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सत्यात् नीस्त परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

CHAPTER VII.

I HAVE read, but forgotten—it is so long ago—the particulars of Dr. Henry Slade's biography. It seems to me that he was born in the State of Michigan (U. S. A.) and that the title of "Doctor" is a sort of *nom de guerre*. In America, for that matter, a chiropodist or a patent-medicine man assumes the title of Doctor or Professor, as a borrowed decoration, and military titles are manufactured out of "such stuff as dreams are made on." But that is nothing to the purpose: Doctor or no Doctor, Henry Slade has for many years been one of the best-known spiritual mediums in the world.

I find, on reading an editorial extract from the *Spiritual Scientist* of November 11th, 1875, that we had already made Slade, among others, the offer to go to St. Petersburg, and that he had declined. The Editor says they (the mediums) had—

"made a great mistake, in our opinion, for mediums never had such an opportunity to help the cause by gaining world-wide celebrity for their wonderful powers; and, so doing, at the same time help themselves.... Our mediums have looked at the long journey and the moderate compensation offered for the time their services are required by the University, instead of at the lasting reputation and immediate advantage they would have reaped as the result of successfully passing the scientific ordeal."

* I shall be under great obligations to any friend who wishes well to this historical sketch, if he (or she) will give or lend me for reference any interesting documents, or any letters written them during the years 1875, 6, 7 and 8, by either H. P. B. or myself, about phenomena, the occult laws which produce them, or events in the history of the T. S., or any newspapers or cuttings relating to the same subjects. Loans of this kind will be carefully returned, and I shall be glad to refund, if desired, any expense for postage incurred by the senders. Reminiscences of occult phenomena shown by H. P. B., if described to me by the eye-witnesses, will be specially valued. I may not live to get out a second Edition of my book, and wish to make the first as interesting and trustworthy as possible. One ought not, at the age of sixty, to trust too much to one's own memory, although mine seems not to fail me as yet. Friendly Editors will oblige very much by giving currency to this request.

This is true, but my experience shows that common sense is almost the last thing to expect from a medium or, in fact, a psychic of any kind. How often and bitterly have not the most influential friends of H. P. B. reproached her for not obeying the dictates of common-sense (meaning their opinion) and doing phenomena before scientific people, for whose conversion it was worth while wasting psychic force! I am as guilty as anybody in this respect, probably more so, for if I chided her once for it I did so a thousand times, until, finally, I came to know that, even though psychics may be fools to us, clever people of common sense, they are still psychics, endowed with an uncommon sense, and possibly we are the fools. Well, the Society's ship, Theosophy, was begun in September, run off the ways in October, and rigged and commissioned in November, and Slade had not yet agreed to go to St. Petersburg. The affair dragged on for months, until the following Spring when, all things being agreed upon between M. Aksakoff and ourselves, and he having taken upon himself the entire cost of the medium's journeys and compensation, I succeeded in coming to a satisfactory understanding with Slade and his agent, Mr. J. Simmons, now of Brooklyn, N. Y. On behalf of M. Aksakoff, I offered them \$1,000 in gold, to cover the expenses of the journey and a fixed number of free sittings to the Committee. The terms (about which, I hear, a dispute is going on just now at New York) are thus specified in M. Aksakoff's letter to me, of the 11/23 May 1876, from which I translate:—

"Again and again I have to thank you for having arranged the affair with Slade under the conditions offered.

Enclosed, I send you a sight Bill of Exchange for 1000 dollars to your order, for which I beg you to make a written contract with Slade to cover the following chief points:

(1). Slade must reach here by the 1st November (of your style), which would be about the middle of October of our style, when everybody is returning to town from the country.

(2). On receiving the 1,000 dollars, Slade binds himself to come and remain here three months, without claiming any other remuneration save what he gains from public séances, of which he is free to give as many as he chooses.

(3). As to the condition, which I proposed and he has accepted, that he shall give us one séance weekly without further charge, I fear there may arise some misunderstanding. There are eight of us who have subscribed the money; if Slade could admit four of us at a time, that would do very well, for thus each of us would have two séances a month. In that case, would it not be the simplest thing to stipulate that each of the Committee should have the right to three free sittings, whenever he chooses to take them; but then I should desire to add the right for each to bring one friend also gratis, for so far as Slade is concerned, it is all the same whether he gives a séance for one or two persons at the same time. This plan appears to me the simplest, and it certainly would be the pleasantest for us. However, as I am quite ignorant of the custom in such affairs in America, and of the powers of Slade, I leave it entirely to your sagacity to draft this clause as you may think best for both parties."

In view of the unsettled state of the political horizon in Turkey, M. Aksakoff suggests my delaying the handing over of the money to Slade until September, when he would either be starting or, if war should have broken out between Russia and Turkey, the engagement would be cancelled and the trip postponed.

Thus, it will be seen who really sent Slade on that fateful journey, before the completion of which he was to be entrapped by Prof. Ray Lankester and Mr. Donkin; haled before a Bow Street Police Magistrate on the charge of swindling the public by pretended messages from the dead; defended in part by C. C. Massey; to be convicted, by palpable failure of justice, in despite of overwhelming evidence and the proffered testimony of some of the best men in England, in his favor; to be acquitted on appeal, on a legal quibble; his name to be made known throughout the press of the whole world; and his visit made to Leipzig where, in séances with Professors Zöllner, Weber and Fechner, and that true gentleman, Herr. O. Von Hoffmann, phenomena were to occur going to prove the existence of a Fourth Dimension of Space. All pretensions to the contrary, by whomsoever made, it was I who, as M. Aksakoff's agent, and with H. P. B.'s concurrence, prescribed the tests that Slade was to submit to, transmitted the report thereupon to Russia, received the agreed sum for the costs of Slade's journey, executed the contract with him, and paid him the money, for which his formal receipt was taken by me and forwarded to my principal.

As remarked above, the Slade affair was not agreed upon until after the formation of our Society, so, instead of confining the testing of the medium to H. P. B. and myself, we put it into the hands of a Special Committee of six of our members, appointed by myself officially, three of them Spiritualists, three sceptics, and I, *ex officio* a member of all Society Committees, making a seventh. We held numerous séances, extending over some three months, at which we saw the following: (a) automatic writing upon slates, held against the under surface of a common table by Slade alone, by Slade and other members of the Committee, and by Committee men alone, without Slade touching the slate; (b) the same kind of writing, upon slates laid upon the top of our heads and held by the medium; (c) the same, when the slate would be lying before us on the table, covered by a pile of our hands, and with the medium's hand laid upon the uppermost of our hands: in which case, fraud by the medium being absolutely barred, we would hear the writing proceeding so long as Slade's hand rested in contact with the uppermost one of our pile, and *instantly ceasing when he would remove his hand from contact with ours*. The phenomenon in this instance suggested identical conditions with those in telegraphy, where the transmission occurs by the breaking and re-closing of an electrical circuit; (d) heavy objects in the room, such as chairs and sofas, sometimes with persons sitting upon them, would be moved abnormally; (e) detached palpable hands, would touch us under the table, and sometimes pull our watch-chains, or remove our watches from our waistcoat pockets; books, also, laid upon

slates and held beneath the table, would mysteriously disappear. And all these and other things happened in the light. A record was kept, throughout the course of test sésances, and at the close a Report drafted, in which all but one of the Committee, a Mr. T. Frederic Thomas, F. T. S., an amateur juggler who thought well of his own shrewdness, certified to the St. Petersburg Committee their belief that Slade was a proper medium for their purpose. It was upon this, that the Russian Committee caused M. Aksakoff to write me the letter of approval, above translated, and send me the money for Slade's expenses. Mr. Thomas, vexed at the stubbornness of the other six (like the dissenting single juryman who holds out against the other stupid eleven) handed me a minority Report, setting forth that he had detected trickery in all of the pretended spiritual phenomena, and declaring his competency to imitate them all by legerdemain. He, however, utterly failed to convince the rest of us or the St. Petersburg gentlemen, for our narrative left no room to doubt Slade's genuine mediumship. He then, with bad taste, went raging through the newspapers, and sent marked copies of the *Newark Journal* of June 2, 1876, containing his views, to Prof. Mendeleyeff and other men of mark. But he wasted his time, for the subsequent Leipzig sésances, with men of the first rank in science, lifted Slade's mediumship high above such pettinesses as sleight-of-hand and mumbo jumbo, which, only, vain amateur jugglers can understand. I freely admit that he may cheat sometimes, perhaps often, but that only means that he is a public medium; the one sure thing is that he could never, by cheating, make two turned rings of different woods thread themselves on the fixed pillar of a teapoy, without break of fibre; nor cause heavy furniture to move about without machinery or his approaching it; nor cause slate-writing to stop, and go on, and stop again by simply lifting and replacing his hand on another person's. Nor can the most skilful juggler in the world do it, unless he has control over the elementals. As for the fumbling, detached hands of Slade's circles, they are beyond doubt phenomenal, that is to say, not the physical hands of the medium or any other living person: but they are filthy things, projected by evil thoughts, and sometimes take improper liberties with the persons of the sitters. A late Q. C. in London and others knew this but too well. The Chevalier Des Mousseaux tells a similar story about the detached hands of Home's circles, in one of his books that we have in the Adyar Library: "Les Hauts Phénomènes de la Magie," pp. 349, 350.

My recollection now is that H. P. B. attended only one or two sittings of the Slade Committee, but she joined me in forwarding the two Reports to M. Aksakoff. Whoever may care to inform himself as to the splendidly successful sésances at Leipzig, by which the Professors of that University proved Zöllner's scientific theory of a space of four dimensions—length, breadth, thickness, and *inter-penetration*—will find them admirably reported in Massey's English Translation of Zöllner's "Transcendental Physics." It is one of the most suggestive scientific

books ever published, and will be a college text-book when the present generation of learned psychophobists * has faded into its congenial dust. And now, to retrace our steps.

I had quite forgotten until I came to write the present chapter, at what period in the year 1875 the Eastern theory of sub-human and earth-bound spirits was brought to public attention, but I now find in our Scrap Books that the term "Elementary Spirits" was first used by myself in a letter to the *Spiritual Scientist* of June 3rd, 1875, reference being made to the sub-human spirits of the elements, or what we now call, "the elementals." It was but a bare reference, without the giving of any explanatory details, and intended as a caution to Spiritualists against swallowing, as they had been doing previously, without proper sifting and analysis, the messages of real or pretended mediums as trustworthy communications from departed spirits. The publication of the "Luxor" circular (in the *Spiritual Scientist*, April 17th, 1875,) provoked some private correspondence and public comment, the most important example of the latter being a scholarly and interesting article by a young barrister named Failes, writing under the pseudonym of "Hiraf," which appeared in the *Spiritual Scientist* for 1875, p. 202, and was continued in the next week's issue. It is full of theosophical ideas interpreted in terms of Rosicrucianism and under that title. The writer presents the Eastern philosophy of Unity and Evolution; and shows how it anticipated by many centuries the modern theories of force-correlation and conservation of energy. Its major importance, however, was the fact that it drew from H. P. B. a reply which, in our Scrap Book, she calls "My first occult shot," and which, in fact, laid open the whole field of thought since ploughed up by the members, friends and adversaries of the Theosophical Society. In tracing up H. P. B.'s literary history from that point until the close, one important fact should be borne in mind by such as are willing to do her simple justice. She was not a "learned" woman, in the literary sense, when she came to America. When, long after "Isis Unveiled" was begun, I enquired of her ever-beloved aunt Mdlle. N. A. Fadeyef, where her niece had acquired all this varied knowledge of recondite philosophies, metaphysics, and sciences, this prodigiously intuitive comprehension of ethnical evolution, the migrations of ideas, the occult forces of nature, etc; she wrote me frankly that up to their last meeting, some four or five years previously, Helen had "not even thought of such things in her dreams," that her education had been simply that of any young lady of good family. She had learnt, besides her native Russian, French, a little English, a smattering of Italian, and music: she was astounded at my accounts of her erudition and could only attribute it to the same sort of inspiration as had been enjoyed by the Apostles who, on the Day of Pentecost, spoke in strange tongues of which they had previously been ignorant. She added that from her

* A convenient word I coined for "Isis Unveiled," to describe materialists, who, seemingly, have as violent a repugnance to "soul" and "spirit" as a mad dog's bitten victim has to water!

childhood her niece had been a medium, more extraordinary for psychical power and variety of phenomena, than any of whom she had read in the whole course of a lifelong study of the subject.* I had a better chance than any of her friends to know what were her actual literary attainments, having helped her in her correspondence and labors of authorship and corrected almost every page of her MSS. for years: besides which I had her confidence in a greater degree, from 1874 to 1885, than any other person. I can affirm, then, that in those early days she was not, in her normal state, a learned woman. This is *apropos* of her reply to "Hiraf," in which she went into particulars about Occultism and explained the nature of elementary spirits. A learned but blindly vindictive critic of hers, stigmatises this article as "simply a rehash of the writings upon Magic of Eliphas Levi, and of Des Mousseaux, and Hargrave Jennings' 'Rosicrucians.'" In it, he says, "the Madame (*sic*) disclaims any authority as a teacher, calling herself 'poor, ignorant me', and states that she desired simply to tell a little of the little she picked up in her long travels in the East. The statement that she derived any of this article from 'the East' is untrue; the whole of it was taken from European books."

And whence did their authors get their knowledge, unless from other authors? And whence these authors? From the East, always from the East: not one of those mentioned was a practical occultist, an adept in practical psychology; not even Eliphas Levi, save to the minor extent of being able (taking himself as the authority) to evoke spirits by the formularies of Ceremonial Magic. He was too much addicted to the pleasures of the table to be anything higher in Magic. Des Mousseaux was simply a most industrious and successful compiler for the Jesuits and Theatins, whose complimentary certificates he publishes in his works; and as for the late Mr. Hargrave Jennings, we all knew him for an estimable little gentleman, a London *litterateur*, with a book knowledge of occult subjects and not conspicuously accurate in his deductions. Whether H.P.B. did or did not acquire her practical psychical knowledge or powers in the East, it is undeniable that she *had* them, could practice them whenever she liked, and that her explanations of them were identical with those which are given in the teachings of every Eastern School of Occult Science. I, personally, can further testify that she was in relations with Eastern adepts, and that not only she, but even I, were visited by them, conversed with by them and taught by them, before leaving America and after reaching India. To her, the books of Levi, Des Mousseaux and all other modern and ancient writers were simply the tool-boxes from which she could take the tools she needed in building the Western structure for the habitation of Eastern ideas: from one she could take one fact, from another, another. She found them but imperfect tools, at best, for those who knew, concealed, and those who did not, twisted and mutilated or misrepresented their facts. The Rosicrucian, Hermetic and Theosophical Western writers, producing their books in epochs of religious ignorance and cruel

bigotry, wrote, so to say, with the headsman's axe suspended over their necks, or the executioner's fagots laid under their chairs, and hid their divine knowledge under quaint symbols and misleading metaphors. The world lacked an interpreter and H. P. B. came to supply the need. Having the clues to the labyrinth in her own trained consciousness and full practical experience, she led the way, torch in hand, and bade the morally brave to follow her. An American critic said of "Isis" that she quoted indiscriminately from the classical authors and from the current newspapers of the day; and he was right, for it mattered not what author or paragraphist she quoted from so long as his writing suggested an idea illustrative of her present theme. This answer to "Hiraf" was the first of her esoteric writings, as her answer to Dr. Beard was the first of her defences of mediumistic Spiritualism. The history of Literature furnishes no more surprising spectacle than that of this fashionably under-educated Russian noble-woman writing English, at times, like an Englishman; French so pure that French authors have told me her articles would serve as models of style in French schools; and Russian so enticingly brilliant as to make the conductor of the most important of their reviews actually beseech her to write constantly for it, for pay as high as they gave Tourguenief. She was not always at those high-water marks, however; sometimes she wrote such bad English that her MSS. had to be almost re-written. Nor was she an orderly or accurate writer; her mind seemed to rush ahead at such a pace, and streams of thought came pouring from both sides in such force that confusion and want of method were the result in her writing. She laughed once, but confessed the justness of the comparison, when I told her that her mind was like Dickens' image of Mugby Junction, with its ceaseless trains screaming in and screaming out, backing and shunting, and from morning to night keeping up a bewildering confusion. But, beginning with the "Hiraf" article, and coming down to the last line she wrote for type, one thing must honestly be said—her writing was always full of thought-suggestion, brilliant and virile in style, while her keen sense of humour, often seasoned her most ponderous essays with mirth-provoking ideas. To the methodical scholar she was exasperating, yet never dull or uninteresting. Later on, I shall have occasion to speak of the phenomenal changes in her literary and conversational moods and styles. I have said, and shall always reiterate, that I learnt more from her than from any schoolmaster, professor or author I ever had to do with. Her psychical greatness, however, so over-matched her early education and mental discipline that the critics who knew her only in literature have done her bitter and savage injustice. X. B. Saintine writes, in "Picciola," that the penalty of greatness is isolation; her case proves the aphorism: she dwelt on spiritual heights whither only the eagles of mankind soar. Most of her adversaries have only seen the mud on her shoes; and, verily, sometimes she wiped them even on her friends who could not mount on wings as strong as her own.

* Letter dated Odessa, 8/20 May, 1877.

The Hiras letter has another historical value in that she therein proclaims unequivocally "from personal knowledge" the existence of regular schools of occult training "in India, Asia Minor and other countries." "As in the primitive days of Socrates and other sages of antiquity," she says "so now, those who are willing to learn the Great Truth will ever find the chance if they only 'try' to meet some one to lead them to the door of 'one who knows when and how.'" She corrects Hiras's too sweeping generalization of calling all occultists Rosicrucians; telling him that that fraternity was but one of many occult sects or groups. She now openly styles herself "a follower of Eastern Spiritualism," and foresees the time when American Spiritualism will "become a science and a thing of mathematical certitude." Again, reverting to the question of adepts, she says the real Kabbala, of which the Jewish version is but a fragment, is in possession of "but a few Oriental philosophers: where they are, who they are, is more than is given me to reveal. Perhaps I do not know it myself and have only dreamed it. Thousands will say it is all imagination: so be it. Time will show. The only thing I can say is that such a body exists, and that the location of their Brotherhoods will never be revealed to other countries until the day when Humanity shall awake, etc., etc. Until then, the speculative theory of their existence will be supported by what people erroneously believe to be *supernal* facts." Her article conveys the warning that it is waste of time to seek to become a practical Kabbalist (or Rosicrucian, if you will) by acquiring a book knowledge of occult literature: it is as foolish, she says, "as to try to thread the famous labyrinth without the clue, or to open the ingenious locks of the mediæval ages without having possession of the keys." She defines the difference between White and Black Magic and warns against the latter. "Finally", she says: "But say what you (the 'very orthodox priests and clergymen of various creeds and denominations, you who are so intolerant towards Spiritualism,'—mark what meaning her context gives the term now—'the purest of the Children of Ancient Magic') will, you cannot help that which was, is, and ever will be, namely, the direct communication between the two worlds. We term this intercourse modern Spiritualism with the same force and logic, as when we say the 'New World,' in speaking of America."

I am sure all earnest members of the Theosophical Society will be glad to know that as early as July 1875, H. P. B. affirmed the existence of the Eastern Adepts, of the mystic Brotherhood, of the stores of divine knowledge in their keeping, and of her personal connection with them. She reaffirms this in a letter to the *Spi. Sci.* (p. 64, but of what month of 1875 I cannot tell, as she has not dated the cutting in our Scrap Book; but she writes from Ithaca whither she went to visit Professor and Mrs. Corson, of Cornell University, in August or early September), and puts forth the important idea that "Spiritualism, in the hands of an adept, becomes Magic, for he is learned in the art of blending together the laws of the Universe, without breaking any of

them and thereby violating Nature. In the hands of an inexperienced medium, Spiritualism becomes UNCONSCIOUS SORCERY; for.....he opens, unknown to himself, a door of communication between the two worlds, through which emerge the blind forces of nature lurking in the astral Light, as well as good and bad spirits."

