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THE THEOSOPHIST

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

CONDUCTED BY H. P. BLAVATSKY.

VOL. VII. No. 82.—JULY 1886.

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VOL. VII. No. 82.—JULY 1886.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

UNITY.

ALL the writers who have written on the mysteries from an exoteric point of view seem to agree that one of the principal things taught to the candidates was the theory of the heliocentric system. However far such a revelation may have been in advance of the popular scientific notions of any given period, it is not easy to see at first sight why such a mystery should have been made of it, or what the priests had to gain by concealing the facts from the multitude. We all know that knowledge is power, but the sort of knowledge we are accustomed to associate with the possession of power is something more than acquaintance with the bare fact that the earth moves round the sun; and it is because the moderns have but seldom taken the trouble to think out the full significance of how much may have been conveyed by this and similar statements that the mysteries, and hence the science of the ancients, has been treated with such contempt. Putting aside therefore the fact that the descent of the soul into matter and its final redemption therefrom was also taught in the mysteries under the guise of fables, it may be interesting to discover how much might have been and probably was included in this revelation of the heliocentric system.

The main principle exemplified was the operation of law in the motions of the heavenly bodies. Experience and observation must have taught all men to become familiar with the operation of law and order in the ordinary concerns of life, but the application of law to the action of the sun and planets was an extension of the idea beyond the boundaries of this earth, and so must have formed the bridge by which men arrived at the knowledge of the prevalence of law throughout the universe.

From this would follow the recognition of the fact that the universe is also a unity. The thorough realisation of this fact may

be said to include almost all others by implication. If the universe is one, and all the living beings upon it are parts of that one, then the life principle animating them all must in like manner be one, and hence separateness has no real existence. Again, the fact that the apparently fixed earth is in constant motion would form a prelude to the idea that motion is everywhere present, and thus phenomena are impermanent.

Thus the revelation of the heliocentric system may have been made the starting point for an exposition of some of the main principles of the Wisdom Religion.

There are few propositions to which our intellect gives such a ready assent as this of the unity of the universe. But, on the other hand, there are few things that are more difficult to realise, or which bring greater results in their train. Those who can indeed realise this fact are able to go through life without attachment, without care. They know that the personality is but the result of illusion, they know that it must be mastered and used, and not worshipped and indulged. We all know that in a settled community one system of laws must prevail to the exclusion of others, or else each man might set up his own code to the inconvenience of all the rest. We know that this is so from the merely utilitarian point of view, without reference to any theories of right and wrong or abstract justice. But we are not so apt to recognise the fact that when we endeavour to strengthen the personality, we are acting just like an individual in a community who sets up a contrary standard of life and action to that followed by the rest. If such a thing happened in ordinary life, the individual in question, should his disobedience provoke serious conflict with the other members of the community, would have to leave the place and set up his tent somewhere else, where he would not be in constant conflict with those around him, or if he refused to go he would probably be shut up if not put to death. In modern times a dangerous lunatic is about the nearest parallel we can find to the case we have imagined, and could we but better understand the eternal verities that are so easily apprehended by the intellect, we should see that the culture of personality is madness.

The realisation of the unity of the universe, while, as we have seen, it is the road to perfection, is also a guide to the conduct of the individual in his relations with others. Its logical consequence is universal brotherhood, the foundation and corner-stone of the Theosophical Society. Hence we are bidden to kill out the sense of separateness, and so act towards each of our fellows as if he were a part of ourselves, rejoicing with him in his joy and comforting him in his trouble, freely and gladly lending our aid to help any good work.

While recognising the fact that the unity of the great All is the fundamental truth round which all others are clustered, man incarnate on earth cannot, from the limitations of his present existence, rise to a full apprehension of this truth. Only so long as it remains unmanifested can the whole remain One, unrelated and unknowable. So soon as manifestation takes place, number and division make their appearance. The infinite

All cannot act upon itself, for in any action whatever there must be both an actor and the thing acted upon. Moreover, in addition to the actor and the thing acted upon, there must also be the action. Again, in any perception there must be the perceiver, the thing perceived and the perception. Hence three is the first complete number after one, and was called by the Kabbalists the number of generation. Two straight lines cannot enclose a space, but three can. The further we carry our investigations, the more confirmations we shall find of the fact that whatever exists as one can only be understood as three. It is this necessary truth that gave rise to the trinities found in all religions. In nature there must always be the seed, the soil and the growth of every plant; in physics there are the three primary rays of light; in the family, the father, the mother and the son, and in Parabrahm Purush, Prakriti and the manifested universe, the positive, the negative and the union of the two.

We might go on multiplying examples of the trinity in unity until we had filled a volume, but we prefer to leave the reader to think out fresh ones for himself.

The main fact to be learned is that this principle of trinity in unity is a fundamental law of the manifested universe, and of universal application. In the struggle for freedom from authority it is sometimes apt to be forgotten that there are some fundamental truths that hold good in all cases, such as the fact that the three interior angles of a triangle always make up two right angles.

As has been shown before in these pages, the number of possible combinations of three things taken together—one, two and three at a time—is seven. It is this mathematical fact that is the root of all the septenaries so often mentioned in theosophical writings as well as in those of ancient religions and philosophies. We all know that there are seven primary rays of light, and seven notes in the musical scale, and the theosophical system of cosmogony is pre-eminently a septenary one. We ought to remember that this septenary law is as necessary as the doctrine of the trinity in unity. A great many members of the Theosophical Society seem to think that the septenary principle in theosophy and other systems of thought is a mere curiosity, whereas it is a mathematical necessity, and is the only truly philosophical method of classification. When we consider any action, we do not stop at the action itself but go on to trace out its effects, and in like manner if we stop at the trinity we do not get beyond the bare fact that manifestation is possible and can know nothing as to its nature. Thus it may be said that the whole is unity, conceived as a trinity and manifested as a septenary.

MAURICE FREDAL.

THE GROWTH AND PROGRESS OF CATHOLICISM IN INDIA.

WHOEVER has derived his notions of the measures taken for the propagation of the Roman Catholic faith in India, wholly from Catholic sources, can hardly have received a faithful impression. There has been too much exaggeration, and too much extenuation. The history of Catholicism in India is indeed a history of deception, and of terrible oppression. It forms one of the darkest chapters in the annals of the Romish Church.

From the earliest attempts at Indian discovery, the Roman Pontiffs took a deep interest in the result, and no sooner had these efforts proved successful, than they used them as a means of extending the sway of the Holy See. But it was not until the sixteenth century that Catholicism obtained a firm footing in India. This was effected by the terrible arms of Portugal and the Inquisition. The attachment of Portugal to the Catholic Church was peculiarly strong. Its dutiful obedience to her was singularly firm. It was through the influence of the Pope that the Portuguese steered into unknown seas, and, like a new revelation, unveiled the mysteries of an unknown world. They received from the Popes the right to invade, to destroy, and to seize upon the territories of all the infidel kings, under the plea, to use the words of Mr. Irving, of defeating the enemies of Christ, and extending the sway of his Church on earth. It was Pope Eugenius the Fourth and his successors, who, by their supreme authority over all temporal things, had conceded to the Crown of Portugal all the lands it might discover from Cape Nun and Bojador to the East Indies. In virtue of this attachment to the Papacy the Portuguese monarchs, like Constantine and his successors, put down Paganism with a strong hand,—a hand which knew neither mercy nor justice.

In the year 1510, Alfonso de Albuquerque, the founder of the Portuguese empire in India, entered Goa, at this time one of the principal emporiums of trade on the Malabar Coast, with some monks of that famous order, established at Toulouse about the time of the Albigensian heresy by the fierce Spaniard Dominic de Guzman. Of this fanatic Dante says that he was devoted to the service of Christ by his mother :

"She was inspired to name him of his Owner,
Whose he was wholly, and so called him Dominic,
The loving minion of the Christian faith,
The hallowed wrestler, gentle to his own,
And to his enemies terrible * * *
Forth on his great apostleship he fared,
Like torrent bursting from a lofty vein;
And dashing 'gainst the stocks of heresy,
Snot fiercest where resistance was most stout." *Par. Cant.*—XII.

Such was the founder of the Mendicant Order, and such were the men who assembled under his bloody banner,—men who pretended to be the true disciples of Jesus, and who acted like those of the fiend. Their attire was mean, and a cord encircled their waist to denote the subjection in which they kept their bodies. The unhappy people of Goa who had suffered greatly from Mussulman tyranny under Adil Sháh looked with hope and gladness to

their new masters. They received them with joy, and showered gold and silver upon them as they passed along. But they little thought that all this rejoicing would end in tears; that fires would burn men and women to death; that their temples of Siva and Vishnu would be pulled down, and the temples of St. Dominic and the Palace of the Inquisition erected instead. Albuquerque mounted a richly caparisoned horse, and surrounded by hidalgos and captains, and the monks carrying before them a gilt cross, proceeded to the palace of Adil Sháh. The monks chanted hymns, and their songs were accompanied by the sound of trumpets and drums.

These monks, however, can hardly be regarded as Papal missionaries. They had come as chaplains of the Portuguese fleet. They soon erected a church and dedicated it to St. Catherine; for on the day of her festival the Portuguese had taken the city from the Mussulmans; and there, hanging her picture over an altar, they held a regular Catholic service with great pomp. They now found themselves in a fair and smiling land, but a land full of selfish propensities and narrowness of mind. They tried to draw the natives into the pale of the Church; but their attempts proved unsuccessful, because they were made without the aid of threats or violence. The use of such means for the propagation of religious truth was forbidden by Albuquerque. He was as wise a statesman as he was an experienced general. He knew that it was not the duty of the Government to use its power in order to convert idolaters to Christianity. He knew that even in India, where heathenism was "so cruel, so full of absurd rites and pernicious laws," religious toleration would be the safest policy for the Government. He ordered that the propagation of Christianity should be carried on only by exhortations and arguments. But these exhortations and arguments could not overcome the obstinate attachment to idolatry. The people went on worshipping hideous images in temples covered with "emblems of vice." The severe penal laws and the barbarous persecution, which the Portuguese Government afterwards used to drive all its subjects under the authority of the Catholic Church, did, indeed, destroy Paganism, and with Paganism the prosperity, and the very national existence, of what was once the most opulent and flourishing country in India. We ask the votaries of Catholicism whether it was thus that "the Church penetrated the moral darkness like a new sun" and covered India with institutions of mercy? "Orthodoxy, it seems," says Lord Macaulay, "is more shocked by the priests of Rome than by the priests of Kalee." It would have been better, we think, to have allowed them to worship the Linga of Siva, or to draw blood from their own persons and offer it to the sanguinary Kalee, than to burn them alive! Nero persecuted Christians, not because they professed to be Christians, but because of the evil deeds and the scandalous practices rightly or wrongly attributed to them. But the Portuguese persecuted pagans simply because they professed to be pagans. Under the imperial rule of Pagan Rome every subject nation practised its own creed undisturbed, so long as it did not incite to civil dis-

turbances. But under the imperial rule of Christian Portugal the religious tenets of every subject nation were made a ground of punishment. In this respect the British Government acted most wisely; it abstained for a long time from giving any public encouragement to those who were engaged in the work of converting natives to Christianity. Had it not adopted this policy, it would inevitably have lost the Indian Empire, and with Empire "the best chance of spreading Christianity among the natives."

The tidings of the new conquest of the Portuguese in India were received with great joy by the Court of Rome, which, at this time, had, in fact, reached the climax of depravity. The most solemn and awful declarations of Scripture furnished matter for the jesting and mockery of the gay courtiers who attended the Pope! Even the priests were wont to boast to each other, in their revelries, how they deluded the people, by only pretending to transubstantiate the bread and wine in Mass, saying, instead of the usual formula, "*Panis es et panis manebis*," "*Vinum es et vinum manebis*,"—that is, bread thou art and bread thou shalt remain, wine thou art and wine thou shalt remain.

"That Court," justly remarks Lord Macaulay, "had been a scandal to the Christian name. Its annals are black with treason, murder, and incest. Even its more respectable members were utterly unfit to be ministers of religion. They were men like Leo the Tenth; men who, with the Latinity of the Augustan age, had acquired its atheistical and scoffing spirit. They regarded those Christian mysteries, of which they were stewards, just as the Augur Cicero and the high Pontiff Cæsar regarded the Sibylline books and the pecking of the sacred chickens. Among themselves, they spoke of the Incarnation, the Eucharist, and the Trinity, in the same tone in which Cotta and Vellius talked of the Oracle of Delphi or the voice of Taurus in the mountains. Their years glided by in a soft dream of sensual and intellectual voluptuousness. Choice cookery, delicious wines, lovely women, hounds, falcons, horses, newly discovered manuscripts of the classics, sonnets, and burlesque romances in the sweetest Tuscan, just so licentious as a fine sense of the graceful would permit, plate from the hand of Benvenuto, designs for palaces by Michael Angelo, frescoes by Raphael, busts, mosaics, and gems just dug up from among the ruins of ancient temples and villas, these things were the delight and even the serious business of their lives."

To such a Court Christianity was a profitable farce! Leo the Tenth celebrated the Indian conquests by a public thanksgiving in Rome. It was observed with extraordinary pomp; Latin orations were pronounced in the Pontifical chapel in praise of the Portuguese King, who had testified his dutiful obedience to the Court of Rome. Emanuel had sent on this occasion a splendid embassy with magnificent presents for the Pope. Greatly pleased with them, Leo transmitted to him a consecrated rose; and this was followed by an ample donation of all kingdoms, countries, provinces and islands, which he might recover, not only from Cape Nun and Bojador to the Indies, but in parts yet unknown even to the infallible Pontiff himself!

And now that Court lost no time in shipping off the Grey Friars, the Black Friars, the White Friars and Friars of all sorts of colors to crush paganism to pieces. First came the Grey Friars. They pretended to superior sanctity, but, in reality, were of very bad character. They did not touch money, but they had a treasurer

like Judas of Kerioth. In the year 1517 they arrived at Goa. It was in this year that these friars wandered through Europe, from town to town, offering their "Pardons of sins" for sale, not only in the monasteries, but in taverns and even in brothels; a man might then for the paltry sum of twelve groats deliver his father out of purgatory; and for eight ducats he might commit murder without fear of eternal retribution. It was in this year that Martin Luther nailed his Ninety-five Theses to the church door of Wittenberg, and began the Reformation struggle in Germany. Thus the very year which saw Catholicism established in India witnessed also the rise of Protestantism in Europe. The number of these monks, according to a Portuguese historian, was nine. They had brought a letter from King Emanuel of Portugal to the Governor, Lopo Soares d'Albergaria, ordering him to aid them in their work of conversion. They soon amassed large sums and erected a magnificent convent and a church, which they dedicated to the founder of their order, St. Francis of Assisi, and began to exhort the pagans to become Christians.

The Hindoos, as we have said, were at this time a most religious people. The Brahmin, like the Levite, was pre-eminent in sanctity and honour in the community. He had, like the priests of Rome, monopolized all learning for many centuries; and consequently the common people were in profound darkness. They were devoid of curiosity on all subjects which did not personally trouble them; they took no interest in the ordinary operations of nature. A violent tempest, a monstrous birth, sudden and fatal diseases, excessive rain, scarcity, an appearance of a comet, or other heavenly phenomena were the sort of things to which their attention was confined. They were strangers to all ideas of the physical laws which govern natural occurrences. They regarded them as proceeding from beings superior to mankind; they believed that by praying they could change the path of clouds, by sacrificing a cock or a goat they could appease the wrath of gods and demons, who produced maladies; by giving alms to Brahmins they could make atonement for their sins; and by performing rigorous austerities, or by inflicting painful severities on the body, they could enjoy, after death, the pleasures of Paradise! To delude such men, whose belief in the actions of gods and devils amounted to a foolish credulity, was not a difficult task. The childish fables of these priests produced a perfect illusion on "the eye of their mind." But their blind attachment to the superstitions of their ancestors was powerful; they could not get rid of it, and become Christians.

Then commenced the barbarities. Albuquerque had long since died of a broken heart (in 1515), and now there was no one to protect the people. The men who were appointed to high offices were men of the worst kind. Slaves of sensuality, superstition and insatiable avarice, they began to oppress the natives in a thousand ways. Flesh and strong liquors, condemned both by the law and the instinct of the Hindoos, were forced into their mouths. Their tender and delicate women, nurtured in modesty, were cruelly dragged out of their houses and carried away to gratify the

sensual desires, or to become the menials of the rude Portuguese. Their religious ceremonies were forbidden, under heavy penalties. The old Hindoo pagodas were pulled down and their wealth confiscated, while new and gorgeous Christian pagodas were erected in their place. The Hindoo idols were broken, and in their room Christian idols were set up. The wooden image of the Virgin Mary was substituted for the stone statue of Saraswati or Lakshmi. The rosary of St. Dominic took the place of the rosary of Siva, Aves of Mantras and holy water of tirtha. Thus the arrival of the Christians had now become something more dreadful than the visitation of a plague, which sweeps whole nations from the earth. The Christians, moreover, inflamed with deadly animosity, had lately massacred mercilessly the whole of the Mussulman population, without distinction of sex, of rank, or even of age. The natives went in their extreme tribulation to the tomb of Albuquerque, as to that of a father, to implore redress from the injuries and tyranny of his countrymen, and at last, exhausted and dejected by oppression, they chose rather to be Christians than to share the fate of their Mussulman brethren, or be the slaves of the Prangui. Thus Catholicism, by means of force and violence, cut its way to supremacy in the Pagan world. In the space of seventeen years nearly fifteen thousand pagans were brought within the pale of the Church, along the Malabar and Coromandel Coasts. The chief injunctions imposed upon these nominal converts were, that they should get by heart certain summaries of doctrine, and pay to the images of Christ and the saints the same religious services which they had formerly offered to the statues of Kalee, Mahadeva, or other gods. They secretly hastened to propitiate the gods whom they had offended by the semblance of adhesion to a religion, which they in heart despised. Even at the present day there are many descendants of so-called Christians, who in no way differ from their heathen brethren, except by the formal adoption of the Christian name. They are sunk in deplorable ignorance, vice, and pagan superstition; and we are sure that, under the existing state of Catholicism, they will never be improved.

About this time Clement VII. died, and Paul III. succeeded him. The character of this Pontiff was marked by most of the faults, which distinguished Italian society at that time. "He had," justly observes one of his biographers, "both the vices and the virtues, if we can so term them, of that demoralized and sensual, but polished circle of men, who were entertained in the palace of Lorenzo the Magnificent." But though destitute of religious principles himself, Paul's attention, from the beginning, was directed to strengthen the Papacy. He established new institutions for the propagation and defence of the faith. He revived the ancient Inquisition, and provided it with fresh engines of still more formidable power to destroy all the heresies of the world. Among the newly erected societies the Order of the Theatines and the Company of Jesus were the foremost in zeal and devotion. The fiery spirited Giovanni Caraffa, afterwards Pope Paul the Fourth, was the prominent leader of the first, and the celebrated

enthusiast Ignatius Loyola of the second. With such instruments as these the Pope began to give greater vitality and energy to the degenerate Church of Christ. He was overjoyed with the success of his missionaries in India, and had, in 1534, raised the city of Goa to an episcopal See. He now sent members of the new Orders to extend the limits of this jurisdiction.

The famous Francis Xavier was the first of these soldiers, who led the way. He was a man of strong zeal and weak information. He had abandoned the College of St. Barbara, and had entered the College of St. Ignatius. With Loyola he had formed a solemn league, vowing to live in poverty, and devote his days to the conversion of the heathen, and like him he astonished the world by his austere penances and vigils. He used to place himself in prayer with his hands and feet tightly bound with hard cords, avenged his juvenile levity and vanity by cruelly torturing his body. He starved himself almost to death, tended the sick in the hospitals, and generally extended himself, at night, on the ground, at the foot of the bed of some dangerously-affected invalid. He went on preaching in every town and village from Goa to Cape Comorin, and from Cape Comorin to Japan and other islands—places where no man of less courage and zeal would have dared to penetrate. He always took a bell in his hand, when he sallied forth, invited the passers-by by sounding it, and preached the Gospel in a strange jargon. Thus he made many converts, and where he could not succeed, he often slipped off his shoes, on taking his departure, and shook them roughly, in order that he might not carry with him even the dust of that accursed land. While wandering in these dreary regions he was very often badly treated by the devils! Sometimes they simply threatened him, but sometimes they fell upon him and beat him unmercifully! But this was not all. He saw with the eye of flesh the spirits of his dead friends. And, indeed, even imagined that God descended to entertain him! His fanaticism had completely distracted his mind; he often ran confusedly up and down the streets of Goa, like a mad man, and threw himself on his knees before a crucifix, and there remained crying bitterly for several hours. Through such fanaticism he made the savage and the ignorant bend their necks to the yoke of Christ. This friend of God died, after spending ten laborious years in the East. The Church fully conscious of his merit, canonized him as a saint, and bade her children revere him under the title of "The Apostle of the Indies."

