, there was not the slightest appearance of coming to water. My men then threw out a hole where Stokes indicated, about 30 ft. or 35 ft. from the well, and, at a depth of only 5 ft. from the surface, came upon a spring which kept the bricklayers and plasterers supplied all through the job, and has been used for the supply of the house to this day.

"On another occasion I deviated very slightly from the course of the spring as indicated by Stokes, and had to sink another well where he directed. I could give you a list of several wells sunk under his direction, but I believe you to have written to, and had replies from, several of my employers.

"One bucket, filled with spring water and another with rain water, placed side by side, and he will tell you, when blindfolded, which is the spring water and which rain water.

"He is an abstainer, and a highly nervous, sensitive man, and I am now as great a believer in his powers as I was formerly a disbeliever."

REMARKS BY EDITOR, "MEDIUM," LONDON, ENG.

Mr. Wristbridge, who sends us the foregoing, states in the accompanying note: "I know the man William Stokes, and induced him to sit at the table; and, from what I saw, should judge him to be a medium of a very high order."

In respect to the means by which the rod is moved, we may refer the reader to the case of Mr. Towns, recorded in the *Medium*, April 4th, 1884.

When the rod was laid loosely in the palm of his hand, it jumped off of its own accord, when he approached the place from any direction. A piece of spring keel acted in the same way. When we know that tables and other heavy objects are moved through mediumship without contact, we need not be surprised that a hazel twig may be so affected. There is still lingering a curious superstition, that all material objects must be moved by mechanical or muscular means.

Referring to the case of Mr. Towns, it was his first experiment of the kind. He never had seen the thing done, and knew nothing of the method employed till he made inquiry at our office. He located a spring, in a most unlikely spot.

APPARITIONS.

STRANGE SIGHT AT REDRUTH.

I have seen in some of your contemporaries a short account of a serious mishap that befel Mr. James Thomas, foreman at the Redruth Safety Fuse Works, but none of them state the particulars, which possess more than ordinary interest. On the afternoon of Wednesday, the 23rd ult., one of the boilers at the Safety Fuse Works was slightly out of order; and as it was required for use next day, Mr. Thomas with other employes was occupied until late in remedying the defect. Near midnight, John Pearce, of East End, was sent to the tap adjoining Mr. Goodman's workshop for a barrel of water, the barrel (which, when full, weighs about 15 cwt.) being fixed on the framework or axle of a cart, and drawn by a horse. When Pearce was returning with the water, the horse shied just above Dr. Parneman's premises, and refused to proceed. So obstinate did the animal become that Pearce was compelled to dismount, and literally drag it along until it had passed the doctor's house, when it commenced trotting. Subsequently Pearce went with the horse, etc., a second time to the water tap, on reaching which, he discovered the tap of the barrel was gone. Whilst searching for it, he beheld, just opposite the Chapel-of-Ease, three men: two were on the pavement; the other, a taller man (who was wearing a clergyman's gown), was standing in the gutter close by. Not having passed them on the way to the "shoot," nor heard them approaching when he was going down Chapel Terrace, he naturally became alarmed, and turned away his head. The next instant, the three men were gone, without having caused the least sound of any kind! Hastily returning to the horse and trap, he got upon the shaft and drove as rapidly as possible to the Works. As more water was required, and Pearce was afraid to go alone, he was accompanied by Mr. Thomas, and a workman called Heyden; and, just where the horse had shied, they found the missing tap. Having filled the barrel, Pearce and Heyden mounted it, Mr. Thomas, the driver, getting upon the shaft. But, just as they had reached the spot, where the apparitions were seen, the shafts broke. Heyden and Pearce were precipitated into the road, happily without sustaining much hurt; but the chin of the barrel, falling against the lower part of Thomas' back as he lay on one of the broken shafts, he received internal injuries of a serious nature; and, had not the horse stopped, probably Thomas would have been killed. Dr. Parneman rendered prompt assistance, and, about two o'clock in the morning, Mr. Thomas was conveyed to his home. Though he is not out of danger, I am pleased to state that the pain is less, and that the doctor regards his patient hopefully. Mr. Thomas, who is a Wesleyan local preacher, is highly respected; and much sympathy of a practical kind is being shown him in his affliction. The above is an ungarbled statement of the facts as they occurred. Your readers will have noticed that the horse shied, the tap was lost, and the accident occurred just where the apparitions were seen,—seen undoubtedly first by the horse, and then by Pearce.—"Drus" in "Cornubian," August 1.

Last week, the same writer says, in allusion to the above: "I might have added that that case does not stand alone. I have heard of certain residents who have seen spectres in their sleeping and other rooms at night, the vision in one case resembling a monk, who, whilst walking along the room, was apparently reading a book; and of another instance in which the bed, with its occupants, was several times lifted more than two feet, and then suddenly dropped. Also I have heard of persons who, whilst going to or engaged at their work, in the small hours, have seen uncanny objects, the effect upon one of the beholders proving fatal. However, it would be almost useless to give the facts, for the reason that they would be discredited."

A MINER SEES HIS COMRADE'S DOUBLE.

Some time ago, a miner, then residing at Carn Brea, but now at Carn Marth, whilst returning from afternoon "core" at Carn Brae mine, and, when near the stile at the bottom of the Carn, was surprised to see a young man who was employed at the same mine in a different core, and who, on being spoken to, instantly vanished. Next morning, it was ascertained that the young man had not been at the place named on the previous night. Two days afterwards, while at work in in the mine, he was killed through some ground giving way beneath him.—"Cornubian."