The occult Idea was now fairly launched, and our published writings and private correspondence henceforth teemed with such allusions. My first extended contribution on those lines was a letter entitled "The Immortal Life," dated August 23, 1875 and published in the *New York Tribune* of the 30th of that month. I state, in it, that I had believed in the mediumistic phenomena for about a quarter of a century, but had discredited the assumed identification of the intelligences behind them. I affirm my belief in the reality of ancient occult science, and the fact that I had unexpectedly "been brought into contact with living persons who could do, and had in my presence done the very marvels that Paracelsus, Albertus and Apollonius are accredited with." In saying this, I had in mind not only H. P. B.'s multifarious phenomena, not only the beginnings of my intercourse with the Mahâtmas, but also the disclosure to my own eyes, in my own bedroom, in a house where H. P. B. did *not* live, and when she was *not* present, of the spirits of the elements, by a stranger whom I casually met in New York, one day shortly before penning the letter.

The stranger came by appointment to my chambers. We opened the folding doors which separated the sitting from the small bedroom, sat on chairs facing the wide doorway, and by a wonderful process of Mâyâ (I now suppose) I saw the bedroom converted, as it were, into a cube of empty space. The furniture had disappeared from my view, and there appeared alternately vivid scenes of water, cloudy atmosphere, subterranean caves, and an active volcano; each of the elements teeming with beings, and shapes, and faces, of which I caught more or less transient glimpses. Some of the forms were lovely, some malignant and fierce, some terrible. They would float into view as gently as bubbles on a smooth stream, or dart across the scene and disappear, or play and gambol together in flame or flood. Anon, a misshapen monster, as horrid to see as the pictures in Barrett's "Magus," would glare at me and plunge forward, as though it wished to seize me as the wounded tiger does its victim, yet fading out on reaching the boundary of the cube of visualised *akâs*, where the two rooms joined. It was trying to one's nerves, but after my experiences at Eddy's I managed not to "funk." My stranger friend declared himself satisfied with the result of the psychical test and, on leaving, said we might meet again. But until now we have not. He seemed a fair skinned Asiatic but I could not exactly detect his nationality, though I then fancied him a Hindu. He talked English as fluently as myself.

(To be continued).

H. S. OLCOTT.

THE WEAPONS OF ANCIENT INDIA.

IT has been usual among European authors to treat the subject of civilization under three heads: The Age of Stone: the Age of Bronze; and the Age of Iron, which is the modern age. This simply implies a more extensive use, during a certain period, of implements made of a particular material superior to that employed in earlier periods. Similar are such expressions as the "Age of Mammals" generally used by the geologist. Writers on the early history of mankind speak of the evolution of all implements from those of wood, taking a common stick, for instance, which is extensively used at the present day as a weapon by semi-civilized tribes. Adopting, therefore, the above classification of implements and the various wooden implements evolved out of the stick, and which are in daily use in India:—in the case of Indian weapons, we have in the order of march of civilization: (1) those made of wood, (2) those of stone, including the paleolithic and the neolithic stages, (3) of bronze, and lastly, those of (4) iron,—this last including fire-arms. It is not possible to find out from the existing mass of Sanskrit Literature whether these four stages of civilization can be discerned: the reason for this being simply that, even in what we might call the highest flights of Indian civilization, we find the use of bows, arrows, &c., side by side with the use of steel weapons and fire-arms. Nor does the classification of weapons in Indian writings in any way enlighten us. The *Agni Purāna* gives a four-fold classification into: (1) missiles cast by machines such as bows, (2) missiles cast by the hand such as javelins, (3) retractile missiles such as the boomerang, and (4) non-missiles such as spears.

To deal with them in the order they are given above. The bow is the most universal of the weapons used by the Hindus and is made either of wood or iron. It is also the one that is mostly frequently mentioned in our writings. It even appears reasonable to suppose that the Sanskrit word *Dhanus*, originally meaning the bow, subsequently came to mean any weapon, as may be seen by the words *Dhanurdhara*, *Dhanushka*, and *Dhanvin* (a warrior), literally a bow-bearer. Moreover the respect shown for the bow gave birth to a subsidiary Veda, called *Dhanurveda*, the Veda teaching the art of war, though literally the Veda of Archery (which is said to have been first taught by Visvámitra), but which cannot now be found. Sufficient information, for our present purpose, can however be obtained from the Rig Veda, the Purānas, chiefly the *Agni Purāna*, and treatises on Polity, like those of Chānakya and Sukrácharya, and also from the *Nītiprakāśikā* of Vaisampāyana. I here quote a few hymns from the Rig Veda to show to what extent archery was appreciated:—

1. "When the battle is nigh, and the warrior marches in his armour, he appears like the cloud! Warrior let not thy person be pierced; be victorious; let thy armour protect thee!

2. "We will win cattle with the bow, we will win with the bow; we will conquer the fierce and proud enemy with the bow; may the bow foil

"the desires of the enemy; we will spread our conquests on all sides with the bow!

3. "The string of the bow when pulled approaches the ear of the archer, making way in battle. It whispers words of consolation to him, and with sound it clasps the arrow, even as a loving wife clasps her husband.

5. "The quiver is like the parent of many arrows; the many arrows are like its children. It makes a sound and hangs on the back of the warrior and furnishes arrows in battle and conquers the enemy.

6. "The expert charioteer stands on his chariot, and drives his horses wheresoever he will. The reins restrain the horses from behind. Sing of their glory!

7. "The horses raise the dust with their hoofs, and career over the field with their chariots, with loud neighings. They do not retreat, but trample the marauding enemies under their feet.

11. "The arrow is feathered; the deer (horn) is its teeth (point); well pulled and sent by the cow-leathered string, it falls on the enemy. Wherever men stand together or are separate, there the shafts reap advantage.

14. "The leather guard protects the arm from the abrasion of the bow-string, and coils round the arm like a snake in its convolutions. It knows its work, and is efficient and protects the warrior in every way.

15. "We extol the arrow which is poisoned, whose face is of iron, whose stem is Parjanya (VI, 75)."

Besides, we have the two well-known accounts, in the mouth of every Indian, of the competition in bending Siva's mighty bow, the prize offered for which was the fair Sita; and a similar reward given by Draupadi to Arjuna for hitting, by means of an arrow, through observing the shadow in the water, a fish tied at the top of a pole. Tearing off helmets from warrior's heads (*Kirita*) by arrows, was considered a very valorous act; and the superiority of Arjuna over the other warriors lay particularly in this direction.

Here is a short description of the making of bows, from the *Agni Purāna*:—

"Bows, O best of the twice-born, are formed of three things, viz., metal, horn and wood: and the string of the bow is likewise made of three substances, viz., *sana* fibre (*crotonaria juncea*), hemp and skin or hide. The most appropriate length for a bow is four cubits, three and a half cubits being moderate and three cubits inferior: it is to be so prepared that there may exist no unevenness from its centre to the extremities, the middle part should be joined with a spare piece of wood, so that it may be firmly held. The ends of the bow are to be made thin and tapering, so as to resemble the eyebrows of a handsome woman. Metal and horn bows should be made either of pure iron, or of iron and horn separately, or of those two substances conjointly . . . The metallic bow is to be made of gold, silver, copper and black iron (steel?). Horny bows made of the horns of buffalo, the Sarabha (now extinct) and the Rohisha are good. Bows are also made of sandal-wood, rattan, sálwood, the Dhavana, the Kakubha. But

* From "Ancient India," by R. C. Dutt, Vol. I, p. 86-7.

"the bow made of bamboos which grow in the autumn, and which are cut and taken at that time, is the best of all. Bows and scimitars are to be worshipped by repeating mantras capable of fascinating the three regions, Svarga, Martya and Pátala."*

As all our civilization is traced to the Vedic age, we shall now attempt to show what weapons are mentioned in the Rig Veda as having been used by Indo-Aryans of that time. The Sukta, elsewhere quoted (VI, 75), tell us that the warriors used armour and helmets and also protecting armour for the shoulder to shield that part of the body from abrasion. They used javelins (II, 292) and battle axes (I, 120), swords (II, 156) made of iron (I, 126) whetted on a grindstone (II, 36) as also spears and lances, besides bows and arrows. The use of warhorses and chariots was also well-known—drums assembled men in battle, and of banners there were two kinds. *Dhvaja* was the larger, and *patāka* the smaller one; but this latter division was made by the *Agni Purāna*. With the above may be compared the knowledge of archery possessed by the Ancient Egyptians. Sir G. Wilkinson writes:—

"The strength of the army consisted in archers whose skill contributed mainly to the successes of the Egyptians, as of our ancestors: and their importance is shown by the Egyptian, "Soldier" being represented as an archer kneeling, the picture often containing the word "*klashi*" converted by Herodotus into "Calasiris." They fought either on foot or in chariots, and may therefore be classed under the separate heads of a mounted and unmounted corps and constituted a great part of both wings.

"The Egyptian bow was not unlike that used in later times by European archers. The string was either fixed upon a projecting piece of horn or inserted into a groove or notch in the wood, at either extremity, differing in this respect from that of the Koofa and some other Asiatic people, who secured the string by passing it over a small nut which projected from the circular end of the bow.

"The Egyptian bow was a round piece of wood from five to five feet and a half in length, either almost straight, or tapering to a point at both ends; some of which are represented in the sculptures and have even been found at Thebes, or curving inwards in the middle, when unstrung, as in the paintings of the tombs of the kings, and in some instances a piece of leather or wood was attached to or let into it above and below the centre.

"In stringing it the Egyptians fixed the lower part in the ground and standing or seated, the knee pressed against the inner side of the bow, they bent it with one hand and then passed the string with the other into the notch at the upper extremity.....While shooting they frequently wore a guard on the left arm to prevent its being hurt by the string and this was fastened round the wrist and secured by a thong tied above the elbow.....The Egyptian bowstrings was generally of catgut; and so great was their confidence in the strength of it and of the bow, that an archer from his car sometimes used them to entangle his opponent while he smote him with a sword. Their arrows varied from twenty-two to thirty-four inches in length; some were of wood, others of reed; frequently tipped

* Slightly altered from Dr. Rajendralal Mitra's translation as given in his "Antiquities of Orissa."

"with a metal head and winged with three feathers glued longitudinally, and at equal distances upon the other end of the shaft, as on our own arrows. Each bow-man was furnished with a capacious quiver about 4 inches in diameter, and consequently containing a plentiful supply of arrows which was supported by a belt passing over the shoulder, and across the breast to the opposite side. Their mode of carrying it differed from that of the Greeks who bore it upon their shoulder, and from that of some Asiatic people who suspended it vertically at their back almost on a level with the elbow; or at their thigh; the usual custom of the Egyptian soldier being to fix it nearly in a horizontal position, and draw out his arrows from beneath his arm."*

The second class of missiles are the javelins (*sela*), spears and lances, made either of bamboo or iron, and the more generally known discus, which is the favorite instrument of Vishnu. This last is a thin-edged circular plate made of iron, which when hurled against the enemy cuts his throat; this was used even so late as the wars of the Rajas of Telingana in the fourteenth and the fifteenth centuries. It is the figure of this instrument that Vaishnavas are branded with on their right arm. The trident or *trisula* of Siva also belongs to this class. There are more than three varieties of the trident but there is very little difference between them.

The boomerang and the *nāgapāsa* belong to the third class of missiles described in the *Agni Purāna*. The boomerang is known in Sanskrit as *āstara* and is said to have a knot at the foot, a long head, and to be a hand's breadth. Its middle part is bent to the extent of a cubit. Its length is two cubits and it is sharp and of a black color. Whirling, pulling and breaking are its three actions, and it is a good weapon for charioteers and foot soldiers, (*Nītiprakāsikā*). It is made of iron, wood, ivory, and wood and iron; and is used in the same manner as by the Australians, from whom we obtained the English name. It is even now used in Tondaimandalam. Dr. Oppert observes in his "Weapons, &c., of the Hindus:—

"The Tamulians, Maravars and Kallars employ it when hunting and throw it after deer. In the Madras Government Museum, are shown three boomerangs, two ivory ones, which came from the armoury of the late Raja of Tanjore, and a common wooden one which hails from Pudukota. The wood of which the boomerang is made is very dark. I possess four black wooden and one iron boomerang, which I received from Pudukota. In the arsenal of the Pudukota Raja a stock of these sticks is always kept. Their name in Tamil is *valai tadi* 'bent stick' as the stick is bent and flat. When thrown a whirling motion is imparted to the weapon which causes it to return to the place from which it is thrown. The natives are well acquainted with this peculiar fact. The length of the *āstara* or boomerang is not always exactly the same, the difference amounts to more than one cubit."

The *nāgapāsa*, or *pāsa*, should be constructed of the strings of hemp or flax, or tendons and muscles of beasts and other things of which strong

* "Ancient Egyptians," Vol I, Chap. V.

thread can be made. "The *pása*," says the *Agni Purana*, "should be ten cubits long, with one end of which a circle should be made a cubit in diameter. It should be prepared of thirty pieces of thread twisted together. The learners should make a running knot in the *pása*, and having held one end of it with the left hand, and coiling it in the right, they should turn it over their head and afterwards throw it on the throat of a model of a human figure made of wicker-work or reed. The same should then be attempted with a real man after covering his body with skin. It should afterwards be tried with a horse at full gallop or with such other animals as go fast. In order that one may succeed in its use, he must try it several times. In this manner, he will succeed in binding his enemy with the *pása*."

Of other arms we have sticks, maces, battle axes, swords. None of these call for any special remark, except the sword, which is as old as the Rig Veda. So curious are the ideas current in India about the dimensions, &c., of the sword, that I would for this purpose specially refer the reader to the Fourth Chapter of the *Brihat Samhita*, which, notwithstanding its great interest, is too long to be here quoted.

The short sword or dagger was known as *Mushtika*; and *Sphya*, the Vedic sacrificial knife, was another variety made of wood.

Of the defensive arms we have the shield, known as *Charma* because originally made of hide, but latterly of iron, as may have been seen quite recently in Kurnool. In the house of one of the descendants of the late Nabob of Kurnool, I once saw two large circular shields made of iron, and very thin, but so heavy that I wonder how any one could have used them. I was nevertheless assured that they were used by the father of the late Nabob who was dethroned in 1839. As a sign of royal possession it was gilt on the outside. Another defensive arm, viz., the helmet, may be noticed—even in the early days of the Rig Veda it was very much prized—several hymns speak of the Gods wearing golden helmets on their heads: and it was a great disgrace for a warrior to lose his helmet, which was considered as equivalent to his losing his kingdom—an idea which seems to be shared alike by all the civilized nations. The Rig Veda is again full of allusions to a coat of mail (*Kavacha*), as for instance in II, 66 and 310; IV, 27, &c. But the meagreness of the description given in the Rig Veda, and the great epics, does not enable one to institute a comparison with those in use in Europe during the Middle Ages, and to say accurately where they differed from the latter.

I shall now turn to fire-arms. We learn from Indian Literature that in the wars of old, they cast boiling oil, and even explosive oils. Frequent mention is also made of a certain *Agni Astra*, probably a fire shaft, which is stated in the ancient writings to have been invented by Visvakarma and first used by him in the war between the Gods and Asuras. In the absence, however, of any detailed description of this shaft, it is perhaps not unreasonable to suppose that it was some instrument for hurling shells or balls of burning matter against the enemy.

Battering rams, or instruments serving the same purpose, are mentioned in the *Nitiprakāsikā* of Vaisampāyana, and they are there described as being as round and big as a palmyra tree, and made of good wood; the author adds that a whole troop is required to make them move and strike. There are again the *Sataghni* (literally, killer of a hundred) and *Mahāyantra* (the great engine), from which fire darts were discharged, but, as might be expected, the existing writings are quite silent as to their description and the mode of working them. Lastly, there is the *Nalikā* described in *Sukraniti*, and *Nitiprakasika*,* both of which writings speak about the sizes and uses of the instrument, and of several ways of making gunpowder. Dr. Rajendra Lala Mitra seems to assert with confidence that in the *Nalikā* or "tubular weapon" we have the ancient Indian gun. The author of *Sringira Naishadha*, who lived not later than the middle of the sixth century after Christ, compares the nose of a woman to the *Nalikā*, and the pearl drop worn in the nose to the ball discharged therefrom, thus showing that the instrument was in use in his time. Here is what Sukraniti says (Chap. IV, v. 135—150.)†

"The *Nalikā* is of two sizes, the larger and the smaller. It is about five "spans in length, slightly bent in the middle and bored towards the bottom. "It should moreover have two notches, one at the top and another at the bottom, for securing the aim, and a vent near the bore, and the flint for striking fire inserted near it.

"It is set in a wooden frame which elongates upwards into a thin blade "and has a hole in it of the width of the middle finger. It has further a "ramrod for beating down the powder.

"This is the smaller *Nalikā*. It should be used by infantry and cavalry. "It is as thick as it is long, and thus capable of taking a long aim.

"If this *Nalikā* is thick and has no wooden frame attached to it, it is "called *Brihat-Nalikā*. It is sometimes so big that it requires to be drawn "in a cart. It graces war and secures victory.

"*Javakhar* (saltpetre), sulphur, charcoal of *Akhanda* (*Calatropus Gigantea*), "soaked in the milk of *Euphorbia Nivulia*, dried and then burned in close "pottery, all these ingredients should be reduced to powder and then "mixed together in due proportions and used as gunpowder in the *Nalikā*. "For the smaller, one small bullet of lead or other metal should be made. "The *Nalikā* should be made of iron or of like metal and kept constantly "clean. This instrument is for infantry and cavalry.

"The manner of firing the *Nalikā* is as follows:—First clean the *Nalikā* "well, then pour in powder and shot and stuff the bore with a little gunpowder. Thus loaded and fired it is sure to do execution. The bullet flies "with the velocity of an arrow from the bow. Besides the materials mentioned above for preparing gunpowder, many other ingredients were also "known to adepts in the arts and used in different proportions for the same "purpose."

* These works were discovered by the late Dr. Rajendralal Mitra, and Dr. Oppert respectively.

† The late Dr. Ram Das Sen's translation as given in the *Indian Antiquary*, Vol. VII, p. 136.

The earliest *historical* mention of the use of cannon in India relates to the year 1368, when Mahomed Shah Bahmani I. is stated to have captured at the siege of Bijapur something like 300 guns and waggons. On the summit of Gawilghir Hill, stormed by the British in 1803, under General Stevenson, is one gun 27 feet long, and two of 21 feet each are said to be still seen, one on the southern wall of Beder, and the other near Arcot, the old capital of the Nabobs of Carnatic. Of those war engines that are called in the Indian writings by the name of *Astras*, little or nothing is known. There seem to have been several varieties of *Astra*, each dedicated, as it were, to, and named after, a particular devata and known as Agniastra, Várunastra, Aindrâstra, &c., the most powerful of them being Brahmâstra. It is said that anything, even a *trina* or a piece of grass, may be taken, the necessary Mantras being repeated, and thrown at the enemy, and this will kill him. It is further said that all these can be revoked if possible, but not the Brahmâstra, which was however very rarely used. The Mantras for these *Astras* are nowhere given, and it is even plainly said that they could be only whispered into the disciple's ear by the Guru, and it would also appear that as soon as the Mantra was whispered, the disciple at once acquired the power of employing it. The Mantra for Brahmâstra is however generally said to be the Gáyatri, but how to use it for this purpose has nowhere been explained. The late H. H. Wilson supposed the Agni Astra to be a sort of fire-arm, but he gives no description of it. The Brahmins and Kshatriyas were the only classes who knew the secret of the *Astras*, but Brahmins were prohibited from using them, and were allowed to initiate the warrior class into them only after a long probation.

S. E. GOPALACHARLU.

S'RI S'ANKARA'CHA'RYA'S MAHA'VA'KYADARPANAM.

OR.

THE MIRROR OF MYSTIC EXPRESSIONS.

Translated from the original Sanscrit Text by B. P. Narasimiah, B. A., F. T. S.,

(Continued from vol. XIII, page 683).

180. Thou art unaffected by the body, senses (*indriya*), life (*prána*), mind (*manas*), self (*aham*), &c., in spite of their existence in you, just as the sky is unaffected by the impure clouds. Thou hast become *Pratyagátma* (i.e., *Brahman*) and *Sadásíva* (i.e., always good).

181. Being beyond the range of destruction and permanence, and being the governor of both, and being also the witness of both, thou hast become *Pratyagátma* and *Sadásíva*.