The Jesuits, so inconsiderable in their origin, had now grown to an astonishing number. Ignatius, who was the founder of that Order, never thought that it would ever rise to be the most enterprising and formidable Order in the Romish communion; that it would even grow to be the very soul of the Papacy; that its soldiers would invade the farthest countries in the world. But such was the case. Under him the number of his devoted soldiers amounted to no fewer than ten thousand, and under him they matured their plans, collected their munitions, and marched off to fight Protestants in Europe and heathens in Asia and America.

At the time of Xavier's death, in 1552, there were more than two hundred Jesuits in various missions established on both coasts of India. Their chief seat was Goa. Here, in the space of a few years, they erected ten princely churches on the ruins of Hindoo temples, many of which were razed to the ground; besides this, they founded religious schools for the young converts. But they were bad teachers of the Gospel. "Never was," says Dr. Thomas M'Crie, "the name of the blessed Jesus more grossly prostituted than when applied to a society which is certainly the very opposite, in spirit and character, of Him who was 'meek and lowly.' The Jesuits may be said to have invented, for their own peculiar use, an entirely new system of ethics. In place of the divine law, they prescribe, as the rule of their conduct, a 'blind obedience' to the will of their superiors, whom they are bound to recognise as 'standing in the place of God,' and in fulfilling whose orders they are to have no more will of their own 'than a corpse, or an old man's staff'.....As the instructors of youth, their solicitude has ever been less to enlarge the sphere of human knowledge than to keep out what might prove dangerous to clerical domination; they have confined their pupils to mere literary studies, which might amuse without disturbing a single prejudice of the dark ages. As missionaries, they have been much more industrious and successful in the manual labour of baptizing all nations than in teaching them the Gospel." They employed all methods to allure the Hindoos and the Mussulmans to embrace Christianity, and published tracts and books in Tamil and other languages. Such was the state of things when the great Emperor Akbar, desirous of inquiring into the nature of the Christian faith, invited the Jesuits to his Court, about the year 1582, and asked them for the life of Christ. The crafty priests, thinking that the simple life would not attract and captivate his Oriental imagination, attempted to palm upon the sovereign a false life stuffed with fables, such as are found in the mythological books of the Hindoos. But the trick lost the game! Akbar detected the fraud and dismissed them from his Court. Thus they used to conceal from the natives the essential peculiarities of the Gospel; they accommodated its doctrines to the most absurd notions of the populace. Nor was this all. They brought from Rome heads and skulls of false saints, and rumours were artfully spread abroad of prodigies and miracles wrought by these relics; images were moved by wires, which they pretended were miraculously moved by Heaven; a certain tomb at Meliapur, on the Coromandel Coast, was fraudulently given out for the sepulchre of St. Thomas, in allusion to an ancient tradition that the Apostle crossed the Indus and penetrated into the south as far as the Carnatic, and there, after preaching the glad tidings, suffered martyrdom. With the bones of such saints they fought ludicrous combats with the devils, and thus deceived the eyes of illiterate men. A large volume would be required to contain an enumeration of the innumerable frauds which these artful priests practised to delude the people of India. They attained some success in places where the true character of the Christians was not known; but where it was, their

failure was deplorable. With all their pious frauds, with all their pretended miracles, with all their bribes, and with all their allurements, they could not gain over the people of Goa, who had seen the Christians immersed in a gulf of horrible villainies. The wickedness of the Portuguese had, indeed, defiled the Christian name. Their standard of morality was far inferior to that of the most reprobate heathen. The public administration also was not less venial: severe penal laws were directed against the pagans; public offices were bought and sold without shame. The natives held the Christians in utter aversion; to be a Prangui, or even the falling of their shadow was regarded by them as polluting. Under such circumstances the men, who were lately converted by force, lived more like Infidels than Christians. They did not care a straw for the Christian God; they laughed and scoffed at the Christian faith. The Romish soldiers, thoroughly disheartened, cried for help to the Pope and the Portuguese monarch. The fierce Caraffa, whom we have seen at the head of the Theatines fighting the battle of his church, had at this time assumed the tiara with the title of Paul the Fourth. He had urged Paul the Third to revive the terrible Tribunal of the Inquisition. "The Inquisition," said he, "is the only instrument of destroying heresy, and the only fort of the Apostolic See." He had even allowed his own house to be fitted up with rooms for the officers, and prisons for the accused. And now as a Pope he neglected all other business, but that of the Inquisition; he often forgot the meetings of the Consistory, but he never forgot the Thursday meetings of the Holy Office. He armed it with new powers and subjected new classes of offence to its jurisdiction. The Portuguese monarch sent orders to his Viceroy to provide them with every sort of assistance. Thus backed by barbarous weapons, they renewed the work of conversion with fresh energy and with horrible atrocities, which even at the present day make us shudder at their recital. Dungeons, pulleys, racks, bolts, chains, thumb screws, blocks and locks, were quickly heaped together in Goa. In a short time the Dominicans, the agents of the Inquisition, were established almost in every town of Portuguese India; but their chief field was the Malabar Coast. Here the work of persecution began with the greatest cruelty. In Goa the *auto-da-fé* blazed at regular intervals before the Church of St. Francis or St. Dominic. The Hindoos, the Mahommedans, the Jews, the Syrian Christians, and the degenerate proselytes alike suffered bloody persecution. Whoever showed an aversion for the Romish Church, whatever his rank, whatever his age, or whatever his influence, was seized, often in the dead of night, and hurried away to the dark cells of the Inquisition, where he lay till he was committed to the flames, or strangled to death.

But it was the seventeenth century that witnessed the most fierce and bloody crimes of the Romish priesthood—the priesthood that crushed out the manhood of the nations, and fashioned them into slaves—that destroyed the Portuguese Empire of the East and polluted the Christian religion—that impoverished the pagans,

and grew fat on their wealth. We find no words in which to paint the agonies of men, who fell victims to this fiendish institution.

Of the provinces, which had been subject to the Portuguese Crown, Goa was the wealthiest and most populous; it had been a great emporium of trade, and its inhabitants enjoyed large supplies of produce both from their own and other lands. But during the seventeenth century it became the poorest and most deserted province of Portuguese India. Barbarous was the work done here by fire and sword. Hundreds of the inhabitants were murdered by the terrible Inquisition; villages were pillaged, burned, and ruined. The people, maddened with despair, abandoned their mother-land, and fled for refuge to foreign countries; the fields lay untilld; the houses stood unrepaired; no attempts were made at drainage in the city; famine and contagious diseases swept away thousands of men. The functionaries of the State, instead of employing preventive measures, joined with the priests in invoking God. But in spite of all these prayers the calamities continued with unabated force. The population decreased to a frightful extent; the revenue of the Government failed, it lost its most extensive and rich possessions. The bold and enterprising Dutch who had been trading with the Islands of Sumatra and Java now began to attack the Portuguese, and in less than half a century, from the time that Houtman first sailed from Rotterdam, they became the sole masters of all the ports and places where the Portuguese had been established, with the exception of a few wretched settlements, which were still more despoiled by the formidable Marathas. Thus at the end of the seventeenth century the Portuguese Empire in India was completely shattered and dismembered. Goa was still a metropolis; but the metropolis of a ruined, impoverished and desolate state. The pomp and splendor of the proud and ostentatious hidalgos were no longer to be seen. Several Portuguese families supported themselves by alms. The traveller passed through a succession of silent streets in which not a single soul remained. Only heaps of ruins met his eye on every side. But, despite all this desolation and decay, the work of the Inquisition went on with unabated fury and violence. The rack, the pulley and the fire were unceasingly at work. The piercing cries of the unfortunate men and women were continuously heard; though the torture was inflicted in vaults. Nothing could move the hearts of its inhuman monsters. For two hundred and fifty years, from the date of its first establishment in 1560, to its last abolishment in 1812, they enjoyed with keen relish the severe pangs of their fellow-creatures. During this long period it only once met any opposition from the Government. The Marquis of Pombal, the greatest statesman that Portugal ever produced, heard of the cruel and bloody transactions that were going on within the walls of the palace of the Inquisition, and in the camp of St. Lazarus at Goa. He had great influence with the King and wrote to him, to beg him to suppress the devilish institution. Accordingly King Joseph the first sent orders for its abolition in 1774, and thus for the first time it was closed. The prisoners who

had lost all hope of seeing their homes, were set free; and the wealth hoarded in coffers of the Holy Office was removed to the public treasury. But this good policy of Pombal did not last long. In 1777 Joseph died; his daughter Dona Maria became the Queen of Portugal; and the great minister lost his influence at Court. The new Queen was, in many respects, the very prototype of Mary of England. Like her she strongly supported the Popish tenets. Like her she used the faggot and the stake to make converts to the Romish Church. She again established the Inquisition in Portuguese India, which consisted of a small territory of Goa and a few subordinate towns all on the Western Coast. And again the rigorous persecution began, which, four and thirty years later, was stopped by a royal letter, dated the 16th June 1812.

We turn now to the Jesuits. We have seen them, in the latter part of the sixteenth century, employing all ignoble arts to draw the Indians into their nets. Early in the seventeenth century they were to be found in all important towns of India practising the same frauds, ensnaring the minds of the ignorant, persuading the stern by their crafty and yielding disposition, procuring admission for their creed by making themselves useful in politics, in medicine or in literary subjects, usurping a despotic dominion over their proselytes, enriching themselves by their ignorance, teaching them false doctrines; striking their adversaries by cunning manœuvre. Some became even actual Sanyasis! Of these one name deserves an immortality of shame. It is that of Robert de Nobili. This Roman Sanyasi separated from his brethren who had mingled with men of low castes and went to Madura, chose for his abode a humble hut, gave up flesh eating, and confined himself to rice, roots, and herbs; took none but Brahmins to his society. "I am neither a Prangui nor a Portuguese"—these are his own words,—“but a Roman Raja and a Sanyasi.” He buried himself in a mysterious solitude, and received visitors with great reserve. The fame of this white ascetic soon spread far and wide, and the doctors of the pagans came to crave his audience; but were told by his Brahmin disciples that he was engaged in meditation. Thus after being rejected two or three times they were at length admitted. Astonished by his devotion and vigils many of them embraced his doctrines, and their example was followed by people of lower classes. In this manner the Jesuits gained nominal converts in multitudes, converts who were permitted to exercise the least objectionable rites of their former faith! Complaints were often made against the Jesuits by their rivals, the Dominicans and the Franciscans. But the influence of the Jesuits at Rome prevented these complaints from receiving a serious attention. Thus things went on till their suppression, in 1759, by Pombal.

That Pombal was an able statesman—a statesman of great energy and heroic daring—we have already remarked. Portugal undoubtedly owes much to his good and wise administration. It was he who introduced the excellent regulations for the promotion of agriculture, trade, and education. It was he who raised Lisbon with new splendor from her ruins when

she was swallowed by a tremendous earthquake in 1755. It was he who had had the courage, which none of the Catholic sovereigns of Europe had, to punish the soldiers of the Pope. In the year 1751 he issued a decree restraining and limiting the action of the Inquisition; next he created a wine company, encouraged manufactures, and the art of printing. These things provoked the Jesuits, for they were the sole inquisitors, merchants, and agriculturists. They set themselves to oppose every measure of Pombal's administration, and when the terrible earthquake took place, they openly ascribed it to the wrath of God at the impiety of Pombal. But this was not all. In the missions of Paraguay, in South America, they rebelled against the Portuguese monarch. There they attempted to establish their own government, in order that they might carry on, without any interruption or restraint, their lucrative commerce with the natives. For four years they waged war with Portugal. Pombal did all that was in his power to subdue them without the use of force. He entreated them; he threatened them. But his entreaties and threatenings proved of no avail. At last weary of their machinations he resolved to strike a more decisive blow against them at home. He dismissed the King's confessor, who was a Jesuit, and passed orders that no Jesuit should thenceforth approach the Court without express permission. Besides this, he made a strong representation at Rome of the crimes committed by them in Paraguay, and of the factious intrigues with which they disturbed the peace and prosperity of Portugal. Then their anger knew no bounds. They joined some of the nobles, whose resentment had been aroused by Pombal's reforms, and formed a conspiracy against the offensive minister and the monarch. In the autumn of 1758, as King Joseph was returning home in his carriage at a late hour of the night, he was assailed by armed assassins. A thorough investigation was made; and the guilty nobles were executed. But with the priests it was needful to be more cautious; accordingly a memorial was forwarded to Rome, setting forth again their numerous crimes both in Portugal and America, and asking the Pontiff's consent to their trial. Clement the Thirteenth was the Pope at this time. He regarded the Jesuits as the principal supporters and the most faithful servants of the Holy See. He delayed his answer for several months, and then reluctantly signified his consent to the King's judicially trying all the Jesuits implicated in the conspiracy; he earnestly begged him, however, at the same time not to shed the blood of those devoted to God's service. But so much leniency appeared to Pombal exceedingly ill-timed, and not at all consistent with the safety of the State. He therefore resolved on the execution of the malefactor priests, and on the condign punishment of the whole order. Gabriel Malagrida, who declared himself the ambassador and immediate prophet of God, was the chief Jesuit conspirator. He was strangled and burned alive in a solemn *auto-da-fé*, and a decree was issued for the immediate expulsion of the Order from all the Portuguese dominions. Two hundred and twenty-seven Jesuits were seized at once, and cast into prison at Goa. A few days later they were dragged on board

a vessel by orders of the viceroy, Count de Ega, and sent to Lisbon. Their missions were divided among the other religious orders, which also shared the same fate in 1835, but with a moderate pension from the State. Their property, amounting to more than fifteen lakhs of rupees, came to the public treasury, and their churches were given to the secular priests.

We now close our review of the growth and progress of Catholicism in India. There are no conversions now. The days of the Inquisition are gone by. The days of deluding the people by frauds are also gone by. The whole Catholic population of India of the present day does not amount to more than a million; and for the greater part they are kept in as much darkness as the people of Europe were in the tenth century. The few who have received a Western education have been trying to enlighten their minds, to drive away their ignorance about religious matters, and to expel their heathenish superstition. And truly, it will be a glorious day when they will be free from their spiritual bondage.

D. X. DESOUSA.

SUPERNATURALISM.

"Nature means nothing more than that which is; the sum of phenomena presented to our experience; the totality of events past, present, and to come."

Prof. Huxley.

"If we do not already believe in supernatural agencies, no miracle can prove to us their existence. The miracle itself considered as an extraordinary fact may be satisfactorily certified by our senses or by testimony, but nothing can ever prove that it is a miracle; there is still another possible hypothesis, that of its being the result of some unknown natural cause."—John Stuart Mill.

SUPERNATURALISM is at once the friend and the enemy of creeds. It is their friend, because the claim of an exoteric religion to a divine sanction in its inception invests its doctrines with a temporary aspect of infallibility; it is their enemy, because in the progress of science and speculation the recoil from blind faith and superstition must ultimately bring about the downfall of the entire fabric reared on such a basis. This explains why Christian ecclesiastics, under the spur of rationalistic criticism, are now demonstrating the reality of miracle by pointing to the spread and influence of Christian teaching in the first instance,* irrespective of argumentation on the vexed question of the Universality of Law and of the Uniformity of Nature,—that is to say, they are proving miracles by Christianity and Christianity by miracles, a *circulus in probando* glaring enough to make Aristotle turn in his grave. First and foremost, therefore, as the controversy between Science and Religion, in its historical aspect, hinges

* The rapid growth of Christianity is attributable to no one cause. The principal seem to be: (1) its claim to a supernatural sanction; (2) the miraculous powers attributed to the primitive church; (3) the union and discipline of the Christians, their moral excellence and purity; (4) the doctrine of a future life; (5) persecution; (6) the collapse of the old mythologies previous to its appearance; (7) the inflexible zeal of the early Christians. See Gibbon, "Decline and Fall." And Greg, "Creed of Christendom."

entirely on the possibility of ultra-mundane interference, it will be necessary to start with a clear definition of the supernatural. In strict exactness, then, a belief in the supernatural—and let me observe here that I draw a broad distinction between extraordinary and alleged miraculous occurrences—is a belief in the occasional interposition in human affairs and in the course of events of a Supreme Personal Being, himself the source of those hidden forces manifesting objectively as the complex array of phenomena we call nature, and consequently well able to break the chain of causation for an especial purpose. Any other definition evidently excludes the *supernatural agency*, though it will still be a matter for discussion as to the *agent* himself. This—the theory of an omnipotent ruler existing from all eternity and able at will to set aside the relations of natural law—is the only view admitted by the vast majority of orthodox Christians, and is exemplified in the prevalence of that mistaken idea that by prayer—by ignorant and often selfish human entreaty,—it is possible to procure a special* dispensation for a favoured applicant, in other words, a miraculous concession contrary to all clear notions of justice and impartiality.

Putting aside, however, the consideration of the misconception of true adoration here involved, it is worthy of note that some of the best known Christian Apologists do not admit the postulate of a contravention of natural law as necessary to a belief in the miraculous, but consider with the Scotch metaphysician Brown that a miracle is but the operation of an exceptional cause or causes already present in the scheme of "Creation." Says Locke, "A miracle is.....an operation, which, being above the comprehension of the spectator, and in his opinion contrary to the established course of nature, is taken by him to be Divine." Says the Duke of Argyll, "So deeply ingrained in popular theology is the idea, that miracles must be performed by some suspension or violation of the laws of Nature, that the opposite idea of miracles being performed by the use of means (*i. e.*, exceptional but purely natural causes) is regarded by many with jealous suspicion." So also we might quote Butler, Tillotson, Mansel, Tulloch, etc., etc., as upholding the view that a miracle is but the operation of an obscure natural law, and were it not that these writers assign to an imaginary Personal God the sole knowledge of its manipulation, instead of to those glorious prototypes of a perfected humanity, who, from time to time in past ages have sacrificed themselves for the regeneration of mankind, they would be in complete accord with the representatives of Theosophical teaching.

The gulf between orthodoxy and the esoteric doctrine is passable, but it will be long before the gradual process of evolution has sufficiently expanded the average human intellect, so that the recognition of essentials will admit of the total abandonment of the rough husk of exoteric symbolism. It is the tendency of simple minds to gravitate towards loftier ones, the love of hero-worship,

* It is possible, when we consider that thought is dynamic, to conceive of the efficacy of prayer on certain occasions; in the same way curses may achieve their end, if uttered by a person of iron will with a fixed intensity of purpose.

the habit of idealizing into godhead the religious founder, that has in all countries and climes ministered so largely to the supernaturalism of creeds. The child or peasant loves to picture to himself a presiding Deity throned amid the storm-clouds, who evokes worlds out of chaos and dissolves them again at his fiat. Perhaps too the old mythologies with their "mob of gods and demons have left an endurable impression on the minds of men, perhaps a false analogy has led many to look upon the existence of a Personal Ruler of the Universe as an actuality as necessary as that of a mortal ruler over states and societies. Of these some have represented the Deity as bound by his own laws, others have attributed to him the power of breaking the chain of causation at will. Supernaturalism however to the unimpassioned thinker there is not and cannot be. The order of things is eternal. We live in a universe where the majestic process of immutable law suffers no intrusion from within or without, by obeying which we shall ascend to regions of infinite perfection, by opposing be vanquished in the strife, whether on the moral or physical plane of activity. We forge our own fetters, weave our own destinies, and the acts, the thoughts, the yearnings of one life will determine the conditions of the next. All things alike are embraced in the universal reign of law, and from this there is no appeal. We may cry to gods and angels if we will for that extraneous aid that comes not, and in the hope of a vicarious atonement we may belie our religion in our lives; but Nature, inexorably just, will only allow us to harvest that which we have sown. To that Higher self which we all faintly discern at some crisis in our career, alone of all things in the infinite solitude, can we turn for comfort and salvation; beyond this is outer darkness and despair, and the evil deed of to-day may reverberate through the ages.

There was a time when theology pictured a god behind every visible phenomenon in Nature; in our day this explanation is confined to instances of alleged miracle; a time will come when a realization of the eternal order of things will supplant this provisional hypothesis. Freed from a subservience to the gross idolatry of anthropomorphic creeds, let us abstain from compassing in the narrow definitions formulated by a human brain, the nature of that first cause which in its solitary unapproachable grandeur transcends consciousness and defies comprehension. The supernaturalism, which, gauging the infinite by the finite, seeks to degrade this ideal to the level of the Jewish Jehovah, or to that of the implacable and revengeful God of Christian orthodoxy, is irreverent and blasphemous beyond expression. In the words of the Arhat of Galilee himself, God is a spirit, an all-pervading essence. Let us say once and for all then to these theologians, who would in their definitions give us a Deity representing their own sublimated selves, "Thus far shalt thou go and no further."

E. D. FAWCETT.

DREAMS.

(Continued from page 570.)

THE COUNCIL OF SEVEN.

I dreamed that I was in a large room, and there were in it seven persons, all men, sitting at one long table; and each of them had before him a scroll, some having books also; and all were greyheaded and bent with age save one, and this was a youth of about twenty without hair on his face. One of the aged men, who had his finger on a place in a book open before him, said:

"This spirit, who is of our order, writes in this book,—'Be ye perfect, therefore, as your Father in heaven is perfect.' How shall we understand this word 'perfection'?" And another of the old men, looking up, answered, "It must mean wisdom, for wisdom is the sum of perfection." And another old man said, "That cannot be; for no creature can be wise as God is wise. Where is he among us who could attain to such a state? That which is part only, cannot comprehend the whole. To bid a creature to be wise as God is wise would be mockery."

