



THE
THEOSOPHIST,

A MAGAZINE OF

Oriental Philosophy, Art, Literature & Occultism,

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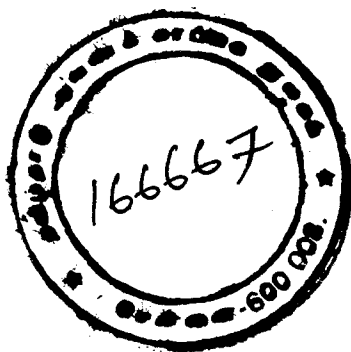
H. S. OLCOTT.

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THE THEOSOPHIST

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THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OUR SIXTEENTH YEAR.

THE present number of the *Theosophist* ushers in its sixteenth year, and fifteen large bound volumes, of some 12,000 octavo pages, record the past life of this, the oldest of our Theosophical magazines. When the *Theosophist* was started in 1879, it occupied an unique position, and was perhaps the only magazine of its kind in existence. To-day, fifteen years later, we find a very considerable number of similar magazines, in various languages, published not only under the auspices of the Theosophical Society, but by outside agencies as well—undeniable evidence, if such be still required, of the enormous spread of those ideas which the *Theosophist* has always striven to bring to the notice of the world. As we compare the position occupied to-day in literature by what, for want of a better term, we may call Mysticism, with the general ideas that prevailed when our magazine first saw the light, we are verily astonished. Surely the labour of the past years has been repaid, surely the workers are now reaping their harvest! Slowly but steadily Occultism has forced its way to the front, and many a person, who before scoffed at, or contemptuously ignored these ideas, is forced, now-a-days, if only for the sake of keeping himself abreast of the times, to pay some attention to them. Thus it is with no jealous feelings, with no sort of resentment that our private domain has been trespassed upon, that we see springing up around us on all sides magazines and publications devoted to the investigation of what a well known editor has popularised under the title "Borderland." May all the young saplings that surround the older trees grow up in their turn and attain a vigorous growth!

And now a few words of a more personal nature. It was stated in an editorial published in its third volume, that the *Theosophist* was in no sense of the word a business speculation. This is as true to-day as

it was then. The magazine was not started to bring pecuniary profit to its founders, but to be the official organ of the Theosophical Society, and a vehicle for the diffusion and study of those particular lines of thought with which the Society especially concerns itself; and in addition, if it might be, to render pecuniary aid to the Society. In all respects it has fulfilled its mission. Our back volumes contain a large mass of valuable and deeply interesting information culled from all sources, and they will, as a well-known London publisher said, be always in demand. Since the year of its origination the *Theosophist* office has paid much more than Rs. 20,000 to the Society, and this should effectually dispel the doubts of those who might be inclined to think it not quite fair that the *Theosophist* should reap profits while it gives no remuneration to contributors.

In the editorial above referred to, it is stated:—

"We have hitherto never employed canvassers, nor to any extent employed advertisements to increase our circulation. If the *Theosophist* had been undertaken as a business speculation, both these aids would, of course, have been called in, and undoubtedly our circulation would have been made ten times as large as it is. We have preferred to leave it to work its own way without adventitious helps, for thus can we best discover how wide and deep is the feeling in India for the philosophy and sciences that were so dear to the forefathers of the present generation.

"And now is it too much to ask those who have written to us so enthusiastically about the good we are doing to India to take a little trouble to increase our circulation? No one is so devoid of friends as to be unable to get us at least one new subscriber."

The above words apply now as they did in 1881 when they were written. We do not advertise to-day. We content ourselves with asking our members and present subscribers to do what they can to increase the circulation of the *Theosophist*, and thus help to diffuse a useful knowledge of "Oriental Philosophy, Art, Literature and Occultism," among mankind; at the same time giving us the power to make the Headquarters independent of all special funds and charitable donations from any Section or country for its support. We ask nothing better than to be able pay all its expenses ourselves. And this can be done if each present subscriber will get a friend to subscribe.

The fact that we do not pay our contributors ought not to deter members and friends of the Society and earnest students from contributing to our pages. Our contributors are bound together by a bond that does not exist in the case of paid contributors; and that bond is the fellow-feeling that must always be engendered among co-workers in the cause of Truth. No matter how poor an opinion a man may hold of his literary ability, let him try to put into words his thoughts, his experiences, the results of his study, and they shall, if possible, be published in the *Theosophist* for the benefit of others. Our editorial record makes it unnecessary now to repeat the editorial words of the first number of our Journal that, in our pages there will never be

"any suppression of fact, nor tampering with writings to serve the ends of any established or dissenting church of any country."

To our contributors of the past years we render hearty thanks, and shall gladly welcome any additional ones whom the new volume may add to our list. Let our Oriental thinkers reflect that in putting their wisest thoughts into our pages, they cause them to be read by thousands of thoughtful people in all quarters of the globe.

H. S. OLCOTT, P. T. S.

OLD DIARY LEAVES.

ORIENTAL SERIES.—CHAPTER I.

THE first series of these historical reminiscences, which ended with Chapter XXX in the *Theosophist* for September, gave a running sketch of the origin of the modern Theosophical movement, from the first meeting of Madame Blavatsky and myself in the year 1874, down to the sailing of our party for Bombay in December 1878. The present series will take us through the voyage out, see us established in India, recite our journeys, adventures, acquaintanceships, our manifold tribulations, and the ultimate triumph of our cause. No important event will be omitted, no falsification of the record resorted to.

The chief motive which prompted all this writing was to leave behind me for the use of the future historian, an honest record of the beginnings of a great enterprise, and as accurate a sketch as possible of that great personality-puzzle, Helena Petrowna Blavatsky, co-founder of the Theosophical Society. I declare upon honour that I have not written one word about her or her doings, save in the spirit of loyalty to her memory and to truth. I have not written a line in malice. I knew her as companion, friend, co-worker, equal—on the plane of personality: all her other colleagues stood with her in the relation of pupil to teacher, or as casual friends, or passing acquaintances, or mere correspondents. None knew her so intimately as I, for none save me saw her in all her many changings of mood, mind, and personal characteristics. The human Helena Petrowna, with her unchanged Russian nature; the Madame Blavatsky, fresh from the Bohemian circles of Paris; and the "Madame Laura," the bays and bouquets of whose concert tours of 1872 etc. as a pianist, in Italy, Russia and elsewhere, were not long wilted when she came to New York through Paris,—were as well known to me as, later on, became the "H. P. B." of Theosophy. Knowing her, therefore, so well, she was not to me what she was to many others—all goddess, immaculate, infallible, co-equal with the Masters of Wisdom; but a wondrous woman, made the channel for great teachings, the agent for the doing of a mighty work. Just because I did know her so much better than most others, she was a greater mystery to me than to them. It was easy for those who only saw her speaking oracles, writing profound aphorisms, or giving clue after clue to the hidden wisdom in the ancient scriptures, to regard her

as an Earth-visiting *aggelos* and to worship at her feet; she was no mystery to them. But to me, her most intimate colleague, who had to deal with the vulgar details of her common daily life, and see her in all her aspects, she was from the first and continued to the end an insoluble riddle. On the hypothesis that she was a medium for the Great Teachers, only that and nothing more, then the riddle is easy to read; for then one can account for the alterations in mind, character, tastes and predilections which have been touched upon in previous chapters; then the H. P. B. of the latter days fits on to the Helena Petrovna of New York, Paris, Italy and all other countries and epochs. And what does the following passage (written in my Diary by her hand on the page for December 6, 1878) mean, if not that? It says: "We got cold again, I think. Oh unfortunate, empty, rotten old body!" Was this "empty" body empty of its proper tenant? If not, why should the phrase have been written with her hand in a variant of her proper handwriting? We shall never get at the truth. If I recur again and again to the problem it is because, the deeper I go into these incidents of the past, the more exciting and baffling grows the mystery. So let us pass on once more and rejoin the pilgrims in the cabin of the good steamer "Canada," of the National Line, bound for London in the bitter month of December, 1878.

Though we left American soil on the 17th of that month, we did not get away from American waters until 12-30 p. m. on the 19th, as we lost the tide of the 18th and had to anchor in the Lower Bay. Imagine the state of mind of H. P. B. if you can! She raged against the captain, pilot, engineers, owners and even the tides. My Diary must have been in her portmanteau, for in it she wrote:—

"Magnificent day. Clear, blue, cloudless [sky] but devilish cold. Fits of fear lasted till 11. *The body is difficult to manage*... At last the pilot took the steamer across the Sandy Hook bar. Fortunately we did not get stuck in the sand!... All day eating—at 8, 12, 4 and 7. H. P. B. eats like three hogs."

I never knew the meaning of the phrase written by H. P. B.'s hand in my Diary on December 17th, 1878: "All dark—but tranquil," until the other day at London, when her niece translated for me an extract from the letter written by her aunt to her mother (Mme. Jelihovsky) from London on January 14th, 1879, and which she has kindly copied out for the present use. H. P. B. writes her sister:—

"I start for India. Providence alone knows what the future has in store for us. Possibly these portraits shall be the last. Do not forget your orphan-sister, now in the full meaning of the word.