182. Thou art all blissful, endless, all full, like the sky (*ákás*), without conditions (*nir-upádhi*), one, always full of bliss and non-dual. Thou hast become *Pratyagátma* and *Sadásíva*.

183. Though separate from the seen, yet thou art of the form of seeing; though often well known, yet of mere knowing; though

possessing one form of *sat*, yet free from *aham*, &c. Thou hast become *Pratyagátma* and *Sadásíva*.

184. That *Aksharam* (i.e., the endless one = *Brahman*), which has neither sound, touch, form, taste, nor smell, is immortal, has neither beginning nor end, is high above *agnýána*, and is eternal; a *Muni* thou hast certainly become.

185. (Thou) art neither *Sthíla*, *Súkshma*, nor *Káрана Saríra*, and hast undoubtedly become that *Brahman*, characterised by the teaching of *Pratyak*.

186. To thee who art a mere witness of the aforesaid *S'aríras*, and art inconceivably small, there is neither birth, death, decrepitude, disease, race, clan (*gotra*), nor *ásrama* (state of life), nor anything else.

187. To thee who art the cause and witness of birth, death, &c., there is neither ignorance, dullness, slothfulness, enticement, sleep nor delusion.

188. To thee who art a witness of *Sansára* there are no such characteristics of *Sansára* as the sense of agency, of enduring, of self or "I," and of "mine"; but they belong only to *buddhi*.

189. The relationship of gross-body, &c., the *Sansára* of birth and death,—all these are created through your ignorance, in yourself, by yourself.

190. Just as there is neither a seizure, nor a releasing of the sun by *Ráhu*, even so to thee, who art immutable, there is neither bondage or nor release from *Sansára*.

191. Like blueness in the (colourless) sky, all things are assumed in thyself who art changeless and formless: and *this* by not knowing the truth of thyself.

192. To the deluded what is postulated seems real; but, in fact, it is unreal; for instance, a piece of earth turned into a vessel appears as a vessel to a spectator only so long as he sees it with the idea of a vessel uppermost in his mind.

193. But to one who has eyes and wisdom, and is guided by truth, and sees things in their real nature, the vessel, both in and out and everywhere, appears only as earth and nothing else.

194. When the base is known, the superstructure, like postulations and assumptions, no longer appears: when the black base of the mother-o'-pearl is seen, where is the perception of silver therein?

195. When the mother-o'-pearl, as such, is seen, our perceptions therein, of silver, silvery flashes and whiteness, all became amalgamated and sink into the mother-o'-pearl itself.

196. Similarly when the great and one *Brahman* is known by oneself, this whole universe characterised by great, small, &c., becomes (and remains as) *Brahman* alone.

197. *Deha*, body, *manas*, intelligence, *buddhi*, the agent, the subject, the enjoyment,—all are *chit* alone.

198. The five gross elements, the three *lokas*, I, thou,—all these are *chit* alone.

199. *S'ruti* itself says that all this is only *sat*. And from our experience also it is true that all this universe becomes only *sat*. (Therefore) it is impossible for learned and wise men to postulate anything else than *chit* in their notions of the non-dual, majestic *Brahman*.

200. Knowing this (universe) to be *sat* by the half of such illustrations as earth, &c., by logical argumentation, by *S'ruti*, and by experience, and eradicating completely the difference born of thy own mind, enjoy always, in thyself, by thy self, happiness.

201. Thou who art *Brahman* Himself, who is distinction-less, who exists in all beings, is "prop-less," always highly blissful, and desireless;—enjoy always, in thyself, by thy self, happiness.

202. Suppressing with all the aids (*kāranas*), in thyself, the *manas* which is the productive source of all non-real things and which is the cause of *Samsāra*, enjoy always, in thyself, by thy self, happiness.

203. O *Siddhu*, destroying dexterously that tie of tendency (*Vāsa-na*) which is the source of endless (literally, shoreless) *Samsāra*, enjoy always in thyself, who art chiefly the unbroken *rasa* (*ambrosia*) of intelligence and art always *A'tma-svarūpi*, by thy self, happiness.

204. Seeing *A'tma* always full, behind, before, above, everywhere, in the inter-mediary sides, and below, enjoy always, in thyself, by thy self, happiness.

205. Plunging in the ambrosial ocean of self-bliss, neglecting the functions of mind both in and out, having the mind soaked in it, and having no desire, enjoy always, in thyself, by thy self, happiness.

206. What learned man can ever forsake the happiness of *Brahman*, and delight in vulgar, fanciful, false, sensual happiness here?

207. He who abandons the eternal bliss of *A'tma* and revels in the objects of senses and passions is like a thirsty man drinking poison instead of milk or ambrosia to quench his thirst.

208. He who forsakes the happiness of *Brahman* and seeks for happiness in the objects of senses is like the fool who neglects *pūyasa* (a kind of sweet preparation made of sugar, or jaggery, and milk) in the hand, and licks his fingers.

209. He who forsakes his own blissful *A'tma* and courts happiness from others (i.e., objects of senses) is supposed to have no experience of self-bliss.

210. Just as one who remains always in darkness can never have the sight of the sun, even so one who is always wallowing in the earthly enjoyments can never see *Brahman*.

211. It is difficult for the wise man who looks upon everything as non-dual *Para-Brahman*, to regard this Earth as Earth; may, he can never conceive it as being a means of enjoyment.

212. He who knows *Brahman*, having become *Brahman*, delights much in *Brahman*. He will be neither pleased nor displeased with the good and bad.

213. He who in himself experiences the fact that "I am the unbroken *Sachchidananda Brahman*, and nothing else", who is engaged in the pursuit of *Brahman*, and who is a *Yogi* and *Yati*,—in him springs always the sublime *Nirvānic* happiness.

214. A *Muni*, he who has rejected the external which merges in *Manas*, and which is worthless and false; he who, having known the truth with his own firm intelligence based on fidelity in his *Guru's* words, lives happily in silence by uniting his inmost heart with *Brahman* who is distinctionless, *Chidātma*, ever blissful, non-dual and without *Gunas* (attributes);—what does he care for other desires?

215. He who attains to and lives in *that* position in which he is freed, with the aid of *bodhadrishti* (eye of intelligence), from this *S'arīra*, characterised by *I* or *self*, &c., and attains the pure glowing *Truth*, is freed or absolved.

216. Giving up external actions, he who always looks upon himself with the eye of *Pratyak* (*Brahman*), and whoever acts with a heart brimful of eternal bliss, is freed or absolved.

217. He who, like a child, like the inebriated, is effortless, has abandoned the pursuit of body, treads on the path of *Brahman* and solely pursues *Truth* and remains alone, is freed or absolved.

218. He who blends all this in *Brahma* who is a witness, invisible, non-dual, and non-terrestrial, and then himself remains as universally as all-filling *ākāśa*, is freed or absolved.

219. He who, having seen himself in all beings, and all beings in himself, and regarding everything and himself in one and the same light, then remains as everything, is freed or absolved.

220. He whose desires will never arise even as regards visible objects, and who does not hate them; who being in *Brahman* by his method of life never regards the body as himself or "*I*"; who never says that this action is worth or not-worth doing; and who has buried in oblivion all external thoughts or thoughts of external benefits; and who is a *Yami* (or one who has conquered his passions);—he alone, even when alive, is said by the *Vedas* to be freed or absolved.

221. With the help of changeless *Samādhi* and the sight of wisdom, regarding thyself as the universal *Brahman*, and merging everything visible in thyself, be thou all-full, happy and freed or absolved.

222. The reminiscence of the objects of desire and desire itself are the two wings of the bird—mind (*chitta*). It flies with those two (wings.) By cutting them off (the bird) rests quiet.

223. The object of desire, by its natural quality of fettering its victims, kills me: to a *Bhikshu* (*Sanyāsi* or ascetic) ablution, *Mantra* worship, prayer, bathing in holy waters and similar actions are unnecessary.

224. It is but logical to say that to a *Yati* all those actions (*Karma*) which only engender and enhance the thoughts of *Anútmā* and which are prescribed only by the *Sástras* treating of *Anútmā*, are (utterly) unnecessary. Ascertaining thyself that *Karma* (action) is not the royal road to *Moksha* (salvation), desire freedom or salvation.

225. The *S'ruti*—"Nakarmāna na prajayá" (vide *Taittiriya Upanishā*, VI, 10, 21)—strictly prohibits the observance of *Karma* (actions, ritual, &c). The *Smṛiti*—"Sanyasya sṛāvanam kuryāt," &c.—prescribes only the practice of hearing or listening for a *Bhikshu* only, whose one end and aim is *Moksha*.

226. These are the only prescribed duties of a *Yati* worth observing by him who is yearning for *Moksha*,—and not *japa*, adoration, nor prayer (or praise).

227. Just as a cocoanut will be spoiled by contact with rice, and just as honey will be utterly destroyed by being mixed with water;

228. Even so the intelligence arising from hearing will be destroyed by being addicted to action or *Karma*. Therefore to a *Yati*, who is longing for *Moksha*, there is not the slightest action or *Karma* worth doing.

229. The very *S'ruti*, which insists upon the giving up of all *Karma*, alleges that the result of hearing, &c., is the elucidation of the oneness of *Brahman* and *A'tma*.

230. Without such a result, to a *Yati* all such hearing is as futile and worthless as the prattle of a parrot. (Therefore) even after hearing and contemplating ten or a hundred times, the *Samsāra*-destroying-knowledge should by all efforts and endeavours be acquired by a *Yati*.

231. Therefore, giving up indolence, it is incumbent upon a *Bhikshu* that he should, in the vicinity of a *Brahman*-knowing-*Guru*, hear a hundred or a thousand times (the instructions).

232. Hearing in this way and being in several ways taught that he has become *Tat* or *Brahman*, still this *truth* he cannot know and realise without divine illumination.

(To be concluded.)

VARIETIES OF AFRICAN MAGIC.*

II.

IN the *Trinidad Public Opinion*, of July 12th, 1890, there was an editorial on "The reported arrest of a witch," which arrest, however turned out to be only a report; but that paper's description of the supposed witch,—which follows,—is a very good description of the popular belief in the West Indies as to the powers and capabilities of those Obeah-practitioners known in the French-speaking Islands of the W. I. as "Souquians," and in the English-speaking ones as "Hags."

*See *Theosophist*, vol. xiii, p. 296.

These terms, as will be seen later on, refer to persons who have the power of projecting and going about in their astral bodies at will.

"This witch, in common with others of her class, was said to have passed in through key-holes, practised her death-dealing arts on the unfortunate inmates of the houses into which she had entered, and by uttering certain incantations, had caused ruin to follow upon those connected with the unfortunate families. She was not only able to shorten the period of existence of those whom it might please her to destroy, but she could prolong life, and when the humour favoured her she could bespeak for these health, wealth and prosperity. Not only was she, it was stated, able to affect others, but she had also supernatural power over her own body. She could, it was said, change her skin, and transform her shrivelled form into a ball of fire.

"These were some of the sayings amongst the crowd, and from the manner in which they expressed themselves it is to be feared that, even in this enlightened age, the lower orders amongst us believe in witchcraft, and that they particularly believed all that had been said of this mysterious "witch".

From this it will be seen that the Obeah-witch differs in some respects from the European ones, as already set forth in my "Obeah" notes.

There remain one or two remarkable phases of "African Magic" to be referred to, and I cannot do better than quote *Père Labat*, whose most interesting book I have already mentioned. He had evidently made a study of Obeah, inclusive of its toxicology; but while never doubting its reality, like most of his co-religionists he unhesitatingly put it down to direct intercourse with his Satanic Majesty. Here is his *dictum* on the subject:—

"I know that there are people who look upon the reports of the cantrips of sorcerers and their pacts with the devil as purely effects of imagination or as ridiculous stories. I even entertained these sentiments myself for a long time. I know others who exaggerate often in their accounts of such matters, but I believe that it may be considered that all they say is not entirely false, although perhaps it may not be entirely true. However, I was persuaded that there are some absolutely true facts (under such stories), and some of these following I have been eye-witness of, while of the others I have all the certitude one could desire to be assured of the verity of a fact."

The *Père* was a man of intellect, and of the highest culture of his time, but as he clearly states, when "*Les nègres sorciers*" fell into his hands, he spared *nothing* to ensure the victory of the crucifix over the author of evil and his emissaries. Here is a curious sample.

"In 1698, one of our negresses had been ill for a long time of a malady unknown to our surgeons, and as I suspected slow poison, I forbade her to receive any medicine from any one except our own surgeon. One evening, I was told that there was a negro in her hut giving her medicine, (as had been forbidden). I immediately took steps to chastise and drive him away. As I approached the door of the hut, I stopped, and looked through the wattlework of which the hut was built, at what was going on. I saw the sick woman extended on the ground on a mat, a little figure of earthen-

"ware was on a little altar in the middle of the hut: the negro 'doctor' was "on his knees before the figure, and seemed to pray with much attention. After "a little, he took a 'cony' (a half calabash) in which he had some fire, put "some gum (resin of *Bursera Balsamifera*) on it and incensed the idol. At last, "after several incensings and prostrations, he approached it, and asked it "whether the negress would recover or not. I heard the question, but not "the answer. The negress, who was the most interested person, and several "negros who were nearer than I, heard it, and began immediately to weep "and cry. At this moment I threw open the door, and entered with five or "six others. I caused the sorcerer, and also some of the spectators who did "not belong to our village, to be seized. I took the figure, the censer, the "medicine bag and all the paraphernalia: and I asked the negress why she "cried, she answered me that the devil had told her she would die in four "days, and that she had heard his voice come out of the little figure. The "other negros (spectators) affirmed the same.

"To undeceive them, I said that it was the negro 'Doctor' who had "spoken in a counterfeit voice, and, that if the devil had been there to reply "to him, he would also have warned him of my presence, and intention of "catching him. Then I had the 'Doctor' 'seized up,' and given about 300 "lashes of the cat. He yelled like mad, and our negros begged me to let him "off; but I told them sorcerers did not feel pain, and that he only yelled to "mock me. Then I had a seat brought, set the figure upon it, and told the "'Doctor' to pray the devil to deliver him out of my hands, or to carry away "the figure; and, that if he did not do one or the other, I would give him "some more of the cat. The negros who were all now assembled, trembled, "and told me the devil would kill me, and they were so convinced of this "stupidity, that nothing I could say would persuade them otherwise. At "last, to shew them I feared neither the devil nor sorcerers, I kicked the "figure in pieces, and smashing up all the sorcerer's equipage, I put all "into a fire; and having burnt them, threw the ashes into the river. It "seemed to me that this slightly reassured the negros..... "But the annoying part of this adventure was that *the negress actually died* "on the fourth day, may be her imagination had been struck by the reply of "the devil, or perhaps she felt that her illness ought to carry her off about "that time. Anyhow, I took care to confess her . . . and had the "consolation of seeing her die a good Christian" (!)

"The following history of a negro sorcerer who was burnt alive at "St. Thomas, in 1701, was communicated to me by Mons. Vanbel, Chief of "the Danish factory there:—

"A negro convicted of being a sorcerer, and of having caused a little "figure of earthenware to speak, was condemned by the judge of the island "to be burned alive. Mons. Vanbel, meeting him on the road as he "was being carried to execution, said to him, 'Well, thou canst not make "thy little figure speak again, it is broken'! The negro replied, 'If you "like, Sir, I'll make the cane you hold in your hand speak'! This proposal "filled every one with astonishment! Mons. Vanbel asked the judge who was "present, to delay the execution for a little, to see if the negro could do as "he said, which was allowed. He gave the cane to the negro, who, having "planted it in the ground, and made several ceremonies before it, asked "Mons. Vanbel what it was he wished to know. The latter replied that "he would like to know, with regard to a vessel which they expected, whether

"it had started, when it would arrive, who were on board, and what had hap- "pened to them on the voyage. The negro recommenced his ceremonies, after "which, drawing back, he asked Mons. Vanbel to approach his cane, and he "would hear what he wanted to know. On approaching, Mons. Vanbel heard "a small, but clear and distinct voice, which said to him: 'The vessel "thou expectest left Elsinore on such and such a day, so and so is in com- "mand of her, and he has such and such passengers with him, thou wilt be "content with her cargo, although a squall in passing the Tropic broke "her foretopmast, and carried away her flying jib. She will arrive here "within three days.'

"The negro was executed, and three days after, the vessel arrived, and "verified to the letter the entire prediction."

What did the "powers" used by the negros in these two feats amount to? Perhaps only a rather low class mixture of clairvoyance, glamour and ventriloquism. But does it not seem equally probable that *Theopæa* (the "art of endowing.....with temporary life and intelligence, statues and blocks of inert matter") was the means made use of? If so, it is proof positive that the Obeah-wanga of to-day is not the decrepit descendant of a barbarous tribal system, but on the contrary is the remnant of some ancient and civilized learning.

I will conclude these "elegant extracts" with one of the most extraordinary recitals of black magical feats which it has been my fate to meet with in a fairly authenticated state. Rudyard Kipling's gruesome tale about the "silver man," was weird enough, but was in nowise authenticated, nor did it suggest anything like the range of diabolically used powers so prominent in this narrative.

"Mons. le Comte de Genes, commanding a squadron of the King's "ships, having taken the Fort of Gorée (West Coast of Africa), in 1696, "loaded two of his vessels with negros whom he found in the captured "English Factory, and sent them off to the French W. I. Islands. One of "these vessels had some negros on board who were highly skilled in the "*sciences diaboliques*; who, to escape the voyage, so effectually delayed the "vessel, that with a fair wind she was unable to accomplish in seven "weeks, the distance she usually covered under a like condition in forty-eight "hours.....such an extraordinary event "frightened the officers and crew, who were unable to discover the cause of "this mysterious delay, or to devise a remedy for it. Water and provisions "began to run short, the mortality among the negros increased to such an "extent, that they had to throw a part of them overboard. Some of them "complained while dying, of a certain negress, who they said was the cause "of their death, because, since she had threatened to eat their hearts, they "had been driven to despair by severe pains. The captain of the vessel caused "some of those negros to be opened, when they found their hearts and livers "dry, and full of air-filled bladders, while the rest of their organs were in the "ordinary state.

"After some consideration, the captain had the accused negress made "fast to a gun, and severely flogged, to make her confess the crimes she "was charged with. As she did not appear to feel the blows, the surgeon of "the vessel believing that the Prévôt did not apply the cat properly; took it "himself, and struck several blows with all his strength. The negress still

"showed no signs of feeling any pain, and asked the surgeon why he ill-treated her so, without reason or right: and said she would make him repent it, and would eat his heart. About three days afterwards the surgeon died in great agony, and on holding a *post mortem* examination, they found his *parties nobles* as dry as parchment.

"When this happened, the captain did not know what to do. He could have strangled the negress, or thrown her overboard, but he feared she was not alone, and that by doing so the rest would be driven to the last extremities. He concluded to treat her well, and made her the finest promises in the world, provided she would cause her devilments to cease. They negotiated, and agreed, that if he would put her ashore with two or three others whom she named, she would *make the vessels go*: and to shew the officer a little more of what she could do, she asked him if he had any fruit. He told her they had some water-melons. 'Show them to me,' said she, 'and without my touching or even approaching them, be sure that I will eat them within forty-eight hours.'

"He accepted the offer, and showed her the water-melons at a distance, and immediately locked them up in a coffer, the key of which he put into his pocket not trusting it to any of his people.

"The second morning thereafter, the negress asked him where his melons were. He opened the coffer in which he had locked them, and had much pleasure in seeing them quite entire: but the pleasure was short, and soon changed into vast astonishment, when he lifted them to show them round: they were empty, nothing remaining but the sheer skin, extended like a bladder and as dry as parchment.

"They were obliged to return to land (Africa) to revitalize and take in water, there they landed the sorceress and her company, after which the vessel started again and made a fortunate voyage.

"The officers, and those of the English Factory who were prisoners in this vessel, signed a *procès verbal* of these incidents, the original of which is in the hands of Madame la Ctesse. de Gennes, who gave me a copy." (Labat, March, 1701).

I cordially recommend this story to Psychical Researchers.

M. H. KORAHON, F. T. S.

DOES A SUBJECT, A SOUL, DWELL IN US?

BY

HELLENBACH.*

(Translated from the SPHINX of August 1892.)