Then a fourth old man said:—"It must be Truth that is intended. For truth only is perfection." But he who sat next the last speaker answered, "Truth also is partial; for where is he among us who shall be able to see as God sees?"

And the sixth said, "It must surely be Justice; for this is the whole of righteousness." And the old man who had spoken first, answered him:—"Not so; for justice comprehends vengeance, and it is written that vengeance is the Lord's alone."

Then the young man stood up with an open book in his hand and said:—"I have here another record of one who likewise heard these words. Let us see whether his rendering of them can help us to the knowledge we seek. And he found a place in the book and read aloud:—

"Be ye merciful, even as your Father is merciful."

And all of them closed their books and fixed their eyes upon me.

THE CITY OF BLOOD.

I dreamed that I was wandering along a narrow street of vast length, upon either hand of which was an unbroken line of high straight houses, their walls and doors resembling those of a prison. The atmosphere was dense and obscure, and the time seemed that of twilight; in the narrow line of sky visible far overhead between the two rows of house-roofs, I could not discern sun, moon or stars, or colour of any kind. All was gray, impenetrable and dim. Under foot, between the paving-stones of the street, grass was springing. Nowhere was the least sign of life: the place seemed utterly deserted. I stood alone in the midst of profound silence and desolation. Silence? No! As I listened, there came to my ears from all sides, dully at first and almost imperceptibly, a low creeping sound like subdued moaning; a sound that never ceased and that was so native to the place, I had at first been unaware of it. But now I clearly gathered in the sound and recognised its

meaning expressive of the intensest physical suffering. Looking stedfastly towards one of the houses from which the most distinct of these sounds issued, I perceived a stream of blood slowly oozing out from beneath the door and trickling down into the street, staining the tufts of grass red here and there, as it wound its way towards me. I glanced up and saw that the glass in the closed and barred windows of the house was flecked and splashed with the same horrible dye.

"Some one has been murdered in this place!" I cried, and flew towards the door. Then, for the first time, I perceived that the door had neither lock nor handle on the outside, but could be opened only from within. It had, indeed, the form and appearance of a door, but in every other respect it was solid and impassable as the walls themselves. In vain I searched for bell or knocker, or for some means of making entry into the house. I found only a scroll fastened with nails upon a cross-beam over the door, and upon it I read the words:—"This is the Laboratory of a Vivisector." As I read, the wailing sound redoubled in intensity, and a sound as of struggling made itself audible within, as though some new victim had been added to the first. I beat madly against the door with my hands and shrieked for help; but in vain. My dress was reddened with the blood upon the door step. In horror I looked down upon it, then turned and fled. As I passed along the street, the sounds around me grew and gathered volume, formulating themselves into distinct cries and bursts of frenzied sobbing. Upon the door of every house some scroll was attached, similar to that I had already seen. Upon one was inscribed:—"Here is a husband murdering his wife:" upon another:—"There is a mother beating her child to death:" upon a third:—"This is a slaughter-house."

Every door was impassable; every window was barred; the idea of interference from without was futile. Vainly I lifted my voice and cried for aid. The street was desolate as a graveyard; the only thing that moved about me was the stealthy blood that came creeping out from beneath the doors of these awful dwellings. Wild with horror I fled along the street, seeking some outlet, the cries and moans pursuing me as I ran. At length the street abruptly ended in a high dead wall, the top of which was not discernible; it seemed, indeed, to be limitless in height. Upon this wall was written in great black letters;—"There is no way out."

Overwhelmed with despair and anguish, I fell upon the stones of the street, repeating aloud;—"There is no way out."

THE TREASURE IN THE LIGHTED HOUSE.

I dreamed that I saw a house built in the midst of a forest. It was night, and all the rooms of the house were brilliantly illuminated by lamps. But the strange thing was that the windows were without shutters, and reached to the ground. In one of the rooms sat an old man counting money and jewels on a table before him. I stood in the spirit beside him, and presently heard outside the windows a sound of footsteps and of men's voices talking together

in hushed tones. Then a face peered in at the lighted room, and I became aware that there were many persons assembled without in the darkness, watching the old man and his treasure. He also heard them, and rose from his seat in alarm, clutching his gold and gems and endeavouring to hide them. "Who are they?" I asked him. He answered, his face white with terror; "They are robbers and assassins. This forest is their haunt. They will murder me, and seize my treasure." "If this be so," said I, "why did you build your house in the midst of this forest, and why are there no shutters to the windows? Are you mad, or a fool, that you do not know every one can see from without into your lighted rooms?" He looked at me with stupid despair. "I never thought of the shutters," said he.

As we stood talking, the robbers outside congregated in great numbers, and the old man fled from the room with his treasure-bags into another apartment. But this also was brightly illuminated within and the windows were shutterless. The robbers followed his movements easily, and so pursued him from room to room all round the house. Nowhere had he any shelter. Then came the sound of gouge and mallet and saw, and I knew the assassins were breaking into the house, and that before long, the owner would have met the death his folly had invited, and his treasure would pass into the hands of the robbers.

THE FOREST CATHEDRAL.

I found myself—accompanied by a guide, a young man of Oriental aspect and habit—passing through long vistas of trees which, as we advanced, continually changed in character. Thus, we threaded avenues of English oaks and elms, the foliage of which gave way as we proceeded to that of warmer and moister climes, and we saw overhead the hanging masses of broad-leaved palms, and enormous trees whose names I do not know spreading their fingered leaves over us like great green hands in a manner that frightened me. Here also I saw huge grasses which rose over my shoulders, and through which I had at times to beat my way as through a sea; and ferns of colossal proportions; with every possible variety and mode of tree-life and every conceivable shade of green, from the faintest and clearest yellow to the densest blue-green. One wood in particular I stopped to admire. It seemed as though every leaf of its trees were of gold, so intensely yellow was the tint of the foliage.

In these forests and thickets were numerous shrines of gods, such as the Hindus worship, every now and then we came upon them in open spaces. They were uncouth and rudely painted; but they all were profusely adorned with gems, chiefly turquoises, and they all had many arms and hands, in which they held lotus flowers, sprays of palms, and coloured berries.

Passing by these strange figures, we came to a darker part of our course, where the character of the trees changed and the air felt colder. I perceived that a shadow had fallen on the way; and looking upwards I found we were passing beneath a massive roof of dark indigo-coloured pines, which here and there were

positively black in their intensity and depth. Intermingled with them were firs, whose great, straight stems were covered with lichen and mosses of beautiful variety, and some looking strangely like green ice-crystals.

Presently we came to a little broken-down rude kind of chapel in the midst of the wood. It was built of stone; and masses of stone, shapeless and moss-grown, were lying scattered about on the ground around it. At a little rough-hewn altar within it stood a Christian priest, blessing the elements. Overhead, the great dark sprays of the larches and cone-laden firs swept its roof. I sat down to rest on one of the stones, and looked upwards a while at the foliage. Then turning my gaze again towards the earth, I saw a vast circle of stones, moss-grown like that on which I sat, and ranged in a circle such as that of Stonehenge. It occupied an open space in the midst of the forest; and the grasses and climbing plants of the place had fastened on the crevices of the stones.

One stone, larger and taller than the rest, stood at the junction of the circle, in a place of honour, as though it had stood for a symbol of divinity. I looked at my guide and said, "Here, at least, is an idol whose semblance belongs to another type than that of the Hindus." He smiled, and turning from me to the Christian priest at the altar, said aloud, "Priest, why do your people receive from sacerdotal hands the bread only, while you yourselves receive both bread and wine?" And the priest answered, "We receive no more than they. Yes, though under another form, the people are partakers with us of the sacred wine with its particle, the blood is the life of the flesh, and of it the flesh is formed, and without it the flesh could not consist. The communion is the same."

Then the young man my guide turned again to me and waved his hand towards the stone before me. And as I looked the stone opened from its summit to its base; and I saw that the strata within had the form of a tree, and that every minute crystal of which it was formed—particles so fine that grains of sand would have been coarse in comparison with them—and every atom composing its mass, was stamped with this same tree-image, and bore the shape of the ice-crystals, of the ferns and of the colossal palm-leaves I had seen. And my guide said, "Before these stones were, the Tree of Life stood in the midst of the Universe."

And again we passed on, leaving behind us the chapel and the circle of stones, the pines and the firs: and as we went the foliage around us grew more and more stunted and like that at home. We travelled quickly; but now and then through breaks and openings in the woods, I saw solitary oaks standing in the midst of green spaces, and beneath them kings giving judgment to their peoples, and magistrates administering laws.

At last we came to a forest of trees so enormous that they made me tremble to look at them. The hugeness of their stems gave them an unearthly appearance; for they rose hundreds of feet from the ground before they burst out far, far above us, into colossal masses of vast, leaved foliage. I cannot sufficiently convey the

impressions of awe with which the sight of these monster trees inspired me. There seemed to me something pitiless and phantom-like in the severity of their enormous bare trunks, stretching on without break or branch into the distances overhead, and these at length giving birth to a sea of dark waving plumes, the rustle of which reached my ears as the sound of tossing waves.

Passing beneath these vast trees we came to others of smaller growth, but still of the same type—straight-stemmed, with branching foliage at their summit. Here we stood to rest; and as we paused I became aware that the trees around me were losing their colour, and turning by imperceptible degrees into stone. In nothing was their form or position altered; only a cold, grey hue overspread them, and the intervening spaces between their stems became filled up, as though by a cloud which gradually grew substantial. Presently I raised my eyes, and lo! overhead were the arches of a vast cathedral, spanning the sky and hiding it from my sight. The tree stems had become tall columns of grey stone; and their plumed tops the carved architraves and branching spines of Gothic sculpture. The incense rolled in great dense clouds to their outstretching arms, and breaking against them, hung in floating, fragrant wreaths about their carved sprays. Looking downwards to the altar, I found it covered with flowers and plants and garlands, in the midst of which stood a great golden crucifix, and I turned to my guide wishing to question him, but he had disappeared, and I could not find him. Then a vast crowd of worshippers surrounded me, a priest before the altar raised the pyx and the patten in his hands. The people fell on their knees, and bent their heads, as a great field of corn over which a strong wind passes. I knelt with the rest, and adored with them in silence.

ANNA KINGSFORD, M. D.

ZOROASTRIAN COSMOGONY.

WE have seen that the Ineffable First Principle, which is God, is a Unity. This Ineffable Principle, so far as we are at all able to conceive any idea of it, may be called, and is generally called, God, the Supreme Creative Intelligence, the Father, the Creator, the Divine Spirit, the Cause of all causes (Ahura Mazda). This transcendental Creative intelligence is sevenfold, being constituted of seven immortal divine powers (the Amesha Spentas), and all existence is generally recognized as pervaded by sevenfold systems. From the supreme intelligence emanate the individual intelligences, which, (at a stage subsequent to that of the Celestial Intelligence or Fravashis) manifesting themselves in the various modes of substance, constitute the phenomenal universe.* Proceeding from the Divine source, the constant aim and tendency of these emanations is to return to their origin. At a

*Collectively and universally taken, it is the descent of Spirit into matter or the Spirit manifesting itself in phenomena.

certain stage* (the animal kingdom) these emanations become partially individualized, and at a later stage (that of the human kingdom when man attains maturity of understanding), they become capable of exercising will-power. Before this point is reached they move on by the natural law of progress, and from this point forwards, man is capable of controlling his own progress, this progress depending solely on the Karma he generates by the exercise of his will-power. How the slightest thought or exercise of will-power agitates the subtle magnetic aura in man, and produces reflections on the Akas or the ether without, and how this aura, being like a live electric power, reacts upon the source that projected it, and how these magnetic projections of varying intensity control and guide the destiny or rather the further progress of man, will be found extensively treated of in the annotations by P. Sreenivas Row to "Light on the Path." Thus Karma guides the future destiny of man, and those alone succeed in returning to the original Divine source, who conform to the laws of Being, the essence of these laws, according to Zoroastrianism, being *purity—purity in thought, word, and deed.*

"The Hermetic method to the attainment of perfection, on whatever plane,—physical, intellectual, moral, or spiritual—is *purity*. Not merely having, but *being*, consciousness man is man, and is percipient, according to the measure in which he is pure; perfect purity implying full perception, even to the seeing of God, as the gospels have it."* * * *

"The law of gravitation, moreover, pervades all planes, the spiritual as well as the physical; and it is according to his spiritual density that the plane of the individual is determined, and his condition depends. The tendency which brings a soul once into the body must be exhausted before the soul is able to dispense with the body. The death of the body is no indication that the tendency has been overcome, so that the soul will not be again attracted to earth."†

The manifestation of the phenomenal or material universe is due to the co-operation, with the Divine intelligence, of the two powers, the Anra-Mainyus and the Spenta-Mainyus. The former causes the manifestation of the phenomenal universe, by the involution of the Spirit through a material cover or envelope, bringing down the divine principles into the material world, into matter, into bodies. The other power, Spenta-Mainyus, is always exerting itself to enable the Spirit to become freed from the body, to do away with the tendency to matter, and to rise again to the Divine source. These are the two powers which we may call the centrifugal and the centripetal, the one working from within outwards, the other, from without, inwards. The Platonists call them *the Bound* and *the Infinite*; the Bound being that which controls the tendency to multiplicity, to matter. The two forces or powers alternately act and react causing the great cyclic changes, the evolutions and the involutions. These involutions and evolutions affect that spiritual essence which has not become freed

*Wherever the evolutionary stages are mentioned, each of them is understood to comprise hundreds of grades and subgrades according to the degrees of development.

†Introduction by Mr. Edward Maitland to "The Virgin of the World."

from matter.* During the involutions, the spiritual principles are said to lie dormant on their respective planes (of progress), and on the commencing of the evolutions they become active and start on a fresh path of progress from the point reached at the end of the preceding evolutions. The evolutions are, therefore, the aspirations of those individualities which desire further progress in order to be ultimately freed from matter and from the troubles of the material world, and to become pure spirit and thus attain beatitude.

In order to give the reader, a correct idea of involutions and evolutions, the following extracts are subjoined:—

"Now that the doctrine of the descent of matter has been discussed, the doctrines of the non-eternity of matter can be more satisfactorily dealt with. From the above considerations we understand that matter is a form of wave in the same manner that forces are forms of waves. The only distinction between them is that the waves of matter, which are the largest and the most complex of waves, and which cannot, therefore, be easily and quickly affected by their collisions with other waves, have attained the consistency of a distinct permanent type, whereas those of forces, which are too small and simple to organize into, and maintain distinct individualities against incessant attacks of other waves, are easily affected and translated into one another. However, these waves of force which we know as matter (though not as readily affected by external circumstances as those other waves which we recognize as forces), will, under the constant action of those other less stable waves, gradually, but insensibly, diminish in bulk and power until after cycles of ages they become as small as any of the ultra-material waves, and consequently, being no longer able to preserve their individual existences, they get lost among them. With this absorption of matter into force the objective universe will vanish. Thus the grand cycle of Objectivity will be run; but the waves of force, amongst which those of matter were disintegrated and lost, will still continue to dash upon each other, and some of them will, under favourable circumstances, coalesce and swell into complex, stable and rotating waves.

There will thus be another Cosmos; but this will also vanish after countless ages with the resolution of matter into force. Thus another cycle of Objectivity will be run, and so on, and thus the Cosmic cycles will continue wheeling round the axle of the Infinite Force or Being from everlasting to everlasting, now blazing in the splendour of manifestation, and now shrouded in the gloom of latency."

"You will remember that I told you while discussing the doctrine of the non-eternity of matter, that after the day of the final catastrophe of the world, that is after all the stellar systems have collided with one another, and finally passed away into nebulous dust, new systems would again be evolved out of this chaotic ruin in virtue of the still remaining energy of matter; and that these processes of decay and revival would continue until at least the whole Material Universe had become re-universal in the Spiritual Universe. The decays and the revivals are the Inter-cycles or Epi-cycles of Cosmos; and the final total absorption of the Visible Universe into the Invisible Universe is the Cycle of Cosmos. Brothers, pray, what are these Inter-cycles or Epi-cycles of Cosmos but the Kalpas of our cosmogony?"†

That the Chaldeans, too, entertained similar notions will be seen from the following:

"The idea of a great cosmical year, at the close of which the heavenly bodies return to their original stations, occurs in Plato, and is repeated by

*At least such appears to be the tenor of the Zoroastrian writings and of the views of the Yazdians, &c., as described in the Dabistan by Moshan Fani.

†Thoughts on the Metaphysics of Theosophy, by S. Sandaram Iyer. The reader should also compare Mr. Sreenavas Row's annotations to "Light on the Path" in the *Theosophist*, December 1895.

many subsequent authors. This fanciful notion seems to have been shared by the Chaldean astronomers; for Berosus is reported to have declared that when all the planets met in the sign of Cancer, the world would be submerged by a great deluge; and when they all met in the sign of Capricorn, it would be visited by a great conflagration."*

Now let us see what the Zoroastrian books say on this subject:

"Ahura-Mazda through omniscience knew that Aharman (Anramainyus) exists, and whatever he schemes he infuses with malice and greediness till the end; and because he accomplishes the end by many means, he also produced spiritually the creatures which were necessary for those means, and they remained three thousand years in a spiritual state, so that they were unthinking and unmoving, with intangible bodies."

"And Ahura-Mazda spoke to the evil spirit thus: 'Appoint a period, so that the intermingling of the conflict may be for nine thousand years.' For he knew that by appointing this period the evil spirit would be undone."

"Ahura-Mazda also knew this through omniscience, that within these nine thousand years, for three thousand years everything proceeds by the will of Ahura-Mazda, three thousand years there is the intermingling of Ahura-Mazda and Aharman, and the last three thousand years the evil spirit is disabled, and they keep the adversary away from the creatures."†

We shall not at present discuss what the 12,000 years represent. They are elsewhere stated to mean the millennium reigns of each sign of the Zodiac; the end of the last millennium reign, viz., that of the last sign, meaning the end of a cycle.‡ In any case, they imply a complete cycle of evolution. In the commencement of every period or cycle, the spirit is at its highest predominance; this predominance decreases by degrees, that of matter or of material tendency increasing in the same proportion; ultimately matter asserts its tendency and power to the utmost limits, and then begins to decline. The spirit becomes more and more powerful, finally arriving at the spiritual state of the greatest purity; the cycle of evolution is completed and then follows involution. The above will be more properly understood by

* Historical Survey of the Astronomy of the Ancients by Sir George Cornewall Lewis.

† Bundais.

‡ If we assume, according to the Yazdians, those years to be divine years, the figures 12,000 multiplied by 360 would give 4,320,000 common years. These represent the sum total of the common years of the four Yugas of the Hindoos and are equivalent to a *Maha Yuga*, one thousand of which give the period of a *Kalpa*. It may be stated here that the millennium reigns of the twelve signs of the Zodiac, have no connection with the precession of the equinoxes.

One such period is not supposed to suffice the purposes of eternity. It is merely representative of the eternal verities of the like kind, occurring and re-occurring to eternity. The same interpretation is applicable to the 365 days of the year, in which the creation is elsewhere stated to have been completed. The effects caused by the annual movement of the sun through all the signs of the Zodiac, applied more widely, would give the respective eras of a *Kalpa*. Assume the starting point to be Cancer (as done by the Egyptians), and the seasons would be summer, autumn, winter and spring. Apply this to the so-called millennium reigns of the Zodiacal signs, and then the highest predominance of spirit takes place between Cancer and Libra, equal preponderance of spirit and matter between Libra and Capricorn, the greatest predominance of matter between Capricorn and Aries, and then, lastly, the increasing predominance of spirit between Aries and Cancer. From this it will also be seen why winter represents evil, and why the Rapihwan is not observed during the months between Libra and Aries, or, which is the same thing, between the months Meher (Mithra) and the Farvardin, during which the sun declines to the north.

comparing the chapter on "The Human Tide Wave" in Mr. Sinnett's "Esoteric Buddhism" with what has been said above.

The tendency to matter, which is equivalent to ignorance, (Maya), is an evil, to destroy and annihilate which is the constant aim of Zoroastrianism. To vanquish this devil—the Anra-Mainus (Aharman), to get rid of matter and of ignorance, of the tendency to non-Being, to be above material desires, and the necessity of descending into the material world, to be above the needs of the body, to acquire true knowledge—knowledge of the true Philosophy of Being,—and thereby to elevate one's essential self so as to be able to attain beatitude, the eternal blissful state, the passing of the soul (by crucifixion) through matter* or body, is essential and indispensable. The following extract supports the above view, and this view is in harmony with other doctrines and philosophies in their esoteric sense:

"He deliberated with the consciousness (bôd) and guardian spirits (fravahar) of men, and the omniscient wisdom, brought forward among men, and spoke thus: which seems to you the more advantageous, when I shall present you to the world, *that* you shall contend in a bodily form with the fiend (drug) and the fiend shall perish and in the end I *shall* have you prepared again perfect and immortal, and in the end give you back to the world, *and* you *will* be wholly immortal, undecaying, and undisturbed; or that it be always necessary to provide you protection from the destroyer?"