Letters to the Editor.

RULES OF LIFE.

As to the rule of life to become spiritually progressive, I am still in comparative darkness. I can readily comprehend how an adept can afford to take no thought of the morrow, and practise forgiveness for his enemies, and give his coat, and great coat too, to the first tramp that asks for it, also his last Nicke, and may call it Divine Justice, because he is so far above common humanity that he can afford to obtain another coat by a mere exercise of his will; if he wants money for his intercourse with Humanity, he has only to make bars of gold or duplicate twenty dollar pieces. If hungry, he has only to call forth his food from ether. But, for common humanity, it is far otherwise in this competitive world. Do justice, you will say, and do good unto others. Now, the question is, what shall man do to do good unto others and what is justice for common humanity? All our ideas of justice are derived from our Laws; our Laws say, hang a man for murder, our Laws justify a man, if he is struck on one cheek, to strike back a harder blow; our moral code says, turn the other cheek and let the ruffian repeat the blow. Confucius says, for evil render justice. Now what is justice under such circumstances? Passionate humanity says, strike back, and beat your enemy with harder blows. The moral codes, put forth by Buddha and repeated by Christ, seem to be impracticable for common humanity, but well adapted for adepts. Now it seems to me that we ought to have a just moral code adapted to common humanity—one that is practicable. And I can see no source for it, to come from, so consistent, as from the adepts or some of their accepted chelas who live between Adepts and Humanity at large. I once asked a spiritual lecturer, under spirit influence, E. R. Wilson, who was always talking about doing good, to point out ten specific acts that one could do as doing good. He turned upon me and asked me ten questions which I answered; and then remarked I was on the road to heaven. He would not mention the specific acts, and it is about the same with the Secretary's answer: refer to the *Theosophist* and other Literature. It is all very well for an adept to teach to adepts unselfishness and to give all you have to the poor, &c. But it is quite different for a man that has to work and save, to make merely a living. No, I petition for a revision of our Moral code, specific and practical for common humanity.

W. R. F.,

Note.—We should think that our esteemed correspondent would do well always to remember that a perfect man is not made to order but is a product of evolution. Wisdom is not a matter of book-learning but of growth. General rules for conduct can be given, but to apply them properly, the power of discrimination is necessary. A man, who is good by the yard or according to prescription, is usually a sort of a goody-goody fellow, such as we find amongst church-members, and who are usually the pride of the congregation. They do what they believe to be good, because it is prescribed, they are in abject fear of punishment and afraid to displease God. The good they do goes very much against their own inclination, and they often pretend to hate sin, while they actually are craving for it. The moral world may be compared to a pair of scales. Insanity sits on both ends of the beam, while wisdom rests in the middle. A person, who would give away his coat to the first one who asks for it, would be a fool, and he, who would, after having received a blow on one cheek, would present his other cheek to get another blow, would be a vain idiot and a coward, and would richly deserve a good many blows. The sayings of Christ, of Buddha, Confucius and others, are

represented in the flowery language of the East, and he, who takes them in their literal sense, makes as great a mistake as he who rejects them. If they preach charity, they do not want to make us spendthrifts; if they inculcate humility, they do not want to create cowards; if they teach unselfishness, they do not want us to become beggars, who have to depend on the labors of others for subsistence. Justice means justice to ourselves as well as justice to others. And he, who errs on one side, is as much in error as he who errs on the other side. There is often the greatest similarity between a great saint and a great sinner; the former is good without being sagacious, the other is sagacious without being good. Tarquemada and Robespierre represent the opposite poles and both were unselfish. Their opinions were opposite, and yet they both committed the same crimes against nature. They were great saints and great criminals, and yet they were great men, because they acted up to a principle without taking their personal advantages into consideration. A virtue, practised without moderation, becomes a crime. To know how to find the point of equilibrium is the great secret of the Adept, that cannot be told but must be learned by experience, when sagacity and goodness will be united in wisdom.

Mr. F... falls into a very common error in speaking of the powers and privileges of an adept. One, who has attained this stage, can neither coin money, make bars of gold, nor create clothing for himself, nor get his food from the ether. This is the custom of the practitioners of that debased science called Black Magic. The true Adept would cease to be such if he should apply his psychic powers to selfish ends. For the good of the deserving poor or suffering, or of Humanity in the mass, he is at liberty to make use of them under exceptional circumstances. In point of fact, this is one chief aim in view in his adeptship, and there are crises where a number of Adepts are said to combine their psychical powers for the good of a portion or the whole of the race, as upon the lowest plane of action, a number of men combine their muscular strength for a mechanical result. The aspiration of the would-be Adept is to learn that he may teach, become wise that he may understand, and spiritually strong that he may help the weak but willing. If our correspondent still clamours for a specific definition of the steps of self-denying philanthropy by which one may evolve out of the brutal into the spiritual plane, we must point him to those terse and most simple codes of ethics, which we have inherited from all the ancient, and are endorsed by all the best modern sages. Zoroaster's religion is distilled into three words, which mean "Good thoughts: Good words: Good deeds." One need not care if he be in Sherman, Texas, or Madras, India, if he be minded to try the prescription. And *Nirvana*; or *Mukti*, is equi-distant from both!

THE INDESTRUCTIBILITY OF SOUND.