THE creator of Modern Biology, Darwin, was so modest as to confess that he could not answer the question of the origin of organic life;

* This is the third of a series of seven essays found among the posthumous papers of Hellenbach, one of the most original and open-minded of recent German thinkers. It has been prepared for publication by Dr. Carl du Prel.

Hellenbach is remarkable among contemporary workers from having emphasized the importance of "Individuality" in opposition to the Pantheistic tendency of German thought since Hegel, wherein the (human) individual was regarded as a mere passing manifestation with no ulterior significance or destiny.

Hellenbach is further one of the few prominent thinkers in Germany who has given any weight to the phenomena of Spiritualism. These he investigated personally with great care and patience, and satisfied himself of the genuineness of the phenomena as such. He thus shares with Du Prel the honour of having inaugurated a new and very fertile line of philosophical thought.

his followers, as is often the case, took a higher tone and fancied that they had found an adequate cause for organic life in the movement of the carbon compounds, in the electrical tension of protoplasm.

This explanation of the sudden appearance of life in a cell seemed, however, to other investigators rather too much of a good thing, and in their embarrassment they even hit on the idea that meteoric stones from heaven bring life to earth! Natural science still owes us the answer to the question: how unicellular beings come to life. As these cells, however, hardly show even traces of organisation we will rather confine ourselves to the multicellular beings, which possess distinct organs, because in their case the inadequacy of the above hypothesis stands out more plainly. Assuming, then, that the awakening to life of protoplasm as a unicellular being has been explained—which, however, is not the case—how then does a multicellular being, in the sense of modern scientific investigation, arise?

When in a mass of protoplasm a cell divides itself off, though not so far as to become completely separated from the mass, and when in the same mass of protoplasm, other, further cells likewise divide themselves off, there arises a lump of cells, and it is not surprising that those situated on the interior should begin to differentiate themselves from those on the outside, in consequence of the different conditions of their existence, that is, through the struggle for existence and adaptation. These lumps or masses of cells are now supposed to form the mother lye or basis for multicellular individual organisms; one of these cells is then supposed to suddenly transform itself into a germ-cell, in which the organism deposits a power, which it does not itself possess, viz., the power to organise a newly arising mass of cells. This mass of cells is then supposed to modify its organisation through the struggle for existence and adaptation, and to constantly store up in its germ-cell the power of creating an organism constantly better and better adjusted to its life-destiny, till from a lump of protoplasm—always through the storing up in the germ-cell of higher and higher potencies—man arises!

We will entirely overlook the problem as to how a cell in such a cell-mass should feel impelled to transform itself into a germ-cell, though it cannot be impelled so to do either by the struggle for existence or by adaptation; and also the problem as to what causes, later on, the many cells of an embryo to unite together into eyes, ears, lungs, &c., in the mother's womb, where there can be no question of any adaptation or struggle for existence; nor will we allow ourselves the question why, within the historical period, these new formations and perfectionments have never occurred, why from wens, goitres, and other abnormal growths, from parasites or from other new structures, no such organised cell-masses have ever come forth; nor why we do not find men with three arms or with rudimentary wings, who pass on these peculiarities by heredity; nor even why our domestic animals change only their physiological material and never their morphological form, by the

constraining power of which the constancy of their bony structure is supposed to be maintained, although adaptation and heredity under such differing conditions ought to lead to the opposite result, &c., &c.

Although natural science has failed to give any answer to all these questions, we will yet content ourselves with investigating the basic conditions of *all* organisms alike.

When we see a locomotive we know that the material, iron, copper, brass, and a suitable workshop with its appliances was necessary for its construction. Besides these preliminary conditions, the intention and the ability to build it, were certainly necessary as well. The locomotive has a clearly defined *purpose*: there must, therefore, have been some one there who intended to fulfil this purpose, and who possessed the ability to construct the locomotive and either found the preliminary conditions ready made, or fulfilled them. Since now the animal organism is a far more complicated machine than a locomotive, it follows that such an organism cannot be thought of without the *necessary intention and suitable ability on the part of the organiser*.* Kant says that organisms are unthinkable apart from a teleology, and considers it ridiculous to hope for a second Newton, who shall render comprehensible the development of even a blade of grass by natural laws which no *Intention* has set in order. If a Kant, who writes far more modestly and cautiously than a Haeckel, Vogt or Buchner, expresses himself so decidedly, it renders, to say the least, rather precarious the position of the theory of the evolution of man from carbon. Since, therefore, man is a highly complex machine and all his sense-organs appear to be most artistically organised for a clear and definite purpose, we are fully entitled to seek in the embryonic development of man for the *carrier of this intention and ability*. We are the more compelled to do so, in case man's death should really imply his absolute dissolution without remainder; for we shall show later on that the matter stands quite differently if death is not the annihilation of the individual subject, but only perchance of the personality, quite apart from the question whether this subject has evolved out of carbon, or has sprung from the omnipotence of a God. Let us now, in order to make the matter clear and intelligible, consider two concrete cases.

Let us assume that while digging in the ground we found a good, useful telescope; I do not believe that any one in the world would maintain that when the earth was at a high temperature the metals melted

* *Translator's Note.* This is a form of the famous "argument from design," generally made use of to prove the existence of a conscious, intelligent, *personal* creator of the universe. Kant, and many others since his day, have thoroughly exposed the fallacy of this argument as applied to the Universe; but how far it may hold good, as here used by Hellenbach, to prove the existence of an *individual soul* in man, must be left to the reader to judge. I may, however, remark, that if this argument is admitted and held valid in the case of man, it must, by parity of reasoning, hold good also for the other kingdoms of nature. Thus we should find ourselves in the position of the "occult" school, which, while strenuously denying the existence of any personal or individual creator of the Universe as a whole, yet regards the Universe as formed, guided and controlled by hosts of "Intelligences," who are themselves the result of gradual evolution and individualisation in the ONE, which is the root and germ of all that was, is, or ever shall be.

together into brass tubes, the flint-compounds into glass lenses, and that chance placed them just in such positions that a telescope sprang into being from them. But now it is a proven, and always provable fact, that pianos, organ pipes, cables, camerae obscurae, &c., are only bad copies of our ears, vocal tubes, nerves and eyes, that in particular the eye is a far more wonderful instrument than the telescope, though analogous to it. To believe that the cells by mere chance grew together in the womb into a highly ingenious form having a definite purpose, would be really even more absurd than the idea of the telescope melting itself together by mere chance!

Again, imagine a farmer living with his wife among the lonely mountains amidst privations of all kinds—and there are many such. These simple people know absolutely nothing of their own internal construction, the functions of liver and spleen, of lungs and kidneys, of the retina and the tympanum are totally unknown to them. The peasant does not dream of the fact that he has stored up in his generative organs, hundreds of thousands of microscopical spermatazoa, every one of which is supposed to possess the power of organising a mass of cells so finely that it throws into the back ground all the scientific and technical achievements of men. It must also be noted that the intention to cast a male zoosperm into the female germ-cell, is not the guiding motive in the gratification of sexual desire. The parents thus possess neither the ability nor the intention to form the resulting organism. The germ-cell and the zoosperm are, therefore, the only possible carriers of this intention and this ability, if heredity is, in any sense, to be an adequate explanation; for it is the only thing which passes over from the organisms of the parents into that of the offspring. The placenta and the umbilical cord are merely conditions, which disappear in fishes and birds. The peasant woman knows nothing of the organisation, she is incapable of producing it; and if any one should feel his need for a cause satisfied by placing the intention and the ability to produce such an organisation in the umbilical cord, let us say, instead of in the germ-cell, we must give him up any way. Thus, therefore, what the parents neither can, nor desire to do, that the germ-cell and the zoosperm are supposed to accomplish, of whose existence their producers, the parents, know absolutely nothing. We are thus supposed to be able to accomplish, consciously or unconsciously, as embryos, what as grown men and women, we cannot, either consciously or unconsciously, achieve or even understand!

Had the scientists taken Kant's words to heart, they would not have made themselves ridiculous by their attempt to tear down the barriers between organic and inorganic nature. The man who does not see the difference between the accretion of the point of a crystal and the growth of a crab's claw, is really not born for thinking. The fact that the molecules of albumen ready present in a crab's body by their mere inner nature prevent the growth or addition of a fir-tree, is comprehensible; but the fact that these cells are constrained to form a claw implies

a purposive activity, which must have a cause that later on will lie clearly before our eyes. The cells of a crab's body can do nothing more than multiply and adapt themselves to the conditions of their existence, hence the teleological direction given to them must lie elsewhere.

But it is not alone the origination and development of organisms, which point to the necessary presence of a factor unknown to us; their functions also force it upon us. How can the millions of cells making up a human body come to constitute a *unitary thinking subject*? We see, it is true, ants, bees and men give themselves, for common purposes, a social organisation, but they do not form an organism possessing a unitary self-consciousness, with a single and independent thinking and feeling "I." This error of the scientists may perhaps have been occasioned by the following circumstance.

Conceptions are accompanied by brain activities, which latter it is precisely that render them human conceptions, but conceptions and brain activities are *by no means identical*, as Robert Mayer, undoubtedly one of the greatest scientists, very rightly remarks. External forces act upon us, we feel these actions according to the nature of our organisation, we distinguish them, seek to find their causes, and thus arrive at the conception of a world which acts upon us, and of a personality that contains an "I."* Thus both our conception of the world as well of our own personality becomes dependent upon our organisation. This may also be the reason why some overzealous Darwinists overshot the mark, and identified the *personality* thus conceived of with the *subject*, which, however, is not correct because the two conceptions do not coincide. The intelligible subject extends beyond our consciousness; the latter, our human consciousness, cannot function without the former; the subject, on the other hand, can have no *human* feelings or conceptions without the cell-organism, just as without a telescope we can observe no asteroids, and without a microscope no infusoriæ, though in both cases we must none the less have a seeing eye, the powers of which are only modified by these instruments. The brain, however, does not think, but is merely the condition for *human* thinking. We must, therefore, not confuse the imperceptible, therefore only discoverable through reasoning and hence only intelligible subject, which in spite of

* *Translator's note.* This reasoning is a very good instance of an error into which many thinkers fall: that of mistaking a subsequent, logical, intellectual account of how things *might* have happened, for an account of what *actually does* happen. Hellenbach's reasoning rests throughout upon his ascription of causal reasoning, i.e., from effect to cause, not only to infants, but also to all the lower forms of life, so far down in the scale as we have any right to infer "feeling" as implied in the actions of organisms. But the study of infant psychology in human beings, shows the absurdity of ascribing the *conception* of cause and effect to such early stages, since, as a *concept*, the notion of cause is a most abstract one, only developed at a comparatively late stage. So far as experiment and observation have yet gone no such process of conscious reasoning, as Hellenbach describes here, takes place *even in human infants*; and *à fortiori* its occurrence in lower forms of life becomes still more improbable. If, however, we are to understand him to mean that this "causal reasoning" in infants and lower organisms, is *not conscious reasoning*, but some form of *instinctive* or *sub-conscious* process, the validity of his argument seems a good deal impaired.

all changes of substance remains ever the same—this subject we must not confuse with the personality of our consciousness; for the latter is only a concept, an image. The new-born child at once manifests a will, it is an individual that seeks nourishment and feels pain; but the consciousness of its human personality only develops much later. The human power of memory presents similar difficulties in the way of the materialistic view.*

We are, however, by no means obliged to infer the existence of another factor only from the inadequacy of the known components of the human being to explain the facts; this unknown factor makes itself directly known to us at times. Its independence, in particular, shows itself in certain unconscious functions. The instinct of animals, especially in their care for the next generation even when it is unknown to them, many actions of sleep-walkers, the phenomena of somnambulism, the correct selection of drugs, veridical dreams and perfectly correct supersensuous perceptions, are striking proofs of the presence of an inner power of perception, which is not identical with that of the physical senses, has not been acquired through conscious life-experience, and yet must have a carrier. These facts testify so strongly in favour of an unknown transcendental basis for the human appearance, they are so annihilating for naïve materialism, that scientists of the stamp of Büchner and Vogt are compelled simply to deny their existence, which no doubt is very comfortable for their thinking and its justification, but is a matter of perfect indifference so far as the state of the facts is concerned. We could point to Plato, Cicero, the accounts of second sight among the Scotch, and to many doctors; but to do so seems superfluous, because every reader will already have formed his own judgment in this respect; or if this domain is strange to him, he need only consult Du Prel's "Philosophy of Mysticism" on the subject. The material is so vast, that Schopenhauer accuses of ignorance all who deny these facts, but in so doing he was only partially in the right, because, according to Seneca's saying, men would rather strike Truth in the face than confess an error. Robespierre thought it better to sacrifice the colonies than to act contrary to a principle; and the compromised disciples of natural science consider it better to falsify truth rather than sacrifice their nimbus.

We will now make the process of this inner perception thoroughly comprehensible by an analogy, so that every one may see that: One single supersensuous perception in the last 8,000 years, whether in dream, sleep or vision is enough to establish with certainly the existence of the transcendental basis of the human appearance and all its consequences. If we plant a climbing plant against a wooden or wire scaffolding, the species of the plant will determine the size and character of the leaves, while the soil, climate and cultivation

* See Du Prel upon the faculty of memory; "Philosophy of Mysticism," ch. 6.

will determine the luxuriance of its growth; cell will add itself to cell, yet the form, the morphological shape will be determined by the scaffolding, even if it should be entirely hidden from the eye by the luxuriant growth of the cells. Under favourable conditions, such an arbour will afford protection against the sun's rays, and even break the force of the rain and wind, or at least weaken it. Should the plants for any reason whatever grow sickly, gaps will arise, through which the sun's rays, the rain drops and the winds will find entrance, which before could find none; on the other hand, the view from the arbour will expand. Thus any one who might chance to find himself in the arbour would, in such a case, be exposed to influences, which formerly were not felt in the arbour, and would perceive objects which formerly were not visible from out of the arbour. If now we carry this analogy through, and apply it to the cell organism, it will be intelligible that sickly, sensitive, abnormal individuals may easily possess a higher, to us incomprehensible, sensibility and power of perception; and it is unintelligible how the scientists can believe that the climbing plants without a scaffolding, *i. e.*, without the intention of some builder, can build up a symmetrical arbour that follows out a definite purpose, and yet more so that it should be the climbing plants which perceive with unitary consciousness and not a man inhabiting the arbour.

We know, and that with certainty, that man with the help of his eyes and ears feels only a certain segment of vibrations which he distinguishes as colours and sounds, while he feels nothing of all that lies below, between or above, although these vibrations can and must exist, as for example, the ultra-violet rays act chemically. A displacement of this threshold of sensibility is not alone possible, but in view of the enormous number of living individuals is even probable in the case of a few, because all development is liable to disturbances, and among so many million human beings such disturbances will certainly occur here and there.

All these unsolved riddles of science give us the certainty, that neither the origination, the development, nor the functioning of the human organism are explicable without a basis which in its real nature is yet unknown to us. There dwells within us a factor, a subject, a soul, which originates the teleological nature of our organism, and renders possible our unitary self-consciousness, both of which cannot by any means be brought about by the germ-cell. Men like Plato and Kant, like Kepler and Newton, have never doubted it and would totally fail to understand how any one could hold an opposite opinion. Similarly it is a fact that however views may differ as to the nature of the organising principle, its *existence* has never been doubted either by individualists or pantheists; while the man who belongs to no school of philosophy appeals to the creative omnipotence of God, because an effect must somehow have an adequate cause.

Modern research has undoubtedly disclosed various conditions and processes of organic life; the cautious section of scientists too has not held

them for anything more than conditions; the less cautious thought they would find on this road the missing balance and discounted the future, but the progress of science has not honoured their bills. Finally, there were some, who in reality confused the conditions of organic life with its adequate cause, and by the use of party cries and much puffing found a credulous public. It seems that there must be such fellows!

Common sense, however, will never admit that bricks, lime, sand and wood can arrange themselves into a house; and if this house were transported by an earthquake to another spot, no one will ever believe that it got there by itself. Just as little will common sense believe that molecules of albumen can build a marvellous organism, and that this heap of so many million cells can then function as a unity, think and feel as a subject. Common sense is right, for every effect must have an adequate cause,—that is the fundamental law of our whole experience; and that the scientists have disclosed this adequate cause can only be believed by one who has not read them.

There dwells in us a subject, which wills, feels and thinks, which, in the human organism wills, thinks and feels as man! Of this we are certain, and herewith one of the three hypotheses is set aside. The world-conception of materialism and modern enlightenment is impossible, and the next century will the more certainly be freed from it, because the already numerous investigations with somnambules and hypnotic subjects have brought to light facts which are irreconcilable with the modern theories. Any one who may wish to go deeper into these questions will find in the first chapters of my "Philosophy of Common Sense," a more extended treatment of the subject.

A TRANSLATION OF THE SA'NKHYA-TATTWA-KAUMUDI OF VA'CHASPATI MISRA.

(Continued from Vol. XIII. page 768).

KA'RIKA' XXXVII.

Reply: The superiority of Buddhi accounted for, because it directly fulfils the soul's purpose, and bridges the gap between Spirit and Matter.

We reply:—Since it is Buddhi that accomplishes the soul's enjoyment, and again it is Buddhi that exposes the subtle difference between Nature and Soul.

Since the purpose of the soul is the only incentive to the action of the organs, that organ is supreme over others which accomplishes that purpose directly; and since it is Buddhi alone that does this, it is supreme. Just as the chief minister, being the direct agent of the king, is supreme over other officials.

Buddhi assumes the form of the soul through its proximity to it, and as such accomplishes its purpose. Sensation, consisting either of pleasure or pain, results in Buddhi, which appears identical with the

soul. As the observation, reflection and consciousness of objects are transferred to Buddhi through their various modifications, in the same manner, the functions of the senses also coalesce with the functional determination of Buddhi, as the forces of the subordinate officials do with that of the master.

Objection:—Buddhi supplying the soul with pleasure, no Mukti is possible.

The objector retorts. If the Buddhi only serves to accomplish the soul's enjoyment, then no emancipation is possible. (a.)

Reply:—It latterly shows to the soul its distinction from Matter.

We reply:—“*It afterwards exposes the difference between soul and nature.*”—By *exposition* here is meant bringing about the construction of *Antaram Visinashti*, and it is the same as that of *Odanapûkam pachati*. (b.)

The objector again says: the difference between Soul and Nature being thus, according to your own saying, a *caused* one, must have an end in time; and thus (the soul could never attain to eternal Beatitude).

The difference being caused, will end and thus would emancipation cease with it.

We reply:—The difference has been permanent; and the duty of Buddhi lies only in exhibiting the difference to the full view of the soul, who then recognises the fact that he himself is something distinct from the constitutionally mobile and modifiable Nature. (The distinction is not *caused* by Buddhi; it is as eternal as the Soul and Nature themselves). By this it is also implied that emancipation is the sole purpose of the soul. The distinction of soul and nature, however, is extremely subtle and hard to be perceived.

The organs having been described, the author next treats of objects, specific and non-specific.

KA'RIKA' XXXVIII.

The five subtle elements are non-specific; from these five proceed the five great elements; these latter are said to be specific (because) they are soothing, terrific and deluding.

The Tanmâtras—sound and the rest—are subtle; and the character of soothing, &c., do not belong to these. The word *Mâtra* denotes the capability of these elements of being enjoyed.

Having thus stated the non-specific, the specific objects have to be described. “*From these, &c.*” From the five Tanmâtras, of sound, touch,

(a) For the Buddhi would continue help to the soul to its enjoyment of pleasure, and hence this latter could never attain to final beatitude which consists in the total extinction of both pleasure and pain.

(b) *Visinashti* itself has been explained as—“expresses the difference,” then the mention of *Antaram* would seem superfluous. But it is not so; it helps to intensify the meaning of the sentence.

colour, taste and odour proceed respectively the five great Elements—A'kâsa, Air, Fire, Water and Earth.

Granted that these are thus produced; but what about their specific character? We reply: “*These are said to be specific*—Why? because “*they are soothing, terrific and deluding.*” The first has a causal and the second a collective signification.