"Thereupon the guardian spirits of men became of the same opinion with the omniscient wisdom about going to the world, on account of the evil *that* comes upon them, in the world, from the fiend (drug) Aharman, and *their* becoming, at last unpersecuted by the adversary, perfect and immortal, in the future existence, for ever and everlasting."†

That the notions, on this subject, of the Yazdians were not materially different will be seen from the following:

"The possessors of *Fardat* and *Fardab*, or those who are directed by inspiration and revelation, have laid down that every star, whether fixed or planetary, is regent during certain periods of several thousand years: one thousand years being assigned to each star, without the association of any other, on the termination of which, in the subsequent millennia, both the fixed and planetary stars are successively associated with it—that is, in commencing the series with a fixed star, we call the fixed star which is Lord of the cycle, the First King. On the termination of the millennium appropriated to him, another fixed star becomes partner with the First King, which partner we style First Minister: but the supremacy and dominion of the period belong exclusively to the First King: on the termination of the second millennium,—the period of office assigned to the First Minister expires, and another star is associated with the First King; and so on, until the fixed stars are all gone through; on which Saturn becomes associated with the First King, and continues so during a thousand years, and so, with the other planets, until the period of association with the moon arrives; then terminates the supremacy of the fixed star, named the First King, and his authority expires * * * * Thus all the fixed stars in succession become kings until they are all gone through, on which the principality and supremacy come to *Shat Kaiwan*, or the Lord Saturn, with whom in like manner the fixed stars and planets are associated for their respective millennia,—when the dominion comes to the *Shat Mah* or Lunar Lord, his period is ended as before stated, the cycle completed, and one great cycle or revolution has been described. On the expiration of this great period the sovereignty reverts to the First

* Applied universally, for the spirit to be purified, its crucifixion through matter is indispensable.

† Bundais.

King; the state of the revolving world recommences; this world of formation and evanescence is renovated; the human beings, animals and mineral productions, are restored to their former states; the successive regenerations proceed in the same manner. It is here necessary to remark that their meaning is not, that the identical spirits shall be imparted to the identical material bodies long since abandoned, or that the scattered members of the body shall be reassembled and reunited: such sentiments, according to them, are absurd and extravagant: their real belief is this, that forms similar to those which have passed away, and bodies resembling the primitive ones, their counterparts in figure, property and shape, shall appear, speaking and acting exactly in the same manner. *How could the exalted spirits of the perfect, which are united with angels, return back?"*

DIHUNJIBHOY JAMSETJEE MEDHORA.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI. (Fourth Series.)

VIII.

CONTINUATION of the second chapter of the Sephir Dzeniutha: "The skull of the Microprosopé (or inferior god) is like a globe full of a dew of two colours.

"In it are seen three dark cavities whence shine forth the letters Aleph, Schin and Thau.

"His black crisp hair falls in thick tufts over his ears, in order to prevent him from hearing.

"The parting that separates the hair on his forehead is almost imperceptible.

"His forehead is without light, and seems to be constantly threatening the world.

"The eyes are red, black and yellow, and thus have a terrible aspect, but they shed tears of light.

"It is written: Peace flows from the gaze of God, as he looks over the holy Jerusalem.

"And again it is written: The vengeance of the Lord is always open-eyed.

"The gaze which gives peace is as the gaze of the supreme Ancient, and the eyes inflamed with an anger are those of the inferior Ancient.†

"It is the form of the nose that characterises and distinguishes the symbolical figure of the two Ancients.

"That of the Microprosopé is short, and there goes out from its triple nostrils a flame with torrents of smoke.

"That of the Macroprosopé is long, and it breathes calmness and mercy.

"Such is the double image of our creator according to the science of good and evil, and these two images together make but one, for they are the light and shade of one another.

"But there is but one unseen, to whom it is impossible to give his real name.

"The two compose the letter Aleph, which is formed of a Van and two Jods, and the name of the letter Jod is written Jod, Vau, Daleth.

* The doctrine of the Yazdians, &c.—Darbistan—by Moshan Fani.
† See the frontispiece to the "Dogme et Rituel de la haute Magie."

"Woe to the world when the supreme Jod has not the Vau and the Daleth as its rays.

"For then the nakedness of the Father is uncovered, and it is written: Thou shalt not uncover the nakedness of thy Father.

"It is the Mother who is the vesture of the Father, and our Mother is Binah."

We here find the explanation of the seal of Solomon (the double triangle), of which one triangle is upright and white, and the other is reversed and black. The two together form but one star which is the occult figure of God.

The two triangles are analogous to the two heads of the Sohar. The white triangle is inscribed in black with the letters Aleph, Mem and Thau, the three mother letters which signify the beginning, the middle, and the end, and which form the word Ameth, signifying truth and peace. It is said that those who write this word with intelligence and will on the threshold of their dwellings hinder the entrance of the spirit of evil.

The letter Thau represents the synthesis of all science, and the letter Schin is the hieroglyph of purely material life and the foolishness of dolts.

Thus the triangle of the occult God is marked with the sign of the deliverance of the spirit, and the god of the vulgar bears the Schin, the emblem of folly. The letter Jod is the fundamental letter of the Hebrew alphabet. The letter Aleph is composed of a Vau written obliquely and two Jods, the one upright and the other reversed, thus again symbolising the two Ancients.

The letters Daleth and Vau correspond respectively to the numbers four and six. The first represents empire and slavery, the idea of empire necessarily including that of servitude, and the second represents trial and liberty.

Adding these two numbers together you get ten, the number corresponding to the letter Jod, and this signifies the equilibrium of the world and of the human soul. It is symbolised by a wheel having at the top, the sphynx, the king, the Jod; and on one side there is Osiris, or the empire of the sun, and on the other Typhon; the emblem of shadow or slavery.

The supreme principle only produced liberty in the world by establishing equilibrium between service and duty. The lever of the soul is between immutable law and free will. Law that cannot be infringed and will freely submissive to law—this is the essence of morals, but if morality is separated from its principle, which is God, the double veil covering and decorating the creative principle is torn away, and the nudity of the Father is revealed.

The picture given in the Sohar of the god of the vulgar is a study full of force. He hears nothing and is always angry; he is the true God only when he weeps.

The crisp black hair of the black god represents the enigmatical absurdities and the obscurities of the mysteries.

He does not seem to understand himself, and hears nothing that is said of him by men, and this is why his ears are stopped.

The three colours of the eyes are an analysis of light and an indication of the hierarchy of intelligences. They also represent the three virtues of faith, hope and love.

Faith is black or white; hope is yellow or green, like the grain and the leaves; charity is red, like blood, wine and fire.

All this means that the light of nature has served as the model of the light of revelation, and that the god of the priesthood is but a personification of nature under a terrible form, intended to frighten children of all ages, for there are many old men who are and always will be children.

Third chapter of the Sephir Dzeniutha:

"The number nine is represented by the symbolical form of the beard of the inferior Ancient, for the superior one is the great unity that is always hidden."

This chapter is very obscure and wholly rabbinical in form. It is an attempt to attach the abstract ideas of the kabbala to the lineaments of the human face. The writer begins by describing the imaginary beard of the figured god, and finds therein the symbol of the nine sephiroths which follow the supreme crown, the inexplicable and unspeakable Kether. The two whiskers represent Chochmah and Binah, the moustaches Gedulah and Geburah; the separation beneath the nose is Tiphereth, the two tufts that fall down upon either side of the breast are Netsah and Hod, the third one in the centre is Jesod, and the hair that surrounds the whole beard and unites all its parts is the figure of Malchuth.

Such is the black beard of the inferior king who is illuminated by the supreme crown. He is only king by this crown; if he is separated from it he becomes but the proud dream of man, he is a dethroned prince, an uncrowned Lucifer. Thus all the peoples of the earth have adored the devil, that is to say the usurping phantom of the power of God.

Those who do not understand that the god of the churches is the opposite of the true God, but that this equilibrating shadow is yet a necessity, are idolators, and in attempting to formulate God they have only succeeded in formulating the devil.

The Kabbalists say that the sin of Adam was a fall into idolatry, because the woman had succeeded in robbing the tree of science of an apple. The tree of science, they say, is the tree of the Sephiroth, and the apple stolen by the woman is Kether. Proud of her beauty and of the worship paid her by the man, she wished to be the sole object of adoration, and thought to rob God of his divinity. But what happened? The mysterious tree had its roots in heaven and when Heva broke off the stalk of the fruit that was at the summit of the tree the nine inferior Sephiroths plunged into the earth, and Kether became invisible and inaccessible for ever. Man, by eating the remainder of the fruit begun by his companion, thought to make himself also God. Thus it was not God who spoke to him and condemned him, but the phantom of his desires, a god like that of the nations. Thus it is written:

Behold Adam has become like one of us; let us prevent him from touching the tree of life, for then he would become our equal and live for ever.

One feels in reading these words that it could not have been the true God who spoke, and that this ironical and jealous language can belong to no other than the demon, that is to say the false god which human pride has substituted for the true one.

Thus you see how many veils envelope the biblical account of initiation. All these stories of trees and apples are reducible to this: Men wanted to define God, and became atheists. Apuleius the great initiate composed the fable of Cupid and Psyche on the same theme. Cupid stipulated that his lover Psyche should never attempt to see him. She disobeyed, and found herself alone and abandoned in a horrible desert. She suffered all sorts of torments, and was just about to die on the borders of hell, when Cupid, seeing her sad condition, took pity upon her and bore her to heaven.

The doctrines of initiation are everywhere the same.

"The beard of the inferior Ancient is knotted thirteen times to the superior beard.

"Twice thirteen make twenty-six—the twenty-two letters, and the four letters of the tetragram.

"The twenty-two letters are written on the two beards, in black on the white beard and in white on the black beard.

"The supreme Ancient is like a man who sees his beard in a dream, and the inferior Ancient dreams that he implores his king at the same time touching his beard.

"The mercy attributed to God is like a reflection of the black beard illuminated by the white one.

"But when one sees the light itself of the superior beard shining on the inferior one, then one comprehends the infinite mercy."

We find in the above the key of the tarot—twenty-two letters of the alphabet and the four that make up the tetragram, represented by the rod, sword, cup and disc, each multiplied ten times, that is to say by the number of the Sephiroths.

The keys are here disposed in thirteen divisions twice repeated, which may be effected by adding to the twenty-two hieroglyphic keys, arranged in two lines of eleven each, the four aces two to each line. The upper one will give the mysteries of the superior Ancient and the lower one those of the inferior Ancient. By uniting the two lines you will have the science of good and evil.

To explain the white Ancient you must take the power or the crown, number one, wisdom number two, intelligence number three, goodness number four, justice number five, beauty number six, victory number seven, eternal order number eight, creative knowledge number nine, realisation number ten, force number eleven, together with the sceptre, or the Jod of the father, and the cup of the mother, or in other words divinity and providence.

For the lower line you must take: sacrifice number twelve, death number thirteen, temperance number fourteen, the devil number fifteen, lightning number sixteen, the mysterious star number seventeen, occultism number eighteen, enclosed light

number nineteen, palingenesis number twenty, the universal synthesis number twenty-one, the fool number twenty-two, together with the sword and the disc.

Thus, above are placed the ideas of the purest divinity, and below the mysteries of religion and all that inspire man, whether things, hopes, or fears. Death, the devil, lightning are terrors of the black God and the means of domination used by the priests.

By the union of the two lines you have one and twelve, the crown of sacrifice; two and thirteen, the intelligence of death; three and fourteen, the wisdom of temperance; four and fifteen, the mercy of the devil, or in other words the negation of absolute evil and the utility of trial. Five and sixteen, the lightning of severity, or the equilibrium of the lightning, the secret of universal compensations; six and seventeen, the beauty of the mystic star, or the ideal of the highest poetry; seven and eighteen, the triumph of occultism; eight and nineteen, the eternal order of the light; nine and twenty the initiation into the eternal rebirth; ten and twenty-one, the creation of the universe by absolute knowledge; eleven and twenty-two, the force of the fool, or the necessity of the novitiate and of rebellious matter, because in dynamics one can only lean on what resists, and vice is the necessary shadow of the glory of virtue. There remains the square of the four sacred letters, which represents the perfect equilibrium in the absolute.

A HINDU VIEW OF THE FOOD QUESTION.

IN the many pages that have been written, this subject never seems to have been discussed in English from the Eastern point of view. No one has yet given an account of the opinions and views of our sages of old on the subject, and shown on what scientific principles they arranged various kinds of food,—how they classified them,—why they condemned some kinds, and held others in high esteem.

The present writer is sensible that he can only treat a portion of his theme, and hopes that others who are well versed in our *Shasters* and religious books, will come forward and give out to the world the priceless instructions and teachings of our glorious ancestors for the information and guidance of the public at large.

The Western view of the diet question is that it is absolutely necessary for man to take such food as contains all the elements which are found in the human body.

Baron Liebig, a great authority on the Chemistry of food, has divided all kinds of food into two classes, one nitrogenous or albuminous, and the other non-nitrogenous. One is essential for the maintenance and development of the blood, flesh, bones, muscles, &c., and the other chiefly assists the respiratory organs. Western scientists have chemically analyzed the properties of various kinds of food, both animal and vegetable, and recommend the adoption as articles of diet of the kinds found to contain the greatest amount of nutriment.

According to the Eastern sages the *Trigunas**—*Satwa*, *Rajas* and *Tamas* (stability, activity and darkness) form the basis on which the ancient classification of food was made. They are to be found everywhere and throughout all the kingdoms of nature,—from mineral to man. They are the principal attributes of *Prakriti*. The existence of these *Trigunas* dates from the remotest period, prior to the commencement of the mineral epoch and mineral organizations (Manu, Book I, Sloka 15). They are component parts of the life impulse, and they are, by the constant rounds of the evolutionary processes, more fully developed in each round and stage. They are the important factors in the constitution of man (Bhagavat Gita, Chapter XIV, verses 5—18). They are quite different from each other in nature, and in their various causes and effects, which are very distinctly enumerated in the Chapter of the Gita above alluded to. The first, *Satwaguna*, is of a spiritual nature, and the other two are gross and material. Mind is their seat or receptacle. When the first is predominant in man and his mind is influenced by it, such a man is sure to tread in the right track and make progress in the spiritual plane. Individuals, when influenced by the other two qualities, *Rajas* and *Tamas*, lead lives more like animals, guided by animal desires, passions, and propensities. Their thirst after terrestrial happiness and enjoyment is never satisfied, but ever increases. However the germ of this *Satwaguna* together with the other two, is to be found more or less in every human being—male or female. When the respective effects of those qualities are known, it would evidently be advisable and, at the same time, desirable for every individual to cultivate that happy germ, which is, if properly looked after, sure to bear the fruit of perfection.

Our *Munis* and *Rishees*, according to the above mentioned three principles, have divided human food and drink into three classes, viz., *Sathic*, *Rajasic* and *Tamasic* (Bhagavat Gita, Chapter XVII, verses 7, 8, 9 and 10). They have, according to the merits and demerits of food and drink, arranged them separately. The food of the first class is conducive to progress, improvement, and development of the spiritual germ, *Satwaguna*. Unless proper and due care be taken *ab initio*, it cannot germinate and grow luxuriantly. Those who have higher objects in view, should, at any risk, take special care to cherish and nurse this spiritual seed, which lies in them in a dormant state. Similarly the other two classes of food are conducive to the improvement and development of the other two qualities—*Rajas* and *Tamas*, which likewise cannot thrive unless provided with proper nourishment. Our *Manas*, the fifth principle, is the seat of these *gunas*, as already stated. This *Manas* has two distinct sets of qualities or tendencies,—higher and lower, or, in other words, spiritual and material. The one has an upward and the other a downward

* I beg to refer my readers to the third Chapter of *Purbamimansa* of Sankha Darsan, wherein they will find the detailed accounts of these *Trigunas*, with all their attributes.—P.

tendency. The former is the product of the *Satwaguna*, and the latter is the effect of *Rajas* and *Tamas*. The one path is known as *Daiba Sampada*, and the lower one is *Ashuric Sampada* (Bhagavatgita, Chapter XVI, verses 1—4). *Sama*, *Dama*, &c., are the attributes of the first, and *Kama*, *Krodha*, &c., belong to the second. By adopting food and drink of the second and third classes, the propensities of the *Manas* will be always downward, and the desired object of life can never be realized. The *Manas* will remain always engulfed in the trammels of *Avidya*, and the spiritual perceptions or the germ will remain always shrouded by the thick veil of *Maya* and buried under the mud of matter. This is evidently the reason why the *Aryas* of old attached so much importance to the first class of food.

Dr. Kingsford has very ably written on this important subject. The learned lady has touched both sides of the question, and has scientifically proved the superiority of vegetable to animal food. But I would point out that the table of food which she recommends includes cheese, milk, butter and eggs. Now, according to our classification, cheese and eggs belong to the third class of food, and should always be avoided. Too much butter even is not admissible, for it belongs to the second class, and is at the same time injurious. Many sorts of vegetable, even, such as onions, garlic, spices, rich fruits, &c., are not included in the first class, and should be avoided by the true student as being apt to retard spiritual progress and excite the *Rajas* and *Tamas gunas*. Students should even avoid the rich preparations of milk. Pure and simple cow's milk, some vegetable food, fresh and simple fruits, are the best food for them. Such food tends to develop the *Satwaguna* and to keep the other two under control.

In conclusion I beg to point out that the *Aryas* of old used to take all sorts of animal food. Our *Munis* and *Rishees* have granted us a great latitude in this respect. Properly speaking no animal food, even of the worst type, is prohibited and forbidden. I beg to draw the reader's attention to Manu, Book V, verses 12, 14, 18 and 56—wherein it will be found that almost all kinds of animal food are admissible, but at the sacrifice of higher principles and qualities. Hindoos, with the sanction of their religion, may eat the flesh of wild boars, camels, rhinoceros, hare, porcupine, and many other quadrupeds besides various kinds of fowls and fishes. But the last verse quoted above decides finally both sides of the question. No food, drink or action is prohibited, but total abstinence from all that are injurious is highly preferable and of the greatest virtue.

P. N. CHUCKERABUTTY.

SOWING AND REAPING.

(Continued from page 583.)

CHAPTER V.

The Astral Body.

OUTSIDE the house I met Dr. Christopher on his pony, talking to Mr. Barlowe and expressing his sympathy at the sad occurrence that had taken place. We three first went to Ravenshawe's room. He crouched on a corner of the bed, and as we entered he glared at us like a caged wild animal. There was not a spark of recognition in his eye. In a few moments he jumped down from the bed, and violently clapping his hands cried out:—

"Now you have power no more. The curse is over. I shall be happy."

With his face upturned he kept gazing on the ceiling for a while, and then turning to Dr. Christopher said:—

"I am to be married, soon, very soon. Do you know it, reverend Sir? She is dead, and I shall be happy. I am waiting for her. I will not tell her name, but you know her. The bridal dress is charming."

Dr. Christopher gently touched Ralph on the shoulder. He seemed unsuccessfully trying to recollect something.

"Mr. Ravenshawe," the doctor said, "you are ill and must go to bed."

A faint, very faint gleam of understanding began to dawn on Ralph's face, but it soon disappeared.

Ravenshawe a maniac! The last word had now for me a terrible reality which it never had before. The intensity of the reality made everything appear like a dream. I was pained—and yet it was not pain. A dull weight was pressing on my brain. I looked at Ralph in silence, and saw the strange change so rapidly produced. Suddenly breaking upon my tumult of thought Ralph fell on my neck, and began to sob aloud. When the fit of weeping was over he was completely exhausted. Leaving him in charge of his old Indian servant we came away.

The case of Grace excited the Doctor's interest greatly. He was of opinion that she was in a cataleptic trance, which he considered would not last longer than thirty-six hours, during which she was to be kept perfectly quiet. She required no food, he said, until consciousness reappeared. With some further directions he left, promising to call again on the following day. I walked with him some way, discussing the general character of catalepsy. The doctor's scientific curiosity was raised to the highest pitch by the prospects of some entirely novel experiences, and when we parted he expressed to me his intention of devising an elaborate series of observations, which would throw light on a comparatively obscure subject, and, may be, make his reputation in the world of medicine.