It is a maxim in Ethics that "conduct, which conduces to life in each and all, is good." But we, the degenerate Aryans, have long lost sight of this maxim. We have long since forgotten the best practical means of conducing to the life of our practically extinct mighty Shastras. Science teaches us that sound is indestructible and we exult over our larger power of mathematical analysis, or, at least, of sound scientific analysis. The "Phonograph" testifies to the immutability of sound. Ages ago, our hoary Rishis taught the aphorism of Savda Bramh. The spirit fled, only the dead-letter interpretation remained. We scouted at it as the effusion of an abnormal imagination.

The "Phonograph" painfully led us to look back with a sigh. This invention of Prof. Edison's is only the latest corroboration of the ancient theory: Sound is indestructible nothing is ever lost.

"Annihilation exists but in the fancy. It is an illusion of the imagination, dream of the poet, the wild and frigid fancy of the sceptic. Nothing, obvious to sense, admits of destruction. This is a well-established axiom in physics. It is not in the power of man to destroy the slightest particle of matter. What is termed destruction, as applied to material substances, is nothing but a decomposition and re-composition of their ulterior units."

We may, by chemical or scientific means and processes, alter and re-arrange the existing combinations of matter, but, when so disintegrated, the dissipated and apparently destroyed particles enter into new and different compounds and assume other types and forms, but are never, in their original nature and elements, annihilated.

It may be here urged that decomposition and re-composition of ulterior units do not necessarily mean eternal progression. Here the doctrine of correspondence comes to our aid. From simplicity to complexity is the order of Evolution and hence a retrograde movement is the exception and not the rule.

That sound is indestructible—that *Savda is nitya*—finds its corroboration not only in the Phonograph, but I subjoin a beautiful extract from the pen of an acute philosopher, who contributed his essay in "*The Ninth Bridgewater Treatise*," which will still better demonstrate the truth of the assertion. He says:—

The pulsations of the air, once set in motion by the human voice, cease not to exist with the sounds to which they gave rise. Strong and audible as they are, in the immediate neighbourhood of the speaker, and at the immediate moment of utterance, their quickly attenuated force soon becomes inaudible to human ears. The motions, they have impressed on the particles of one portion of our atmosphere, are communicated to constantly increasing numbers, but the total quantity of motion, measured in the same direction, receives no addition. Each atom loses as much as it gives and regains again from other atoms a portion of those motions which they in turn give up.

The waves of air, thus raised, perambulate the earth and ocean's surface, and, in less than twenty hours, every atom of its atmosphere takes up the altered movement due to that infinitesimal portion of the primitive motion which has been conveyed to it through countless channels, and which must continue to influence its path throughout its future existence.

But these aerial pulses, unseen by the keenest eye, unheard by the acutest ear, unperceived by human senses, are yet demonstrated to exist by human reason; and, in some few and limited instances, by calling to our aid the most refined and comprehensive instrument of human thought, their courses are traced and their intensities are measured.

If man enjoyed a larger command over mathematical analysis, his knowledge of these motions would be more extensive; but a being, possessed of unbounded knowledge of that science, could trace every the minutest consequence of that primary impulse. Such a being, however, far exalted above our race, would still be immeasurably below even our conception of infinite intelligence.

But, supposing the original conditions of each atom of the earth's atmosphere, as well as all the extraneous causes acting on it, to be given; and supposing also the interference of no new causes, such a being would be able clearly to trace its future but inevitable path, and he would distinctly foresee and might absolutely predict for any, even the remotest period of time, the circumstances and future history of every particle of that atmosphere.

Let us imagine a being invested with such knowledge (though no longer an imaginary being), to examine at a distant epoch the coincidence of the facts with those which his profound analysis had enabled him to predict. If any the slightest deviation existed, he would immediately read in its existence the action of a new cause; and, through the aid of the same analysis, tracing this discordance back to its source, he would become aware of the time of its commencement, and the point of space at which it originated.

Thus considered, what a strange chaos is this wide atmosphere we breathe! Every atom, impressed with good and with ill, retains at once the motions which philosophers and sages have imparted to it, mixed and combined in ten thousand ways with all that is worthless and base. The air itself is one vast library on whose pages are for ever written all that man has ever said or woman whispered. There, in their mutable but unerring characters, mixed with the earliest as well as with the latest sighs of mortality, stand for ever recorded vows unredeemed, promises unfulfilled, perpetuating, in the united movements of each particle, the testimony of man's changeful will.

But, if the air, we breathe, is the never-failing historian of the sentiments we have uttered, earth, air and ocean are the eternal witnesses of the acts we have done. The same principle of the equality of action and reaction applies to them: whatever movement is communicated to any of their particles is transmitted to all around it, the share of each being diminished by their number, and depending jointly on the number and position of those acted upon by the original source of disturbance. The waves of air, although in many instances perceptible to the organs of hearing, are only rendered visible to the eye by peculiar contrivances; but those of water offer, to the sense of sight, the most beautiful illustration of transmitted motion. Every one, who has thrown a pebble to the still waters of a sheltered pool, has seen the circles it has raised, gradually expanding in size and as uniformly diminishing in distinctness. He may have observed the reflection of those waves from the edges of the pool. He may have noticed also the perfect distinctness with which two, three, or more waves, each pursues its own unimpeded course, when diverging from two, three, or more centres of disturbance. He may have seen that in such cases the particles of water, where the waves intersect each other, partake of the movements due to each series.