Among the great elements, A'kâsa, &c., some have the attribute of goodness predominating in them and these accordingly are pleasing, enlightening and buoyant; others predominate in passion and are terrific, painful and fickle; the rest predominating in dulness are dull, confounded and sluggish. These elements, thus visibly discriminated, are *specific*, i. e., gross. The subtle elements on the contrary cannot be similarly discriminated by ordinary people; and as such they are said to be non-specific, i. e., subtle.

The sub-divisions of the specific objects are stated:—

KA'RIKA' XXXIX.

Specific objects divided into: (1) subtle bodies, (2) bodies produced of parents, and (3) the great elements.

Subtle (astral) bodies and such as are produced of parents, together with the great elements, form the three sorts of specific objects. Among these the subtle bodies are everlasting and those produced of parents are perishable.

“*The specific objects are of three sorts*” and the three sorts are mentioned: (1) Subtile bodies (which are not visible, but are only postulated in order to explain certain phenomena); (2) Those produced of parents, comprising the sixfold measurements or Sheaths (Kos'as). Among these latter, hair, blood and flesh are produced from the mother, and the veins, bones and marrow from the father; these six are the six Kos'as. Thus then we have seen that the subtile bodies are the first kind of specific objects; bodies produced of parents, the second; and the great elements the third, objects like the jar, &c., being included in the last.

The difference between a subtile body and a body produced of parents is stated—“*Subtile bodies are permanent and those produced of parents perishable,*” that is to say, ending (dissolving into) in either liquid, ash or dirt.

THE ASTRAL BODY IS DESCRIBED.

KA'RIKA' XL.

The mergent, subtle (astral) body,—formed primevally, unconfined, permanent, composed of Buddhi and the rest down to the subtle elements,—migrates, is without enjoyment, and invested with dispositions.

When the emanations from Nature began, the first object to evolve Unconfined and therefrom, for each soul individually, was the Permanent.

Astral Body. This body is unconfined, inasmuch as it can enter even a solid piece of stone. It is again "permanent," (a) since it exists all along, from the first creation to the final dissolution.

The Astral Body is "composed of *Buddhi* and the rest, down to the subtle elements." That is to say, it is a composite (aggregate) of *Buddhi*, *Ahankāra*, the eleven senses and the five subtle elements; and as such it is specific, being endowed with the properties of calmness, restlessness and dulness.

Objection:—Un-necessariness of postulating two bodies, astral and gross.

Objection. Let this astral body be the only body, the seat of enjoyment for the soul:—Why have the gross physical body comprised of the six sheaths?

We reply:—"It migrates," *i.e.*, the astral body invariably deserts the bodies it has lately occupied, and again occupies another. (If it be asked) why does it do so? (we reply)—(because it is) "*without enjoyment*," that is to say, because the astral body by itself—without a corresponding gross physical body of six sheaths to afford the seat of enjoyments, would be without any enjoyments, and therefore it migrates.

Objection:—How can the Astral Body migrate, being without dispositions?

Objection:—Transmigration is due to merit and demerit; and these have no connection with the Astral Body (referring primarily to *Buddhi*, and thence by reflection, to the Soul); then how can this latter migrate?

We reply:—(because) "*it is invested with dispositions*." The dispositions are merit and demerit, wisdom and ignorance, passion and dispassion, power and weakness; endowed with these primarily is the *Buddhi*, with which latter again the Astral Body is connected; and as such the Astral Body becomes mediately connected with the various dispositions, just as a piece of cloth is perfumed by contact with *champakā* flowers. Thus then, being invested with dispositions, it becomes quite natural that the Astral Body should migrate.

(If it is asked) why should not the Astral Body—like Nature—last even after the final dissolution? We reply (because it is) "*mergent*," that is to say, because it dissolves (into Nature its immediate cause). The mergent character of the Astral Body is to be inferred from

(a) The word *niyata* is differently interpreted by Nārāyaṇa Tīrtha (in his *Sāṅkhya-Chandrika*). He takes it in the sense of "restricted," *i.e.*, an astral body is restricted to one particular soul; and so there are distinct astral bodies to each soul. The interpretation of Gaudapāda closely resembles that of the *Kaumudī*. There does not seem to be any special ground for preferring either of the two, though I am more inclined to the interpretation of the *Kaumudī*.

the fact of its being caused, (*i.e.*, being caused, and, as such, having a beginning in time, it must have an end also).

Objection: We grant all this. But why not attribute migration to *Buddhi*, *Ahankāra* and the senses? Have done with the unwarranted postulation of an Astral Body.

We reply:—

KA'RIKA' XLII.

As a painting stands not without a ground, nor a shadow without a stake, so neither does the *Linga* (*Buddhi*, &c.,) subsist supportless, without a specific (body).

Buddhi, &c., are called *Lingā*, because they are the means for cognition (*Lingānūt*, *Gnūpakāt lingam*) (a). And during the time intervening between the ordinary physical death and re-birth, *Buddhi* and the rest have some sort of evolved 'body for their receptacle, because they resemble their prototypes in the ordinary physical body, in being an aggregate of the five subtle elements; and *Buddhi* and the rest, as such, could not rest without a receptacle.'

"Without specific bodies," *i.e.*, without subtle (astral) bodies.

Testifying this assertion, we have the following (from the *Mahābhārata*): "Then Yama extracted from Satyavān's body, the thumb-sized body which he had entrapped and thus subordinated." Here the mention of the extracted body as "thumb-sized" implies the fact of its having been the Astral Body, since it is impossible that the soul could have been extracted. By *Puruṣa* in the above extract, is meant the Astral Body,—explaining the word derivatively as—that *which sleeps* (*lies—sṛte*) in the body (*puri*).

Having thus proved the existence of the Astral Body, the author states the reason and method of its migration.

KA'RIKA' XLIII.

Formed for the sake of the Soul's purpose, the Astral Body plays its parts like a dramatic actor, on account of the connection of means and consequences, and by union with the predominant power of Nature.

Formed for the Soul's purpose the Astral Body plays like a dramatic actor by connection with the means—merit, &c., and consequences, the occupation of different kinds of gross bodies which is the effect of merit, &c. That is to say, as a dramatic actor, occupying different stages, plays severally the parts of *Parasurāma*, *Yudhishtira*, *Vatsaraja*, so does

(a) Cf. The *Panchikāraṇa-vivaraṇa-Tattvachandrikā*—where a similar explanation of the word is given.

the astral body, occupying various gross bodies, play the part of man, brute or plant.

(If it is asked) Whence this capability of the Astral Body? We reply, "by union with the predominant power of Nature." As is declared by the Puranas: "The various strange developments are due to the universality of Nature's powers."

It has just been said, "by connection with means and consequences;" the author therefore next describes these means and consequences.

KA'RIKA' XLIII.

The essential dispositions are innate; the incidental ones, such as merit, &c., are seen (considered) to be appurtenant to the organs; the uterine germ, &c., belong to the effect. (a)

I. Incidental dispositions. *Incidental* = consequent; i.e., brought about after the man's birth, by propitiating the gods, &c.

"Essential dispositions are innate," e. g., it is declared that at the beginning of the creation the revered primeval sage Kapila emerged into existence, fully equipped with merit, wisdom, dispassion and power. Incidental dispositions, on the other hand, are not innate, that is to say, they are brought about by personal effort; such merit, &c., are those belonging to Vālmiki and other Maharshis.

The opposites of Dharma, &c., similarly explained. The same is to be understood with regard to demerit, ignorance, passion and weakness.

Flesh, blood, &c., related to the gross body. The aggregate formed of the uterine germ, flesh, blood, &c., of the child in the mother's womb, is related to the effect, the gross physical body; that is to say, they are particular states of the latter; as are also the child-hood, youth, &c., of the born man.

The means and the consequences have been explained; now the respective consequences of the various means are described.

KA'RIKA' XLIV.

Consequences of the various means. By virtue (is obtained) ascent to higher planes; by vice, descent to the lower; from wisdom (results) beatitude; and bondage from the reverse.

Virtue leads to higher planes. "By virtue, &c.," i.e., to the various starry spheres (the Brahma, the Prâjâpatya and so forth.)

(a) It may be pointed out that Davies has quite misunderstood this Kārikā. In the first place, he renders *Sām Siddhikāh* by "transcendental", the very reverse of what it does mean. Secondly, he renders *Karandrayinah* by "including cause", though in reality the compound means "located in organs"—as explained by the Kaumudi as well as the Chandrika.

Vice to lower. "By vice, &c.," i.e., to the lower planes known as sutala, &c.

"From wisdom, beatitude." Nature ministers to the enjoyment of the soul only so long as discriminative wisdom is not attained; when, however, this is attained, Nature finds its work in connection with that particular soul fulfilled, and accordingly retires from him. As is declared, "The workings of Nature continue only till the attainment of discriminative knowledge."

"From the reverse, &c.," i.e., from false knowledge, results bondage.

From the reverse of the above, respectively, contradictory results. The three kinds of bondage. This bondage is of three kinds: Natural, Incidental and Personal. The natural bondage is that of those Materialists who contemplate on Nature as the soul; with reference to such men, it is laid down in the Puranas: "The contemplators of the un-

manifested (Nature) continue (in the chain of metempsychosis) till a hundred thousand years" [at the end of which they attain the true wisdom]. The incidental bondage is of those who contemplate on the various products of Nature as soul,—the elements, the senses, Ahankāra and Buddhi. With regard to these it is laid down: "The contemplators of the senses continue till ten Manvantaras; those of the elements, till a hundred Manvantaras; those of Ahankāra, till a thousand; and lastly, those of the Buddhi having done away with all feverish excitement, continue till ten thousand Manvantaras. Those labouring under the incidental bondage are (conventionally called) *Videhas*."

The personal bondage is due to *Ishtūpārti* (actions done with selfish motives, such as the digging of tanks, &c., done with the sole motive of personal gains hereafter). Those performing such actions, having their minds influenced by desire, are ignorant of the true nature of the soul, and as such suffer bondage.

KA'RIKA' XLV.

Consequences of various means. From dispassion results absorption (a) into Prakriti; from passionate attachment, transmigration; from power, non-impediment (of desires); and from the reverse, the contrary.

"From dispassion results absorption into Prakriti." Those who are free from passion, but are ignorant of the true nature of spirit, are absorbed into Nature. By Prakriti here are meant Prakriti, Buddhi, Ahankāra, the

(a) Davies takes the Hindu commentators to task, here, and remarks: It (the Sākhya does not recognise any absorption of the subtle body into Nature, until the soul is entirely free.....Hence the meaning is that "by the destruction of passion, the influence of the material world is destroyed, and the soul is independent, though not yet finally liberated." All this is quite true; but I don't see how this affects the position of the Hindu commentators, who, at least Vāchaspati Mīśra among them, do not assert the final absorption of the bodies into Nature; all that they mean is that by dispassion, the soul—or more properly, its seat, the astral body—is absorbed into Nature and rests there, till it is born again. It may be remarked that this resting is what, in theosophic parlance, is called "the peaceful rest enjoyed by the Individuality in Devachan."

elements, and the senses. Those who meditate upon these as spirit are absorbed into these (*i.e.*, those mistaking the senses for the spirit become absorbed in the senses, and so on), that is to say, they rest there till, at some later time, they are born again.

"From passionate attachment results migration".

II. Transmigration from passionate attachment.

The epithet "passionate" implies the painful character of metempsychosis because (as has been previously described) passion is the source of pain.

III. Non-impediment from Power.

"From power, non-impediment," i.e., the non-obstruction of desires. "A powerful man (Iswara) is one who can do whatever he wishes."

IV. Obstruction of desires from weakness.

"From the reverse," i.e., from weakness—"the contrary"—*i.e.*, the frequent obstruction of desires.

With a view of describing, collectively as well as individually, the eight properties of Buddhi—virtue, vice, &c., in order to show which of these are to be practised, and which relinquished by those desiring emancipation—the author first describes them collectively:—

KA'RIKA' XLVI.

This is an intellectual creation, distinguished by Error, Disability, Acquiescence (or contentment) and Perfection. By the hostile influence of the inequalities of attributes, the different forms of this creation become fifty.

Pratyaya—That of which anything is known, *i.e.*, Buddhi.

"Error", *i.e.*, ignorance, is a property of Buddhi: so is also "dis-

- I. Error.
- II. Disability.
- III. Contentment.
- IV. Perfection.

ability" which results from the incapacity of the sense-organs. *Contentment* and *Perfection* also are properties of Buddhi as will be described later on:

Of these, the three former, error, disability and contentment include Virtue and the other six intellectual properties; leaving aside Wisdom which is included in Perfection.

Virtue, &c., included in the above four.

These properties are next considered individually. "The forms of these are fifty". If it is asked: Whence these fifty forms; we reply "from the hostile influence of the inequalities of the attributes." The inequality may consist either in the individual strength of the one in comparison with the other two, or of two conjointly with that of the third. This inequality is assumed to be more or less in accordance with the requirements of particular cases; and it leads to the suppression of the Attributes by one another—thus giving rise to the fifty forms of intellectual creation.

The fifty forms are next enumerated.

GANGANATHA JHA.

(To be continued.)

THE NATURE OF THE AURA SURROUNDING INANIMATE OBJECTS.

A CRITICISM.

IN the *Path* of July last is a deeply interesting paper by Mr. Thomas E. Karr on the "Spheres of Inanimate Objects," especially valuable as throwing light on a subject hitherto somewhat obscure. The writer's remarks on the necessity for the patient accumulation of facts and painstaking observation, till certainty is rooted and grounded on repeated demonstration, call for the careful consideration of those members of the Theosophical Society who are engaged in the investigation of psychic phenomena. For, says Mr. Karr, "if the demonstrated fact vindicates occultism well and good; if it fails to do so let us keep our minds hospitably open towards fresh fields of enquiry, and cease speaking with bated breath and with dogmatic insistence of an occultism which is not up to par with the demands of present-day methods and provings."

Any reader of Mr. Karr's carefully written article must admit that the experiments described by him have been carried out on the lines he himself recommends, nor is there any attempt on his part to strain the results of his researches in order to make them coincide with a preconceived hypothesis, a mistake which some of our Theosophists are occasionally guilty of. Though it is somewhat difficult to determine whether Mr. Karr is fully satisfied that his experiments reasonably demonstrate his hypothesis, to which reference will be made shortly, yet it is very evident that he recognises fully the importance of various trials "under various conditions, with different persons as agents and percipients." And he comes to the wise conclusion that "whatever the result reached, it is recognised as merely an approximation towards an understanding of the mysterious law we are in pursuit of, that underlies all psychic phenomena".

The object of Mr. Karr's experiments was to ascertain "whether inanimate objects were indeed, or not, suffused with an intrinsic or an extrinsic aura; or, in other words, whether they are impregnated with an influence emanating from within and peculiar to their kind, or merely penetrated with the borrowed sphere of such persons or places as they have chanced to be brought into close contact with." Mr. Karr considers that the latter hypothesis "seemed to have become reasonably demonstrated" by his experiments.

As there are certain points which appear to the present writer obscure, an attempt will be made to point out the difficulties which lie in the way of an entire acceptance of Mr. Karr's hypothesis, on the basis of the experiments detailed by him. It must be supposed that the writer of "Spheres of Inanimate Objects" is familiar with the writings of the celebrated Baron Von Reichenbach and also those of the late Prof. Wm. Gregory. The numerous and careful experiments of the former with sensitives and clairvoyants place on record the fact that a

luminous radiation, or "odyle glow," to use his own words, is visible, round certain objects, to the sensitive, in the dark, and sometimes even in daylight. We have among our Theosophists those gifted with clairvoyant powers who can see the aura surrounding such common objects as chairs, tables, &c. Prof. Gregory also refers to these auras of inanimate objects in his well-known book on Animal Magnetism. From these and other authorities and from the experiences of our fellow-students, it appears reasonable to suppose that all inanimate objects are surrounded with a perceptible sphere or aura of some nature.

Reichenbach further proved, by long continued and repeated experiments, that this sphere or aura surrounding inanimate objects, especially crystals and metals, is not only perceived by the sense of sight, but also affects sensitives in other ways: *e.g.*, as hot or cold, as producing muscular contraction or not, as pleasant or the reverse, &c.

Now when Mr. Karr suggests that "objects have no individual aura, but are merely penetrated with the borrowed spheres of places or persons with whom they have been in close contact":—what does he mean? Are his readers to understand that objects are absolutely devoid of any aura whatever until one is transferred to them by contact with a "person or place"? Or does he mean that the aura of an object is, so to speak, barren until there are impressed upon it the thoughts of some individuals or the associations of some locality? This is not entirely clear. It would seem possible, as regards objects in close association with individuals, that they should become impressed with the aura of the individual containing his thoughts, associations and so forth, where the thought-power would create such impressions; but as regards objects which have not had contact with individuals but have lain in mere localities, *e.g.*, a sea-shell, it is difficult to see how such could be "penetrated with the borrowed sphere" of its locality, assuming that it had no individual sphere of its own. For the sea and the objects around it, would, like itself, be on Mr. Karr's hypothesis, devoid of any auric sphere, and could not therefore possibly impress or penetrate the shell in question with any aura at all. There is evidently some confusion in the writer's mind as regards, on the one hand, an object becoming entirely imbued with a foreign auric sphere in preponderance to its own; or, on the other, as to the possibility of an object reflecting in its individual aura the scenes and surroundings through which it has passed or with which it has been associated. To elucidate matters let us analyse the first batch of experiments recorded by Mr. Karr.

A. gives to B. (a clairvoyant) a piece of mosaic pavement from the Palace of the Cæsars, A knowing what the fragment was and from whence derived. B. gives an accurate description of the past and present appearance of the historic site. At another time, a piece of a column of the same palace was given to B. by an ignorant, but mediumistic, servant-girl; and no results were obtained. Between these two experiments the two following were tried. "To change the spirit of her dream, the clairvoyant was next offered by the same individual, a small

trinket never yet worn, fresh from the jeweller's case, which educed nothing beyond the common-place statements which would naturally be suggested by such an object." In the other experiment, which was made with the same individual as agent, "an article that had been long and recently worn by a person unknown to both agent and percipient was handed to the latter, when surprising results were obtained, the appearance, characteristics, incidents of life, etc., relating to the owner being minutely and correctly stated." I shall refer to these experiments, for convenience sake as No. I, No. II, No. III and No. IV, in the order detailed.

Case No. I is cited as showing that thought-transference may play an important part in psychometric reading. A., the agent, knew where the fragment of mosaic came from, but Mr. Karr, unfortunately, does not tell us whether A. had actually visited the locality or not, and was sufficiently familiar with it to have a clear mental picture of the scene. Or again, whether A. had read any clear and vivid description of the past condition and history of that famous palace, nor how far the delineation of the sensitive tallied with that or any known description of the past condition of the palace. These are extremely important points, for without them it is impossible to explain the phenomenon as one of pure thought-transference, which Mr. Karr seems to wish to do. The servant-girl test, No. II, does not help the case, because it is quite possible that she may have *over-laid* the real aura of the object by her own aura, which really seems to have been the case, for the writer says there was on the part of the percipient "a droll inclination to sense the recent surroundings of the stone." If the agent in the first experiment had actually visited the Palace of the Cæsars, then we may assume that the case was one of pure thought-transference, if she had not, it will be difficult to come to this conclusion. The suggestion may offer itself that the fact that the agent knew where the mosaic came from would be just sufficient to put the sensitive on the right track and to enable him (or her) to diagnose correctly the aura of the object.

The thought-transference theory as against the psychometric one, in this case, might, perhaps, have been tested in the following manner.