"Good bye—we start from Liverpool on the 18th. May the invisible powers protect you all.

"I shall write from Bombay if I ever reach it.

LONDON, January 14, 1879."

HELENA."

If she ever reached it? Then she was not certain that she would; that New York prediction might come true. Very well, but how, then, about all

this romance we have been having circulated, about her having had complete foreknowledge as to our Indian career? The two clash.

There were but ten of us passengers aboard; our three—H. P. B., Wimbridge and myself—; a Church of England clergyman and wife; a jolly, red-faced young Yorkshire squire; an Anglo-Indian army Captain and wife; and another lady and gentleman. Can any one fancy what that wretched clergyman passed through, what with sea-sickness, the biting damp cold, and daily wrangles with H. P. B.! And yet, although she gave him unreservedly her opinion of his profession, enforced at times with expressions fit to curdle his blood, he had the breadth of mind to see her nobler qualities, and at parting almost wept for losing her. He actually sent her his photograph and begged hers in exchange.

We had fine weather for only three full days. On the 22nd it changed and—as H. P. B. records it—"Wind and gale. Rain and fog came pouring into the saloon skylarks (*sic*). Everybody sea-sick except Mrs. Wise and H. P. B.; Moloney (myself) sang songs." The next morning was fine again, but a terrific gale burst on us in the afternoon, and the Captain was "telling fearful stories of shipwreck and drowning the whole evening. Mrs.—and Mr.—frightened out of their wits." After that the storm fiends pursued us as if they were in the service of the opponents of our T. S. It seemed as though all the winds that Æolus tied up in paper bags for Ulysses, had broken loose and gone on the rampage. One entry of mine runs through the pages for December, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30 and 31, *viz.*, "Here follows a train of days and nights of enmi, turmoil and distress. By night, tossed about like a shuttlecock between battledores. By day, the hours hanging so heavily as to seem whole days each. A small company of incongruous passengers, tiring of the sight of each others' faces." H. P. B. writes on one day's page: "Night of tossing and rolling; H. S. O. sick abed; monotonous, stupid, wearisome. Oh for the Land; Oh for India and HOME!" We sat out the Old year and welcomed the New. The ship's bells rang Eight-bells twice, and down in the engine-room, agreeably to custom, there was a charivari of bells, pans, steel bars and other sonorous objects. On New Year Day 1879 we entered the British Channel in a sea of fog, typical of our as yet unmanifested future. Steaming very carefully and shaving by a number of vessels, we took the pilot, a very old, moss-grown sort of man, at 2-30 p. m. and at 5-30 had to anchor off Deal. As the Captain discovered later, his vision had become so impaired that he could not properly distinguish a red from a green light, and we would certainly have come to grief but for the unflagging vigilance of Captain Sumner—a splendid fellow, an ornament to the British merchant service. If the pilot had not become bleary-eyed with age, he would have taken our ship straight through to Thames Haven and so saved us a full day's misery in the Channel.

As it was, a dense fog closed in upon us, and we felt our way along so cautiously that we had to anchor again the second night, and only reached Gravesend the following morning, where we took train to London and so finished the first stage of our long voyage. We were received with charming hospitality by Dr. and Mrs. Billing at their suburban house at Norwood Park ; which became the rallying centre of all our London friends and correspondents, among them Stainton Moses, Massey, Dr. Wyld, Rev. and Mrs. Aytoun, Henry Hood, Palmer Thomas, the Ellises, A. R. Wallace, several Hindu law and medical students, Mrs. Knowles and other ladies and gentlemen. On the 5th January I presided at a meeting of the British T. S. at which there was an election of officers.

Our time in London was completely filled with odds and ends of Society business, receipts of callers and the paying of visits to the British Museum and elsewhere; the whole spiced with phenomena by H. P. B. and seances with Mrs. Hollis-Billing's spirit guide, "Ski," whose name is known throughout the whole world of spiritualists.

The most striking incident of our stay in London was the meeting of a Master by three of us as we were walking down Cannon Street. There was a fog that morning so dense that one could hardly see across the street, and London was seen at its worst. The two who were with me saw him first, as I was next to the kerb and just then my eyes were otherwise occupied. But when they uttered an exclamation, I turned my head quickly and met the glance of the Master as he looked back at me over his shoulder. I did not recognize him for an acquaintance, but I recognized the face as that of an Exalted One; for the type once seen, can never be mistaken. As there is one glory of the sun and another glory of the moon, so there is one brightness of the average good man or woman's face and another, a transcendent one, of the face of an Adept: through the clay lamp of the body, as the learned Maimonides calls it, the inner light of the awakened spirit shines effulgently. We three friends kept together in the City and went together back to Dr. Billing's house, yet on entering we were told by both Mrs. Billing and H. P. B. that the Brother had been there and mentioned that he had met us three—naming us—in the City. Mrs. Billing's story was interesting. She said that the front door was locked and bolted as usual, so that nobody could enter without ringing. Yet as she left her sitting room to go to H. P. B.'s room through the hall, she almost ran up against a tall stranger who was standing between the hall-door and H. P. B.'s room. She described him as a very tall and handsome Hindu, with a peculiarly piercing eye which seemed to look her through. For the moment she was so staggered that she could not say a word, but the stranger said "I wish to see Madame Blavatsky" and moved towards the door of the room where she sat. Mrs. Billing opened it for him and bade him enter. He did so, and walked straight towards H. P. B., made her an Oriental salutation, and began speaking to her in a tongue the sounds of which were totally unfamiliar to Mrs. Billing; although

her long practice as a public medium had brought her into momentary contact with people of many different nations. Mrs. B. naturally rose to leave the room, but H. P. B. bade her stay and not to mind their speaking in a strange language together as they had some occult business to transact.

Whether or not this dark and mysterious Hindu caller brought H. P. B. a reinforcement of her psychical power, or not, I cannot say, but at the dinner-table that evening, she gladdened her hostess's heart by bringing up for her from under the edge of the table, a Japanese teapot of exceeding lightness; I think at her request, though I will not be sure about that. She also caused Massey to find in a pocket of his overcoat in the hall, an Indian inlaid card-case; but I pass that over with a bare mention, as the thing might be explained away on the hypothesis of trickery if one were disposed to challenge her good faith. I shall treat in the same way an occurrence which struck us all—in our then uncritical frame of mind—as very wonderful. On the evening of January 6, "Ski" told me to go to Madame Tussaud's Exhibition, and under the left foot of Figure 158, I should find a note to myself from a certain Personage. The next morning Rev. Aytoun, Dr. Billing, Mr. Wimbridge and I, accordingly went to the wax-works show and actually found the note described in the place designated. But it is recorded in my Diary that on the morning of January 6, H. P. B. and Mrs. Billing went together to the British Museum and, since they were out of doors, nothing prevented their going to Madame Tussaud's if they had been so minded. So, essentially—as the S. P. G. falterers would say—the case is valueless, although I then thought and still think it was a genuine phenomenon. The next evening we sat again in a seance with Ski, and were well pleased to hear him acknowledge that he was a messenger of the Masters and pronounce the names of several. He also threw at me in the darkness a huge silk handkerchief, on which were written the names of several of them. It was a yard-and-a-quarter square in size!

The next evening, after dinner, H. P. B. explained to ourselves and two visitors, the duality of her personality and the law which it illustrated. She admitted without qualification that it was a fact that she was one person at one moment and another the next. She gave us an astounding bit of proof in support of her assertion. As we sat chatting in the gloaming, she silent near the window with her two hands resting on her knees, she presently called us and looked down at her hands. One of them was as white, as sculpturesque as usual; but the other was the longer hand of a man, covered with the brown skin of the Hindu; and on looking wonderingly into her face, we saw that her hair and eyebrows had also changed colour, and from fair brown had become jetty black! Say it was a hypnotic Mâyâ, yet what a fine one it was; produced without the utterance of a word by way of suggestion! It may have been a Mâyâ, for I recollect that the next morning her hair was still much darker than naturally

and her eyebrows quite black. She noticed this herself on looking into the mirror in the drawing-room, and remarking to me that she had forgotten to remove all traces of the change, she turned away, passed her hands over her face and hair two or three times and, facing me again, she was her natural self once more.

On the 15th January we sent on our heavy baggage to Liverpool: on the 17th I issued an Executive Notice appointing, *ad interim*, Major General A. Doubleday, U. S. A., F. T. S., Acting President of the T.S., Mr. David A. Curtis, Acting Corresponding Secretary; and Mr. G. V. Maynard, Treasurer: W. Q. Judge was already elected Recording Secretary. This arrangement was for the purpose of carrying on the work at the New York Head-quarters until the future disposal of the Society should have been decided upon according to what should happen after we had settled at Bombay. The same evening, at 9-40 we left from Euston for Liverpool, after a delightful stay of a fortnight with and among our kind friends and colleagues. Many were there to see us off and I remember as if it had happened but yesterday, walking to and fro the vast waiting-room with Dr. George Wyld and exchanging views upon religious matters. The next day we passed at the Great Western Hotel, Liverpool, and at 5 P. M., embarked on the "Speke Hall" in a down-pour of rain. The vessel was dirty and disagreeable to see; and what with that, and the falling of the rain, the smell of damp tapestries and carpets in the saloon and cabins, and the forlorn faces of our forty fellow-passengers, all equally disgusted as ourselves, it was a wretched omen for our long voyage out to India. Filth and noise when embarking at New York; filth, noise and bad smells when embarking at Liverpool; it needed all the bright dream of sunny India, and the phantom mind-pictures of our anticipated Hindu friends, to keep up our courage.