Leaving Dr. Christopher I put my horse into a gallop to reach in time the valley beyond the forest where the Master had directed me to meet him. I found him already there, and followed him to a

little hut of strange construction, in a wild and unknown nook on the hills. The hut was made entirely of wood and not built immediately from the ground. It was supported like a tripod on three legs of some curious metallic composition. It consisted of one room, to which we ascended by a ladder, which was pulled up after us by the young mystic, my guide to the subterranean library. When the door was shut the dim light which struggled into it from outside was completely cut off, and for a few moments we were left in perfect darkness. The first object that caught my sight in the gloom was something from which a pale phosphorescent light issued. This object slowly rose from the floor and began to gently float near our heads. The light grew brighter and steadier, and to my intense surprise I discovered it was the young Brahman, who, by some mysterious process, seemed to rise in the air without any apparent exertion and in perfect defiance of the force of gravity. He was too thinly clad to have about him anything like a balloon to break the chain of the earth's attraction. When his head came in contact with the ceiling, a pure crystalline flame leaped out of it and remained stationary on the ceiling as he slowly descended to the floor again. Looking round I discovered three stools with glass legs arranged in a triangle. At the Master's bidding the Brahman youth sat on one of the stools, facing the south. We took the other two, I sitting on the Master's left. In a clear, loud, musical voice the Master began to chant a hymn from the Vedas. I listened with rapt attention. The rhythmic flow of sound had the most peculiar effect upon me. In a few seconds the sound disappeared from my consciousness, although I know that the chanting had not ceased. The sound began to assume visible shapes for me. I saw beautiful ethereal forms rhythmically floating across the room and beyond it, but not out of my mental vision, as the walls and ceiling presented no obstacle to my view. Far, far they went into the heart of mother earth, like a smile of tenderness, and sent a thrill of delight through all gross and tangible objects. They went beyond the clear empyrean of heaven, where my eye was scarcely able to follow the strange vision, and finally gave up their lives in the ocean of divine fire, which perpetually throbs around our mortal sphere, and separates it from the divine presence which lies beyond.

When I regained my normal consciousness, I found the Brahman youth in a deep trance and his whole body glowing with a strange bluish-yellow light. Out of this field of light began to appear forms and figures of different colours. The ethereal substance was in a state of great agitation near the base of the spine. The area within which the movements were most active was bounded by four curves with their concave sides outwards. Gradually these curves became suffused with the colour of blood, but much deeper, while the enclosed space showed the bright yellow of melted gold. Slowly within the figure appeared a cross inscribed in a circle, from whose circumference shot out eight spear-heads like flashes of lightning at rest. The quadrangle was the scene of the most incessant activity, and every speck in it seemed animated with the potency of generating life.

From the centre of the figure rose a column of the purest white. A thin thread of lightning coiled three times round the top of this column, and but half completing the fourth coil was lost in the surrounding mass of brightness. This subtle thread of vital force emitted a peculiar sound, not unlike the buzzing of a swarm of bees, but as the further coils of vitality disappeared from my sight, the buzz changed into the sound of breathing. The vital thread soon reappeared in another region of activity, higher up on the spine, and passed through the dazzling red field like a lightning of sapphire hue. Moving upward it became a triangle of living fire, burning by itself without any fuel to maintain it. The stream of force then passed in succession through two other regions of a smoky colour, too complicated for me to describe. On reaching the brain it seemed to expand in area, and assumed a most brilliant moonlight colour, as its violent agitation made motion itself visible and embodied. The whole frame of the young ascetic disappeared from view for a moment, leaving a mass of objective shining in which the eye was drowned by a sense of bewildering sameness. Slowly this darkness of supernal brilliancy subsided, and I saw the body of the ascetic youth lifeless and yet not dead, disposed upon the stool in the same posture as at first, but over him, stationary in mid air, was a perfect likeness of his body composed of ethereal luminosity. The Master touched my forehead with the ring finger of his right hand; and in a mysterious manner my inner being received the impression. I knew that what I had seen was the process by which the neophyte with the Master's help formed his astral body out of the inchoate mass of the astral envelope which surrounds the gross body in its normal condition, and then by the concentrated will of all present the double was almost entirely disconnected from the "muddy vesture of decay," only a thin silver thread of light issuing out of the top of the head of the physical body disappeared in the middle of the astral phantom, and thus preserved the possibility of a reunion between the two counterparts. The Master bade me carefully regard the astral body, and, as he waved his hand I saw a ray of light emerge from it and unimpeded by all obstacle penetrate into the far beyond. Psychically I followed its course till the house I had left in the morning appeared before my sight. Every object in the material world was transparent to the psychic ray, which transformed itself into a bright sheet of light, as it played round the head of the unconscious frame of Grace Stanley stretched on her bed. The next moment the floating astral phantom began to quiver and move as if drawn into the suction of some Titanic whirlpool, which swept it away with lightning speed along the psychic ray. In an instant I saw it like a bright dream hovering over the strange cataleptic girl, and then I saw it no more. It disappeared as if absorbed into the flesh and bones of Grace Stanley. "Listen to the voice of thy soul, and observe how lives of individuals are woven into a net-work by their karma," said the Master. I felt as if my body was like the boundary wall, which limited the extension of my perceptive capacity and activity of thought. It was but a condition of being and not being itself.

It was but a state and no substance. The intense psychic activity, which was produced in me by causes which I could but dimly apprehend, seemed to pulverize the body until it was merged in the higher condition of being, or psychic life, as youth merges into manhood. Then I could see how the lines of activity in the sphere of the soul, which contained within it all my manifestations on earth, crossed and re-crossed many other similar lines starting from other centres and forming other personalities. I saw a gigantic triangle of a pale yellow colour, the sides of which were prolonged from the apex and joined together to form another triangle in every way symmetrical with the first one, though of a different colour—deep blue. As the lines emerged from the apex of the yellow triangle, I recognized that the base of the blue triangle was formed by the young Brahman, Hugh St. Clair and Grace Stanley being the two sides. At that instant a voice, which I did not hear but which seemed to be shot into my thinking self by some mysterious agency, solemnly declared:—

"Blue is life, and yellow is death." Blue is present, and yellow is past. Blue is sight, and yellow is memory. Look more closely, and thou shalt see how the life that was has made the life that is. This is the time when the great Lord will reveal to thee the secrets of the past—the future may not yet be unveiled. Thy celestial bride, thy soul, waits for thee impatient in the bridal chamber, but thou must approach her alone. None else may behold her naked splendour. The ardour of thy love and thy firm faith in Karma can alone guide thee to her. But beware. Dally not with the enchantress Error and her tire-women, the Passions, who, with loosened girdles and disordered garments, watch the narrow path of Truth, which they cannot cross. The seed was sown in the past, and now the harvest time has come; the hand that scattered the seed must also reap the harvest. The sap that gives bloom to the soul requires for its life both perfect knowledge and perfect love. A sin against love is a sin against knowledge. Listen thou who wert so wise in thy own conceit, a soul plunged in sin and sorrow, though ignorance may call it another and not thyself, is truly and really but a fragment of thee; in ignorance thou holdest fast to the other fragment and callest the whole, thyself. There is no self but one, though a myriad forms reflect its rays. Shun evil but not the evil-doer. Love imperfection for the sake of the perfection that struggles for life through it. Seek to conquer ignorance by knowledge and not by ignorance, with its numberless forms of unlove and ungood. Every denial of sympathy forces the soul to experience that manifestation of life to which sympathy is denied. Sympathy is the super-added life of the soul, it is the vicarious fulfilment of the law. Remember the narrative in the Book of Karma and read the legend inscribed on thy heart by the finger of the stern goddess. It is only by obedience that karma is conquered. Now awake! Go!"

In letters of fire the inscription of karma appeared to my eye:—

"Grace Stanley is to be a wedded maid. Marry her and fulfil the law."

On awakening I found the Master standing before me.

"Now, my son," he said with a smile, "the inner voice has spoken. Fulfil the law. Take the English girl to be thy wife. But let not thy soul be obscured by new earthly feelings. Know thy soul to be thyself, and from that serene height contemplate the workings of what in thee belongs to the earth, until the earth takes back her own. Be but the witness thyself, and let thy nature fight. Let not karma master you, but be above it. Lose not thyself in action; live in the inner peace. May passion and attachment never grow in thee! In the midst of trials and suffering forget not that ignorance alone is pain, and knowledge is the supreme bliss. The hour has come. Go forth to thy work. May the blessings of all the holy men rest upon thy head, my son!"

The sage took the young Brahman's entranced body in his arms and laid it upon a bed of *kusa* grass on the further side of the room. He accompanied me some way from the house, and then dismissed me with his blessings.

CHAPTER VI.

Soul-Wandering.

A MYSTERY seemed to oppress me from all sides. It seemed to mix with every breath I drew and tighten its fold at every movement of my limbs. Yet it was not painful. A strange feeling of joyousness gave a peculiar buoyancy to my nature, like the freedom experienced in dream when our whole soul seems to float beyond things into a world of pure sensation, from which the senses disappear. Before parting from my mystic preceptor, I begged for an explanation of the mystery, although I felt everything was clear to my soul. But a veil of mist shrouded it from my mortal sight.

"Verily and truly," I said, "the law of Karma is inscrutable. The first step I take to break through the charmed circle of cause and effect, whose crystallized embodiment is the life of man, drives me back into the vortex of worldly life. Anxious to loosen the ties of ordinary existence, I am forced into new ties and obligations. Thirsting to renounce home and friends I see before me wedded life with a home peculiarly my own."

"My son," replied the mystic, "our acts and thoughts are natural forces, which, when once set in motion, must work to the last turn of the wheel of causation. If you shoot an arrow at your friend thinking him to be a robber, can you recall the shaft when the mistake is discovered? The causes you have generated will produce their appropriate effects, however much you may dislike them. The wisest thing therefore is to bear with patience and dispassion the Protean manifestation of your past karma, and carefully guard against ignorantly falling into the vortex of delusive life. Look upon your life as service done to the earth herself, and resign all selfish interest in it. This is true renunciation. Know yourself to be the infinite spirit of Nature, and your conscious life as the work of Nature herself. You are merely the spectator. This union with the all is the supremest happiness, which rises from the ashes of sins and sorrows burnt by the fire of

wisdom and universal love. So long as you are dependent on conditions your liberation is far away. For conditions will change and you will suffer. To master all conditions, so as not to oppose your scheme of personal enjoyment, is an impossibility. The supreme happiness never comes to the man, who seeks to produce a change in the infinity of conditions so as not to cause him pain. The eternal infinity cannot change, but your finite desires and tendencies can. Secure then the crown and glory of life by changing your finite self towards the infinite spirit which is the inmost self of Hugh St. Clair, now before me."

"Master," I said, "your words are wise and may they rest in my heart! But deign to explain the working of the causes which force me back into the world while my heart would feign fly from it."

The venerated Brahman with a smile, whose crystalline radiance seemed to light up my soul with the silver glow of peace, repeated the Sanskrit verses—

"Vaneshu doshan prabhavanti rāginain,
Griheshu panchen driya nigrahas tapas,
A Kutsite Karmaniya pravarté,
Nivritta rāgasya griham tapovanam."

"Even in the forest," he said resuming the conversation in English, "the passions of the passionate grow powerful. The subjugation of the five senses in the house is asceticism. For the dispassionate, who engage in blameless *karma*, the house is even as the forest-hermitage. My son, to those, whose souls have by devotion to the spirit within reached the supreme tranquillity, differences in the conditions of life are of no consequence. Who would cast a glance at the shape of the cup, ugly or beautiful, if it holds the ambrosia that gives immortality? The supreme spirit is everywhere and in you, then why should you desire one thing more than another? If by devotion you can unite your soul to the inner spirit, all conditions of life will be the same to you, for your heart has reached its supreme fruition, you have but dimly seen the inner light in moments of the highest exaltation of your nature. You cannot feel that your soul is your own wherever you may be and whatever you may do. Your heart is faint and your devotion is weak. Your karma places you in a sphere of life where alone will come to you the lesson you have to learn and the sacrifice you have to make to add wings to devotion. Look then with gratitude upon your karma which gives you exactly what you need. Murmur not that it should be so."

"I do not complain, father," I replied, "but I feel as if my self-identity is passing away. With all the yearnings of my soul I had looked forward to the serener life, which comes to those who have left behind the sorrows and joys of the world. This desire for me had been the last thing to die in the unconsciousness of sleep, and the first to awake with returning life of the day."

"My son," continued the Brahman after a pause, "it is your karma to be a householder and you cannot cheat nature by seeking a shorter route to the goal. The path of the law is even as the edge of the razor. Fulfil the law. Remember the great

royal sage Janaka was a king among men and yet one of the greatest among the wise men of the earth. This life of ours is the offspring of our prior deeds, which must produce their legitimate consequences. Do your duty cheerfully and without regard to your personality, the day of redemption will come. Your fate is no worse than that of the youth whose body lies entranced in yonder cave-temple, but whose exiled soul is fulfilling its destiny. Together were you bound in sin and together shall redemption light upon you. Enough. Mine will not be the hand to draw aside the veil from the mysterious face of Karma. Time will elucidate all. Take my blessings and this parting advice:—Do thy duty unselfishly and yet preserve thy personality disentangled from work. Let thy acts not forge fresh links in karmic chain, but let them pass over thee as water passes over the lotus-leaf, without wetting it. Fresh karma will lead to a continuance of material life with all its grief-embroidered joys.”

“Father, it is not my fate that I am bemoaning now amidst your blessings. I shall always strive to do my duty whatever sphere of life I may be placed in. The results that follow I shall look upon as matters for observation and not enjoyment or aversion. But there are others whose destinies are intertwined with mine. With what face shall I sue for the hand of Grace, which she has sealed to my dearest friend on earth? Would it not be an insult to Grace and an outrage to her feelings to propose to her such a peculiar union, while the man she loves is yet alive. And then think of Ravenshawe, will not every look of his maniac features be like a dagger to pierce my traitorous heart? Look at him coming to our home and reproachfully asking me, “Hugh, where is my bride?”

I was completely overpowered by the vividness of the scene my imagination conjured up. A fever mounted to my brain; a convulsion seized my limbs. I sank down at the Master's feet.

“Restrain those tears,” said the Mystic, with deliberate and dignified precision, but without any taint of sternness, “poison not the life stream of earth and humanity by foolish lamentation.”

He put his hand on my head, and then slowly lifted me by the hand. I stood like a criminal condemned.

“Judge not by appearances,” the sage continued, “karma has placed the mantle of ignorance on your soul, and has hidden the truth from you. How do you know that the Grace whom you will meet on your return is the girl who pledged her truth to your friend? It may be merely the illusive identity through the identity of the body. Question your own soul and you will find truth. There is no truth in the life of the brain. The intellect can only deal with the truths that come from the unknown, and can never be their generator. Even while you think, the present becomes the past, and thus truth eludes the grasp of the intellect. Look deep into the soul, now dark and unknown, for the truth which intellect registers upon the thinking machine and foolishly imagines to have begotten. Have faith in the karma and hesitate no more. Grace and Ralph will bless you when your duty is performed.”

I felt the truth of the Master's words, but it seemed impalpable to the mind. But presently the mind acquired a breathless calm, and I seemed to be absorbed into an indescribable feeling which gave a reality to the Master's words, which no reasoning ever acquires. The truth was revealed to the eye of intuition, and although the normal man could not seize it, yet like some bodiless perfume it permeated me through and through. The world with all its anxious vicissitudes disappeared from me, and an ineffable peace lighted upon my soul, to feel that I was I.

“Now, Hugh St. Clair, go forth into the world and do your duty,” said the Brahman; his voice recalled me to a full consciousness of the circumstances around and before me. But I felt I was the master and not they. I made my salutations to the holy man, and went out into the night with heavy responsibilities but increased strength.

The night was moonless, but stars, big and bright, shot their silver arrows through the trembling leaves. The monotonous music of the distant Mahadeo Falls rippled on the atmosphere, as yet undisturbed by the clatter of my horse's hoof, which noiselessly fell upon the grass-mantled earth. Crickets and cicadas, so plentiful among the pinewoods on the other side of the valley, where the Brahman mystic met me in the morning, seemed entirely absent from the valley itself. I was completely alone with my thoughts. My senses found rest in the watery murmur and the movements of my horse, and gradually seemed detached from me and my inner life. My mind was held fast by what the Master had said about Grace and Ralph. The Grace I shall meet is not the Grace who pledged her truth to Ralph Ravenshawe. I know how people after severe nervous maladies sometimes lose their former identity altogether and feel as if dropped on the world from some other sphere, of which no memory is preserved. Or there may be a partial loss of memory; all circumstances connected with any particular person or event being completely sponged out of the mind. Probably Ravenshawe and everything centred in him will be obliterated from Grace's mind. Like a huge bird that settles upon a tree swaying all its branches, a mass of thought descended upon my mind, shaking every one of its fibres. Perhaps the soul of Grace Stanley has finished its earthly career and left the body really dead. But as its inherent vitality has not been exhausted by age or disease, some other soul might have entered the empty tabernacle. My thought went back to the scene that was enacted in the house on the triangular foundation and the mysterious trance of my Brahman fellow-student. I began to see a streak of light in the impenetrable darkness of the mystery. Suddenly my mind was called away by a swish in the air and the flutter of wings. I looked up and saw a number of bats flying overhead. My horse nearly stumbled on the stump of a pine tree which presaged the nearness of the forest I had to pass through. Recovering his footing he shook himself with some force and neighed loudly. I patted him on the neck and called him by his familiar name to quiet him. The main forest lay at some distance from me. I was just entering into what cannot be better described than as a tunnel of trees. From both

sides the branches of tall trees met overhead, forming an arch which almost cut off all light from us. But the darkness was not so complete as to conceal the path, which like a silver thread lay before me. My only concern was to avoid a deep *nullah* (ditch) which separated me from the tunnel. By careful piloting I found the narrow path which led into the tunnel and dismissed all anxiety about my way as the pine forest was already in sight. On its northern side was the Government road over which the mails were carried. An hour's brisk ride along this road would bring me to the Stanley plantation. I tried to resume the interrupted train of thought; but to no purpose. My memory in a strange freak obstinately refused to furnish a clue to the tangled skein of thought. Grace, Ravenshawe, Punditji, bats and pine trees were mixed up in my mind in hopeless confusion. I felt as if I was under a powerful mesmeric influence and helpless to recall thoughts which I was commanded to forget. I was somewhat disturbed, as I remembered what is said by the Hindus about the loss of memory producing spiritual ruin. But I was not long left in this state of mind. On turning towards the Government mail road I was startled by a loud neigh from my horse, who began to tremble in every limb. At a short distance a young tree seemed blazing with a soft, silvery, phosphorescent light. I thought at first the tree was the home of an army of fire-flies, which covered it from the top to the ground. But as the light did not wax and wane I was obliged to give up that theory. With coaxing and urging the poor animal I at last induced him to come near the glowing tree. After examining it for a time I concluded it to be one of those phosphorescent Indian trees, about which we very often hear, but which are rarely seen. I was going to leave the spot when a strange spectacle greeted my eyes. About a hundred yards from me was visible a luminous cloudy mass, which seemed to rise from the earth like an exhalation. I remained watching it in astonishment, as it began to solidify, as it were, and take shape. My wonder increased as the shape began to be defined. For a moment everything disappeared from my mind, the next instant, with a feeling that no words can describe, I saw before me Grace Stanley, whom I had seen lying unconscious on her bed in the morning. She slowly approached me within a few feet. "Don't be alarmed Mr. St. Clair," she said, putting out her hand for me to shake, "you do not think surely that I have come with the intention of hurting you."

I quickly dismounted from my horse and shook Grace's proffered hand.

"You are not like anybody I know, Miss Stanley," I said. "But whatever else I may or may not think about you, I have never in my mind connected you with any injury to me."

We began to walk homewards, I leading my horse.

"Mr. St. Clair," Grace said after a pause, "I have come to thank you for all your kindness to me."

"I am not conscious of having done anything special for you, Miss Stanley," I replied, "nothing at all events which requires any particular notice. I am sure I have done nothing which would

justify me for having given you the trouble of coming here at this hour of the morning."

"There is no time now," Grace said, "for conventional politeness. You have done me a great good by giving me the opportunity of doing good to another, who, but for your help to me, would have passed a life of nameless horror and suffering. It has been your fate to help two fellow-creatures in a way not easy for me to explain. But you will understand it all some day."

"Miss Stanley, pardon my inquisitiveness. How did you find out that I should pass this way and at this unusual hour?"

"That is not very difficult to explain," said Grace. "The tree that you see there has been one of my most favourite haunts. You will find in the library several pictures of this bit of landscape, as it appears in different seasons. My strong desire to express my gratitude to you brought me on your path, and then from old attachment that tree attracted me. You know I have not long been freed from all troubles. My first thought has been about you, and I have come here as soon as I was able."

"I am in a way your doctor, Miss Stanley," I said, "so I take the liberty of telling you how imprudent it is for you to come out at such an early hour."

"Never mind that Mr. St. Clair. I see you do not understand the situation. My earthly life is over and the mandates of the earthly physician bind me no longer."

Poor thing! I thought, she has regained life at the sacrifice of reason. The great shock upon her nerves has completely unhinged her mind. I determined no more to ask her any rational question, and my sympathy went out to her most strongly as a full sense of her misfortune dawned upon me.

"Mr. St. Clair," Grace continued, "you will find Grace Stanley when you get back to the plantation, but she is not the Grace you knew before. It is a mystery, and this is not the time for explanation. But listen! I will tell you a few things which may be of use to you hereafter. Be not surprised if the Grace Stanley whom you will marry does not remember the incidents of the awful drama in which you have taken a part. Indeed she will but rarely remember any other circumstances of her past life but those that will hinge on to the life she is going to lead. Many trials and perplexities I see in the future for you, which will make a great demand upon your devotion to the higher truths you have known. But it will all end well, if you do not desert your post of duty. Otherwise, like a comet you will tear yourself away from the sun of your life, and only after a long, long circuit through the cold regions of space, will you return to your place."