Let A. take a fragment, say of an Egyptian sphinx, and think of it as a piece of the Arch of Titus, and see the result, whether the sensitive would receive the thought-impression of the operator, or, on the other hand, would get *en rapport* with the history of the sphinx fragment. Experiment No. III, though it, to a certain extent, proves that there was no history attaching to the piece of jewelry, in other words, that no pictures or images had been formed round it, does not go in the least to prove that the article had no individual aura. Another sensitive might have proceeded to describe the history of the metal, or whatever the trinket was made of, in the same way that Mrs. Denton described the history of certain objects which could not be said to have had, what Mr. Karr designates as, "borrowed spheres." If a diagnosis

of the object itself had been arrived at, the case for an individual aura would have been strengthened. This points to the expediency of employing several clairvoyants. Case No. IV is the one most in favour of the writer's hypothesis, for we have here an object long and recently worn by a person unknown to both agent and percipient, which evoked a correct and minute description of the appearance, characteristics, incidents of life, &c., of the owner. But in reference to this experiment, the question arises, whether there is not a distinction to be made between the cases of articles worn next the person and those which have not been brought into such close personal contact. Does the fact that a clairvoyant is able to diagnose correctly the life, characteristics, &c., of the owner, in the case of personal contact, go to prove that an object is "permeated with a borrowed sphere," and does the fact that this particular sensitive failed to record anything in the case of a trinket not worn next the person (case No. III) prove that this article had no aura at all, not having had, as it were, an opportunity of borrowing one? I think not. In the case of objects worn next the person may not clairvoyance, pure and simple, on the part of the sensitive, be an explanation? Such clairvoyance would enable the percipient, by means of the object which had been in close personal contact with its wearer, to get *en rapport* with the last-named, just as would be the case if the sensitive had been given a lock of the person's hair. Apart from this the object might have its individual aura. This is borne out by the last experiment recorded by Mr. Karr, when the clairvoyant failed absolutely to diagnose a curious antique, whose origin and ownership were entirely unknown and which had apparently not been in personal contact with anyone. It does not necessarily follow, as Mr. Karr concludes, that the absence of any psychometric delineation in this last case goes to prove that the article in question had no individual aura, but it may tend to show that this particular sensitive was more of an ordinary clairvoyant than a psychometriser, more capable of reading what I may call the mental impressions of the owner, than of diagnosing the aura itself of the object. In the experiments carried on by the late Prof. Denton and in some of more recent date, sensitives were able to psychometrize articles of a similar nature to this antique of Mr. Karr. These articles had never been in personal contact with individuals and yet results were obtained. Now were these objects penetrated with the "borrowed spheres" of their localities? Can such a thing be possible? The creation of a "borrowed sphere," seems to require the power of thought. One can conceive of a person creating thought-forms in connection with the aura of an object worn, but it is impossible to realise such a case in reference to a locality. Mr. Karr must explain more fully what he means by a sphere "borrowed from a locality."

The other cases cited by Mr. Karr are similar to case Number IV above cited. In one case, the sensitive was able to trace the history of a gold watch through several hands. But the same difficulty is present here, as we found in connection with the previous case. Was it not

simply a case of clairvoyance, in connection with the person—the owner of the watch, and not one of psychometry with reference to the object? It is noteworthy that the various scenes described of the history of the watch were known to the owner, were indeed family history. Would this consecution of events have been obtained if the object had passed through different persons' hands, each of whom was ignorant who his predecessor was? The unfortunate fact that the watch had been in the family, and that, as stated above, the present possessor was acquainted with its past history, stamps the case as probably one of clairvoyance. With this qualification the test is not a strong enough one to prove the non-existence of an individual aura round the object.

It is always difficult, when experimenting in psychometry and other branches of psychological science, to remember to apply all the tests and to take all the precautions necessary to make the experiments thoroughly and satisfactorily scientific. Mr. Karr must be congratulated on his carefully arranged experiments, and it is to be hoped that ere long we shall have a further record which will throw light on some at present obscure points. As an impartial observer I may be allowed now to summarise the chief points which appear to me important in view of future experiments.

In the first place, as Mr. Karr himself admits, experiments of this sort should be carried on with more than one sensitive. Every psychometriser has, I suppose, his or her own peculiarities, weak and strong points, good and bad days. Mr. Karr's subject seems to have been very successful in her psychometrical delineations of persons and to have failed in proportion as regards objects. In order really to ascertain whether the fault lies with the psychometriser or with the object, other sensitives should be tried. Until this is done, Mr. Karr can hardly decide against the individual aura hypothesis. The possibility of thought-transference too has to be guarded against, and Mr. Karr seems to have been aware of this and to have taken the necessary precautions, which, I am afraid, Prof. Denton omitted to do in many of his experiments. I have already touched upon the importance, in the case of articles worn next to the person, whose history it is desired to trace, of choosing those which have passed from hand to hand of independent persons. This would act as a test against simple clairvoyance on the part of the sensitive and would, perhaps, elucidate some facts in favour of the individual aura theory. In other words, precautions should be taken to ensure a psychometric diagnosis of the article (which I believe to be possible) instead of one of the individual who has last worn it.

As far as can be judged from the nature of Mr. Karr's experiments, the following classification of the nature of these and similar phenomena may be arrived at:—

- (a) Thought-transference.
- (b) Pure clairvoyance.

(c) Pure psychometry.

(d) Mixed psychometry.

And, in some extreme cases:—

(e) Imagination.

By pure clairvoyance, in this connection, I mean the diagnosis of the history, character, &c., of individuals as the result of a *rapport* established by an article worn in close personal contact. By "pure psychometry" I wish to imply my belief that it is possible to diagnose the individual aura of an object *per se*, without reference to personal magnetism. This has been done by some psychometers, and it was here that Mr. Karr's subject failed. "Mixed psychometry," is the result obtained when the three first-named factors are combined. Of "Imagination" nothing need be said now. There is nothing in Mr. Karr's experiments to show that this entered into them.

I have spoken of the psychometrizing of objects worn next the person which, I have hinted, may often result in simple clairvoyance; I have also referred to the diagnosis of objects such as the sea-shell, where such diagnosis would, from the nature of the object, appear to be one of the individual aura of the object. There is also the case to be considered, as to how far objects, which have not been in personal contact, but only in association with individuals, may retain the impressions of the thrown-off thought-forms of such persons. This case would seem to be the intermediate one between the two already mentioned, and an experiment with an object coming under this head, *i. e.*, an object associated, but not in contact with individuals, should certainly be carried out.

There has been no attempt made in this article to establish a definite theory in controversion of Mr. Karr's hypothesis. The writer is only desirous to do what he can to help a fellow-worker in some most useful investigations. If anything said here will in any way aid the experiments undertaken by an American Brother, the writer of the above few remarks will, at all events, have helped theoretically towards the investigation of a most important branch of Psychological Science.

CYRIL TRAVERS, F. T. S.

A CATECHISM OF JAINISM.

- I. Q. Name a system of Religion which is very much akin to Buddhism, and which exists in India at the present day.
A. It is the Religion of the Jains.
- II. Q. What is the distinctive feature which outwardly distinguishes Buddhism from Jainism?
A. While the Buddhists do not observe the system of caste; the Jains of India strictly observe the caste system.

- III. Q. Who was the founder of the Jain Religion?
A. Mahāvira.
- IV. Q. When was he supposed to have died?
A. He is supposed to have died in the year 569 B. C., at the age of seventy (according to Mr. Prinsep.)
- V. Q. What, according to the Jains, was the connection of Mahāvira with Goutama Buddha?
A. According to the Jains, Mahāvira was the preceptor of Goutama Buddha.
- VI. Q. What are the *Nava Tatva*, or the Nine Principles of Things, in the Jain Religion?
A. The Nine Principles of Things are :
 - (1). Animation (*Jīva*.)
 - (2). Matter (*Ajīva*.)
 - (3). Merit (*Punya*.)
 - (4). Demerit (*Pāpa*.)
 - (5). Provocatives to sin (*Asrava*.)
 - (6). Self-denial and other helps to virtue (*Samvara*.)
 - (7). Means to Emancipation (*Nirjara*.)
 - (8). Bondage (*Bandha*.)
 - (9). Final Emancipation (*Moksha*.)
- VII. Q. What are life and death according to the Jains?
A. The Jīvas entering a body constitutes the state of life, and their disjunction the state of death.
- VIII. Q. Give me some subdivisions of Matter.
A. The Jains subdivide Matter into Solids, Fluids and Gases.
- IX. Q. What are the results of meritorious actions?
A. The results of meritorious actions are being born in a good family and assuming one of the Five bodies of *Udarica*, *Vikrya*, *Aharika*, *Tejasvica* and *Karsmita*.
- X. Q. What is the origin and cause of sin?
A. Ignorance or want of knowledge.
- XI. Q. What are the four passions?
A. Anger, Pride, Lust and Covetousness.
- XII. Q. What are the five sinful acts?
A. Killing, Stealing, Lying, Adultery, Devotedness to the world.
- XIII. Q. Name the ten acts of self-denial.
A. (1). Mildness that restrains wrath.
 - (2). Humility which subdues pride.
 - (3). Simplicity which is opposed to cunning.
 - (4). Spirituality which is opposed to worldly-mindedness.

- (5). Fasting and austerities.
- (6). Self-restraint.
- (7). Speaking the truth.
- (8). Tender regard for the life of all creatures.
- (9). Abandonment of all worldly passions.
- (10). Celibacy and chastity.

XIV. Q. What are the Five Sacraments which are useful in raising the mind from worldly attachments?

A. The five Sacraments are :

- (1). A resolve to abstain from all injury and to exercise compassion on all living creatures.
- (2). Initiation into ascetic life.
- (3). The Sacrament of the Greater Penances, the 18 months fasting and reading for an ascetic who threatens to leave the community.
- (4). The Lesser Penance of shorter periods for ebullitions of passion and slight faults.
- (5). The Sacrament of Renown, when the true disciple, breaking through all worldly attachments, attains to the state where there is immortality and freedom from decay.

XV. Q. Name the Six External Austerities that prepare the mind for Emancipation.

A. The Six External austerities are :

- (1). Repentance.
- (2). Humility.
- (3). Resolution to feed holy men.
- (4). Reading the holy books.
- (5). Religious meditation.
- (6). Raising the mind above all worldly desires.

XVI. Q. Name the different practices of the Jain sages.

A. There are ten varieties among them. They are :—

- (1). *Achelaka*, or those without clothing.
- (2). *Uddesika*, or those who accept the necessities of life without asking for them
- (3). *Sidhyatra Kalpa*, which has reference to a householder.
- (4). *Rajapinda*, one who has royal establishment.
- (5). *Kriti Karma Kalpa*, which consists in standing upright and performing the twelve forms of salutation.
- (6). *Vrata Kalpa*, one who observes religious practices.
- (7). *Jyeshtha Kalpa*, one who observes the initiatory rites.

(8). *Prati Karma Kalpa*, or Confession, which is a necessary Sacrament to be performed twice a year.

(9). *Māsa Kalpa*, or staying at a place no longer than a month.

(10). *Paryūshana Kalpa*, or the Religious Session during the rainy season.

XVII. Q. How long does the Religious Session of *Paryūshana* last?

A. The Religious Session of the rainy season lasts four months. This Session is divided into two periods, one of fifty days, the other of seventy days. The Svetambara Jains fast during the former and the Digambaras during the latter of these periods.

XVIII. Q. Name the five duties which are binding on all Jains.

A. The five duties are :—

- (1). Mercy to all animate beings.
- (2). Alms-giving and mutual forgiveness.
- (3). Venerating the sages while living and worshipping their images when dead.
- (4). Confession of faults.
- (5). Religious fasting and supporting the Priesthood, and the practice of piety.

XIX. Q. Mention the five sins which ought to be avoided.

A. The five sins to be avoided are :

- (1). Killing.
- (2). Lying.
- (3). Stealing.
- (4). Adultery.
- (5). Worldly-mindedness.

XX. Q. What is *Pratikramana*?

A. It is the Sacrament of Confession.

XXI. Q. Is the Sacrament of *Pratikramana*, or confession, binding on all Jains?

A. Yes. Every Jain is bound to confess his sins at least once a year.

XXII. Q. Into how many sections is the Jain community divided?

A. The Jain community is divided into Clergy (or *Sādhus*) and Laity (or *Srāvakas*).

XXIII. Q. Who are the *Sādhus*?

A. The *Sādhus* are Nuns who live in separate communities, and their numbers at present are very few.

XXIV. Q. Give a short account of the *Sādhus* or Clergy of the Jains?

- A. The Sâdhus are the male Clergy. They all profess celibacy and live in monasteries. They are under the guidance of an Abbot under whose authority they perform the priestly acts of the Jain religion. They live in communities of four or five to a hundred.
- XXV. Q. Give a few instances of the Sâdhu's submission to the will of his Superior.
- A. A Sâdhu shall not dine or take any article of food without first obtaining leave of his Superior. He shall say "we wish to dine if it be your pleasure, otherwise we will abstain from doing so."
- (2). He shall not leave his Monastery without his Superior's permission.
- (3). A Sâdhu is prohibited from going out to collect alms without asking his Superior.
- XXVI. Q. Name a few articles which are strictly forbidden during the Jain Lent.
- A. The forbidden articles are : rice and milk, curds, fresh butter, oil, sugar and honey.
- XXVII. Q. Has the Abbot, or the Superior, the power of dispensing any member from the severity of the rules to be observed during the Lent ?
- A. Yes.
- XXVIII. Q. Quote a passage which gives him the power.
- A. According to the *Samâchara* of the *Kalpa Sutra*, "Any particular member can only partake of the refreshment when permitted by the Abbot or the head of the community."
- XXIX. Q. Name the principal Arhats who are venerated by the Jains.
- A. The principal Arhats are Rishaba, Nemi and Parsna.
- XXX. Q. Is the Religion of the Jains anti-Brahminical ?
- A. Certainly not.
- XXXI. Q. Can you mention an Arhat who is venerated by the Brahmins and the Jains ?
- A. Arhat Rishaba.
- XXXII. Q. Who was Rishaba ?
- A. According to the Brahmins, he was the father of Bharata and the first mendicant who had a large following.
- XXXIII. Q. Give an account of Rishaba according to the Jains.
- A. According to the Jains, Rishaba was the Arhat of Kosala and was the son of Nabhi and Marudevi. He was the first King and first Jina and Tirtankara.

- XXXIV. Q. Mention a few names which are found in the Brahminical and Jain writings as objects of veneration.
- A. Some of them are Vâsudeva, Râma and Sita.
- XXXV. Q. Can you mention a few Sanskrit works of which the names are found in the writings of the Jains and which Mahâvira is said to have studied ?
- A. Some of the Sanscrit writings are : the Sâmkhya Sutras of Kapila, and the Gîtâ.
- XXXVI. Q. Quote a passage in which reference is made to the Gîtâ.
- A. Speaking of Kalpa Sutra it is said that it is "the Gîtâ among the inspired writings."
- XXXVII. Q. Are the Jains opposed to the system of caste ?
- A. No. They have a caste system of their own.
- XXXVIII. Q. Is it true that the Jains have ordained avoidance of the society of Brahmins and hate them as bitter enemies ?
- A. No. In the Kalpa Sutra it is said that the Jains may live "where the Brahmins and their party do not treat our Munis with contempt."
- XXXIX. Q. Name a Religious day which is found in the Brahminical and Jain calendars.
- A. The common religious day, the Rishi Panchamy or the fifth day of the increasing Moon, in the month of Bhâdrapada.

S. T. KRISHNAMACHARYA.

THE WISDOM OF THE UPANISHADS.

MAN HERE AND HEREAFTER.

No. 3.

(Continued from Vol. XIII, p. 672).

THE Upanishad has defined for us the true man, the individual that survives after death—the immortal soul. The next *S'ruti* teaches one of the most important truths of the Vedânta philosophy, which at the some time is the most misunderstood. It is the doctrine of the individual soul being one with the universal soul, the Logos. Thus the sixth *S'ruti* of the fourth *Valli* reads thus :—

"He who sees, together with the *Mahâbhûtas*, the first-born of the *Tapas*, 'born before the waters, in him who sits enshrined in the hollow, sees that 'certainly : this is that.'"

On this says the Commentator :—

"The (Upanishad) now shows that he who has been spoken of as the 'individual ruler is the *A'tma* of the all. (The words) 'he who' refer to any 'one who desires *Moksha*. 'First' means previous. '*Tapas*' means the 'Brahm qualified by intelligence and other qualities. 'Born of him' means

"risen out of him. It means the *Hiranyagarbha*. It is now shown in respect of what it is previous. 'Previous to the waters' means previous to the five "*Mahābhūtas* together with the watery element (the *A'pastatva*). 'Born' means risen from.

"Whoever sees the first-born, who having created the bodies of all the "gods, &c., has entered the hollow—the cardiac *akṣa*—and receives sound, &c., "by reason of proximity, and who stands together with the *Mahābhūtas* "appearing as cause and effect—sees that Brahman which is the subject "of the Upanishad."

Thus we see that the *Hiranyagarbha*, the *Mahattatva*, the fifth principle from below, is one for all the phenomenal universe. Unity is at the bottom of all the multiple phenomena of the universe. It is this one that shines as the true soul of man and of nature. This is the first-born of the Conscious Brahman, the *tapas*. Now the *tapas* stands here evidently for the *S'ānta A'tma*, the *Purusha-avyakta* of the septenary terminology of the Upanishad under analysis.

The fifth principle, the *Mahattatva*, the *Hiranyagarbha*, as the same principle is variously called, rises out of the *S'ānta A'tma* as its first-born. Because, says the Commentator following the text, it is born previous to the birth of the *Mahābhūtas*—subtle and gross. How strikingly does this coincide with the teachings of Patanjali, who but teaches the same truth under different names. The *Purusha-avyakta* of the Upanishad is the *Purusha-mahat* of the Sāṅkhya philosophy. The *S'ānta A'tma* would stand for the *Buddhi* of the same philosophy, for what is *Buddhi* but the principle of *Mahat*—called *Avyakta* here—instinct with the light of the reflected intelligence of the *Purusha*. Out of this *Buddhi*, says the sage of Ilāvṛita, rise six creative modifications of the universal substance—the one, the principle of individuality (*Ahankāra*), and the five *Tanmātras*—the subtle *Mahābhūtas*. And the *Tanmātras* give birth to the five forms of gross matter, the five gross *Mahābhūtas* of the Upanishad. Here the principle of Individuality, the *Ahankāra* of the Sāṅkhyas, the *Hiranyagarbha Mahat* of the *Kathopanishad*, are all one and the same principle. Through the active working of this principle there rise out of the eternal *S'ānta A'tma*—the *Buddhi*, the principle of pure existence of the Sāṅkhyayoga philosophy—the five subtle *Mahābhūtas*, and from them the gross ones.

On the Logoic plane, there is thus no distinction between the subjective and the objective. It is on the lower planes that the distinction becomes apparent. We are constrained to speak of the *Bhūtas*—the subtle and gross, the causes and effects both—as being something distinct from the *Indriyas* and the *Buddhi*. The *Buddhi* is, as we have seen, the real mortal that becomes immortal, and into this *Buddhi* is thrown the image of the real self of man and the universe. Man can only become conscious of this fact in nature when his consciousness is transferred to the higher planes; and when this becomes the case, he is said to have become one with the One Source of the All. On that plane everything merges into unity.

The next *S'ruti* is also to be studied in connection with this.

"The *Aditi*, which comprehends all the Gods, which is born from the "*Prāna*, which rises therefrom along with the *Mahābhūtas*, which sits "enshrined in the hollow—this is that."

The *Aditi*, says the Commentator, is so-called because it enjoys sensation. This then is the principle of *Buddhi*. The *Prāna*, says the same authority, is that appearance of the Parabrahman, which is called *Hiranyagarbha*. The *Buddhi* that is born of *Mahat* is then what is meant by the *Aditi* born of *Prāna*, and this *Buddhi* is spoken of as having been born along with the *Bhūtas*. We have seen what functions the triplicate principle of *Manas* is said to perform, and how the *Buddhi* is responsible for the very existence of this principle.

The secret laid bare by this *S'ruti* is then the following. The principle of lower phenomenal existence—the *Buddhi*, the *Aditi*—rises into being out of the principle of *Mahat*—the *Prāna*—the one source of all life. When the lower principles develop into the human constitution, this *Aditi* takes its place in the hollow of the heart—the principle of desire, as we have seen. It is at this point that consciousness having travelled through the lower regions, now centres itself in *Buddhi*.