We lay at anchor in the Mersey all the night of the 18th, but got away by the next dawn. My Diary shows how it looked to us: "On board everything is in a pitiable plight. The vessel is loaded almost to the water's edge—it would seem—with railway iron. There is a rough sea and nearly every wave comes aboard of us. Wimbridge and I are quartered in a cabin forward on the main deck, and are cut off from communication with the saloon aft. It is as much as a landsman's life is worth to attempt the transit. How bad it is for seafaring stewards is shown in the fact that we got nothing to eat until 3 P. M." The same misery went on the next day, and but for a basket of bread and butter that had been given us in London, and that by good luck had been put into our cabin, we should have gone hungry enough. Meanwhile H. P. B. was making it lively for the servants and her fellow-passengers who, with one or two exceptions, were shocked by her ironclad language, outraged by her religious heterodoxy, and unanimously voted her a nuisance. The ship being struck by a tremendous sea, H. P. B. was pitched against a leg of the dining-table and got her knee badly bruised. The third day we two got her peremptory command to come aft and

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show ourselves; so we rolled our trousers up to our knees, took our shoes and stockings in our hands, and made rushes through the slip-sloppy water on deck, between the rolls of the ship. We found the saloon in confusion, the carpets up, water and wet things everywhere, and smells that one might expect after a ship's cabin had been shut up for two or three days. H. P. B. laid up in her cabin with her lame knee, and through the confined space of the small cabins her strong voice would ring out the name of the stewardess "Meeses Yetz" (Mrs. Yates) in stentorian tone. O! Bay of Biscay, under what an unalluring aspect wert thou presented to us poor, seasick wretches.

Cape Finistere was passed on the night of January 23, and so were we delivered from the raging Bay. But we got no observation of the sun that day, and the passing from our cabin to the saloon was like wading through a wet ditch or a mill flame. The next day the weather broke and we had an azure sky and a sapphire sea. The air was balmy and spring-like, and our bedraggled passengers crawled out to bask in the brightness of the day. The rose-and-opal tinted shores of Africa, seen through a pearly haze, rose like fairy cliffs out of the sea. At the rate of 250 to 300 miles a day, we sailed up the Mediterranean, past Gibraltar, past Algiers, on to Malta, where we anchored for the night on the 28th January and filled the coal-bunkers. We went ashore and viewed the picturesque fortress and town, so famed in history for the deeds of heroism done by its besiegers and defenders. Off again the next morning, with the ship besmeared with coal-dust, in its every nook and cranny; and, as if in keeping, we encountered bad weather almost as soon as we left port. The wretched ship rolled and pitched like mad, shipping seas that would not have been even noticed on a vessel less deeply laden. All brightness fled, of course, from the faces of the passengers and we were miserably seasick; our only compensation being that H. P. B. herself, who had been ridiculing us for our weakness of will and holding herself up for a pattern, was overtaken by Karma and was sick also! It was our turn to jibe and jeer, and we paid her back in kind.

Port Said was reached on February 2nd, visited by us all, and then came the blessed rest for the storm-tossed ones, of two days and nights in the Suez Canal. This, it is to be remembered, was in the days before the use of the electric search-light made night passages possible through the Canal. The Speke Hall entered it at 10-30 A. M. on the 2nd; tied up that night opposite the Arab village of Khandara—where, at an Arab Coffee-house, we had genuine black Coffee and some smokes of *marguilehs*; the next night, we tied up at a Station 5 miles from Suez—where I passed a merry evening at the Station-Master's house, in company with two Corsican pilots who talked French fluently; and at last, in the early dawn, emerged into the Red Sea and began the third and final stage of our sea-pilgrimage to the Land of Desire. Letters met us at Suez from some of our Hindu

friends, which quickened our feverish anxiety to get to our destination as soon as possible. That night the moon paved with silver the waters of the Gulf of Suez, and we felt as if we were sailing on a dream-sea. Nothing of moment happened until the 12th, when a flue burst in the boiler and we had to stop for repairs. Patched up, it burst again the next day, and there were two long waits, and many precious hours lost and much irritation felt by us to be checked thus when we ought to be close to the Bombay lights. On the 15th, at noon, we were but 160 miles away from them, and the next morning entered Bombay Harbour. I had sat up on deck until 1 o'clock in the morning, looking at the majesty of the Indian sky, and straining my gaze for the first glimpse of the Bombay light. It came at last, as it were, a lamp rising out of the sea, and I went to bed to rest my weary body for the next day's work. Before sunrise I was on deck again, and as we steamed rapidly towards our anchorage, revelled in the panorama of the Harbour that was spread before me. Elephanta, ahead of us, was the first locality we asked to be shown us, for it was the type and visible representative of that Ancient India, that sacred Bharatavarsha, which our hearts had yearned to see revived in the India of to-day. Alas! as one turned towards the promontory of Malabar Hill the dream was dispelled. The India we saw there was one of sumptuous bungalows, framed in the luxury of English flower-gardens, and surrounded with all the signs of wealth gained in foreign commerce. The Aryavarta of the Elephanta era was blotted out by the garish splendour of a new order of things, in which religion and philosophy have no part, and the sincerest worship is paid to the Queen's idol on the current rupee. We have become used to it now, but at first sight it gave us the painful sensation of our first disillusionment.

The ship's anchor was hardly dropped before we were boarded by three Hindu gentlemen in search of us. All seemed strangers to us, but when they pronounced their names I opened my arms and pressed them to my breast. They were Mooljee Thackersey, Pandit Shyamaji Krishnavarma, and Mr. Ballajee Sitaram—all holders of our Society's diplomas. No wonder I did not recognize Mooljee, clad as he was in the artistic dress of his Bhattia caste, the dhoti and top coat of white muslin and the red turban with its quaint helmet-like shape and horn pointing forward above the brow. When he and I crossed the Atlantic together in 1870, he wore European dress throughout, and did not in the least resemble his present self. Shyamaji's name has since become famous throughout Europe as a learned pandit coaching Prof. Monier Williams; and H. P. B. and I felt for him from first to last a sort of parental affection. Our three friends had passed the night on board a "bunder-boat," waiting for us, and were as joyful for our arrival as we were to come. It was a great disappointment not to be met by Hurreychund Chintamon, our chief correspondent and, until then, our most respected one: we had not yet found him out. As he

did not make his appearance, we went ashore with the others in their *bunder-boat* and landed on the Apollo Bunder. The first thing I did on touching land was to stoop down and kiss the granite step; my instinctive act of *pooja*! For here we were at last on sacred soil; our past forgotten, our perilous and disagreeable sea-voyage gone out of mind, the agony of long-deferred hopes replaced by the thrilling joy of presence in the land of the Rishis, the cradle country of religious, the dwelling-place of the Masters, the home of our dusky brothers and sisters, with whom to live and die was all we could desire. All the cruel things that our fellow-passengers had told us on board-ship about their moral weakness, their sycophancy, their inability to keep faith and command the respect of Europeans, were forgotten already; for we loved them for their ancestry and for their very present imperfections, nay, we were prepared to love them for themselves. And, in my case at least, this feeling has continued down to the present day. In a very real sense to me, they are my people, their country my country: may the blessings of the Sages be and abide with them and with it always!

H. S. OLcott.

CLAIRVOYANCE.*

From the German of Dr. Carl du Prel.

(Continued from Vol. XV, p. 741.)

IV. THEORY OF CLAIRVOYANCE.

ZÖLLNER'S isolated explanation of clairvoyance by the raising of the soul in the direction of the fourth dimension of space† again demands a separate explanation of clairvoyance as to time. Schopenhauer's explanation of clairvoyance by the ideality of time and space, and the necessity of all that happens, implies that this alteration of the forms of perception cannot possibly affect the brain, but presupposes another organ, which, however, must be endowed with the faculty of seeing into the necessity of all that happens. That this is possible, has however been shown by Schopenhauer in the sense of a single explanation of all clairvoyance, for he says: "Whatever is determined by the law of causality, is not the succession of the facts in bare time, but this succession in reference to a particular space, and not only the existence of the facts at a certain place, but at this place at a certain time. The alteration, *i. e.*, the change occurring according to the laws of causality, therefore affects each time a certain portion of space and a certain portion of time simultaneously and together. Therefore causality unites time and space. But we have found that in action, that is, in causality, consists

* *Sphinx*, 1892.