Allowing me no opportunity for uttering a word, Grace Stanley took away her hand from my arm. She slowly rose a few feet from the ground and then vanished from sight. I stood transfixed by astonishment. All my thoughts were laid in shapeless ruin by a severe mental earthquake. Was it that the soul of Grace, loosened from the body by the terrible shock, was wandering in its temporary freedom? Or was it winging its way

to the house of souls, for whom the battle of life has ended? I remained rooted to the spot until the sudden howl of a pack of jackals at no great distance roused me. Then mounting my horse I put him into a gallop and hurried away from the charmed spot.

M. M. C.

(To be continued.)

THE RULES OF PRACTICE FOR THE STUDENT OF RAJ YOG

OR

SARTHANTHIKAVIDHI SLOKAMS.

(Continued.)

PART V.

34. *Chiththam* (or mind) is the cause of all things. The three *lokas* (or spheres or regions) exist with the existence of *Chiththam*.

[This view exactly tallies with the doctrines of Dr. Bain and J. S. Mill who reduce everything to the knowledge or consciousness of mind by dividing the mental and material universe into the *subjective* and the *objective* consciousness.

J. S. Mill says, "our knowledge of anything is our series of consciousness of that thing and nothing more." When we are not conscious of a thing it does not exist to us. To illustrate this fact the Hindu Vedantic writers frequently mention the case of a person searching throughout the room for the necklace he wears. Forgetting the things in our pocket we search our boxes, &c., for them. Moreover when our mind is deeply engaged in thought or work, even with our senses wide open to receive sensations, we do not perceive or know anything else than the one thing on which the mind is working. In this state we are blind to the visible objects just before our eyes, deaf to the loud cries by our side, and cannot smell and taste things in contact with the very organs. The mind is completely absorbed by one thing. It can generally attend to one thing at a time and not to all. Thus, practically speaking, things exist to us if mind cognising them exist. Thus mind creates the world for us; when mind is away from the thoughts of the world, the world is no more. Thus what appears as real at one time disappears as such the next moment.

“यदृश्यं तन्मयं” Hence the necessity for overcoming mind to unveil the delusive world and to behold the beautiful Truth behind. This practice is enjoined in the following verse].

35. If the mind dies, the world dies. Therefore the mind should be strenuously trained.

[The above remarks apply also to this verse. Mind, the cause of this woeful world, should be properly trained and drilled by one who really requires, or rather desires, liberation from the throes and trammels of the labyrinth-like world. Mind makes and unmakes the world. The powers of mind both for good and for bad are indescribable.]

36. From the time you get up from your sleep till you again go to sleep you should specially think of (meditate upon) Brahma.

37. Whether when you are walking, standing, sitting, or lying, you should be thinking of Him.

[Compare what Sri Anandagiri, the disciple of Sri Sankaracharya, says:—

योगरतोवा भोगरतोवा संगरतोवा संगविहीनः ॥

यस्य ब्रह्मणि रमते चित्तं नंदति नंदति नंदत्येव ॥

“Whose mind, whether when he is courting Yoga, or (sensual) happiness, or company, or solitude, delights in the contemplation of Brahma, he alone rejoices, rejoices, rejoices.”

Sri Krishna also enjoins the same rule indirectly in describing who are his favourites. (*Bhagavad Githa*, ch. XII, verses 2, 14.)

38. A silent man who knows his inner *self*, and, delighted, basks in the spiritual sun, must act freely (according to his own conviction, and not be bound by the surroundings.) [He that has found the way from “the shadow to the shrine” must no longer care for, and fear, the scorn and derision and venomous vituperations of the dark (spiritually) denizens of the shadowy world. To the mad and blind world such a Yogi’s conduct seems to deserve a prison or a lunatic asylum. Both prison and lunatic asylum are welcome to him for he knows that “It is not the stone walls that dungeons make,” and, as Col. Olcott the other day said, he will feel proud to be “a lunatic of that sort.”]

39. The *Yathi* or *Muni* or Yogi must always contemplate the *Jothirlingam* (or the mark of light) between the two eyebrows.

[*Lingam* in Sanskrit means a symbol; a mark; a representation. *Jothirlingam*—a symbolical or representative light. This light between the two eyebrows symbolizes or represents the spiritual light. This spiritual light fills, sustains, and supports everything. It is from this fountain the luminaries drew their brilliancy and lustre as Milton describes. As the light of the sun, moon, &c., is the medium of our vision of worldly things; the spiritual light is the medium through which one can survey the kaleidoscopic nature of mundane and extra-mundane things in all the three periods of time—past, present and future;—and both remote and near;—all this with our eyes blindfolded. This light in man is called *Gnyana Chakshus* or *Murdhna Joti*, the seat, nature, and power of which are clearly put forth in the following passage:—“The seat of this visual faculty is the aperture, of the size of a thumb, in the internal structure of man’s forehead at the base of the nose between the two eye-brows. This cavity is the reservoir of *Tejas*, the *Vaiswanara* fire, which spreads itself in the body on its being fanned by the vital airs:—

“As the spreading light of a precious gem placed in a close room collects itself in the key-hole, so the luminosity of the *sattwa* (essence of the said *Tejas*) in the *hridaya* (heart) collects itself in the aperture on the forehead; and illumines the Yogi in respect of all things, irrespective of nearness or distance, alike of space and time.” (*Vide* Mr. P. Srinivasa Rau’s commentaries on the *Light on the Path*, February (1886) *Theosophist*, p. 325.)]

40—42. Knowing oneself as Brahma, one should cast off (or despise) as the dust of feet, the affinities and affections of body, caste, &c., which are overlaid by *Varnas* and *Asramas*.

[*Varnas* are the four classes:—

Brahman, Kshathriya,
Vysya, and Sudra.

Asramas are “the four conditions of life: *brahmacharya*, houseless celibacy; *grihasthya*, family life as a house-holder; *vana-prastha*, religious life in the forest; and *bhaikshaya*, mendicancy.” (Vide Babu Mohini Mohan Chatterjee’s footnote to his translation of *The Crest-Jewel of Wisdom*. January (1886), *Theosophist*, p. 257.)

Concerning the four *Varnas*, Krishna says:—

चातुर्वर्ण्यमयासृष्टं गुणकर्मविभागशः ॥ (*Bhagavad Gita*, chap. IV.

verse 13.) “These four classes I created according to the Gunas or qualities—i. e., *Sattwa*, *Rajasa* and *Tamasa*; and according to the Karma or action—i. e., *Tapas*, *Sama*, *Dama*, &c.” This statement goes to prove that birth is not the *fundamentum divisionis* of the said classification of *Varnas*. The traveller cares for the safety, smoothness, &c., of the road so long as he is on his way; and after he reaches his goal, he cares nothing for the road. So also the spiritual traveller. He obeys and performs all the rules and duties of the *Varnas* and *Asrams* till he sees, nay, becomes Brahma. No sooner does he become Brahma than he forsakes all rules and duties, for he has no rule to obey and no duty to perform then;—he *is* the rule and the duty themselves. Words are unable to depict his condition clearly. Further the conventional castes and creeds and the ephemeral bodies are to him but as moonshine.]

43. He should be solitary, silent, and desireless.

44. He should regard every word he utters as if given (rather uttered) by Narayana (i. e. Atma.)

[The rule 43 prescribes the way for successfully holding sweet communion with the internal spirit. The thunder of talk, the tumult of passions, and the bustle of the world, are all obstacles to such sweet internal discourse. Physical activity is the sleep of the intellect or *Buddhi*, and *vice versa*. As one predominates, the other subsides. When body *is*, mind *is not*; when mind *is*, body *is not*; and when both *are*, both *are not*. From the ashes of the body, like the fabulous Phoenix, *Buddhi* springs. In brief, the growth of gross matter and of delicate spirit are in an inverse ratio to one another. Buddha received spiritual light at night when the surrounding world was sleeping. “The night-time of the body,” says Iamblicus in writing to Agathocles, “is the day-time of the soul.” Sages sleep during the day of the delusive world, and their day of study and understanding dawns with our sunset.

The Yogi remains silent till he sees the spirit and he speaks when he is internally propelled to do so. Knowledge of the spirit finds speech for him. “Speech comes only with knowledge. Attain to knowledge and you will attain to speech.” (*Light on the Path*, Section II, Rule 13). So it is not he that speaks but the spirit in him (i. e., Narayana). This sort of practice always puts the Yogi in remembrance of Brahma. He should regard thus not only his

speech but also *others*; for, but for Narayana, the inner spirit or the One Life, no person can speak any more than can a wooden image. Therefore the wise Yogi is not offended by the abusive language others use against him. Speech or word is of *Brahmaswarupa* to him. To be offended with such a language is therefore to be offended with Brahma, which is himself. To be thus offended with oneself is impracticable, if not impossible. Though this *seems* to be a sophistic, yet it *is* a syllogistic, line of argument against Anger—a commonplace passion to which we are constantly subject, and which, like a river, has a small beginning and a great end. Anger leads to hot words; hot words to deadly blows, and deadly blows to shameful and ghastly death. Anger is a dead-drunk, maddened madness. The observance of the Rule 44 is the potent panacea for that feeble, yet ferocious disease—Anger.]

45. A *Muni* or Yogi, who is drowned in contemplation, must forget his external self or physical body, so much so that he should not in the least care for his nudity or partial covering of his body with a *koupina* or *langoti* (a piece of cloth between 6 and 10 inches broad, and between 2 and 3 ft. long, which Bhikshus, Yathis, Sanyasis, and Brahmacharis wear.)

[Fame, name, and shame are valuable only to the earth-bound persons; to the heaven-bound they are shams and shadows. The Yogi reduces his wants to such a simplicity as trenches upon nothingness or zero. The feeble cries of shame and anathemas hurled at him from the pulpit of this world are like cries in the wilderness and the barkings of dogs at the moon. As the sun is not tainted by the spitting of mad folk, and as the purity of the fire is not marred by the contact of impurities, so the Yogi is not in the least affected by the praise and abuse of the world. He has a higher aim in view and a nobler duty to perform than to attend to worldly reputation. He is all the more rich and happy for his simplicity and contentment. This true Yogi is he who observes the following rules in their very spirit:—

- “1. Kill out ambition.
2. Kill out desire of life.
3. Kill out desire of comfort.
4. Work as those work who are ambitious. Respect life as those do who desire it. Be happy as those are who live for happiness.”

(*Light on the Path*, Sec. I, Rules 1-4).

He, unlike the pretended Yojis, *does not seem* to be, but *is* one who practices the four rules.

Such a simple and yet true description of a Yogi is concisely given by Sri Sankaracharya in his *Yathipanchakam* in the five verses, the free translation of which is as follows:—

1. He who always delights in the passages of Vedantha, who is pleased with the alms alone, who is griefless, who rejoices internally, and who wears only a *koupina*, is a very rich man.
2. He who mostly lives under trees, who eats out of his two hands without ceremonies, who despises even Lakshmi (i. e., wealth) as a worn out rag and who wears only a *koupina*, is a very rich man.

3. He who has given up the idea of body, &c., who sees Atma in himself, who does not think of the inside, the middle, and the outside, and who wears only a *koupina*, is a very rich man.

4. He who is highly pleased with the idea of self-delight or internal spiritual bliss, who has all his passions gratified with a tranquil mind, who enjoys the spiritual Brahmic happiness both day and night, and who wears only a *koupina*, is a very rich man.

5. He who utters the holy or purifying *five-letters* (the adoration of Siva), who realizes Siva in his heart, who roams about on all sides begging alms, and who wears only a *koupina*, is a very rich man.]

46-47. Delighting in the enjoyment of the company and sight of Atma, without desires, and without allurements, the Yogi should move, with the aid of himself, rather his self or Atma, in the world where every one pursues self happiness.

["Self is friend to self" as Sri Krishna says, this the Yogi should realize.]

48-49. He should cast off *Varna* and *Asrama* and move, as an object of suspicion, in the world like a blind, senseless, and dumb man.

[Hence our greatest doubts concerning men on higher planes of existence. Our ways of thought and deed are quite the reverse of theirs. We, like one who cannot know the beam in one's own eye, yet is able to see the mote in his brother's eye, not knowing our own madness and blindness,—shamelessly attribute our faults to the faultless and immaculate Mahatmas and blasphemously throw a slur on their lustrous career,—all the while betraying our own ignorance and folly and weakness, which appear in bold relief for a short time in their false colours, only to fade away sooner, by the side of a precious gem, which, though it appears dim to the dust-covered eyes, is nevertheless brilliant always.]

50. Whatever he sees he should look upon it as Atma.

[Atma being omnipresent is visible in all things, and, therefore, is all things. It is what Pythagoras describes as "the universal mind diffused through all things." (*Isis Unveiled*, Vol. I, p. 287.)]

B. P. NARASIMMAH.

(To be continued.)

THE IDYLL OF THE WHITE LOTUS.

THE interesting story published under the title above mentioned has already attracted considerable attention. It is instructive in more ways than one. It truly depicts the Egyptian faith and the Egyptian priesthood, when their religion had already begun to lose its purity and degenerate into a system of Tantric worship contaminated and defiled by black magic, unscrupulously used for selfish and immoral purposes. It is probably also a true story. Sensa is represented to be the last great hierophant of Egypt. Just as a tree leaves its seed to develop into a similar tree, even if it should perish completely, so does every great religion seem to

leave its life and energy in one or more great adepts destined to preserve its wisdom and revive its growth at some future time when the cycle of evolution tends in the course of its revolution, to bring about the desired result. The grand old religion of Chemi is destined to reappear on this planet in a higher and nobler form when the appointed time arrives, and there is nothing unreasonable in the supposition that the Sensa of our story is probably now a very high adept, who is waiting to carry out the commands of the Lady of the White Lotus. Apart from these speculations, however, the story in question has a very noble lesson to teach. In its allegorical aspect it describes the trials and the difficulties of a neophyte. It is not easy, however, for the ordinary reader to remove the veil of allegory, and clearly understand its teachings. It is to help such readers that I proceed to give the following explanation of the characters that appear in the story in question, and the events therein related.

(1.) *Sensa*, the hero of the story, is intended to represent the human soul.

It is the Kutashtha Chitanyam, or the germ of pragna, in which the individuality of the human being is preserved. It corresponds with the higher and permanent element in the 5th principle of man. It is the ego or the self of embodied existence.

(2.) *Seboua*, the gardener, is *intuition*. "They cannot make a phantom of me," declares *Seboua*; and in saying so this unsophisticated but honest rustic truly reveals his own mystery.

(3.) *Agdmahd*, *Kamen-Baka* and the nine other high priests of the temple, who are the devoted servants of the dark goddess whom they worship, represent respectively the following entities:—

- | | | | | |
|--------------------|-----------------|-----|-----|--------------------------------------|
| (1.) | <i>Kama</i> | ... | ... | Desire. |
| (2.) | <i>Krodha</i> | ... | ... | Hate. |
| (3.) | <i>Lobha</i> | ... | ... | Cupidity. |
| (4.) | <i>Moha</i> | ... | ... | Ignorance. |
| (5.) | <i>Mada</i> | ... | ... | Arrogance. |
| (6.) | <i>Matsarya</i> | ... | ... | Jealousy. |
| (7, 8, 9, 10 & 11) | ... | ... | ... | The five Senses and their pleasures. |

(4.) The female characters that figure in the story are the following:—

- (1.) The dark and mysterious goddess worshipped by the priests.
- (2.) The young girl who played with Sensa.
- (3.) The grown up girl met by him in the City.
- (4.) And lastly the Lady of the White Lotus.

It must be noticed here that the 2nd and the 3rd are identical. Speaking of the fair woman of the City, whom he met apparently for the first time, Sensa says that as he gazed into her tender eyes it seemed to him that he knew her well and that her charms were familiar to him. It is clear from this statement that this lady is no other than the young girl who ran about the temple with him.

Prakriti, say the Hindu philosophers, has three qualities, Satwa, Rajas and Thamas. The last of these qualities is connected with

the grosser pleasures and passions experienced in Sthulasarira. Rajoguna is the cause of the restless activity of the mind, while Satvaguna is intimately associated with the spiritual intelligence of man, and with his higher and noble aspirations. Maya, then, makes its appearance in this story in three distinct forms. It is Vidya, a spiritual intelligence, which is represented by the Lady of the White Lotus. It is the Kwan-yin, and the Pragna of the Buddhist writers. She represents the light or the aura of the Logos, which is wisdom, and she is the source of the current of conscious life or chaitanyam. The young girl above referred to is the mind of man, and it is by her that Sensa is led gradually into the presence of the dark goddess, set up in the holy of the holies for adoration by the priesthood whom we have above described.

The dark goddess herself is *Avidya*. It is the dark side of human Nature. It derives its life and energy from the passions and desires of the human soul. The ray of life and wisdom, which originally emanated from the Logos and which has acquired a distinct individuality of its own when the process of differentiation has set in, is capable of being transformed more or less entirely into this veritable Kali, if the light of the Logos is altogether excluded by the bad Karma of the human being, if the voice of intuition is unheard and unnoticed, and if the man lives simply for the purpose of gratifying his own passions and desires.

If these remarks are kept in mind, the meaning of the story will become clear. It is not my object now to write an exhaustive commentary. I shall only notice some of the important incidents and their significance.

Look upon Sensa as a human being, who, after running his course through several incarnations, and after having passed through a considerable amount of spiritual training, is born again in this world with his spiritual powers of perception greatly developed, and prepared to become a neophyte at a very early stage in his career. As soon as he enters into the physical body, he is placed under the charge of the five Senses and the six Emotions above enumerated, who have it as their place of residence. The human Soul is first placed under the guidance of his own intuition, the simple and honest gardener of the temple, for whom the High Priests seem to have no respect or affection, and, when it has not yet lost its original purity, gets a glimpse of its spiritual intelligence, the Lady of the White Lotus. The priests however are determined that no opportunity should be given for the intuition to work, and they therefore remove the child from its guardianship and introduce him to their own dark goddess, the goddess of human passion. The very sight of this deity is found repulsive to the human soul at first. The proposed transfer of human consciousness and human attachment from the spiritual plane to the physical plane is too abrupt and premature to succeed. The priests failed in their first attempt and began to devise their plans for a second effort in the same direction.

Before proceeding further I must draw the reader's attention to the real meaning of the Lotus tank in the garden. Sahasrava chakram

in the brain is often spoken of as a lotus tank in the Hindu mystical books. The "sweet sounding water" of this tank is described as Amritam or nectar. See p. 349 of the second volume of "Isis Unveiled" for further hints as regards the meaning of this magic water. Padma, the White Lotus, is said to have a thousand petals, as has the mysterious Sahasravam of the Yogis. It is an unopened bud in the ordinary mortal, and just as a lotus opens its petals, and expand in all its bloom and beauty when the sun rises above the horizon and sheds his rays on the flower, so does the Sahasravam of the neophyte open and expand when the Logos begins to pour its light into its centre. When fully expanded it becomes the glorious seat of the Lady of the Lotus, the sixth principle of man; and sitting on this flower the great goddess pours out the waters of life and grace for the gratification and the regeneration of the human soul.

Hata Yogis say that the human soul in samadhi ascends to this thousand-petalled flower through sushumna (the dath of the Kabbalists), and obtains a glimpse of the splendour of the spiritual sun.

In this part of Sensa's life an event is related which deserves attention. An elemental appearing in the guise of a neophyte of the temple tries to take him out from his physical body. This is a danger to which a man is liable before he acquires sufficient proficiency as an adept to guard himself against all such dangers, especially when his internal perception is developed to a certain extent. Sensa's guardian angel protects him from the danger owing to his innocence and purity.

When the mental activity of the child commences and absorbs its attention, it recedes farther and farther from the light of the Logos. Its intuition will not be in a position to work unshackled. Its suggestions come to it mixed up with other states of consciousness which are the result of sensation and intellection. Unable to see Sensa and speak to him personally, Seboua sends him his beloved lotus flower surreptitiously through one of the neophytes of the temple.

Mental activity commences first by way of sensation. Emotions make their appearance subsequently. The opening mind of the child is aptly compared to a little girl playing with Sensa. When once the mind begins to exercise its functions the pleasures of sensation soon pave the way for the strong and fierce emotions of the human soul. Sensa has descended one step from the spiritual plane when he loses sight of the sublime lotus flower and its glorious goddess and begins to be amused by the frolicsome little girl. "You are to live among Earth-fed flowers" says this little girl to him, disclosing the change that has already taken place. At first it is the simple beauty of nature that engrosses the attention of Sensa. But his mind soon leads him to the dark goddess of the shrine. *Avidya* has its real seat in mind, and it is impossible to resist its influence so long as the mind of man is not restrained in its action. When once the soul gets under the influence of this dark goddess, the high priests of the temple begin to utilize its powers for their own benefit and gratification. The god-

dess requires twelve priests in all, including Sensa, to help her cause. Unless the six emotions and the five sensations above enumerated are banded together she cannot exercise her sway completely. They support and strengthen each other as every man's experience clearly demonstrates. Isolated, they are weak and can easily be subdued, but when associated together their combined power is strong enough to keep the soul under control. The fall of Sensa now becomes complete, but not before he receives a well merited rebuke from the gardener and a word of warning from the Lady of the Lotus.