Thus both the *Aditi*, the child of the *Hiranyagarbha*, and the *Hiranyagarbha*, the child of *Tapas*, are said to rest enshrined in the hollow of the heart. The one actually enjoys the sensations, the other receives them by reason of proximity. It is plain from the above that the Ego sends forth its ray in the shape of the *Buddhi*, to gather the experiences of the phenomenal world. This *Buddhi*, while gaining these experiences, becomes chained by *Avidya*. Thus instead of leading a purely intellectual life, it becomes the slave of pleasure and pain. Alternately, however, it goes back to its original source, the individual phase of the *Hiranyagarbha*—every man's personal god. After a period of rest it comes back to earth to gather fresh experiences and evolve higher powers. But there is one important epithet in the text under examination which has yet to be explained. It is the epithet *Sarvadevatāmayi*, consisting of all the gods, as applied to *Aditi*. The Commentator says that *Aditi* is in fact the self of all the gods. The name of *Aditi* no doubt reminds the learned reader of the Purāṇic legend, which makes *Aditi* the mother of the gods, and *Kāsyapa* their father. Professor Max Müller derives the word *Aditi* from a root which means to cut, to define; and explains it to mean—"the visible infinite, visible by the naked eye, the endless expanse beyond the earth, beyond the clouds, beyond the sky." S'ankarāchārya, as we have seen, derives the word from a root which means to eat, to enjoy. Thus between the two meanings there is a difference as wide as there possibly can be. The explanation of Professor Max Müller is simply imaginary. *Aditi*, in Indian philosophy, does not mean the "visible Infinite, visible by the naked eye, the endless expanse beyond the earth, beyond the clouds, beyond the sky." This description calls to mind some of the qualities of the Indian

A'kasa, certainly not the *Aditi*. Whatever might be the value of the theory, which, making the gods to mean the shining powers of nature—the sun and others—puts them in the lap of space and calls space the mother of the gods, this certainly is not the recognized explanation of the myth under discussion as put forth by the Indian sages. Thus *S'ankara*, while calling *Aditi* the self of all the gods, says that it is the child of *Hiranyagarbha*. As I have shown above, it is the principle of *Buddhi*, the essence of the manifested universe that is given the name of *Aditi* in the *Kathopanishad*. *Aditi* is represented as being both the mother and daughter of *Daksha*. Now *Daksha* is here but a synonym of *Hiranyagarbha*, the principle of *Mahat*. *Aditi*, the principle of *Buddhi*, is evidently a child of *Daksha*, and it is plain also that it is through the activity of this principle that the *Hiranyagarbha* manifests itself in the human constitution. Thus the tenth *S'ruti* of the sixth *Valli* of the *Kathopanishad* says :—

“When the five senses together with the *Manas* secede from their activity, and the *Buddhi* is in action, that state, they say, is the highest.”

This highest state positively described is the establishment in the *Buddhi* of the reign of the Higher Self, instead of the principle of desire. The Higher Self, then, as it shows itself in the human constitution, is the child of the *Buddhi*. Either of the two is derived from the substance of the other. *Aditi* is described, in the *Yajurveda*, as the supporter of the sky, sustainer of the earth, sovereign of this world, wife of Vishnu. Now this world, the Manifested Universe, is of the very essence of the *Buddhi*. It is out of this principle that the earth, the sky, the passions, and, in fact, all those forces and substances come forth, which constitute its daily life. And it is this principle which rules them all. There is no doubt that the *Aditi* is the sustainer of the earth, the supporter of the sky, and in short the ruler of this world.

This *Aditi* is the wife of *Kâsyapa*, according to the *Vishnu Purâna*, and of Vishnu, according to the *S'ruti* of the *Yajurveda* given above. Now both these words denote nothing else than the principle of *Hiranyagarbha*. *Aditi* being born of the *Mahat* stands as the matrix of the phenomenal universe, and into her the power of the same creative principle throws the germ of future development. From this point of view, then, *Aditi* becomes the wife of *Kâsyapa* or Vishnu. The children thus begotten are the gods of the Hindus. The gods are of the very essence of *Aditi*. *Aditi* is the archetype of the phenomenal universe, and she consists of the archetypes of all the genera and species of the physical, astral and passion worlds. These archetypes sustain, generate and nourish phenomenal life; and they are the gods hinted at in the Upanishad. It is this same Logos whose light is the fire which consumes sacrifices, and which enlightens yogis. Thus the eighth *S'ruti* reads :—

“The fire that is located in the two pieces of the sacrificial wood, that which is made to grow in size like the foetus by pregnant women (taking

“suitable food, &c.) and that which is praised, day by day, by men wide-awake, and possessed of oblations.”

The symbolical fire of the Vedic altar is produced by rubbing two pieces of wood against each other until frictional motion turns into burning heat. Into the fire thus produced is thrown butter and other oblations, which it eventually burns up. The more suitable the materials that are thrown into this fire the more powerful is its flame. The process is likened to the physiological processes of conception and pregnancy. The mysterious energy which lives in the subtle body shows itself in the germ and sperm cells, and gets stronger every day by receiving nourishment from the mother organism. The more suitable the food which the mother eats, the stronger is necessarily the foetus. This sacrificial fire represents the light of the Logos, which, making its appearance in the *Buddhi*, burns up the passions and thus daily gets stronger and stronger until it shines in its fullest manifestation. This fire is one of the phases of that universal substance which is called *Brahm*. The meaning is that all the energies of the phenomenal, together with that power of theirs by whose action one form of energy transforms into another, are but so many phases of the light of the Logos; in short, the *Buddhi*. The fire which sends forth this light is of course the *Mahat* of which we here been speaking. It is in fact this *Hiranyagarbha* which is the life of the entire phenomenal universe we are familiar with. The next *S'ruti* makes this point clearer.

“That out of whom the sun rises, and into whom the sun sets—in him “rest all the gods, and none goes beyond him—this is that.”

“And the *Prâna*, out of whom the sun rises, and the *Prâna* into which “it sets every day, is the resort of all the gods at the time of rest—*Agni* “and others, the external powers and *Vâk*, &c., the gods that serve the soul “(instrumentally)—and it is the *Brahm*—the self of all; none goes beyond it—“none, that is to say, that have any substance other than the substance “of *Brahm*.”

The *Prâna* is, as before, the *Hiranyagarbha*, the principle of *Mahat*. Out of the *Hiranyagarbha* rises the sun, and into the same he sets. The *Buddhi*, the essence of phenomenal existence, consists, as we seen, of the images of the entire phenomenal universe. The suns are but the centres of this phenomenal existence. The individual brain-mind and the principle of objects are both the phases of solar existence, as I have attempted to show in my essay on astrology. The powers that we call gods, have all, as we have seen, their source in the *Hiranyagarbha*, the One Life of the universe. The above discussion shows that phenomenal existence is but a phase of the Universal Life of *Hiranyagarbha*. But this we shall take up next.

RAMA PRASAD.

(To be continued.)

RELIGION IN THE CEYLON CENSUS.

THE sacrifices that sectarian fanaticism will make to carry out its ends are incalculable. Not merely fortune but country, family, honor and even life, have been risked and lost a thousand times for its sake, and will undoubtedly be myriads of times more. Yet it is not so certain that men who might calmly face every peril for the glory of the martyr's crown, will indefinitely keep on wasting money in spite of constant failures and with no prospect of ultimate success. The Protestant Missions in Ceylon are at that critical point where it is a toss-up whether they shall be allowed to drag on their unprofitable existence for a few years more, or depart for, perhaps Whitechapel or the Seven Dials, where the teeming multitudes of criminals and evil-smelling paupers offer them better chances to improve their statistical summaries than the Emerald Island of Lanka, with its lazily recalcitrant people. The fact is that a Digest of the recent Island Census, published in the *Times of Ceylon* of August 27th ultimo, affords sorry reading for the Missionary Societies at home. For naught, have they lavished their gold for the expected conversion of the Heathen in that smiling land of the Summer seas. The figures are so brutally discouraging that it scarcely seems likely that the waste of money will be permitted to go on. The commercial instinct forbids the shovelling of coin into the sea for the mere pleasure of hearing the splutter. Nor is it probable that home societies, organized exclusively to convert the Heathen to Christianity, will go on throwing away their treasure on schools which turn out clerks, but no converts. These thoughts must force themselves upon the most fanatical friend of Missions upon reading the *Times'* analysis of the Ceylon Census. The facts have so deep an interest for ourselves that we shall give place for the whole article. It will be seen how great a field lies open to us in our educational work. The Editor says:—

“Not the least interesting portion of Mr. Lee's Census report has reference to the religions of the people, more especially as fuller particulars are given in this census than have been collected before. Indeed, but for difficulties thrown in the way by some Protestant sects, we should have been in a position to compare the progress made by all Christian bodies during the decennium. Being without the necessary figures, however, we are only able to compare the whole body of Christians with the rest of the population. As, however, 815 in every 1,000 Christians are Catholics, the comparison is not so defective as it might otherwise be. Divided into their religious denominations, the following are the totals of the population together with the proportion in each religion able to read and write, as compiled by us from Mr. Lee's returns:—

		Able to Read and Write.	
		Males.	Females.
Buddhists	1,877,043	28·7	2·6
Hindus	615,932	23·3	1·8
Christians	302,127	50·0	21·7
Mahomedans	211,995	30·5	1·5
Others	692	36·7	7·0
	3,007,789		

“It will thus be seen that the Christian population is a long way ahead of the others in education, particularly with regard to females. This we naturally expected, but we imagine that almost all the uneducated Christians are Catholics. Excellent and thorough as is the educational system in vogue in such institutions as St. Benedict's, it reaches very few; and the Catholic population, we fancy, is but little better educated than the Buddhist. Christians amount to about 10 per cent. of the population, it will be seen, compared with 9·5 per cent. when the last census was taken, so that the spread of Christianity has been very little greater than the growth of population, which is a very disappointing circumstance in view of the large sums of money annually expended in mission work here and of the immense amount of disinterested labor and trouble given to the work by earnest and self-denying men and women. The total population of each religion at this census compares as follows with that at the last:—

	1881	1891	per cent. increase.
Buddhists	1,698,070	1,877,043	10·33
Hindus	593,630	615,932	3·8
Christians	267,977	302,127	12·8
Mahomedans	197,775	211,995	7·5
Others	2,286	692	
Total...	2,759,738	3,007,789	

“From the above table it will be seen that the actual rate of increase has been greater in the Christian population than in any other; but the increase is not so large as we had expected, looking to the efforts, not alone of Missionary Societies, but of such organizations as the Salvation Army, which is reported to have secured a large number of converts here. Their efforts have so far, however, been confined chiefly to the towns, and are not likely to have had much effect on the total. It will surprise a few of our readers perhaps to learn that there are more Christians in Colombo than any other denomination, the number of professing Christians being 43,174, as compared with 31,518 Buddhists who come next in number. For the sake of comparison, we have compiled the following statistics from the last and the present census, showing the number of all religions in Colombo now and 10 years ago:—

	1881	1891
Christians	38,575	43,174
Buddhists	28,784	31,518
Hindus	15,206	12,490
Mahomedans	27,709	29,503
Others	228	140
Total...	110,502	126,825

“The rate of increase is larger, it will be seen, amongst the Christian population of Colombo than amongst any other, and this was to be expected, seeing that missionary effort even amongst the Catholics is largely and almost of necessity confined to the towns. It is well, in considering this subject and the value of the figures obtained from a perusal of Mr. Lee's report, that we should not lose sight of the fact that an immense proportion of the Christian population are Catholics. Of the 302,127 people returned

as Christians, no less than 246,214 were Catholics, leaving 55,913 persons to make up the entire number belonging to other Christian denominations. We are thus able for the first time to ascertain the relative numbers of the Catholics and Protestants in our mixed community, and it must be confessed that the result is not very encouraging, considering the many long years during which Church of England, Wesleyan and other Missionary Societies have been labouring here. Of these 55,913, allowance has to be made for the Europeans and Burghers before we can ascertain the number of pure Ceylonese who have become converts to Christianity. Let us endeavour to make a calculation from the materials before us. We find that the total number of Protestant Christians was 55,913. Of these many thousands are Europeans and Burghers, whose ancestors have been Christians for generations, and they may be deducted. The total number of Europeans in the island is 4,678 of whom 450 are Catholics, leaving 4,228 as Protestants. The total number of Burghers is 21,231 of whom 8,670 are Catholics, leaving 12,561 as Protestants. So that we have 16,789 persons included as Protestants who are not natives, which leaves the actual number of native Protestant Christians in Ceylon at the ridiculously low number of 39,124. The figures work out as follows, and can be verified by the census:—

Total number of Christians	...	302,127
Total number of Catholics	...	246,214
		<hr/>
Total number of Protestants	...	55,913
Deduct Protestant Burghers	...	12,561
Do. do. Europeans	...	4,228
		<hr/>
		16,789
		<hr/>
Total Native Protestants in Ceylon	...	39,124

"The result fairly takes our breath away. We feel sure that few of our readers anticipated that the number of Protestant Christians amongst the native population of Ceylon was so very few, especially when the Salvationists are known to claim a large proportion of these!"

The Roman Catholic Sinhalese are mostly illiterate fishermen, the descendants of the converts made by the Portuguese Missionaries of the earliest days of Christian intercourse with the Island. The Church sedulously collects its tithes on the beach at the time of the fishing. To save itself trouble it farms out the contract, and the contractor collects as its agent. Added to this class are a certain number of half-caste descendants of Portuguese fathers and Native mothers, who constitute a small, but mainly reputable, part of the population. With their trained traditional ability, the Catholic priests have collected large sums from time to time to build churches and open schools, and latterly they have erected a cathedral, which is the largest religious building in the Island.

The Protestants, notwithstanding that they have had the material and moral support of the Dutch and the British Governments, in turn, and the most unjust, not to say criminally tyrannical, measures have at times been employed to force the Natives to become converted, have never had much hold upon the people. Even under the tyrannical Dutch, they secretly followed Buddhism while ostensibly professing Christianity.

In this they resembled the Peruvian Indians, who have ever been faithful to their ancestral faith while pretending to be Catholics. When religious freedom was proclaimed by the British, we learn from the Jubilee Report of their own Missions, the relapses into openly avowed Buddhism were counted by thousands, and the statistically-numerous Christian community wilted away almost to nothing. Still the Mission Boards have doggedly kept pouring money into the laps of the Missionaries and supporting religiously-barren schools, in the hope that the pupils may turn out spoilt Buddhists, if not converts.

A glance at the Census shows the vital importance of the work our devoted Mrs. Musæus Higgins has undertaken for the Women's Education Society of Ceylon. With but 2.6 per cent. of Sinhalese Buddhist women able to read and write, our Western colleagues can see what a limitless field invites the benevolent sympathies of every friend of woman. The fact of their illiteracy proves the truth of our reiterated statement, that the people of Ceylon have preferred to keep their daughters ignorant to sending them to schools where the price of an education is the destruction of their reverence for their religion. Give them but the chance, and they will be ready enough to have their children fitted to be suitable companions to the educated youth who fill the best stations. For lack of such girls to choose among, the young men have been selecting wives to an increasing extent from the Christianized families; in which one girl out of every five can read and write, as against one in fifty among Buddhist girls. These mixed marriages breed the same domestic trouble as they do in all other communities.

The Missionaries in Ceylon, as in India and other "Heathen" countries, know so well the importance of perverting girls—the mothers of the future—to their religion, that they have always been trying to tempt them into their schools. Now, whether the Christian is a better or worse religion than the Buddhist and Hindu, is a question apart; each party prefers its own faith. The fact before us is the illiteracy of Buddhist females, only 2.6 per centum being able to read and write; and the problem, how to remedy the evil. With Hindu women and girls in Ceylon the case is even worse, the percentage of educated females being only 1.8. The Hon. Mr. Ramanathan, the leader of the Hindu community, is a Cambridge graduate, a man of the highest culture, and he feels most keenly the state of his people. He also feels and knows the interdependence and community of interests between the Hindus and Buddhists. He possesses equally the confidence and respect of both, and watches over the interests of both in the Legislative Council.

A scandalously unjust clause was sandwiched into the Education Act of last year, forbidding Grant-in-Aid to be given to any school established within a quarter-mile of any existing grant-in-aid school. The Missionaries having, with trained foresight, planted their proselytizing schools at most of the most desirable centres of population, of course, occupy, as one might say, so many educational citadels, mounted

with the heavy guns of Government patronage; from which they cannot be dislodged until the obnoxious clause in question is repealed. The poor Buddhists, only just aroused to the importance of having their children taught in their own schools, and ready to make the sacrifice of the costs of installation, have as little chance as a horde of naked savages against European troops armed with melinite rifles. Yet all they ask is local option, the right to say whether the Government money—mostly collected from themselves by the tax-officers—shall be given in aid of their schools or those of the declared foes of their religions. This clause is one of those iniquities, those violations of British policy, which can only be perpetrated with comparative safety in a distant colony. Once exposed in the London papers, an enquiry is sure to be made in Parliament, and redress to follow after exposure. That was the case in 1884, with other black injustice; it will be the same now. We have Fellows in such high positions at home that they can easily wipe out this scandal. At the same time, they can pillory those who have conspired to virtually compel the Buddhists and Hindus of Ceylon to educate their children under hostile religious influences or keep them illiterate. A Parliament that made room for Bradlaugh is not going to stand such nonsense as that, when they learn that the Buddhists and Hindus only ask the right of local option. Her Majesty, and her Ministers and ex-Ministers, know the absolute and imperative necessity of keeping the Asiatic races of the Empire contented and loyal. They know perfectly well, too, that the surest way to breed discontent and rebellion is to wantonly act against their religious feelings. Though the Ceylon schemers do not seem to realise it, no Liberal nor Conservative Ministry would countenance such a stupid plot as this. The foundations of the Empire are not going to be upheaved to please a lot of Missionaries who—as the religions digest of the Census shows—have been unable, with all their zeal, and money, and educational skill, and the constant favor of the Dutch and British Governments, to show more than 39,000 Native Protestants out of a population of three millions, after some two centuries of incessant labor.

H. S. O.

Reviews.

NIGHTMARE TALES.*

This a neat, handy reprint of H. P. B.'s "Occult Tales," some of which she contributed to the *New York Sun* in very early Theosophical days, some were reprinted or published in the *Theosophist*, and one is quite new. They were revised, and, in some cases, partly re-written by H. P. B. before her death and now appear for the first time in a collected form, nicely printed on capital paper, with a weird title page from the pencil of our Brother,

* By H. P. Blavatsky. Theosophical Book Agencies, London, New York and Adyar. Price Annas Twelve.

Mr. Machell, the artist who has decorated with his brush our London Lecture Hall.

Whoever loves the mystic and the marvellous, or to feel his flesh creep and cold shivers run down his back, should read these tales on a cold and tempestuous evening, when the rain is beating and the wind howling out of doors.

THE VOICE OF THE SILENCE.*

This new edition of a work too well known and too highly valued to need detailed comment, is intended to be, we suppose, a more sumptuous and attractive one than its predecessor, but fails completely, in our opinion, to attain that object. In size it is awkward, in shape unsightly, in form uncomfortable, either to use or carry about. Its type and paper are no better than before, while its cover, adhering to the old design which was meant for a compact, square little book, is a vacant expanse of space from which the buyer will recoil. We advise all lovers of this work to choose the old edition when procurable; or to adjure the authorities in London to reprint it in its old form.

REINCARNATION.†

(THEOSOPHICAL MANUALS, No. 2).

This is the second of Mrs. Besant's series of Theosophical Manuals, and an admirable little book it is. In the main, a reprint of the series of articles from her pen on the subject which have recently appeared in *Lucifer*, it presents in clear, lucid and concise language an able demonstration of this most important truth, and of its principle bearings upon our view of the universe, as well as upon our practical conduct of life.

We cannot too strongly recommend this little book, nor too urgently press its perusal and study upon all members of the T. S.

Print, paper and binding are alike excellent, in short the outer dress is worthy of the book's contents.

OUR MAGAZINES.

Lucifer still continues somewhat heavy, and shows a lack of that close reasoning and accurate analysis which usually characterises our Western publication. Mr. Mead continues his learned and valuable, but somewhat too classical study of Simon Magus; but the two most noticeable articles in the August number are from the pens of Mrs. Sinnett and Mr. Thomas Williams. Mrs. Sinnett vindicates her husband's views upon the Higher Self and starts some interesting questions anent Mesmerism. Mr. Williams deals with the *Psychology of the Astral Body*; but his phraseology is rather obscure and his style involved, so that the reader will experience a good deal of difficulty in getting at his exact meaning.

* By H. P. B. New Edition. Same publishers.