† Zöllner: "*Wissenschaftliche Abhandlungen*," III. 96.

the whole being of matter: hence both time and space must be therein united, *i. e.*, it must possess in itself and simultaneously, the qualities of time and space however much they may contradict one another, and it must unite in itself whatever in each of those two is impossible for itself, the flow of time which is inconsistent with the motionless, unchanging persistence of space: it has the infinite divisibility of both.*

Since in the Bible those prophecies, which are the earliest to be fulfilled, are the most plain, while those more distant are more obscure; and since our somnambulists often admit their momentary inability to see clairvoyantly, and yet through a remarkable transcendental foreknowledge are often able to fix months beforehand the day on which they will become clairvoyant,† this may be explained from the increased difficulty in looking into causality the greater the distance of the event, while at the same time this faculty is subject to an ebb and flow.

For many cases of spatial clairvoyance we might put forward an isolated and easier explanation, for when the seen event is in the consciousness of some one with whom the seer is in rapport, thought-transference takes place. When, *e. g.*, Kerner relates that he secretly left his somnambulist, went into the street and took off his coat, all which the somnambulist told to those present,‡ thought-transference is a sufficient explanation. It often happens with somnambulists that they announce the coming of their magnetiser, either just before his entrance, or they follow his gradual approach. Here again it is not necessary to assume clairvoyance. It is a simple exaltation of the faculty mentioned when we read that St. Anthony often knew, days and months before their arrival, that certain persons were coming to him, and had certain motives for their visits.§ The magnetic rapport, inasmuch as it may be exalted into a psychic union, explains many cases of apparent clairvoyance. Dr. Hanak speaks of a somnambulist who was in rapport with his doctor and could always say where the latter was at the time.¶ A colonel magnetised his wife; he became unwell and had himself replaced by another officer of the regiment, later he again went on with the treatment himself and tried to put her in relation with that officer. She indicated the place where he was, but added with terror, that he was about to commit suicide. The colonel mounted a horse and rode off, but on arrival found that the suicide had already taken place.|| Professor Kieser tells us that he was once in great danger at Halle of being thrown over the high bridge, in consequence of a collision between several carts drawn by brown horses; his somnambulist who was nine German miles away, simultaneously saw him fall in the room in a throng of brown

* Schopenhauer: "Parerga" I. 281; "Welt als Wille und Vorstellung," I. 11.
† Kerner: "Gesch. zweier Somnambulen."

‡ Kerner, *ibid.*, 302.

§ Gorres: "Die christliche Mystik," I. 202.

¶ Hanak: "Geschichte eines natürlichen Somnambulismus," 80.

|| Chardel: "Essai de psychologie," 202.

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horses.* It is also possible to look into the past through rapport. The wife of Dr. Comet said in somnambulism to her son-in-law, that he had in his pocket a letter which he had not opened, which had been given to him by the writer, and the contents of which were a request that I would take three places at the theatre. This was all perfectly correct.†

If it were further possible to transfer latent thoughts through magnetic rapport, and this is quite conceivable in a case of intimate psychic connexion, such rapport would furnish an explanation for numerous cases of apparent insight into the past. A somnambulist said to a lady: "Your marriage has turned out very unhappily, but you brought it on yourself." On being asked how she knew that, she continued: "Remember how twelve years ago, you went down into the cellar, and kneeling beside a cask, prayed to God with tears about your present husband. You will remember when I tell you that beside the cask there was a cheese." The lady then recollected the long forgotten occurrence, and confirmed all that had been said.‡

Magnetic treatment is only one of the causes of the rapport which may, in rarer cases, be set up without it. Wilson says that once as he was speaking in public at Minneapolis, two ladies, a mother and her daughter, entered the hall; suddenly he was clairvoyantly transported to a distant place in some past time. He thought the place was Paris. He saw a lady on *deshabille*, with streaming hair, rush through a door and cry for help. From a wound on her shoulder blood was flowing on to her dress. She was pursued by a powerful man with black hair and beard, who held a long stiletto in his hand, but she was protected by two officers. Wilson begged permission to relate this scene to those present—about eighty persons, and the ladies confirmed the narrative in every particular; they were strangers in the place and their past history was known to no one there; the scar from the wound received on the left shoulder was still visible: the occurrence had taken place eleven years ago.§

That this species of insight into the past does not depend upon the psychic activity of the seer, appears to be the case, at all events, when clairvoyance only appears in this form. Zschokke, who is always trustworthy, and who does not claim seership in any other form, had the gift of at times becoming in rapport with others. "It sometimes happens to me", he says, "at my first meeting with a previously unknown person, while I silently listen to his words, that I see, as in a dream, and yet distinctly, his former life, with many of its small details, often only one or other single scene of it, and this happens quite involuntarily and in the space of a few minutes. At such times I usually become so completely absorbed in the picture of this other life, that at last I no longer see the countenance in which I am abstractedly gazing, nor

* *Archiv*, XI. 1. 46.

† Comet: "La vérité aux médecins," 105.

‡ Werner: "Die Schutz-geister," 297.

§ *Religio-philosophical Journal*, 16th August 1879.

understand what the speaker is saying, though at first his words seem to form a sort of commentary on his features. For a long time I thought that these fleeting visions were mere trifles of fancy; the more so that the dream pictures I saw in the face showed me the clothing, the movement of the persons acting, the rooms, furniture and other details.* Zschokke gives some very remarkable examples of this gift of his, and thinks that there are others who possess it; for once when on a journey he himself became the object of similar insight on the part of an old Tyrolese whom he met.

This would be a very valuable faculty for a judge, and it is not impossible that we shall one day be able to evoke this and other mystical faculties by artificial means.

This rapport may also be manifested through clairvoyance in space, and we ought perhaps to include in this class those cases in which a third person unconsciously serves as the connecting link, as when a force passing through an unreceptive medium, seeks out a receptive one. Dr. Voiture once went to a possessed person who asked him to visit one of his patients named Badirot, as the latter had just had an apoplectic stroke, which turned out to be the fact. Another time the same person told him to hurry home as his child had just fallen into the fire and burned its face. This was also true.†

It may now be asked: Can a scene out of my past life, which I no longer remember, which has in fact entirely dropped out of my memory, be revealed through psychic communion with another person? Even this is conceivable. Baader, the philosopher, says: A somnambulist who was travelling through a place to which she was a stranger, immediately on arrival, and without the least suggestion from the doctor there, told him that for the last six months he had missed a ring that, as he believed had been stolen; that the ring was however still in his possession, he having dropped it into a book over which he had fallen asleep, and that he would find it on a certain shelf in his book-case, as he actually did.‡

The explanation of clairvoyance through rapport is naturally limited in those cases which involve insight into the future. In such cases the rapport can only furnish the stimulus to the psychic activity of the seer, —a stimulus which seems to afford a very favourable starting-point for clairvoyance. Thus Swedenborg told Bishop Hollenius beforehand that he was going to be seriously ill, and that he would then come round to Swedenborg's views. The event happened as foretold, and the bishop became a warm disciple of Swedenborg§. A somnambulist told her doctor that in a fortnight he would fight a duel in which he would be wounded. This he noted in his pocket-book. A fortnight later the duel took place, and as he was being taken home wounded he took

* Zschokke: "Selbstschau," I. 311-314.

† Remigius: "Daemonolatrida."

‡ Archic. XI. ii. 153.

§ Bizouard: "Rapports de l'homme avec le démon," IV. 370.

out his pocket-book and showed the note to his adversary.* Dr. Rostan, after having for ten years written against magnetism, at last did what he ought to have done ten years before; he made an experiment out of pure curiosity, and at once obtained somnambulism. "I feel," said the somnambulist, "that Félicité is near her end. The doctors think she has lung-disease, but it is not so, she has disease of the heart. In four days, on Saturday, at five o'clock, she will burst a blood-vessel, you will do all you can for her, but you will not be able to prevent her from dying, which she will do six days later." This prophecy proved accurate in every particular.† A person who was suffering from gout, took a strong dose of opium. In this state he was magnetised, became clairvoyant and told a lady that she would receive a letter from her husband, and that the latter, who was then in good health, would die in two years. This prophecy also came true.‡ Aubry, one of the doctors who was working under Mesmer in his institution, was once visited there by two foreigners, who, without wishing to conceal their disbelief, requested permission to be present during the treatment of the sick. Aubry waited until a certain Marguerite fell into the somnambulist state, and then he placed the hand of one of the strangers in hers. The somnambulist said that he was a foreigner, and, as he desired to know something about the state of his health, she said that three years previously he had broken his arm through a fall. This was correct. When he asked her about his future, she warned him that he was in great danger of being murdered. On leaving, and being asked his name, he said he was Count von Huga. It was Gustavus Vasa, King of Sweden, who travelled under the name mentioned, and who was murdered in 1797.§

The faculty possessed by Zschokke of looking into the past may also be directed to the future. Mme. W. relates a case of this kind in which a Hindu ascetic whom she chanced to meet, foretold her future destiny.¶ More remarkable, because referring to several persons, is the prophecy of the Princesse de Joinville, who was magnetised by Dr. B. in the presence of Louis Philippe and the royal family. She fell into the somnambulist state and accurately foretold the future political events: the day and hour of the flight, the invasion of the Tuileries, the taking away of the diamonds, and a catastrophe which concerned the Orleans family.|| Similar examples are related as far back as Homer** and Herodotus.††

When by placing in the hand of a somnambulist hair, a letter, an article of clothing, etc., a rapport is established with the person to whom

* "Exposé des cures opérées en France par le magn. an.", I. 258.