Addressing Sensa, Seboua is made to utter the following words: "You came first to work; you were to be the drudge for me; now all is changed. You are to play, not work, and I am to treat you like a little prince. Well! have they spoiled thee yet, I wonder, child?" These words are significant; and their meaning will become plain by the light of the foregoing remarks. It must be noted that the last time he went into the garden, Sensa was taken, not to the Lotus Tank, but to another tank receiving its waters from the former.

Owing to the change that has come over him, Sensa is unable to see the light of the logos by direct perception, but is under the necessity of recognizing the same by the operation of his fifth principle. It is in the astral fluid that he floats and not in the magic water of the Lotus Tank. He sees, nevertheless, the Lady of the Lotus who pathetically says, "Soon thou wilt leave me; and how can I aid thee if thou forgettest me utterly?"

After this occurrence Sensa becomes completely a man of the world, living for the pleasures of the physical life. His developed mind becomes his companion and the priests of the temple profit by the change. Before proceeding further I must draw the reader's attention to the possibility of eliciting from a child any desired information by invoking certain elementals and other powers, by means of magic rites and ceremonies. After the soul gets completely under the influence of Avidya, it may either succumb altogether to the said influence, and get absorbed as it were in the Thamoguna of prakriti, or dispel its own ignorance by the light of spiritual wisdom and shake off this baneful influence. A critical moment arrives in the history of Sensa when his very existence is merged up for the time being with the dark goddess of human passion on the day of the boat festival. Such an absorption, however short, is the first step towards final extinction. He must either be saved at this critical juncture or perish. The Lady of the White Lotus, his guardian angel, makes a final attempt to save him and succeeds. In the very holy of the holies, she unveils the dark goddess; and Sensa, perceiving his folly, prays for deliverance from the accursed yoke of the hated priesthood. His prayer is granted, and relying upon the support of the bright goddess he revolts against the authority of the priests, and directs the attention of the people to the iniquities of the temple authorities.

It is necessary to say a few words in this connection as regards the real nature of soul-death and the ultimate fate of a black magician, to impress the teachings of this book on the mind of the

reader. The soul, as we have above explained, is an isolated drop in the ocean of cosmic life. This current of cosmic life is but the light and the aura of the Logos. Besides the Logos, there are innumerable other existences, both spiritual and astral, partaking of this life and living in it. These beings have special affinities with particular emotions of the human soul and particular characteristics of the human mind.

They have of course a definite individual existence of their own which lasts up to the end of the Manwantara. There are three ways in which a soul may cease to retain its special individuality. Separated from its Logos, which is as it were its source, it may not acquire a strong and abiding individuality of its own, and may in course of time be reabsorbed into the current of Universal life. This is real soul-death. It may also place itself *en rapport* with a spiritual or elemental existence by evoking it, and concentrating its attention and regard on it for purposes of black magic and Tantric worship. In such a case it transfers its individuality to such existence and is sucked up into it, as it were. In such a case the black magician lives in such a being, and as such a being he continues till the end of Manwantara.

The fate of Banasena illustrates the point. After his death he is said to live as Mahakala, one of the most powerful spirits of Pramadhagana. In some respects this amounts to acquiring immortality in evil. But unlike the immortality of the Logos it does not go beyond Manwantaric limits. Read the 8th chapter of Bhagavat Gita in this connection, and my meaning will become clear by the light of Krishna's teaching. The occurrence in the boat of Isis, depicted in the book under consideration, gives some idea of the nature of this absorption and the subsequent preservation of the magician's individuality.

When the centre of absorption is the Logos and not any other power or elemental, the man acquires mukti or nirvana and becomes one with the eternal Logos without any necessity of rebirth. The last part of the book describes the final struggle of the soul with its inveterate foes, its initiation and ultimate deliverance from the tyranny of Prakriti. As this part is very important, I shall reserve my remarks for the next issue of this journal.

THE SOLAR SPHINX.

THE CREST JEWEL OF WISDOM.

(Being a translation of Sankaracharya's *Viveka Chudamani*, continued from page 390.)

151. As the water in the tank covered by a collection of moss does not show itself, so the *átma* enveloped by the five sheaths, produced by its own power and beginning with the *annamaya*, does not manifest itself.

152. Upon the removal of the moss is seen the pure water capable of allaying heat and thirst, and of immediately yielding great enjoyment to man.

153. When the five sheaths are removed the pure *atma*, the eternal happiness, all-pervading, the supreme self-generated light, shines forth.

154. A wise man must acquire the discrimination of spirit and not spirit; as only by realising the self which is absolute being, consciousness and bliss, he himself becomes bliss.

155. Whoever, having discriminated the *átma*, that is without attachment or action, from the category of objects, as the reed is discriminated from the tiger-grass, and having merged everything in that, finds rest by knowing that to be the true self, he is *emancipated*.*

156. This food-produced body, which lives through food and perishes without it, and is a mass of skin, epidermis, flesh, blood, bone, and filth, is the *annamaya* sheath: it cannot be regarded as the self which is eternal and pure.

157. This (*átma*) was before birth and death and is now; how can it, the true self, the knower of condition† and modification, be ephemeral, changeable, differentiated, a mere vehicle of consciousness?

158. The body is possessed of hands, feet, and the rest; not so the true self which, though without limbs, by reason of its immortality and the indestructibility of its various powers, is the controller and not the controlled.

159. The true self being the witness of the body and its properties, its actions and its conditions, it is self evident that none of these can be a characteristic mark of the *átma*.

160. Full of misery, covered with flesh, full of filth, full of sin, how can it be the knower? The ego is different from this.

161. The deluded man considers the ego to be the mass of skin, flesh, fat, bones and filth. The man of discrimination knows the essential form of self, which is the supreme truth, to be without these as characteristic marks.

162. "I am the body"—such is the opinion of a deluded man; of the learned the determination of *I* is in relation to the body, as well as to the embodied soul. Of the great soul possessed of discrimination and direct perception, "I am Brahman," "I am *Buddhi* (the sixth principle);" such is the conviction with regard to the eternal self.

163. O you of deluded judgment, abandon the opinion that the ego consists in the mass of skin, flesh, fat, bone, and filth; know that the real self is the all-pervading, changeless *átma*, and so obtain peace.

164. As long as the wise man does not abandon the notion that the ego consists of the body, organs and the rest, the product of illusion, so long there is no prospect of his salvation, even though he be acquainted with the Vedas and their metaphysical meaning.

165. As one's idea of *I* is never based on the body, or the shadow or reflection of the body, or the body seen in dream or imagined by the mind, thus also may it be with the living body.

166. Because the false conviction that the ego is merely the body is the seed producing pain in the form of birth and the rest, pains must be taken to abandon that idea; the attraction towards material existence will then cease to exist.†

167. Conditioned by the five organs of action, this vitality becomes the *pránamaya* sheath through which the embodied ego performs all the actions of the material body.

168. The *pránamaya*, being the modification of life-breath and the comer and goer, in and out, like air-currents, is also not the *átma*, because it cannot by itself discriminate between good and evil, or the real self and another, it is always dependent on another (the self).

169. The organs of perception together with the *manas* form the *manomaya* sheath which is the cause (*hetu*) of the differentiation between *I* and mine; it is the result of ignorance, it fills the former sheath, and it manifests its great power by distinguishing objects by names, etc.

170. The fire of the *manomaya* sheath, fed with objects as if with streams of melted butter by the five senses like five *Hotris**, and blazing with the fuel of manifold desires, burns this body, made of five elements.

171. There is no *avidyá* besides the *manas*. *Manas* itself is the *avidyá*, the instrument for the production of the bondage of conditioned existence. When that (*avidyá*) is destroyed, all is destroyed, and when that is manifested, all is manifested.†

172. In dream, when there is no substantial reality, one enters a world of enjoyment by the power of the *manas*. So it is in waking life, without any difference, all this is the manifestation of the *manas*.‡

173. All know that when the *manas* is merged in the state of dreamless slumber nothing remains. Hence the contents of our consciousness are created by the *manas* and have no real existence.

174. Cloud collects by the wind§ and is again dispersed by the wind; bondage is created by the *manas*, and emancipation is also produced by it.

175. Having produced attachment to the body and all other objects, it thus binds the individual as an animal is bound by a

* Priests offering oblations to the fire.

† *Manas* being the organ of doubt or the production of multiplicity of concepts in relation to one and the same objective reality, is here taken to be the same as *avidyá*. The *buddhi* determines these *manas*-born concepts as real and through the *ahankara* specialises them by an association with the true ego. Thus is the world of illusions produced. It will now be seen that if the *manas* attains tranquillity, the world of illusions is destroyed. For then the *buddhi* having no hypothetical concepts with regard to the one objective reality to deal with, reflects that reality and the *ahankara* is destroyed by the destructions of its limitations, and becomes merged in the absolute self.

‡ See Mr. Keightley's Synopsis of DuPrel's "Philosophie der Mystik."—*Theosophist*, Vol. VI—for the psychology of dreams.

§ The word translated wind includes the atmosphere, together with its moisture and currents.

* i. e. By recognition of the *pratyagátma* (*logos*) as the individuality in man.

† The original word *bhava* would perhaps be better explained as the stable basis of modifications.

rope, afterwards having produced aversion to these as if to poison, that *manas* itself frees him from bondage.

176. Therefore the *manas* is the cause of the bondage of this individual and also of its liberation. The *manas* when stained by passion is the cause of bondage, and of liberation when pure, devoid of passion and ignorance.

177. When discrimination and dispassion predominate, the *manas* having attained purity becomes fit for liberation, therefore one of these two (attributes) of a man desirous of liberation and possessed of *buddhi*, must at the outset be strengthened.

178. In the forest land of objects wanders the great tiger named *manas*, pure men desirous of liberation, do not go there.

179. The *manas*, through the gross body and the subtle body of the enjoyer, creates objects of desire and perpetually produces differences of body, caste, color and condition, all results of the action of the qualities.

180. The *manas* having clouded over the absolute consciousness which is without attachment, it acquires notions of "I" and "mine," and through attachment to the body, organs, and life, wanders ceaselessly in the enjoyment of the fruit of his actions.

181. By ascribing the qualities of the *átma* to that which is not *átma* is created (the series of incarnations). This ascription is produced by the *manas*, which is the primary cause of birth, etc. This causes suffering in a man devoid of discrimination and tainted by *rajas* and *tamas*.

182. Therefore learned men who have seen the truth call the *manas avidyá*, by which the universe is made to wander as the clouds are by the wind.

183. For this reason pains should be taken to purify the *manas* by one desirous of liberation. It being purified, liberation is at hand.

184. Through desire of liberation having rooted out attachment to objects and renounced personal interest in action, with reverential purity; he who is devoted to study (*śravaṇa*) and the rest, washes away mental passion.

185. Even the *manomaya* (sheath) is not the supreme ego, on account of its having beginning and end, its modifiable nature, its pain-giving characteristics, and by reason of its being objective. The seer (or subject) is not seen by that which is itself seen (or objective).

186. The *buddhi* with its functions and combined with the organs of sensation* becomes the *vignámaya* sheath whose characteristic is action and which is the cause of the revolution of births and deaths.

* It will be seen that the organs of sensation enter also into the composition of the *manomaya* sheath which generates the notion of manifold possibilities with regard to objects of sensation. The *vignámaya* sheath determines those possibilities by associating one of them with the egotism by the sense of agency. To take an illustration, I see something, it may be a post or it may be a man, so far we have only the *manomaya* sheath to deal with. Then when the *vignámaya* comes into play, one out of these possibilities is associated with *ahankara* by the sense of agency, and we obtain, let us say, this proposition—I know I see a post. This will throw some light upon the double functions of the organs of sensation analysed in the text.

187. The modification of *prakriti*, called *vignámaya* sheath, follows after the individuality (sheath) which reflects the *átma*, and is possessed of the faculties of cognition and action,* and its function is to specialise the body, organs and the rest as the ego.

188. This (sheath) having no beginning in time is the *jiva* or embodied ego. It is the guide of all actions, and, governed by previous desires, produces actions, righteous and unrighteous, and their consequences.

189. It gathers experience by wandering through various grades of incarnation† and comes below and goes above.‡ It is to this *vignámaya* that belongs the experiences of the pleasure and pain, pertaining to waking, dreaming and the other conditions.

190. Pre-eminently characterised by the closest proximity to the *paramátma*, this *vignámaya* becomes its objective basis. It produces the difference between "I" and "mine" and all actions pertaining to different stages of life and condition, and through ignorance it passes with the spiritual intelligence from one existence to another.

Reviews.

THE ISSUES OF MODERN THOUGHT.§

AMONG the many signs that show how deep and strong is the current of mysticism in the minds of men, is the existence of the New Church founded by Swedenborg and basing its doctrines entirely on his writings. Its members are not moreover an obscure sect of fanatics, but men of intelligence, earnestness and influence. Dr. Tafel's book consists of a series of lectures on the attitude of the New Church to various theories that have come into prominence since the time of Swedenborg.

In the preliminary lectures which treat of general principles one cannot avoid being struck with the magnitude of the pretensions of the New Church. Swedenborg is put forward as the very mouthpiece of God, as the revealer of a new doctrine or at least as having so amplified the previous body of revealed truth as to render future revelation unnecessary. It being first laid down that the Bible contains the only true revelation of God to man and that the explanation of Swedenborg is the only correct one—it being that received by the angels—the founder of the New Church stands forth as an absolute authority for all time, and thus his followers have practically a monopoly of the absolute truth. So it is with all the sects: There is but one God—and our founder, whoever he happens to be—is his prophet, henceforth let all the world

* For explanation of *gnānasakti* (faculty of cognition) and *kriyasakti* (faculty of action) see Five years of Theosophy, pp. 110—1

† Such as animal, human, etc.

‡ Objective and subjective conditions.

§ *The Issues of Modern Thought*. Lectures by the Rev. R. L. Tafel, A. M., Ph. D. James Speirs, London, 1885.

keep silence and attend humbly to his teachings or pay the penalty of temerity and ignorance.

If, as the Swedenborgians believe, the ruler of the universe is a personal omnipotent God, it seems very hard on all the people who happen to be outside the pale of the New Church and who never even had a chance of hearing the name of its founder, that they had no revelation; and if, as Dr. Tafel says, man has within himself a standard of truth by which he is able to recognise whether teaching about God is true or false, it seems very, difficult for an ordinary person to understand why so many of the inhabitants of the globe have failed to recognise the transcendent superiority of the Swedenborgian doctrines, so much so, that even when a new translation of the Bible was recently made, the translators did not even take the trouble to consult the works of Swedenborg in order to help them to arrive at a true interpretation of difficult passages. While few outside the New Church will be willing to recognise the justice of Swedenborg's claims as a divine revealer, in one point at least he seems to have made a claim that is palpably unjust. He claims that he was the first to give out the doctrine of correspondences which plays such an extensive part in his writings. This is by no means the case, for the mystics of all ages have recognised this doctrine. Doubtless Swedenborg had ideas of his own as to the manner of its application, but unless there were correspondences throughout nature there could be no such thing as esotericism, for the essence of esotericism consists in the fact that what is true on one plane of existence is true also on the others, the same principles governing all things; and esoteric writing is simply such writing as is capable of application on higher planes than those to which its form applies when literally understood. In treating of the doctrine of evolution according to modern science, Dr. Tafel says that the New Church admits all the facts brought forward by the scientists, but rejects their theory as to the cause of evolution. According to the Swedenborgians the cause of evolution is in the inbreathing of spiritual influx from God. Here we think he would have been nearer the truth had he said that evolution is the outward manifestation of the One Life whose law is progress, in every portion of the universe.

According to our author, the true doctrine of free will is that man may if he will "co-operate with the Lord," but if he does not will to do so he need not, in which latter case he becomes a spiritual outcast after death. From this it follows that although the Lord is omnipotent, cases may occur in which his will comes into opposition with that of his creatures, and from this it would appear that if God is eternal and omnipotent, so is matter also, and so there are two omnipotents. This is a difficulty that always occurs when the doctrine of a personal God occurs in a religious system. As soon as God is personified limitations of some sort arise. All personal Gods are however supposed to be omnipotent, and the difficulty is that omnipotence and limitation are inconsistent with one another.

In his lecture on modern spiritualism the writer does not deny the genuineness of some at least of the phenomena, and explains them through the doctrine of spheres by which some are able to attract to themselves the spirits who live in the unseen world, but he says that spiritualism is a power for evil. The spirits who manifest at seance rooms are not good spirits. We do not however see why, if Swedenborg received communications from unseen sources other people should not be able to do the same thing—except that Swedenborg seems to claim to

have a special right to this sort of communication that must not be interfered with.

The last chapter is on theosophy with especial reference to the Theosophical Society. Unfortunately the foundation of the Society did not precede the foundation of the New Church, or else it might have had some chance, for our author does not at all deny the possibility of the existence of adepts. But he says that all the teachings of the Theosophical Society come from a bad source and that the adepts of theosophy "if they really exist, communicate only with the negative spirits of some infernal society;" while those theosophists who try to show the esoteric meaning of the Bible, bring forth nothing but "a mere distortion of the Truth, a product of their own self-intelligence." It is no use to argue with people who are convinced that they are in the possession of a special revelation from the only true God; because if they thoroughly realise this idea they cannot have room for any others. Whatever others may affirm that is in exact accordance with this revelation must be right and all else wrong. As Swedenborgianism is explained by Dr. Tafel its claims rest upon two points, first upon the question of the verbal inspiration of the Bible, and secondly upon the right of Swedenborg to be considered as the only correct expounder of the only Sacred Scriptures.

MASKS.*

THE evolution of humanity proceeding in a spiral or rather helical direction, is progressive throughout. But human progress has two opposite poles, the spiritual and the material, and at any given point of time the leading civilisation existing in the world will be found to be dominated by one or other of these polar tendencies. The evolution of man on earth is accomplished by the passing of individuals through a long series of successive incarnations in different races. The flower of the members of any one race pass on in time to form the nucleus of the succeeding race on a higher stage of development.

Those who have not progressed but rather retrograded, take longer to pass from one race to another and some of them may even drop out altogether. After the best specimens have passed on, the standard of any given race is naturally lower than before and it tends to go on degenerating. Those who are, as it were, left behind in the race, seem to have lost the aggressive energy of their forefathers and the spirit of originality seems to have almost left them. Hence we find them apparently incapable of higher development and going on for generation after generation in the same ways and habits.

According to the received scientific theory both of ethnologists and political economists, humanity in the course of its development goes successively through the stages of hunters, shepherds, tillers of the ground and dwellers in cities, and thus by a natural progression civilisations are evolved. The objection to this theory is that although it can be supported by numerous facts discovered by archaeologists and others, yet, as a matter of fact it is not found to work in practice. As far as we know anything about the rise of civilisations from historical data, we continually find that each civilisation is the heritage of some preceding one, and the analogy (admitted by the ethnologists as proof of

* *Third Annual Report of the Bureau of Ethnology*, by J. W. Powell, Director. Washington, 1884.

their theory of evolution) between the nation and the child holds good also in the fact that the child has to be instructed by its elders. Before the era of modern exact research and discovery the accepted theory was that the savage was a degenerated specimen of a former culture, now the reverse theory is held. Taking facts as we see them before our eyes, the natural question arises, why is it, if the tendency of the race is towards development, that the Red Indian and other aboriginal savages not only show no inherent tendency towards development on their own account, but even resist the influences of civilisation when brought to bear upon them? Instead of improving they die out, and civilisation seems to arise solely from the capacity of one race to assimilate and act upon the example set by some other. It does not seem to us that either the theory of degeneration or its opposite can be taken as a final explanation of the facts. But the theory of re-incarnation, the result of the law of karma, seems to reconcile the two theories.

Of the many valuable contributions to the study of ethnology in recent times, few can be compared in point of accuracy, extent or thoroughness with those that have resulted from the work of the American Bureau of Ethnology to which we referred in a former number of this magazine. It is of course to be deeply regretted that such an institution was not in operation from the time of the first discovery of America. We can imagine no greater contrast than that between the sympathetic labours of Major Powell and his associates, and the wanton cruelty of Spanish destruction, which not only sacrificed heta-combs of human victims for the promotion of the religion of him who came to preach good-will on earth and peace to men, but who also deprived mankind at large of all means of unravelling some of the most interesting and complicated of the problems connected with the development of the race as a whole.

The last volume of reports from the Bureau contains, among others, an exhaustive paper by Mr. W. H. Dall on masks and the customs connected with them. A number of splendidly executed plates accompany this paper.