No motion, impressed by natural causes or by human agency, is ever obliterated. The ripple on the ocean's surface, caused by a gentle breeze, or the still water which marks the more immediate track of a ponderous vessel gliding with scarcely expanded sails over its bosom, are equally indelible. The momentary waves, raised by the passing breeze, apparently born but to die on the spot which saw their birth, leave behind them an endless progeny which, reviving with diminished energy in other seas, visiting a thousand shores, reflected from each and perhaps again partially concentrated, will pursue their ceaseless course till ocean be itself annihilated.

The track of every canoe, of every vessel which has yet disturbed the surface of the ocean, whether impelled by manual force or elemental power, remains for ever registered in the future movement of all succeeding particles which may occupy its place. The furrow, it left, is indeed instantly filled up by the closing waters, but they draw after them other and larger portions of the surrounding element, and these again, once moved, communicate motion to others in endless succession.

The solid substance of the globe itself, whether we regard the minutest movement of the soft clay which receives its impression from the foot of animals, or the concussion arising from the fall of mountains rent by earthquakes, equally communicates and retains, through all its countless atoms, their apportioned shares of the motions so impressed.

Whilst the atmosphere, we breathe, is the ever living witness of the sentiments we have uttered, the waters and the more solid materials of the globe bear equally enduring testimony to the acts we have committed.

In conclusion, I ask your readers if these sentiments of C. Babbage are not corroborative of our ancient doctrines of the permanency of Sound and the Law of Karma.

DARJEELING,
18th October, 1884. }

SRI KSHIROD SARMA.

GAUTAMA BUDDHA.

I request answer to the following question:—
Buddhism.

1. 'Brihaspati, having assumed the form of Sukra, created this *Madhyamika Buddhism* to give security to Indra and destruction to the Asuras.' (*Matthrai Upanishads, Chap VII.*)

2. The precepts that are taught by Vishnu when he took *Budda Avatar* (Ninth Incarnation).

Does either of the above allude to great Gautama Buddha of Kapilavastu and theirs with his doctrine?*

BANGALORE,
22nd September, 1884. }

M. NARASIMHAYYA.

KARMA AND WILL-POWER.

You have informed me before that the two factors of human life are (1) Karma, (2) Will-power. I beg to know the test by which we are to distinguish the incidents in one's life, which are the result of his previous Karma and those which are the result of his Will-power. In the former case, the incidents are apart from, and independent of, his will; in the latter case, they are the offspring of his own will-power in the present life, giving rise to new Karma for his next incarnation. I do not know if I have sufficiently made my query clear to you in the above lines. In other words, I beg to know the test by which we could divide a man's life into two parts and ascribe the one part to previous Karma or *ḥṣ* (Tamil) and the other part to Will-power or *ḥṣ* (Tamil).

BOLARUM,
29th November, 1884. }

N. M. D.

Note.—As a general rule, all the occurrences, due to so-called "accidents," may be attributed to previous Karma; those, that are not due to "accident," are controlled by the will-power. In this connection, it would be profitable to see Mill's definition of the term "accident."

GENERAL QUESTIONS.

1. Can the 24 Buddhas of the Buddhists and 24 Tirthankars of the Jains, be identified in their chronological order? What relation do they bear to the 10 *Avatars* (incarnations) of Vishnu, or the 14 Manus, of which seven have already appeared? What was the state of man's development in the time of each of the Buddhas, and what work did each do for the good of mankind?

2. Our (Hindu) pantheon is the most difficult to understand. Is our Trinity a mere abstract and philosophical division for the convenience of the learned of old, or is there some material truth in it? And is our system of lesser gods a tissue of allegory—divine attributes, virtues and powers of nature personified, or are they *Dhyan Chohans* and Adept?

3 (a.) In our Shastras, a doctrine is propounded that Vishnu becomes incarnated from age to age, in *portions*, more or less. What is the scientific explanation for this partial appearance? Is it possible, if he be an extra-cosmical being, or be relegated to a superior Maha Dhyana Chohan? And how is it that, of the Trinity, Vishnu is the only god who incarnates for the benefit of mankind?

(b.) Do the ten *Avatars* (incarnations) of Vishnu indicate the evolution of man from the animal kingdom? In that case, Rama, Krishna, &c., evidently historical persons, become myths.

(c.) The ninth *Avatar* of Vishnu was Buddha, who is said to have appeared about 1000 years after the commencement of *Kali-yuga*. How is it that no particular history of his is given in the *Puranas*, where he is simply described as the inculcator of some false doctrines,—an assertion not in unison with some good object, for which Vishnu incarnates? Can he be identified with the *Buddha* of the Buddhists, who died B. C. 243? In that case, he cannot be Vishnu; for his gradual development during the *Adi Buddhas* is given in the Pali literature; as during the lifetime of Kakusandha, the XXII Buddha, Goutamadeva was Raja Khemo; at the time of Konagamano, the XXIII Buddha, Sakya Singha was Rajah Pabbato or Sobba. Where can we find a complete biography of the last Buddha? The existing books are wanting in many important particulars.

(d.) The scriptures of the different religions say that an incarnation of the deity is to appear at the end of the world: *Matrigupta* of the Buddhists, *Kalki-Avatar* of the Hindus, *Mehdi* of the Mohamedans, and *Christ* of the Christians, who will re-appear on the day of judgment and resurrection. Are they one and the same person or different beings to appear at different periods?

4 (a.) How shall we be able to explain the astronomical and geological allegories of our scriptures, as the saint Dhruva being transplanted into the Polar star, the constellation of the seven saints (*Saptarshi*), the incarnation of the Fish, Tortoise, Boar, and Man-lion of Vishnu, the Moon and the Sun being the progenitors of different races, human and divine, the Twins, &c.?