† Pailhon: "Le magnétisme," 145.

‡ Weaerman: "Der Magnetismus," 31.

§ Gauthier: "Histoire du Somnambulisme," II. 247.

¶ Sphinx, II. 130.

|| Kerner: "Magikon," V. 124.

** Odyssey, XX. 351-357.

†† Herodotus, VIII. 65.

the thing held belongs, clairvoyance may be aroused both in space and time, in which case the rapport is again the cause or the stimulus; the first only where the clairvoyance is spatial or where it goes back into the past, the second where it foretells the future. This is a transition-form to a very remarkable, but well-attested faculty possessed by several sensitive persons, which is expressed by the very unsuitable name of "psychometry." If lifeless objects are placed on the forehead of a "psychometrical medium," he sees pictures connected with the object; these last are put back by the seer into their former surroundings, which are described in detail.

General attention was first directed to psychometry by the work of Denton and Buchanan,* though the phenomena had been previously observed. A somnambulist named A. in Strasburg laid on her heart a book by Boehme and described the author even to the scar on his head which had been caused by a fall.† Gregory also relates a similar case: when Napier was writing the biography of Montrose, he went to see a somnambulist named Emma, who, looking back into the past, gave him various details in the life of his hero, which she saw in fragmentary pictures. This she was not able to do while holding the letters of Montrose, but was successful when his relics were put into her hands.‡

There are numerous accounts of persons, who, sleeping for the first time in a strange place, have dreamed of events that happened there. It is doubtful in such cases whether the surroundings, or some residuum, exercise a psychometric influence, or whether, when we can point to some consciousness in which the recollection of the event witnessed remains, thought-transference takes place, though it may be through some deceased person. The lady's maid in a Russian family, on arriving in Paris, found that, owing to the crowding of the hotel, she could obtain but very poor accommodation, but was afterwards shown into a room on the first floor, which was said to have been only just vacated. After she had closed the door, she went to bed. She then saw a young naval officer come into the room, who, after walking to and fro in an agitated manner, sat down on a chair and shot himself before her eyes. The landlord of the hotel on being questioned said that the tragedy had taken place on the previous night. The description of the suicide given by the lady's-maid exactly corresponded with the facts.§ The Berlin Post of the 20th January 1879, contains an account of an architect who, sleeping in a castle in Silesia, dreamed of a portrait that hung there and saw in his dream the tragic fate of the original, who died in 1793.||

One of the most interesting examples of this kind is the dream, in Paris, of Professor Bach, great grandson of Sebastian Bach. His

* Cf. Deinhard: "Psychometrie."

† Kerner: "Magikon," II. 470.

‡ Du Potet: *Journal du magnétisme*, XIII. 506-509. Cf. VIII. 238.

§ Hellenbach: "Vorurtheile der Menschheit," III. 154.

|| *Psychische Studien*, 1879, p. 94.

son Leon Bach had bought in a curiosity shop, an old spinet, and soon after Professor Bach dreamed that he saw a man in the costume of Henry III, who told him the history of the spinet, and then, accompanying himself on the instrument, sang a song which moved Bach to tears. In the morning he found on his bed a sheet of music covered with beautifully written notes. Some time after, he heard of writing mediums, and began to think that his dream might be a spirit-communication, and that perhaps Baltazarini, the court musician of Henry III., might write to him. He took a pencil, held his hand on a piece of paper and wrote automatically four verses, the contents of which were to the effect that Henry III. had presented the spinet to Baltazarini, and that the king had written a quatrain on parchment which he had placed inside the body of the instrument, and that Baltazarini, afraid of losing the parchment as the spinet accompanied him when he travelled, had stuck it into the frame at the corner of the left side of the instrument, where it still remained. Bach was not immediately able to verify the truth of this communication, as the spinet was then at the Industrial Exhibition; but when it was returned to him, he and his son made a search, and after the instrument had been entirely taken to pieces, they found under the hammers, covered with the dust of three hundred years, the piece of parchment with the following quatrain:

Moy, le roi Henry trois, octroys cette spinette
A Baltazarini, mon gay musicien;
Mais s'il dit mal sone, ou bien (ma) moult simplette
Lors pour mon souvenir dans l'estay garde bien.—Henry.

The handwriting of these lines exactly resembles that of Henry III. With reference to the word *ma* which appears in parenthesis, Bach's hand was made to write: "Amico mio. The king jests at my accent in the verses he sent me with the spinet; I always used to say *ma* instead of *mais*." The above account is taken from Perty's short summary,* but readers are recommended to consult the detailed account given by Owen† in order to understand the full bearing of the facts. In this case we evidently have to do with a psychometrically induced view of the past, possibly also by auto-suggestion set up by Bach's excitement, and manifesting in sleep the emotion, in order, as it were, to free the sleeper from its working, arousing a transcendental faculty in him, or lastly—and this is suggested by the automatic writing in the old style and in the hand of the king—with a spiritualistic communication. Possibly all three factors were present.

As early as the year 1816, I find an account of psychometry together with spatial clairvoyance. In this case the letter of an absent person was used to bring about the rapport with the somnambulist, who gives a not uninteresting explanation of the phenomenon.‡ But the most interesting somnambulist of this kind was Dr. Haddock's Emma, of

* Perty: "Blicke in das Verborgene Leben," 156.

† Owen: "The Debateable Land," 172-199.

‡ "Annales du magnétisme animal," V. 106-108.

whose powers we have a number of well-attested accounts, and indeed Dr. Haddock's book is one of the most interesting of its class. Emma enjoyed a wide-spread reputation and she was visited by a number of persons, who received utterances about absent people, lost articles, criminal cases, etc. I know no somnambulist whose recorded work is so important with reference to clairvoyance in space and in the past, as Emma, and I only hope that in time, possibly through jurists who occupy themselves with what is euphemistically called criminal science, that this work of Dr. Haddock will teach our police authorities that, instead of placing obstacles in the way of occultism, they would do much better to study occultism for themselves and thus become able to lay the foundation of a genuine criminal science. Doctors, too, might be recommended to study chap. 7, on clairvoyance in relation to physiology and medicine. I should have to copy half the book in order to give an adequate idea of the gifts of this somnambulist, so I confine myself to a single case chosen for its brevity. A young man went from Liverpool to New York. His parents immediately afterwards sent him money, but it was never called for, and as they had no news they become very anxious. The mother went to Dr. Haddock, at Bolton, hoping to hear of her son through Emma. After a little time, Emma found the traveller, accurately described him, and gave so many particulars that the mother, full of confidence, begged the doctor to repeat the experiments after the interval of a fortnight, and inform her of the result. This was done, the son was traced to various places and a report was sent to his parents. Some time afterwards, the father received a letter from his son fully confirming all the details given by Emma. On his return to England, on reading all the communications, the young man said he accurately remembered several of the small details given, *e. g.*, the insignificant circumstance that in one place, he and two companions amused themselves by getting weighed.*

(To be continued.)

A NEW STUDY OF THE TODAS.†

THE Todas of the Nilgiri District have engaged the attention of a greater number of antiquarians, ethnologists and philologists than any other hill tribes on account of their great antiquity, the peculiarity of their manners, customs and rites, and their curious language, which is highly difficult to understand, though it is only a corruption of Tamil and Kanarese. A good deal of patience is required in obtaining facts from them and they are invariably illiterate. They speak a language which is never written, and the peculiarities of their pronunciation defy all the rules of phonology. No Toda knows how to read or write any of the current languages prevailing in his district, though he can understand fairly well ordinary words in Tamil and Kanarese. The investigator can

* Haddock: "Somnambulism and Psychism," 156.
† From the *Madras Mail*.

only, by constantly observing their rites and customs, try his best to see whether he can in any way account for them. That the Todas are of Dravidian origin cannot be denied by even the most casual observer. All their words of every day requirement are of Dravidian origin. The word for father is *ayya*; mother *arra*; boy *mogaya*; girl *kugaya*; house *ars*; cattle *ern*; one *od*; two *ed*; three *mud*; four *nang*; five *yuj*; six *ar*; seven *ezh*; eight *et*; nine *minbad*; ten *pat*. All these words are either Tamil or Kanarese corrupted. A nation, however deficient in history, always carries the words of the original stock to which it belonged in its words of daily use. The castes prevailing among them, their priesthood, their dress and games have been very well discussed by Mr. H. B. Grigg in his Manual of the Nilgiri District. But the several ceremonies which a Toda man or woman undergoes from birth to death have not been described in any books published up till now, and my purpose is to supply the deficiency.