† By Annie Besant, F.T.S., Same publishers; price one shilling

The Path. The August number shows a falling off as compared with its predecessor. It is a poor number on the whole. The continuation of Mr. Mead's article on *Yoga*, and one on *Some Fallacies of Metaphysical Healing* are about its best contents. William Brehon's leader is below his usual level, and the long story about *A Lost Identity* is wordy and not particularly interesting. The remainder of the number calls for no special comment.

Le Lotus Bleu. The main feature of our French Magazine is the space given to the questions and answers on Theosophical topics, and the great ability and thought displayed therein. Amaravella's *Introduction to the Study of the Secret Doctrine* continues to be the *pièce de résistance* and is well worthy of his known lucidity and metaphysical aptitude.

We are glad to note that the *Lotus Bleu* is about to cast its skin and appear in a new cover; in deference, as its editor remarks, to the criticism of *Lucifer* and ourselves.

The New Californian. This is an old friend in a new garb. Our earnest and true-hearted workers on the Pacific slope of the U. S., finding that Dr. Anderson was unable to continue his self-sacrificing labours as editor, have obtained the services of Miss Louisa Off, and, at the same time, given a new dress to their magazine. The cover is admirably simple and neat, bearing a suggestive symbolical design, the paper is good, and the type is clear. The contents are pleasantly readable, though not as yet of a very high standard of literary excellence. The best articles in the two first numbers—all that have as yet reached us—are, perhaps, Dr. Jerome A. Anderson's and Dr. W. H. Masser's. The former deals in the first number with the *Reincarnating Ego* and in the second with the *Relation of Theosophy to Social and Industrial Reform*, a topic too little dwelt upon in our larger and older magazines. The latter contributes an interesting *Analysis of the Units of Matter*, which runs through both numbers. We must not omit to mention that Miss Olive Schreiner, the well-known authoress of "The story of an African Farm" contributes a few lines to the second number under the heading *An Artist's Secret*. We wish our contemporary the success it deserves and we trust that it will more than fulfil the best hopes of its new editors.

The Buddhist Ray. We must find space to say a word of commendation of this little paper, though we could wish its editor would put a bridle on his pen and use more literary English. Not that we object to a spade being called a spade, but that—in print at least—we prefer not to see it always called "a — shovel." The contents of the July-August issue are very interesting, and the downright, out-spoken thought of its editor, who seems practically to write as well as edit the whole magazine, are very refreshing. We fear, however, that this magazine has fewer readers than it deserves, as its strong flavour of, and constant references to, Swedenborg's writings, must be "caviare to the general."

Journal of the Mahabodhi Society. No. V is as good as its predecessors and we heartily congratulate our Brother Dharmapâla on sustaining so good a standard of interest and ability.

European Section Oriental Department, No. I. This is Mr. Mead's first issue and it is a good one. It contains several interesting and useful fragments; but we need not say more here, as copies have been very widely circulated, in India at least.

B. K.

Correspondence.

THEOSOPHY IN WESTERN LANDS.

LONDON, August, 1892.

(From our own Correspondent.)

We are well into the "dead season" now, yet in spite of the steady ebb of London's population which always takes place at this time of year, we had a crowded meeting at the Blavatsky Lodge on the 11th instant, when Mrs. Besant lectured on "Retaliation or Forgiveness—which?" Notwithstanding a heavy thunderstorm, too, on the 18th inst., another large audience assembled to hear Herbert Burrows talk about "The Coming Race"; so London's exodus has made but little difference to us.

The roof of our pretty little Lecture Hall is just now being still further adorned by the bush of our talented Brother R. A. Machell, who is most tastefully decorating the panels with Buddhistic, Chinese, Assyrian, and other designs—a full description of which will probably be given in the *Vahân* and *Lucifer* when the work is completed.

The Bow Club celebrated the anniversary of its founding, by H. P. B. by the giving of an entertainment preceded by a tea, on the 19th inst. Mrs. Besant and a few of the Headquarters' staff attended to lend a helping hand; and one of the Assistant Secretaries contributed not a little to the evening's enjoyment by giving two recitations. Other events were a very laughable sketch by eight of the apprentice girls (some of whom exhibited tokens of decided histrionic ability), and a concert. The Club is doing good work.

Mrs. Besant's latest work, "Reincarnation"—being No. 2, Theosophical Manuals—is going off very well; a 2,000 edition having been absorbed in less than a fortnight, which necessitates a further edition of 3,000, now in course of preparation. Our old friend, the *Daily Chronicle*, devoted a column to a notice of the work, under the title of *Homo Redivivus*.

The Adelphi Lodge, about the formation of which I wrote you last year, is making steady progress, and getting through some good work. Their recently issued syllabus, which takes them to the end of the year, is full of interesting subjects for discussion; e.g., Mr. Maitland (best known by his part authorship of "The Perfect Way") speaks on *The New Gospel of Interpretation*, and Mr. Machell on *Mythology*; besides many other fruitful subjects to be handled by good speakers.

I forget whether I told you that Bro. W. Kingsland volunteered at the Convention for a three months' lecturing tour round the British T. S. Lodges and centres, and indeed wherever a lecture could be arranged for. He has started off on his "missionary" labours in a field hitherto but little worked; and it is to be hoped that others will follow the example of his spirited move in this direction of systematized Theosophical "missionary" work.

The Belfast centre, under the devoted and able management of our Brother F. T. Dick, reports well; there seems to be every prospect of the establishment of a Lodge there before long.

My budget of foreign news was exhausted in my last month's letter, the only item which I failed to report, being, I think, the fact that Baron Pfeiff has become a *colporteur* of Theosophical literature in Sweden, for the summer months.

I must not forget to add that Dr. Carter Blake has recently taken up his residence at headquarters, a fact which—coupled with a short biographical notice of him—has gone the round of the papers.

* * * * *

The meetings of the International Congress of Experimental Psychology, have been taking place this month in London. In his inaugural address the President (Prof. H. Sidgwick), speaking of "Experimental Psychology," says that the term superseded that of "physiological psychology" because the latter was found to be too narrow, "since the systematic investigation of the facts and laws of mind, which they wished to claim as their sphere, must clearly include inquiries which could not properly be called *physiological*".

But it is the facts mentioned by the well-known Mr. Francis Galton, in his speech, which have for us the greatest significance, *e. g.*, he tells us that the late Dr. Lepsius, the Egyptologist, connected colour with sounds and that *he used those colours as a guide in his philological inquiries!* Mr. Galton also speaks of a lady, present at the Congress, in whose family the "coloured audition" was hereditary, and who "had given him much precise and interesting information relative to that phenomenon." As an appropriate pendant to Mr. Galton's views follows Prof. Gruber's speech. The Roumanian Professor has been making a series of remarkable experiments on a man of considerable intellectual distinction, "accustomed to an exact analysis of his own feelings." Says Prof. Gruber:—

"With this subject not only was there an extremely varied range of imaginary colours corresponding to vowels, syllables, numbers, &c., but a singular mathematical regularity was observable in the relations between these imaginary coloured spaces when the vowels or numbers were combined.....coloured rings corresponded to numbers, and the size and thickness of these rings corresponded to the progression of the numerical series.....the persistency and accuracy of the results observed pointed to some law which might have practical importance in future".

The italics are mine, of course. Here we have number, colour and sound—quite an Occult Triad—closely associated. Truly some of our learned Professors are on the borders of the scientific "debateable land", if they may not be said to be well inside.

Prof. Richet, moreover, read a paper which, almost more than anything else reported of the proceedings of the Congress, marks, I think, the enormous gulf which lies between the *recognised* "Science" of to-day and that of thirty years ago. For he says:—

"They could not admit that the human soul was stationary; it evolved, and consequently was capable of perfecting itself. This perfecting process must be sought in a kind of natural selection. This was a difficult problem, and one the elements of which were wanting; but it ought to claim the attention of every thinker, for on it the future of the human race depended. With regard to transcendental psychology we possessed numerous gifts, often, almost always, imperfect, which allowed the supposition that human intelligence had extraordinary resources, and that it con-

tained forces which it did not even suspect. They hoped that the day would come when all those scattered gifts would be utilized, and that some day they would have the key of the phenomena of clairvoyance, of thought-transference, of second sight".

Decidedly we are making rapid advance in the right direction when these subjects come to be gravely discussed in an assemblage which includes such names as those of Prof. Bain, Prof. Bernheim, Professors Ferrier, Liégeois, and Delbœuf; not to mention Prof. Helmholtz, and Professors Pierre Janet, and Henschen (Upsala). My information is drawn from the *Times* of the 2nd instant, but the other great dailies have contained interesting and appreciative notices of the doings of the Congress. One paper, for instance, says—*apropos* of the speeches during the first day's sitting:—"The old metaphysical problems remain, and can never lose their interest for mankind, but it is now seen that they demand independent consideration, and that the true object of psychology is simply to classify, and to interpret in a scientific sense, the phenomena of consciousness". Which is intelligent, if not very brilliantly appreciative criticism. That these "old metaphysical problems" are just now occupying the minds of men and that to an unusual degree, and in a very widespread fashion, is the actual fact, testified to in hundreds of ways, *e. g.*, a recent number of that popular little penny paper, *Science Siftings*, contained an interesting and brightly written article called "Is Mind Man's Property?" In this paper the writer contends for the recognition of the presence of what is practically our "Universal Mind"—Mahat. Speaking of the intelligence shewn by animals, and especially in the insect world, he says, "It is easy to call this instinct, but what is instinct but completeness of wisdom; wisdom not in the process of growth, as a rule, but already securely possessed?" And argues that "we must think of the world as an organism every atom of which is filled with purpose and desire, and that always was intelligent and moral."

And yet again, the *St. James' Gazette* of the 8th instant, notices at some length, under the title of "The Philosophy of Mind," Father Maher's recently published book on "Psychology," "which," says the reviewer, "is one of the most important contributions to philosophical literature published in this country for a long time: for "its importance lies not in its bringing to the discussion of the subject anything new, but in its vindicating from what the author deems ignorant and unjust discredit, views which are, in substance, extremely old." Exactly so, but others besides Father Maher have not infrequently pointed this out! The reviewer further says that however widely Dr. Maudsley, Dr. Bain, Mr. Herbert Spencer, and many others may differ among themselves, they are at one in rejecting what is the very cardinal tenet of the older psychology which Father Maher teaches; *i. e.*, they one and all put aside *the unity of the Ego*—the existence of the soul as a real indivisible agent. This doctrine Father Maher has, however, "most clearly, logically and learnedly" expounded. For, "though a Catholic priest, what is more, a member of the Society of Jesus, Father Maher writes throughout not as a divine, but as a philosopher."

Of the finding of pre-historic remains, and the unearthing of mysterious relics of the past, there seems to be no end. Some interesting pre-historic drawings on stone, says a recent para, in a weekly paper, have just been discovered by a Mr. Hamand in the south-eastern part of Algeria. The stones exhibit pictures of men, women and children, as well as the figures

of horses, cattle, ostriches, and elephants, although the elephant has not inhabited this region within historic times. "No clue," says the writer, "has yet been found to the identity of these people, who are evidently neither Berbers, Arabs, Romans, Vandals, or Visigoths. The designs bear considerable resemblance to Egyptian figures."

The *Daily Chronicle* of the 8th instant had a column and a half headed "Unearthing an Amorite Fortress," which opens with these significant sentences:—

"However familiar we may now be with the phrase of 'the flowing tide', there are no words which so fitly express the rapid progress of Oriental Archaeology during the last few months. Discovery follows on discovery with startling rapidity, and fragment after fragment of the recovered treasure is restored to its place in the great mosaic of history.....So startling are these discoveries that it would seem as if the jealous East had been keeping back her richest stores until such time as they would be most highly appreciated."

In the last two numbers of the *Review of Reviews*, Mr. Stead has quoted a multiplicity of spiritualistic and psychological incidents; all of which tend to prove that the public interest in these matters, far from abating in any sensible degree, is, on the contrary, steadily increasing. Automatic Hand-writing is touched upon, especially in connection with the Editor of *Light* and his personal experiences. The *Arena*, too, had a paper on the subject by Mr. Underwood, from which Mr. Stead quotes. Then comes the new number of the *Proceedings of the Psychical Research Society*, full of data, useful and interesting for beginners in the study of psychic phenomena. In the current number of the *Review of Reviews*, indeed, Mr. Stead enters at some length into the consideration of a paper appearing in the *Proceedings*, in which Mr. Myers, of the S. P. R., relates two narratives which he had received on "How we feel when we die"; both seem of an interesting character.

Mr. F. Greenwood unexpectedly swells the list of the number of persons who have recently placed on record their "experiences" in realms psychological. He comes forward with an article in the *Contemporary Review*, on "Imagination in Dreams", many of the experiences narrated being his own. Dr. Richardson in the *Asclepiad* publishes a reprint of one of his lectures, called "The Physiology of Dreams", which Mr. Stead states to be a most interesting and suggestive paper, although from the extracts given I should imagine it to proceed on purely physiological lines.

The *Westminster Review* for last month contained a short review of Binet's *Alterations of Personality*, which is an account of his researches in hypnotism. He states that two personalities may co-exist in the same individual; "if," says the reviewer, "the author's views are substantially correct, some modification will be needed of the current views of man's personality. As commonly regarded that personality constitutes an indivisible entity, but one of the objects of the author is to prove that it is divisible into two or more personalities, either co-existent or successive". In fact the work is to be noted as a "remarkable volume".

A. L. C.

OUR AMERICAN LETTER.

NEW YORK, August 13th, 1892.

From all parts of the American Section word comes of steadily increasing activity. A few brief references will show this; a little exercise of the imagination applied to our whole country will do the rest.

The Boston Branch has had a very active winter and spring. Last October they established a "Secret Doctrine" class for Saturday evenings; a "Key to Theosophy" class for Sunday afternoons; a Conference Meeting, for informal talk and questions for Sunday evenings; a regular Branch Meeting for Thursday evenings. All these have been well attended. In addition to all this several lectures have been given in a public hall, and have drawn large audiences. Then too, some of the members have formed a new Branch in Cambridge. Cambridge is near Boston, and the seat of one of our largest universities. College men are becoming interested and good results seem sure to follow. The Branch now numbers seventy-five members.

The Cincinnati Branch is, at present, adjourned for the Summer. Meetings were regularly held every Thursday evening, from September 1891 until June 28th 1892. Though the Branch numbers but thirty members, the average attendance was forty. A very heartfelt interest has been awakened among the reading people of the community. This statement is based on the personal enquiry of an F. T. S. amongst friends and acquaintances, and at the "Public Library." The clerks at this institution say that the "Secret Doctrine" and "Isis Unveiled" are always out. The Branch Library is much used, and is growing. A small charge is made for the loan of books. This has created a fund which goes towards new purchases.

The Fort Wayne Branch is also doing good work. It has a splendid new headquarters, and already a library of over one hundred volumes. The rooms are tastefully furnished and form an attractive meeting place.

Now one more word, about the movement itself, before taking up matters only indirectly bearing upon it. Miss Louise A. Off, the new editor of *The New Californian* has just sent out a notice asking for support. It should appeal strongly to all of us.

The drift of public opinion towards matters metaphysical and supersensuous and away from those which are materialistic and theologically dogmatic, is now unmistakable. Here are quotations from such magazines as the *Forum*, the *Arena*, and others of a like grade:—

"At no time in the history of civilization, so far as our records show, has there been such general and deep-rooted interest on the part of scholars in all problems relating to psychical science as to-day. * * * * During the past two or three generations, the attitude of the scientific world has been hostile or indifferent to all investigation which transcended physical science or touched upon psychical or metaphysical subjects. During the past decade, however, a marked change has taken place. Prejudice and bigotry are falling, as scales, from the eyes of scientific scholarship, and men are beginning to discern the difference between ready acceptance of marvellous alleged phenomena and critical examination of the same."

Later on the writer, from whom this quotation is made, discussing hypnotism remarks,

"While it is true that there are persons who, having had no opportunity for investigation, still deny the reality of the hypnotic phenomena ** among the thoughtful persons who have enjoyed opportunities for investigation, the reality of hypnotism is as generally accepted as any well-established scientific truth of recent years."

Then, making a distinction between hypnotism and mental suggestion, and attributing such success, as the different schools of "mental healers" have had, to the latter, and speaking of a case reported by "one of the most scholarly members of the Massachusetts Medical Society," he says,

"In the course of time she again faced the fateful hour which had heretofore been fraught with agony beyond human conception and prostration which wrecked her system. But during the interview she had placed herself under a mental healer and, strange to say, passed the ordeal with scarcely any pain, and a few days later was able to leave her bed and look after the duties of her home."

In an article entitled "The World's Religions at the World's Fair," contributed by a Christian clergyman, we find the following:—

"The fact that such extensive preparations are now being made to have a congress of all the world's religions at the world's fair, is certainly a very marked indication of the rapidly growing interest in the study of other faiths besides our own. * * * * The hour is here when religious facts are to be brought under the influence of *scientific study*. * * * * The scientific study of religious thought, or comparative religion, as it is often called, is yet but in its infancy. * * * * It now seems to be almost absolutely certain that every religious system has some real central truth underlying it, which it is ever trying to bring more clearly to view. * * * * The ever-present, central truth of the Brahminical religion was to find the real thing. * * * * When Buddhism appeared it shifted the problem from the *being* to the *becoming*. * * * * The central principle of the Chinese religion, * * * has ever been to find man's duty toward his fellow-man. * * * * The Egyptian was always trying to solve the mystery of the life beyond. * * * * Now that we feel that every religion has some central truth throughout its entire life, we feel these should be carefully studied, by being placed side by side and compared, so that we can see the vital relation that exists between them, as we seek for such relations in other things."

In "What Psychical Research Has Accomplished," we find:—

"Each of us is in reality an abiding psychical entity far more extensive than he knows—an individuality which can never express itself completely through any corporeal manifestation. The self manifests itself through the organism, but there is always some part of the self unmanifested, and always, as it seems, some power of organic expression in abeyance, or reserve." Speaking of trances, which he has observed, the writer says, "The trances I speak of have broken down for my own mind the limits of the admitted order of nature. Science, so far as science denies such exceptional facts, lies prostrate in the dust for me; and the most urgent intellectual need which I feel at present is that science be built up again in a form in which such facts shall have a positive place. Science, like life, feeds on its own decay. New facts burst old rules; then newly divined conceptions bind old and new together into a reconciling law."

H. T. PATTERSON, F.T.S.

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सत्यात् नीस्त परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajas of Benares.]

OLD DIARY LEAVES.*

CHAPTER VIII.

WE may now take up the story of the formation of the Theosophical Society and show what led up to it, who were the people who formed it, and how its aims and objects were defined.

The way had been prepared for the organization of such a society by the active discussion, first, of Spiritualism and afterwards of some portions of Eastern spiritualistic ideas. This had been going on since my *N. Y. Sun* report on the Eddys appeared, in August of the previous year (1874), and had been tenfold intensified since H. P. B. and I met at Chittenden, and used the press for the exposition of our heterodox views. Her piquant published letters, the stories that were afloat about her magical powers, and our several affirmations of the existence of non-human races of spiritual beings, drew into our acquaintanceship numbers of bright, clever people of occult leanings. Among these were scientific men, philologists, authors, antiquarians, broad-minded clergymen, lawyers and doctors, some very well known Spiritualists, and one or two gentlemen journalists attached to metropolitan papers, only too eager to make good "copy" out of the business. It was an audacious thing, certainly, to stand, defiant of public prejudice, and assert the scientific legitimacy of ancient Magic in this age of scientific scepti-

* I shall be under great obligations to any friend who wishes well to this historical sketch, if he (or she) will give or lend me for reference any interesting documents, or any letters written then during the years 1875, 6, 7 and 8, by either H. P. B. or myself, about phenomena, the occult laws which produce them, or events in the history of the T. S., or any newspapers or cuttings relating to the same subjects. Loans of this kind will be carefully returned, and I shall be glad to refund, if desired, any expense for postage incurred by the senders. Reminiscences of occult phenomena shown by H. P. B., if described to me by the eye-witnesses, will be specially valued. I may not live to get out a second Edition of my book, and wish to make the first as interesting and trustworthy as possible. One ought not, at the age of sixty, to trust too much to one's own memory, although mine seems not to fail me as yet. Friendly Editors will oblige very much by giving currency to this request.

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