(b.) In the ancient scriptures, notices of many places are given, to identify which we have no guide or clue. Cannot some hints be given with regard to these and ancient geography generally? How can we understand the seven *Dwipas* (continental islands) with their 14 *Upadwipas*, the seven oceans, &c.?

5. What relation do the different sections of our religion, Buddhism, Jainism, and Hinduism, bear to one another as to their characteristic features, the period of their comparative growth, &c.? It is very difficult to define the Hindu religion, if not the other two. Besides, the Hindu gods and legends are found in a distorted manner in the two other systems. How can we gather truths in their different conflicting statements with regard to these and other matters?

6. How can we distinguish the ethnological features of the different elements, that compose the conglomerate mass of the Hindu nation? The pure Aryan features of old have got so much mixed up and toned down with those of the original settlers of *Jambudwipa*, that it is extremely difficult to analyse them. What are the different waves of immigration, which flooded the land in pre-historic times, and from what country did they come?

7. Where can we find sufficient materials for an ancient and exhaustive history of India? The materials, supplied by the different Hindu and Buddhist scriptures, are not complete. There are evidently innumerable gaps; and even the many lists of kings, that we find there, cannot stand test, when arranged in comparative statements. Even our modern history seems to be a patchwork of one-sided elements, and, hence, unsatisfactory to those who have glimpses of the esoteric history. If the cycle of Indian history is known, we might, to a limited degree, see our way in the chaos that reigns in the field of our investigations. In our modern history, we know to a certain extent the law of cycle, that reigns in the destiny of our nation; for example, almost every century +56 or 57 years (A. D.) have some great events. If this law of cycle is known with regard to its applicability to ancient history, some help might be had. What is the historical value of the prophecies in the different *Puranas*? How far is our *Yuga* theory true from astronomical and chronological points of view?

I must confess that, though I tried to reconcile the *Vikramaditya* era now in use (commencing from B. C. 56) with that of Chandragupta, B. C. 318, as given in the "*Replies to an English P. T. S.*," I failed, even though I succeeded in tracing one *Mourya* era of his in some ancient inscriptions. And certainly the information supplied, that the Greeks and Romans were *Atlantians* in descent, has nothing to do with the Aryans, who, if I mistake not, came from Central India, or rather *Sambala* of the desert of Shamo Gobi. And here a philological difficulty arises as to the similarity of their languages, which is not possible, their respective ancestors being from two opposite sides of the globe. Unless a brief account is given as to evolution of languages, ethnology, growth of human society, and the development of ancient empires, no gropings will assist us, however skilful and penetrating they might be.

LUCKNOW,
21st Nov., 1884. }

P. C. MOOKHERJI.

ANSWERS.

Q. 1. The Tirthankars of the Jains are not to be identified with the 24 Buddhas of popular and exoteric traditions; nor are they in any way connected with the 10 Avatars of Vishnu, or the Manus. Some general information, about the nature of each Buddha's work and the state of mankind during the preceding races, will be found in Mr. Sinnett's book on *Esoteric Buddhism*.

Q. 2. The Hindu Trinity is not a mere abstraction. The three gods represent three distinct entities in nature, namely, *Prakriti*, *Akasa* and *Purusha*. Some of the minor gods represent distinct classes of *Dhyana Chohans*, others represent cosmical forces and elementals of various classes.

Q. 3 (a.) The Vishnu, who incarnates, is the *Logos*, which represents the manifested wisdom of the Buddhist doctrine. He is said to incarnate, when this wisdom overshadows a mortal and is manifested in him. For the very reason that he represents divine wisdom, his incarnations are more frequently mentioned in our books. It is an error to suppose that *Siva* is never said to have incarnated (See *Koorma Puran*). Vishnu's incarnations describe the course of evolution, a series of cosmic force-centres in which and through which *Dhyana-Kam* or divine wisdom sets cosmic energy in motion, and also a secret cycle of incarnations about which nothing can be said here.

(b.) Rama and Krishna are historical persons to a certain extent. *Bharata* and *Ramayana* are "historical allegories."

(c.) All the accounts of Buddha were suppressed in later times on account of religious bigotry and hatred. Buddha's personality has nothing to do with Vishnu, of course. The divine wisdom, which represents *Vishnu*, linked itself to his personality, or rather his personality was absorbed into, and assimilated by, the Divine *Logos*, when he became *Buddha*.

(d.) There are fanciful prophecies with which scientific occultism has nothing to do. About the true doctrine of occultists, see Mr. Sinnett's book.

The rest of the questions can only be answered, not by short replies, but by writing dozens of volumes. Our correspondent can only expect us to throw some light on these questions as time advances.—*Editor*.

THE ASTRAL BODY.

TO THE EDITOR OF THE "STATESMAN."