Peculiar ceremonies attend Todas from their very birth. To begin with, a Toda mother is confined in a separate *mund* (a semi-circular hut) called *puzhar*, and in this the baby is born; the mother must stay there till the next new-moon. As soon as the child is born the mother and baby are taken to a temporary hut (*mand*) built of sticks in a semi-circular form near a place in the general *mund* from which the Todas get their water supply. A she-buffalo calf is brought before this hut and the father of the child pours water on the left side of the calf between two sticks of the Nilgiri reed called *adai* and the water is then collected in the hollow of a third reed-stick. Then the mother and her newborn baby are made to sit in the temporary hut and a leaf of *kakonda* tree—*Mappia foetida*—is placed on their heads and the collected water in the reed is poured on the leaf with the following incantation:—*podar ner atsipini*—I pour the sacred water over you. This answers to the *Jalakarmam* of the Hindu, which should be performed as soon as the child is born, though it is the custom now-a-days to reserve this to a later date. After this the mother and baby retire to the *puzhar*, where they live till the next new-moon. On the morning of the new-moon day all the buffaloes in the *mand* are milked and the collected milk is kept without being used by anybody. At twilight the same evening, after all the cattle have been penned, an elderly woman in the *mand* proceeds to the *puzhar* with a little milk in her hand in a vessel called *nāk* (*alak*?) to bring the mother and baby to the father's house. A single leaf of the *kakonda* tree is given to the mother which she holds in the form of a cup. The old woman pours into it three drops of milk. Each time a drop is poured, the mother raises the cup to her forehead touches her hair with it and drinks it off. Then the old woman conducts the mother and baby to the house which is lighted up. From this moment the woman and the baby become members of the family. The Toda baby boy is wrapped up in a thick cotton cloth, called *dupputti*, and the face is never shown to any one. The mother feeds it till it is three months old. At the

end of the third month a curious ceremony takes place called *mutarderl pimmi* or opening the face ceremony, and it is as follows. Just before dawn on the third new-moon day after the birth of the child, the father who has not seen its face till then takes it to the temple in the *mand*—the sacred dairy or *Paltchi*—and worships at the door as follows:

Vishzht tomma—May the child be all right!

Tann nimma—May God protect him!

Semborkumma—May he give him life!

After this prayer the father returns home with the child, and from this minute the wrapping up of the child's face ceases and every one can look at it.

If the maternal uncle of the child is present another ceremony is also conjoined with *mutarderl pimmi*. It is the giving of a name to the boy allied to the *namakarana* of the Hindus. The ceremony of naming is called *tezhantu pimmi*. The uncle gives a name and that is all. Then the ends of the hair of the baby are cut. A wild rose stick, called by the Toda *koday*—*Rosa Leschenaultiana*—is brought from the forest, the hair of the boy is placed on it, and with a sharp knife the edges that rest on the stick are cut off and carefully preserved in a piece of cloth or paper tightly tied and locked up in a box for three years. The reason for this, the Toda says, is that if the bits are thrown away and are used by the crows in building their nests, the head of the boy will never rest firm on his shoulders but will always be shaky. After three years a deep pit is dug outside the limits of the *mand* and the hair so carefully preserved is buried in it very carefully beyond the reach of the dreaded crow. When the boy is three years and three months old, the head is shaved, three locks of hair only being preserved. Two locks on the forehead are called *meguti* and the third lock on the back of the head is called *kut*. This ceremony is called *kut mad ras pimmi*. All these rites are common to both male and female children born in a family. If the female child has an elder brother she wears only the two front locks without the back one. If she is the first female child in the family—first in order of birth or first surviving—she wears all the three locks. The Toda boy helps in grazing the buffaloes till he is twelve years old. After that his hair is allowed to grow, only the ends being clipped. Let us suppose the boy to have reached a marriageable age. Sometimes his future partner in life is chosen directly a boy is born or when he is only a few years old; sometimes he has to choose one when he grows up to manhood. Between 20 and 25 is generally the age for marriage for a Toda man and between 15 and 17 for Toda women. The Badagas have a custom among themselves of tattooing the forehead of marriageable girls. But the Toda has no such custom. The Toda women, who are none the less fond of tattooing their bodies, do so whenever they like according to their own inclination and convenience. This is called among the Todas *pelgaras pemmi*. The Toda man in search of a wife proceeds to the house of the bride-elect, and not wishing to make the business unnecessarily long, for the matter is all pre-arranged, he puts the question to his future father-in-law

or some relation of the bride point blank:—*Nin gug en mog kettidi*—meaning “Will you give your daughter in marriage to me?” To this the father-in-law replies *Mogarkin*—“I give her to you.” This completes the ceremony that takes place in the bride's house. Rice with milk and molasses is cooked and with as much ghee as each Toda can consume, and full justice is done to these dishes by the parties. These dishes represent the highest kind of eating to a Toda and no festive occasion is without them. The feasts in the house of the bride continue for 2 or 3 days. During this period the bride and bridegroom do not live together as husband and wife. The party then returns to the bridegroom's house and here the feasts of molasses mixed with rice and ghee are renewed, until the Toda takes his newly married bride to his own house. A fee (allied to the *Sile-hane*—cloth fee of the Badagas)—is fixed on the bride, ranging from 8 annas to Rs. 2. This money is called *put kudivan*. When the girl is engaged while yet a child, the amount is paid at once at the time of engagement; if after, at the time of marriage.

Though the pair live thus as husband and wife the marriage is not really complete and recognised. At any time before the birth of a child is expected the husband or wife may sever their relationship from each other by a *punchayat*, or council of elders, and by returning the *put kudivan* with any presents that one party has received from another. Generally the presents do not take place till after a child is expected. When such an event seems certain, a ceremony called the *ur vot pimmi* takes place. This means the banishment from the house. On the first new-moon day after this, near the *puzhar*—with which our reader is already familiar—a spot is cleared out in which rice with molasses is cooked in a new pot. An elderly woman rolls up a rag to the size of a small wick, dips it in oil, lights it up, and with the burning end scalds the woman's hands in four places—one dot at each of the lowest joints of the right and left thumbs and one dot on each of the wrists. Then two pre-stumps a foot high of the Puvvu tree—*Rhododendron arboreum*—are prepared and rolled up in a black cumby—a rough woollen cloth. These two stumps are called *pirinbon* and *pirivon*—he and she devils. Between these two a lamp is placed on the ground, and lighted. Two balls of rice cooked in the new pot near the *puzhar* are then brought and placed before the *pirinbon* and *pirivon* on a Kokanda leaf. The tops of the balls are hollowed and ghee is profusely poured into each while the following incantation is repeated:—*Pirinbon pirivon podya*—“May the he devil and the she devil eat this offering!” This is something like the *bhutatali* offered by the Hindus to propitiate the evil deities. After this offering the woman takes her food and continues to live for one month in the *puzhar* till the next new-moon, when she is again brought back to her own *mand*. The woman lives at home for another month and then another ceremony is performed, answering to the *kauvikattodu* of the Badagas. This is called *purs yet pimmi* and is the marriage proper of the Toda. It is performed in the forest (*kadu*)—in the shola adjoining the *mand*. The new-moon seems to be essential for every festive or social

occasion of the Todas. On this occasion, on the day previous to the new-moon, a spot is cleared in the shola adjoining the *mand*. A grand feast is prepared and all the parties related to the husband and wife assemble there to eat. The inevitable rice with milk and the still more inevitable rice with molasses are cooked. Butter and buttermilk are for some reason or other absent on these occasions. With the rice all other grains available in the *mand* are also mixed. Honey and ghee are used in profusion. Towards evening a small temporary hut of leaves in the form of a semi-circle is constructed near a big tree. In the trunk of the tree, at the height of a few feet from the ground, a small niche is made for a small lamp lit with castor oil. A bow made of the stick of the *Puvvu* tree with the *nark* grass (a scented grass, the botanical name of which I do not know) is kept ready by the relations of the husband. The father-in-law first of all presents a she-buffalo calf to the husband, and the wife then takes the bow, which the husband takes from her, and asks *purs pul godcayi*—"Shall I tie the marriage badge?" This answers to the Badaga question of *kanni hakala nenta hakala*. To this the father-in-law replies *pul godavu*, similar to the Badaga reply,—“Yes, you may tie the marriage badge.” Then the bow and arrow are placed in the niche along with the light, and the husband and wife observe it minutely for an hour. The bow and the string in the form of a circle are afterwards tied round the neck of the woman, who is from this minute the recognised wife of the Toda who married her. As among the Badagas, no divorce of any kind can take place after this ceremony amongst the Todas. In a community where the relationship between the sexes is very lax, there is little or no guarantee that marriage, even after the parties have commenced to live together as husband and wife, will be regarded as binding. But when the wife is soon to become a mother, it becomes necessary for her position as the female representative of the family to be recognised. Thus much importance attaches to this *purs pul godcayi* ceremony, and once it is performed the Toda woman can never leave her husband. The primitive marriage badge made from what the forest affords is retained only during that night. It is taken away on the next morning and replaced by a silver badge called *hyucilli*, of the value of between Rs. 30 and Rs. 50. After this all return to the *mand*.