The writer traces the evolution of masks from their origin as a protection for the face to a means of inspiring terror in the minds of enemies by giving them a more or less horrible form; later they might represent some mythical hero or guardian spirit of the tribe or individual wearer; while, as the sense of humour developed, they would be used to provoke amusement, and later still would be used as a disguise by members of secret societies. Examples are given of all these uses. The masks are made of wood, generally a good deal larger than the human head. There is considerable variety in their decoration, for which purpose they are adorned with tufts of wool, hair or feathers besides being painted. The carving is rough, as might be expected, and the resemblance to the human features is rather broadly indicated than exactly imitated.

The custom of using masks, especially in religious ceremonies, is very widely spread. Not only all along the coast of America, but also in Polynesia do we find it making its appearance. The devil masks of Ceylon also belong to the same category. It is a remarkable fact that we do not find this use of masks among the people of the fifth race, but among those of the fourth it seems very prevalent. In China and Japan for instance, masks were until lately used as part of warlike accoutrements, but when we examine the old armour of other nations we find that the vizor, where there was one at all, was not so modelled

as to have a specially ferocious aspect, but was merely intended as a protection for the face. It seems therefore not improbable that the use of masks for a moral purpose—to frighten enemies or to represent supernatural beings—was after all the principal one. From all that we know of the old Atlanteans it seems certain that the worship of elementals and the use of these beings as instruments of destruction, was one of their main characteristics, and it seems likely, especially from what we knew of Ceylon and the masks there, that the original idea of the mask was to strike terror into the minds of the enemy by making him think that his opponent was one of these mysterious beings, and also to attract the elementals themselves to take part in the battle. Before however this hypothesis can be accepted we need to have exhaustive enquiries made into this custom of the use of masks in countries other than America.

"THE PATH."

THE second number of this magazine does not belie the promise of the preceding one. The first article is the commencement of a series on the Upanishads and contains a translation with notes of the beginning of the Mundaka Upanishad. In the paper that follows Dr. Pancoast continues his exposition of the Kabbalah. His subject this month is the mystery of numbers. The following is the explanation he gives of the tetractys of Pythagoras: "The first series of numbers 1, 2, 3, 4, of the tetractys, refers to the super-celestial world. One is the unity of God. Two is the duality of God. Three is the spirit of a triune entity. Four is Divine volition, capable of determining choice and forming a purpose, and manifesting activity. With reference to the Celestial world the numbers are combined in the following order: One plus two = three, the manifestation of the word, in the celestial world. Two plus three = five, substance or quiescent matter, produced by the activity of the word. Three plus four = seven, the law of harmony—the providence of God in nature. The celestial world is called by the Kabbalist the world of harmony, which none can occupy save the pure in spirit. Harmony is the only passport to heaven.

With reference to the material world the numeral one, which represents the unity of God, is not represented—we have only the following numerals. Two plus three plus four = nine, humanity with the word unmanifested in the spirit. Yet it exists and can only be made manifest through harmony of the spirit. It not being manifested debars humanity from the pleasure of enjoying the light of the celestial world. It is for this reason the Kabbalists called it the world of darkness or Hades. It is also called the world of discord. There are as many grades of discord here as there are harmonies in the world above. When man throws off the material coverings of his soul, his consciousness reveals to him his moral standard and he gravitates to the sphere with which he is in accord. If harmonious he ascends, if discordant he descends.

"Ten is the synthesis of numbers."

Mr. C. H. A. Bjerregard contributes the first of a valuable series on Sufism or Theosophy from the standpoint of Mahommedanism. The following texts quoted in the article will help to show the tendency of the system:—

"The Deity alone is and permeates all things. All visible and invisible things are an emanation from deity, and are not absolutely distinct from it.

"There is no absolute difference between good and evil; all that exists, exists in unity, and God is the real author of all the acts of mankind.

"The soul existed before the body and is confined in it like a cage. To the Sufi, death is liberation and return to the deity.

"The soul is confined to a body (metempsychosis) to be purified, to fulfil its destination, the union with Deity.

"Without the grace of God (Fazlu Allah) no soul can attain this union, but God's grace can be obtained by fervently asking for it."

Human life is represented by the Sufis under the figure of a journey, "the seekers after God are the travellers, perfect knowledge of Deity as diffused throughout creation is the purpose of the journey. Sufism is the guide, and the end of the journey is union with God."

This journey is divided into four states; first that of law or method, in which the student's passions are checked by a rigid observance of ritual, etc.; second, the state of the way or road, implying mental or spiritual worship; third, the state of truth or of inspiration; fourth, the union of spirit and soul with God.

The writings of the Sufis are full of what seem to be merely sensuous descriptions of the delights of love and feasting, but in reality their voluptuous songs contain the tenets of their philosophy concealed under images of wine, women, etc. They had in fact, like the alchemists, a language of their own, only instead of inventing all kinds of uncouth and incomprehensible symbols they preferred to clothe their ideas in terms expressive of joy and beauty. We extract the following explanations:

"In regard to Hafiz it is maintained that by wine he invariably means devotion... Sleep is explained by meditation on the divine perfections, and perfume by hope of divine favour; gales (*i. e.* zephyrs) are illapses of grace; kisses and embraces, the raptures of piety; idolators, infidels and libertines are men of the purest religion, and their idol is the creator himself; the tavern is the cell where the searcher after truth becomes intoxicated with the wine of divine love..... The keeper, or wine-seller, is the spiritual instructor; beauty denotes the perfection of the Supreme Being; tresses and curls are the expansion and infiniteness of his glory; lips, the hidden and inscrutable mysteries of his essence; down on the cheek, the world of spirits who encircle the creator's throne; a black mole is the point of indivisible unity, wantonness, mirth and ebriety mean religious ardour, ecstasy and abstraction from all terrestrial thoughts, and contempt for all worldly things."

Literary Notes.

The latest development of electricity is the invention of a machine called the phonophore. This instrument, invented by Mr. Langdon Davies, operates by employing the electrical "induction noises" as a motive power to work telegraph instruments, or transmit the voice, or do both at once. The inventor claims that in this manner nine-tenths of the expense now incurred for telegraphing can be saved.

From a review of the Year Book of Pharmacy, in a recent number of *Nature*, we learn that it contains an observation by Sachs regarding

the effect of light on plants. "The observation is not only interesting in itself, but appears to give a reason for the rules which the herbalists, centuries ago, laid down for the collection of medicinal plants and which in modern times have been regarded as simple nonsense, and have consequently been abandoned. The herbalists were particular about collecting their herbs at certain hours of the day or night, and even at special phases of the moon. We have not yet got any exact information regarding the effect of the moon upon the chemical composition of plants, but Sachs's observations show that the amount of starch present in the leaf of any given plant varies considerably under different circumstances. In direct sunshine and otherwise favourable circumstances, starch is formed very rapidly; but it generally disappears entirely during the night; so that a leaf collected in the evening will prove full of starch, while another leaf of the same plant collected before sunrise will not show a trace. But even in direct sunshine, with all the necessary warmth and moisture, the plant will not form starch if the air in which it is growing be deprived of carbonic acid by means of caustic soda."

"The variations in the amount of starch in the leaves at different periods of the twenty-four hours are peculiarly interesting as rendering it probable that the amount of alkaloidal or other active principles may also vary in a similar way."

It is well known that the Indian herbalists had even more minute rules for plant collecting than the Europeans, and it has been conjectured that one of the reasons of these rules is to be found in the variation of the currents of terrestrial magnetism. This certainly seems to be the case with some of the directions for gathering certain plants during an eclipse. If there are definite changes in the currents at the time of eclipse, it is possible that there are also other variations coinciding with the changes of the moon.

In the May number of the Dublin University Magazine Mr. Mohini M. Chatterji contributes an article on "The Common Sense of Theosophy." He says, "The teachings of Theosophy from the standpoint of common sense can be briefly summed up thus:—

"1. That there is a principle of consciousness in man which is immortal.

"2. That this principle is manifested in successive incarnations on earth.

"3. That the experience of the different incarnations are strictly governed by the law of causation.

"4. That as each individual man is the result of a distinct causal necessity in nature, it is not wise for one man to dominate the life and action of another, no matter what their relative development may be. On the other hand it is of paramount importance that each individual should ceaselessly work for the attainment of the highest ideal that he is capable of conceiving. Otherwise, pain will arise from the opposition of the real and the ideal. Be as perfect as your Father in heaven is perfect,

"5. That for the above reasons it is wise and just to practise the most ungrudging toleration towards all our fellow-creatures.

"6. That as absolute unity of all nature subsists for ever, all self-centred actions are bound to end in pain to the actor on account of their opposition to this fact. The foundation of morals must therefore lie in the feeling of Universal Brotherhood of Man.

"7. That this harmony of the unit with the whole is the only condition which can remove all pain, and as each individual represents a distinct causal operation of nature, this harmony is attainable only through the individual's own exertions."

A GERMAN translation of Mr. Arnold's incomparable epic having been made by Dr. Prowe, the pious and ever benevolent Mrs. Cecilia Dias Ilangakoon, of Matara, Ceylon, has, at Col. Olcott's suggestion, advanced the sum of £25, required by a Berlin publisher as a guarantee deposit before undertaking the responsibilities of publication. The great importance of thus bringing this fascinating work to the general knowledge of the German public can scarcely be exaggerated, and Mrs. Ilangakoon deserves the thanks of all Buddhists.

The translation into English of M. Adolphe d'Assier's very valuable monograph upon the condition of man after death, upon which Colonel Olcott has been engaged since his return from Ceylon, is nearly finished, and the MSS. will soon be sent to London for publication. The translator's plan is to annotate the work so as to compare the views of Hindu authorities with those of the learned author, who represents that extreme Positivistic school of Auguste Comte, which has hitherto denied the survival of human consciousness after the death of the body.

Correspondence.

THE SADHU OF KOTACHEROO.

THE gentleman who gave us the original account of the Sadhu writes to deny the charges brought against the latter in the letter published in the May *Theosophist*. There seems to be a difference of opinion about the character of the ascetic, but, having published both sides of the question we must decline further correspondence on the subject.—*Ed.*

ANSWERS TO CORRESPONDENTS.

B. J. Z.—The influence of the moon is believed by Asiatics to be most injurious to human beings. We should be very glad if you or any of your friends would send us any extracts you may meet with in the course of your Sanskrit reading, bearing on this subject.

R. B. M.—There are a number of books, such as Mrs. Crowe's "Night Side of Nature," treating of apparitions of dead persons. The book that Colonel Olcott is now translating contains a number of authenticated stories of this description.

SUPPLEMENT TO

THE THEOSOPHIST.

JULY 1886.

THE ANNUAL CONVENTION.

ONE of the leading Hindu members and councillors of our Society, who is also one of the foremost men of the nation, has written me in advocacy of the plan of holding our Annual Convention in the same town where the National Congress shall fix its session, and at the same time. His argument is that, inasmuch as the majority of the Delegates to each year's Congress are also members of the Theosophical Society; and as it is a paramount duty of all native publicists to take part in the present movement to organize for political reform upon constitutional lines; and as, from the higher national point of view, our Convention is equally important, and the same men would desire to attend both sessions; therefore we should arrange for both to be held simultaneously in the same cities. The argument is specious but not sound, for the following reasons:

I. For Delegates who are Government servants in distant localities, the most that they can count upon as clear holidays, after deducting time consumed in travel, is two or three days; this would be all required in the work of one assembly; if their voices and influence were to be of any profit to either body, they would have to attend exclusively to its business, including debates, committee-work, and personal discussions with colleagues. To be running from one meeting to the other, talking now with one group about Politics and then with another about Theosophy, would distract the mind and make the Delegate almost useless to either body.

II. The Theosophical Society is an organized body, now eleven years old, with a permanent Head-quarters; Convention Hall; sleeping and eating accommodations for all Delegates, a Library, Archives, etc. It has also certain other attractions. This Head-quarters is the central home and rallying centre of all Theosophists throughout the world: Calcutta is not, nor Bombay, nor Lahore. Until now we have had one or more Delegates present from European or American countries, and no doubt will continue to have such. Is it reasonable, then, to ask this long-established Society, for the convenience of a very small minority of Delegates, to cut loose from its base and migrate its Convention hither and yon, at the pleasure of the Congress, with whose aims and work it is organically no more concerned than it is with Home Rule in Ireland, or any other merely political agitation? Not all leaders of Indian thought are equally interested in Politics and Religion—more's the pity—I wish they were; for then might we hope to see the golden days of Aryavarta return, princes and people alike living religiously, so that they might die hopefully. So, among our best men there will always be some who will rather come to Adyar and discuss science, philosophy and religion, than go elsewhere to agitate about politics before the nation has been educated in the alphabet of its first principles. If the Congressmen had their eyes really fixed upon the highest and best interests of the country, they would make their convenience suit ours, and instead of drifting about from town to town, establish the congressional Head-quarters at Madras, where property and living are comparatively cheap, and many of the wisest and truest patriots of India reside.

III. Were there no obstacle in the unfitness of our annual abandonment of our permanent Head-quarters, as described, at the total sacrifice of the Society's dignity, there is a serious one in the item of expense. The whole Head-quarters Staff would have to go to the distant place of meeting, for each is in charge of some department of work, and his presence would be equally important with that of any other. There would be his railway fare, the cost and risk of transporting his portion of the archives, and his maintenance while at the Convention. All being thus called away, there would be nobody at Adyar to carry on the routine work—answer correspondence, receive money-orders, attend to visitors, etc. Besides which the *Theosophist* is to be considered; its work—literary, financial, and mechanical—being all performed gratuitously by members of the staff, since its profits are virtually all applied for the benefit of the Society. And again, among our Branch officers there are comparatively few who can afford the cost of long journeys to attend Convention meetings; otherwise, instead of one hundred we might see five hundred coming. Of these few such as have enough of interest will come to Adyar anyhow, wherever the Congress may sit. As Bombay men came last year, though the Congress met in their city, and Bengal men will come this, despite the congressional meeting being held in Calcutta. Of the three-hundred and sixty-five days in the year, it is not too much to ask that three shall be given to this movement of ours, which deals with the most solemn interests of humanity: the others are available for minor concerns.

IV. Finally, as to the alternative suggestion made by my correspondent, that if the simultaneous sitting of the two bodies cannot be arranged conveniently, our Convention should be held in the Durgha Pooja holidays, the sufficient answer is that these are not convenient holidays for all India and all castes, but only for Bengalis and a few more: hence, not available for our purpose like the Christmas and New Year holidays. My friend knows this as well as I, and the time of the National Congress was fixed, as was ours, accordingly.

But, were every other objection removed as to the general question, a change from Adyar would be entirely impracticable. We are just completing the fine building for the Oriental Library and Portrait Gallery, and at this year's Convention it will be dedicated in an impressive ceremony, in which it is expected that shastris, pandits and priests of several ancient religions will jointly participate. The Congress may be a great affair in the eyes of politicians, but the lighting of this new Lamp of Aryan Wisdom is, we think, a much greater.

H. S. OLCOTT.

DAMODAR K. MAVALANKAR.

To relieve the anxiety of a great many friends who have been anxious to learn the fate of our brother Damodar K. Mavalankar, and to dispel the rumours of his death which came by way of Sikkim and Darjeeling, we are very happy to state that we have positive news as late as the 7th of June that he has safely reached his destination, is alive, and under the guardianship of the friends whom he sought. The date of his return, however, is yet uncertain, and will probably remain so for a long time to come.

H. S. OLCOTT.

T. SUBBA ROW.

MADAME BLAVATSKY.

OUR eminent colleague has left Würzburg, where she has been for several months drinking the waters under medical advice, and is now again the guest of friends at Elberfeld, Rhenish Prussia. Her general health is greatly improved, but she has had the misfortune to sprain her ankle, and has been confined to her room in consequence of the accident. The work upon her *magnus opus*, the *Secret Doctrine*, is well advanced, and proceeding as rapidly as the state of her health allows.

BENARES.

THE report of the first anniversary of the Kasi Tattwa Sabha Theosophical Society has just come to hand, and we congratulate the members on its success. The report contains an excellent address by the Secretary Babu Upen-dranath Basu on the relation of Theosophy to modern thought, setting forth the advantages to humanity which may be expected, as indeed they are beginning to flow from the work of the Society as a whole. Babus Kanailal Das and Bhagawan Das also delivered addresses, showing, from different points of view, the scope and objects of the Society's work. The proceedings were brought to a close by an elaborate speech by Babu Pramada Das Mitra which was unfortunately not fully reported.

The report shows that the Branch contributed Rs. 287 to the Fund in aid of the sufferers from the floods in Bengal, thus showing forth in a practical manner the tendency of Theosophic theories. A number of meetings were held, and the list of subjects for discussion shows that a considerable amount of study is going on among the members.

THE SINHALESE NATIONAL BUDDHISTIC FUND, GALLE.

Following is the latest official Report of the Trustees of the *Sinhalese National Fund* (Southern Province of Ceylon) to Col. Olcott, made under the provisions of the Deed of Trust:—

	Rs.	Cts.	Rs.	Cts.		Rs.	Cts.	Rs.	Cts.
To Subscription raised by Col. Olcott and deposited in the C. M. Bank ...			5,820	35	Amounts due on Bonds.			6,070	00
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			6,369	75				6,369	75

E. & O. E.

GALLE, 23rd March 1886.

G. C. A. JAYASEKARA.

D. O. D. S. GOONESEKARA.

THE ARYAN LEAGUE OF HONOUR.

IN his address at the inauguration of the Birkbeck Institute, last year, Prof. Tyndall said, "Every public movement is tested by the question 'Does it live?'" The Sanmargha Sabha, or Boys' Moral League, founded by Mr. Pagadala N. Muthuswamy, F. T. S., has so well withstood this test that we find by the latest published statistics that it already numbers seventeen Branches, viz., at Bankipore, Barcilly, Bellary, Calicut, Chingleput, Chidambaram, Cuddalore, Fyzabad, Gorakpore, Hoshangabad, Karur, Mannargudy, Rangoon, Tanjore, Trichinopoly, Trikolore, Moradabad.

Some of these are under the supervision of the local Branches of the Theosophical Society, some not, but all are conducted upon the lines recommended

by the President-Founder in his annual addresses of 1884 and 85. Through the persistent and unselfish exertion of our young colleague some hundreds of Indian youths are already being systematically indoctrinated with those high principles of Aryan Ethics which will tend to make them worthy descendants of their august sires. We should be glad to see every Asiatic Branch of our Society opening a similar school of Aryan Morals for the young.

AMERICA.

THE annual meeting of the Board of Control had been fixed for the 4th of July, at Rochester, N. Y., but as there are now nine branches in the United States, with a prospect of rapid increase in the number, it was determined at a recent meeting of the Executive Committee of the General Council, held at Head-quarters, to reorganize the American directory upon a better and more permanent basis; and instructions for the formation of a Council have accordingly been drawn up and forwarded. The Secretary has been requested by telegram to postpone the meeting of the Board, pending the arrival of the official papers.

Aryan Theosophical Society of New York.—This Branch has established the nucleus of a library to consist of Theosophical, Metaphysical, Occult, Aryan, and other literature. The Branch has now obtained permanent quarters where the library will be established. Mr. C. H. A. Bjerregaard has been giving a course of lectures on "Historic and Individual Cycles."

Cincinnati.—The members are working steadily and have just printed Dr. Buck's Essay upon the "Secret Doctrine of the Ancient Mysteries." They have also just organized a New Branch T. S.

Boston.—Interest here continues unabated, and much discussion is taking place upon the philosophy and ethics to be found in theosophical literature.

MYSORE.

At Bangalore, on the fourteenth ultimo, a largely attended meeting of respectable Hindu gentlemen was held, to choose a Committee and arrange for the reception of Col. Olcott, whose presence has been long desired, to explain Theosophy and organize one or more Branches of the Society in this ancient and historical Province. From the accounts in the Bangalore and Madras papers, there is reason to expect that a very cordial and imposing reception awaits the President upon his arrival. Before returning to Madras he will have to visit the Coimbatore district to form another new Branch in that part of the country.

GREAT BRITAIN.

THE Treasurer of the Society has pleasure in acknowledging donations of £ 50 and £ 5 respectively from two friends of the Society, whose names are, by request, withheld.

TIRUPPATTUR THEOSOPHICAL SOCIETY.

THE following gentlemen have been elected office-bearers of this Branch:—

President.—S. A. Ramaswami Aiyer.

Secretary.—Mutthukamatchi Pillai.

TINNEVELLY.

MR. S. RAMACHANDRA SASTRIAL writes that he has personally inspected the "Kalpaka Vriksha" planted by Colonel Olcott in the compound of the Pagoda, and reports that it is in a very healthy condition. It is expected to bear fruit in a year or two.

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The prices of books named in these advertising columns include Indian postage. For the accommodation of our subscribers, the Manager of the THEOSOPHIST will procure any of these without additional charge, on receipt of price, but he particularly requests that all correspondents will give their FULL ADDRESSES, CLEARLY WRITTEN, in every letter that they send; illegible handwriting and imperfect addresses having in many cases caused much delay, trouble, and loss. All Money Orders to be made payable to the Manager at the Adyar Post Office.

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