SIR:—It has been said that every discovery, be it ever so true, passes through three stages, the middle one being the stage of transition. At its first stage, the discovery is derided by the mass of people, and, not unoften, even by those who ought to know best, as absurd; at the second stage, people begin to believe that the thing is possible, some would even say it is plausible; at its third stage, the discovery ultimately gains general recognition; people begin to wonder how men could ever have been opposed to a truth so evident, and those, who ought to have known best, not seldom come forward to prove that the thing has been known long ago; that the discoverer is in fact simply a miserable plagiarist. Such is the way of the world; and Theosophy, in so far as it comes before the world as something new, can hardly be expected to fare better than it has hitherto done. I shall, therefore, say nothing about the treatment Theosophy has upto date received from your hands. There is no arguing with a man who not only declares a certain doctrine to be absurd, but pronounces the very source, from which the doctrine is professedly derived, no less as absurd. For, let it be understood, the

fundamental doctrine of all Theosophic teaching is this,—that there are truths which cannot be reached by our ordinary mental processes; and that there have been, at all times, men, who, by an extraordinary process, which, for the want of a better designation, we shall call psychic, did succeed in grasping, more or less clearly, a portion of those hidden truths. This you have now come to acknowledge in one of your articles of your impression of the 30th instant; but you just behave in this respect, as one of those *who ought to have known long before*, and you tell us now “that the doctrine is a travesty* of a very solemn doctrine taught by the Christian Scriptures, &c.” Of course the Christian Scriptures have taught this, and many more such doctrines as Theosophy tried to inculcate, long before; but those, who are entrusted with the task of expounding the true meaning of those Scriptures, have, most unfortunately, eyes and do not see, and ears and do not hear. Ask them what about the teachings of the Theosophists concerning the existence of an astral body, and they will shrug their shoulders in disdain; yet St. Paul distinctly taught that there is a natural body and there is a spiritual body. Can a man ever be out of his body? Their answer would be: “Nonsense.” But it is again their great apostle Paul, who speaks of man being in the body or out of the body. Of *Nirvana* or final absorption of human spirit in the Deity, they speak with contempt. *Nirvana* is to them annihilation. But we read (Corinth. I. 15, 28): “And when all things have been subjected unto him, then shall the Son (Christ) also himself be subjected to him that did subject all things unto him, that God may be all in all”;—which means as much that Christ shall ultimately be absorbed in God. Are there such men as Mahatmas? They will tell you, the mere putting of the question is a disgrace to common sense. But the Holy Scriptures are not ashamed to tell us that when Jesus was born:—“Behold, wise men from the East came to Jerusalem, saying, ‘where is he that is born King of the Jews?—for we saw his star in the East and are come to worship him.’”

I could go on giving you at least ten other examples tending to show that the Bible teaches Theosophy, and Theosophy teaches Bible. I feel, however, I have already taken up too much of your valuable space, and shall, therefore, close for this day, with one other biblical quotation, as found in Esther I, where mention is made of the wise who know the times: “Be ye, therefore, not surprised, much less angered, when they presume to speak of a past even so far back as the date of creation.”—(THE STATESMAN, 2nd December 1884.)

L. S.

Reviews.

SCHOLAR'S GUIDE TO ALGEBRA.

Munshi Tej Raj, F. T. S., of Bareilly, has just published this book for the use of higher classes in Indian schools. Its principal object, we are told, is “to provide the learner with a proper set of examples, so methodised and arranged, that they may be readily transcribed, and fixed in the memory without any assistance from the master.” The examples are numerous and the work will be useful to students. It can be had for a rupee from the Manager of the Arya Darpan Press, Shahjahanpur, N. W. P.

* The correspondent of the *Statesman* might well have retorted by saying that if Theosophy is supposed to be “a travesty of a very solemn doctrine taught by the Christian Scriptures,” the latter themselves are, not often, a very ridiculous caricature of some of the most “solemn” teachings and doctrines inculcated in “Heathen” scriptures of remote antiquity; and that, while the Theosophical Society does not claim to teach any nothing new but, on the contrary, proclaims its intention of a revival of ancient learning and wisdom, popular Christianity, at any rate, pretends to have received a “Revelation” only 1884 years ago, implying thereby that, before that time, there was no such thing as “divine wisdom,” or civilization, or learning. The aim of the Theosophical Society is to try to remove such “travesties” from all popular theologies by uniting together their intellectual representatives in the search after “Truth,” and thus helping to make religion scientific and science religious. If some of the prominent members of the Theosophical Society had now and then to speak in uncomplimentary terms of exoteric Christianity, it is because the “travesties” of “solemn doctrines” by the latter now and then assume a most offensive form and also because its intolerant spirit manifests itself in a dangerous aspect.—D. K. M.

THE LOGIC OF COMMON SENSE.

The Bombay Branch of the Theosophical Society has published, in a pamphlet form, a lecture delivered on the above subject, at its meeting, by one of its members, Mr. Manilal N. Divedi. The small brochure furnishes a very interesting and also instructive reading. The author compares the various ancient and modern Western theories and shows how the discoveries of modern science but confirm the truth of the deductions arrived at, ages ago, by the ancient Aryan philosophers of India. We hope that our other Branches will follow this example of giving to their sister Branches the benefit of their investigations and studies by bringing out, from time to time, similar publications; and we also trust that our other brothers of the Bombay Branch will emulate the good example set by Mr. Manilal and give similar lectures for the benefit of their fellow-members.