When a Toda is on his death-bed the nearest relatives remove him to the gates of the *mand* dairy and there give him milk while he is alive. This is called *par payyat pimmi*. After death the body is removed outside the man's own house, decorated with all kinds of ornaments, and exhibited to public view. Certain *mands* have special days during which only funeral ceremonies are allowed. For instance, Muttanad allows only Sundays for such ceremonies. If any death takes place in this *mand* on a Sunday, the corpse has to wait for its funeral till the following Sunday, for relations from all the *mands* must be invited. On the day on which death occurs and on the day on which the dead body is removed to the burning-ground, a fast is observed by the near relations of the dead man. Others have no objection to eat on these days, and

even near relatives feast sumptuously on other days while the body lies waiting cremation. The days generally prohibited for funeral ceremonies among the Todas are Mondays, Wednesdays, and Fridays; but all the other days of the week are allowed.

In all Toda *mands*, except Muttanad and one or two more, the body is exhibited for three or four days. The body is then removed to the cremation ground—*ket nad*—a temporary shed called *ket palt* having been erected there previously. Near this shed and at a distance of a few yards from it the dead body is placed. In front of the shed a small pit is dug, and from the pit each near relation takes three handfuls of mud, one at a time, and asks, *puzhlhut kema*—"Shall I throw the earth?" A priest who is of a different caste of Toda from the person who has died replies, *puzhlhut*—"Throw the earth." After each reply a handful of earth is thrown on the dead body. After these three handfuls have been cast upon the body three more handfuls are thrown in the opposite direction. By this time the funeral pyre has been lighted up at a short distance away. The priest has ready in his hand a creeper called *kahgorad* which he throws over a buffalo. This is the order to sacrifice the buffalo—the signal for the *coup de grace*. All the Todas assembled run after the buffalo and drag it to the side of the dead body. Formerly several buffaloes were sacrificed. But now the Government allows only two. As soon as the buffalo brought has been dragged up, the head of the dead man is placed on its horns, and then the animal is sacrificed. After this all the women assemble round the sacrificed animal and weep, extolling the acts of the dead Toda. The body is now ready for the pyre; but before it is committed to the flames another small ceremony takes place. It is called *kachhad pimmi*—or receiving cloths from the dead man. All the marriage relations of the dead Toda bring these cloths and place them on the dead body, and these cloths are eventually given back to them by the blood relations. This is leave-taking of the dead man. Thus all respect has been shown to the person whose body is soon to be committed to the flames. But where is his wife and what does she do? She is the last person to take leave of her dead husband, and the way in which she does it is primitive and moving. She approaches the body of her dead lord, weeps, by placing her forehead to the forehead of her husband who lives no longer, fills up his cloth with molasses, beaten rice and lime fruits, and stitches up in his garment a flower called *tyalumpu*, and then leaves his side. In the imagination of this poor woman these will make her husband happy and without hunger in the other world. A small portion of hair from the dead man's head is cut to be preserved till the *bara kedu*. Now everything is over. The body is lifted up and shown thrice to the burning fire by being swung to and fro; and then committed to the flames with the face downwards. Thus everything connected with our hero is over, but one small ceremony remains. Every one has returned home except a single Toda who waits by the side of the body as it is being reduced to ashes. When everything is over he removes two bits

of skull bone from the pyre and returns home with them. Between these bones the hair that we saw cut is placed and all the three are tied up and preserved till the *bara kedu*—the present cremation ceremony and everything connected with it being called *hiachche* or green *kedu*. Thus we have traced the Todas—both men and women—from birth to death; for the ceremonies do not differ except in the one instance of keeping locks which we have noticed. The *bara kedu* and every other information regarding the Todas, their castes, priesthood, &c., are so vividly described by Mr. Grigg that we refer the reader for every other information to his District Manual of the Nilgiri District.

S. M. NATESA SHA'STRI.

BLACK MAGIC IN RUSSIA.*

CHRISTIANITY has been established in Russia for about ten centuries now, but in spite of all the clergy and the government could do—and they have done all that lay in their power—to destroy the vile practices of sorcery amongst the rural population of the country, beliefs and practices of this kind remain just what they were when Russia worshipped her various pagan gods.

N. S. Leskoff, a well known Russian writer of established trustworthiness, narrates the following in his very interesting article on "Russian Demoniacs":

"In the Government of Orel there existed a hamlet called Gorochovo, in which I first saw the light and where I spent my childhood. The name of the priest of this parish was Father Alexey. He lived for a very long time, and died in this quiet neighbourhood, and I remember him well. It was he who married my father to my mother; he who baptised me and taught me the Ten Commandments. He had a daughter who, on marrying, brought to her husband, also a priest, the parish of her late father. She was a good quiet sort of girl and made a very good wife for her young husband, but soon after her marriage she suddenly fell a victim to a mysterious illness. During the Summer, year after year, 'she was taken by the devil and led by him into wandering.' I use the definition of her illness, as I heard it from the inhabitants of Gorochovo, who in their turn most probably had it first-hand from the clergy. But as a matter of fact this is what happened to her at almost regular intervals: suddenly she began brooding and feeling wretched, she avoided the company of the people she loved the most, would sob and cry her eyes out, then, the struggle over, she arranged all the household matters as best she could for her husband and children and disappeared. Her absence was sometimes as long as a month, during which she was seen by various people, sometimes in very distant places, ragged, dirty, and hungry; and she invariably told very frightful stories as to the objects with which 'He led her away.' Having done with this strange fit, she came back to become again the tenderest of mothers and the

* Translated for the *Theosophist*, from the Russian of N. S. Leskoff.

best of wives; but the regularity of the illness, needless to say, was a torture for herself and a constant cause of deep sorrow to her family.

The rumours of her 'being led' spreading all over the neighbourhood, a girl belonging to the family of a certain nobleman, who lived only some fifteen miles from us, also became afflicted by the same ailment. I knew her still more intimately than the other. She was a handsome, talented girl and excellently educated. Her people were well to do, and she always lived in an atmosphere of affection and good breeding. And in spite of all this she would not resist the approach of the terrible illness and allowed herself to be 'led away like the mother.*' She wandered no one knew where, suffering from men, weather and want, and then returned to her people exhausted, thin, sad, but calmed down until the approach of a new paroxysm, all the time living under the threat of its inevitable approach.

Almost at the same time we heard of a new case: the victim this time being of humble origin and therefore of no education. This happened in our immediate neighbourhood to the wife of my father's coachman, who was the best looking and the smartest of all our servants. She was 'led away' at the end of the first month of her married life. She ran away and was missing for about six months. Quite accidentally she was found at a fair, which was taking place at some small village or other. She was seized, brought home and given back to her husband, who, in conformity with the advice of his family council, had recourse to his driver's whip.† She became subdued; but after a month or two disappeared once more. This time she was found quite easily in the company of the same blind beggars, with whom she was before. Once more she was seized and taught better manners with the same severity. She cried and repented, but never promised to stay, saying she could not as she was 'pursued'; and at the end of a week she was off again.

Many times she was caught in this way, brought home by force, and 'taught', until my mother thought she had better interfere and forbade them to treat the poor woman so cruelly. I don't know whether the servants obeyed mother's orders, but, as to ourselves, we did our best to soothe her with kindness. I remember her so well, she was perfectly childlike in her youth, plump and dimpled, and docile, and besides rather good-looking in the present sense of the word. I remember our diplomatic efforts to impress her with the idea that her husband, our coachman Porphyry, was a handsome, attractive young fellow, a deal handsomer and more attractive than the horrid looking septuagenary blind Nefed, with whom she ran away. She listened to us and was evidently ashamed of herself, but either said nothing or whispered:

* Mother is the name given by the Russian peasantry to the wife of their priest. † It is usual to beat the obsessed victim to drive out the evil spirit; a

'Yes, but what am I to do, when *He* wants me to be off?... Do you think I can help it....?'

When we asked who it is who 'wants you to be off?' she answered: 'I must not tell.' And after a while she was gone again.

For a long time we all tried our hands at bringing her to her right mind again, but on seeing all our efforts were utterly useless, we abandoned her to her fate. Her husband not being able to bear his shame, left the neighbourhood and went to Kieff, where he soon died, but she continued wandering with the band of blind beggars, whose chief was the repulsive Nefed. She was charged with no duties by this dirty suspicious community; they did not want to make use of her eyes as they had other people to show them their way; they did not want her to keep house for them, as they had a housekeeper, the aged ex-wife of a soldier whose name was Mavra. She simply was, as the blind men themselves, confessed, 'a kind of general wife.' She made no secret of it herself, but shamefaced and wretched, submitted to her degradation, saying that were she to resist '*He* would torture her still worse and lead her into worse sins.'