THE HINDU PHILOSOPHY.*

We have to thank the publishers, Messrs. Funk and Wagnalls, for a copy of a recent work upon this subject. It consists of twelve chapters, most of which appeared as articles in certain Indian papers. The author has now collected the several papers together and presented the whole in a volume of 420 pages. When he confines himself to the teachings of the Indian philosophers, the book is valuable, inasmuch as it is full of suggestions, and, for a student of philosophy, what lies behind the fence of words is far more precious than what feeble speech can convey. But, when the author descends to his own disquisitions, one loses respect for him as a teacher, since one finds him subordinating all precious ideas to his preconceived notions about Christianity. It is as though he were trying to refine the molten sun in a crucible. A narrow devotion to his sectarian views seems to warp his judgment and get the better of his otherwise clear expositions. In various places, he finds nothing but a jumble of meaningless words and logical absurdities. In studying the hoary texts of Indian philosophy, however, certain important points must not be lost sight of. In the first place, we have to remember that words gradually begin to change their meaning; and, hence, in determining the meaning of particular passages, we have to keep in mind the age of those passages and see what particular significance might have been attached in those times to certain words. For instance, let us take the word यज्ञ (*Yagnya*). The author, in common with others, translates that word to mean animal sacrifices, and hence concludes that such sacrifices were imperatively demanded in ancient times. But it is not unreasonable to suppose that the primitive meaning of the word might have been what its etymology signifies. Can we not derive that word from the Sanskrit root यज् (*Yaja*) to worship, and say that यज्ञ (*Yagnya*) meant “divine worship?”† Now, the highest worship, that is demanded of an aspirant after divine knowledge, is the surrendering or the sacrifice of animal passions or, what is called technically, the *animal ego* in man. Is it then difficult to conceive how the sublime idea of the sacrifice of one's lower or animal nature got in time corrupted into the sacrifice of lower animals? Whoever has studied the law of cycles and of progress, has probably noticed that generally there are three stages of progress or deterioration. At first the esoteric significance of the idea, for a time, remains intact. Then comes the era of exoteric warfare. People gradually begin to lose sight of the primitive idea and fight for its shell of external rites and ceremonies. The age of ritualism then succeeds for a time. And lastly comes the stage of blank negation. Ritualism, often degenerating into sensualism, drives a thinking mind to deny the efficacy of every and any thing. But this third stage cannot last long. It but precedes, and again ushers in, the era of intellectual enquiry, which finally brings society back to the recognition of esoteric truth. Thus cycles run their rounds, and each nation, following after its predecessors, has sprung up, thrived and sunk finally into insignificance. Each has had its day of glory, its rise and fall. And if the law of the survival of the fittest, which the author recognises, be applied to all the nations, the only one that can stand the test is India. She has seen the rise and fall of many peoples,

* *Hindu Philosophy Popularly Explained*. By Ramchandra Bose, A. M. (New York and London, 1884.)

† Refer to the explanation of *Aswamedha* as given at the commencement of *Brihadaranyaka Upanishad*.—Ed.

but herself standing yet erect amid their ruins, however worn out she may now look. If one reads *Maha Nirvana Tantra*, a book recognised as an authority, it will be found that the word यज्ञ (*Yajnya*) does not mean the offering of animal sacrifices, as suggested above. As one wades through the pages of the book, under review, he sees beautifully illustrated the various phases of Indian philosophic thought and the operation of the law of cyclic impulse, alluded to above. Another point to be noted is that we should not always interpret the teachings of the ancient sages literally. Each age and era has its own ideas of literature; and the writers of a particular era may present their ideas in a language most suited to the tastes and the requirements of their times. And it is when we attempt to apply our modern standards to those times that the confusion of ideas becomes worse confounded. Moreover, there are many Sanskrit words for which we have no English equivalents, for the English nation has not made that advance in scientific and philosophic thought, which the ancients had made. For instance, there is but one word "soul" to indicate the different entities of the Aryan philosophies. Now the West has begun to think that perhaps the body and the soul are not the only two factors which go to make up what is called Man and that there are several modifications to be taken into account. But as these two are the only recognised principles in exoteric Christianity, whatever it may have been with the Nazarenes, who are supposed to have been the primitive Christians, Mr. Bose naturally finds nothing but confusion in passages which seem to be self-contradictory, merely because they now and then refer to different entities, all grouped under one puzzling common name, the "soul." Another cause of confusion, to be avoided, is the fact that, in exoteric writings, the words *Brahma* and *Parabrahma* are used as synonyms, while in reality they refer to two distinct principles. *Brahma* is esoterically identified with the Divine Mind or the Demiurgus, the universal *fifth* principle, according to the modern theosophical phraseology; while *Parabrahma* is the universal seventh principle, the boundless circle. As consciousness, which differentiates between subject and object and hence gives rise to the idea of existence, is the capacity or function of the mind, *Brahma* is called the Creator. It is the differentiation in, and consequent development of, the feeling of personality, which gives rise to the phenomenal world. Take away consciousness, which can cognise between subject and object, and what does the creation resolve itself into? Therefore, this *Brahma* has always been regarded as the most mysterious Being, constantly engaged in the work of creation. The popular mind cannot of course be expected to rise above the gross conception of a creator, and hence *Parabrahma*, the endless circle, was often mistaken to be *Brahma* itself. Similarly, in talking of *Prakriti*, certain distinctions have to be kept in view. The Hindu philosophers recognised that principle in its *three* aspects, namely, (1) *Mula Prakriti*, the undifferentiated cosmic matter, (2) *Avyakta Prakriti*, differentiated but unmanifested cosmic matter, and (3) *Vyakta Prakriti*, differentiated and manifested *Prakriti*. If these different aspects of *Prakriti* and their correlations be not closely kept in view, the student gets entangled in the meshes of Indian philosophical disquisitions. Our Christian author, of course, does not seem to have applied these distinctions in his studies; and it can therefore be easily imagined why he should find so many logical absurdities, as he is pleased to call them, in the writings of the Indian philosophers. If, with these facts in view, one reads the chapters on *Sankhya Philosophy*, in the book under review, he will find a great number of passages, in the teachings of Kapila, pregnant with thought. Our author thinks that Kapila was probably a mythical personage; but, as he does not give reasons for his strange assertion, it is not necessary to here join issue with him on that head. According to Kapila, "Intelligence, the first product or evolute of self-evolving *Prakriti*, is called great (*Mahat**), because it is a principle of 'superlative purity,' and occupies in creation the same place which the Prime Minister occupies in a well-organised government." From this is evolved the "egoizer," and then come the five tenuous elements. "These seven principles are evolutes of *Prakriti*, and evolvent; and to their omnific activity, or prolific energy, creation in its multifarious aspects, is to be traced." Who can read this without being reminded of the Hindu tradition that the *Sapta*

(seven) *Rishis* are the creators of this world? And what is more, the subtler five elements are said to have their grosser counterparts. Thus it is the number twelve, which forms the basis of creation—a number which is considered to be perfect according to the Pythagorean system. Now, it is said that there is a Brotherhood in existence, which has received its Knowledge from the primary seven *Rishis*, and whose organisation is based exactly upon the process of evolution employed by Nature. Tradition fixes its local habitation on Mount Kailas, which is said to be somewhere on the other side of the Himalayas. According to its organisation, there is at its head a Mysterious Being who is supposed to be the Guardian of the Ineffable Name, the Representative of the Highest Logos. He is in short a *God*, though not *the God*. His mysterious workings are shadowed forth here and there in some of the sacred writings; and very little of Him is known to the outside world. The other mysterious being, who is supposed to be the active agent, is now and then referred to as the *Maha*..... Under them are said to be five *Chohans* or *Hobilghans* who are never seen; but there are five other counterparts of these, who are occasionally visible to mankind. Each of them is credited with being a special representation of a particular principle, whose action is his action; and it is by a harmonious working of these principles together that the phenomenal world is created and sustained. Veiled as these ideas may be, they come before the mental vision of the reader as he peruses the teachings of the sage Kapila as given in the chapters of the book under review. In the chapter on the Yoga Philosophy, the author finds fault with those who say that mesmerism is the same as *Yoga*, on the ground that, while in the former, another person is being operated upon by the mesmeriser, the pretensions of the *Yoga* do not require any other person as a mesmeriser. We cannot quite agree with the author, for we hold that mesmerism is the *key* to *Yoga* which is *self-mesmerisation*. But the most amusing portion of the book is the chapter in which the author contrasts Hindu Philosophy with Christian Philosophy. It clearly illustrates how unreasoning faith can warp the intellect and sentimental gush get the better of logic and reason. The author in another place says that Kapila's system is entirely materialistic, while *Vendantism* is pantheistic. We, however, fail to see the difference the author takes a world of pains to point out. After all, it all resolves into a quibbling of words; while the basic idea, represented by them, is one and the same. The author finds fault with the teaching that pleasure and pain, happiness and sorrow, good and evil, are fictions of the human imagination, for he thinks that such a teaching leads to immorality. We, however, beg to differ. So long as a person is steeped in immorality, he cannot but feel pleasure and pain, happiness or sorrow, &c. It is imagination that gives rise to ideas and leads us to acts which involve us in misery, pain, sorrow, &c. Therefore, he, who would be free, has to control his imagination. He should be the master, and make of the imagination his slave. He then becomes *constitutionally incapable* of doing anything (even in thought, for thought too is action on a higher plane) opposed to the higher purposes of Nature. He, who, by self-control, has controlled his imagination, becomes a part of Nature in her higher aspect, and, in that position, his ideation guides the working of the higher impulses of Nature. It is this state to which reference is made by Hindu philosophers when they speak of the passivity a *Yogi* attains. This state Mr. Bose does not understand—which is not surprising, since, among his Christian College teachers, not one is to be found with any personal experience of that kind to cite in support of his argument. Hinduism can never be understood by examining it with the lens of Christian criticism.

NOTICE.

The reprint of all the twelve Numbers of Vol. I of the *Theosophist*, announced for some time past in the Publisher's Notices, having now been completed, copies can now be had at the following rates:—India and Ceylon: rupees eight for a complete volume, and rupee one for single copies; Foreign countries: one pound for a complete set, and two shillings for single copies. As there was a continual demand for that Volume, the reprint was undertaken; but, as only a limited number of copies have been published, intending purchasers

(* *Mahat*, in Esoteric Science, is Divine Glory—the Kabbalistic *Sephira*. *Maha*, in ancient Upanishad literature, meant light. "*Maha iti thejonaama*"—(Vide Sankara's Commentary).—Ed.

should apply as early as possible if they do not want to incur the risk of being disappointed.

Vol. II can also be had for rupees six, and Vols. III to V for rupees eight, each,—foreign subscribers, of course, paying one pound per Volume. Only about half a dozen copies of No. 12 of Volume IV, (for September 1883),—wherein appeared the first instalment of the series of “Replies to an English F. T. S.,”—are in stock. Those, therefore, wishing to secure a complete set of Vol. IV, must make early applications.

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SPECIAL NOTICE TO CORRESPONDENTS.

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

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

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

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

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

(IV.) All correspondence to be written on one side of the paper only, leaving clear spaces between lines and a wide margin.

Proper names and foreign words should be written with the greatest care.

The Manager calls particular Notice to the fact that all Money-orders must now be sent payable at ADYAR (not Madras), P. O. India.

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

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