I positively refuse to believe that the eternal wanderings and open concubinage with any of the ugly brutes, for whom she forgot her young husband, were in any way pleasing to her. I cannot imagine she did not see the difference between the former and the blind man Panka, for instance, one of her captors, whose whole face was nothing but a scrofulous sore, horrid to look at.

Many were inclined to believe she joined them to gratify her instincts of idleness and carelessness, in order not to be obliged to work,—which is impossible in a peasant's home. But this explanation never appeared to me to be in any way satisfactory. The life she had to put up with would strike any sane creature with horror and disgust and certainly would make any women prefer the hardest of labour. She evidently was not her normal self, but what was the mysterious cause of her sufferings no one could tell.

She filled her sorry functions of 'general sort of wife' for about six years, and at last she was found frozen to death on the road to a village, where at the time the yearly church fair was being held. Probably her party being overtaken by a snow storm, she was too weak to keep up with the blind beggars, and was mercilessly abandoned by them.

In her case *He* got what he wanted, having led her to a miserable death.

It is very remarkable that all three cases of vagrancy under satanic influence happened simultaneously, and in the same neighbourhood. It is also remarkable that, though equally influenced and subdued, the priest's wife, the well-bred young lady, and the peasant woman, all three behaved quite differently according to their bringing up, their social conditions and their individual habits. The peasant woman alone was pushed by *Him* to the lowest degree of degradation."

In the discussions which arose lately in Russian literature on the subject of sorcery and the extent of harm sorcerers can do, Ivan Stepanovich Bellustine, whose researches and trustworthiness are valued most highly in Russia, expressed a full belief in the existence of both, adding that sorcerers most certainly are in possession of secret means to harm people's health and ruin their lives.

On this subject, N. S. Leskoff says the following:—"I fully endorse the views of the Rev. T. S. Bellustine: both the results and the science of mysterious mischief-working exist, but it is not in their power to add to their doings the esoteric character in which the latter are regarded. A man may be plunged by them into the worst of moral and physical conditions, but that he should at once perceive in all this the deliberate work of Satan does not depend on the sorcerer, but on the moral condition of the subject, previous to the harm done by the sorcerer, plainly speaking, but coming into full activity only when the influence of the charm has been felt. In such cases, a greater and more important significance must be given to the state of the victim's morals and mind; and the following line from one of the best known idylls of Theocritus, it seems to me, may be fitly quoted here:

"The dog dreams of bread, and the fisherman of fish."

In the opinion of N. S. Leskoff, this particular kind of mischief-workers can do harm but to peasants, whose mental condition facilitates all kinds of uncanny influences. He further on mentions a particular instance in confirmation of this view:

"In the same Gorochovo, from which spread the mania for 'being led,' there existed at the same time many other varieties of hysteria, as, for instance, 'shrieks,'* and of sorcery, as, for instance, casting of charms on the harvest, on cattle and people. Gorochovo was a large estate, and my grandfather on the maternal side, P. S. A..... personally supervised its management. Grandfather was an energetic man, always on the move, always busy and, for the epoch, exceedingly well read. Besides he was a very good agriculturist and a very just man. The casting of charms on various parts of the estate continually put him out of patience, and he did everything in his power to put an end to the practice. He was wonderfully good at finding out sorcerers, using his natural power of observation and getting information from people, whether they were willing or not. Certainly they were treated according to the spirit of the epoch: some had to undergo a severe corporal punishment, others were sent into military service,—which at the time never lasted less than twenty-five years,—or to monasteries, or exiled altogether. The number of sorcerers was speedily diminished, but the charms went on as usual, worked, as the expression was, by an 'invisible hand.' Rumours began to spread about a certain sorcerer called Ivan, or Gander, or something to the same effect, a sorcerer of such wickedness and power that 'God himself had to reckon with him.' The horror-stricken peasant that 'God himself had to reckon with him.' The horror-stricken peasant

* *Klikonshetvo*, see "Theosophical Glossary."

santry whispered that this daring evil-doer could cast charms on a whole field at once, and that it was his habit whilst about it to stand on an ikon—a sacred image—treading with his bare feet the pictured faces of the saints.

Grandfather would have given anything to catch this fellow; but, above all, he wanted to make sure and lay hands on him when he was in the very act of casting charms.

It was not long before the opportunity presented itself. Grandfather was out in the fields, examining the crops just before harvest time. He was accompanied by Taras, the old headman, and Yokoff, a young fellow, at the time, and the right hand of Taras. They both confirmed the story to me.

All the three were on horseback discussing the crops, when suddenly they saw something white far away amongst the ripening ears of wheat. Meanwhile the white object went on rocking from left to right, and from right to left, as if moved by the wind.

Neither Grandfather nor his headman could make out what it was, but Yokoff's sight was sharp. 'Surely,' he said, 'it is Gander casting charms on our field.'

At first Grandfather refused to believe it; such luck was too good to be true. But Yokoff went on repeating that there was no mistake.

'If so, we must not lose time,' said Grandfather, 'you two ride round to prevent his escape, and I shall make straight to him. Go ahead!'

And all the three galloped away.

Whether the sorcerer saw them or not they did not know, but they were all of the opinion he did, but pretended not to, and did not move, to show he was not frightened. The old headman as well as his mate both said that the sorcerer wanted to impose on Grandfather, to overawe him, from the very beginning. Whether they were right or not, the sorcerer never showed any signs of being aware of their presence. The three horsemen rode up to him and saw he was actually standing on a holy image barefooted and bare-headed, having no other clothes on except a kind of a bag made of some coarse stuff. He was absorbed tying up one handful of corn ears after the other, whispering something and rocking to and fro all the while. At his feet lay his garments—evidently thrown off anyhow,—and a small earthen pot painted black and containing something living, to judge from the convulsive movements which shook a dirty old rag which covered the opening of the pot. As they learned afterwards, it contained a toad and a milk snake.

Tying the corn ears and reciting his ungodly prayers, the sorcerer seemed to be perfectly insensible, whether he feigned it or not.

For a long time Grandfather stood still contemplating him, then losing patience he gave him a heavy blow on the forehead with his horse-whip.

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The man never budged, but went on with his uncanny performance, though his forehead looked as if divided in two by a streak of livid red.

Grandfather tried the same proceeding once more, on the shoulders this time, but with no results. 'Stop this, you dirty rascal, your comedy won't take me in,' said Grandfather.

The sorcerer remained silent and unmoved. Then the young Yokoff, daunted until then by the wonderful sight of the man, gathered his courage and, having moved back a few steps, struck the sorcerer with a long shepherd's whip, which he always carried with a view to clearing the fields of stray cattle.

The shock was so strong that the sorcerer fell down as if cut off the ground. The young fellow jumped off his saddle and tied his hands behind his back. The procession started homewards, the sorcerer led at the end of the rope, just as he was caught, covered only by the piece of coarse canvas; his boots, trousers and shirt being carried by the old headman, and the polluted holy image by my Grandfather in person. On the way, the sorcerer feigned to be perfectly dumb, and neither showed any signs of recognition nor spoke a word.

The appearance of the procession produced a great commotion in the village. The timid villagers stared at the sorcerer through chinks of the windows and gates, not daring to show themselves to him for fear of his evil eye. People were heard muttering prayers for their master, being sure he had but a short time to live. The only thing that reassured them a little was the sight of the holy ikon carried with all due honours leaning against the breast of their lord. However, when the same evening the villagers heard about the sorcerer having been severely chastised in the stables and left there chained for the night, they hardly knew what to expect, whether to give way to hope or despondency and terror.

And in truth the rod was not spared to the sorcerer, till he could keep silent no longer, but begged for mercy. However no sooner had they stopped beating him, than he rose, spat in Yokoff's face and said 'You just wait, before you know where you are. I shall plant a green devil in your stomach and shall turn you into a wolf for five years.'

However great was the effect of this threat, it was never realised, as Mr. Leskoff's grandfather thought it wiser to proceed in a different manner. He strictly forbade any further infliction of corporal punishment, but left the sorcerer chained in the stables, enjoining that he should be set free only in case he proved himself to be a real sorcerer by letting alone peasants, but "spoiling" the master instead. The sorcerer was free, to use his own discretion as to ways and means. But the lower nature was powerless against the higher, and the dread sorcerer's threats ended in a fiasco.

V. J.

GERMAN VIEWS OF INDIAN PHILOSOPHY.

A GOOD little book is Prof. Deussen's "Elements of Metaphysics,"* just out in its English form, and so full of appreciation of Indian philosophy that it looks almost like gracelessness or extravagance of "national bias" for an Indian to offer to point out errors therein. But there can be no question of "bias," &c., in such high matters, and one may be sure from the sincerity and pure-mindedness of the good Professor, who left behind him everlasting esteem in the minds of so many of us who had the pleasure of listening to him in the course of his recent tour through India, that he will be the first to cordially greet any pointing out of what he may have overlooked in Indian philosophy.

Accordingly we would bring to his notice that the statement he makes at p. 112 of the book that there is noticeable "in Indian . . . philosophy the error . . . that the soul . . . is a knowing being, whereas . . . the centre of man is to be sought . . . in willing," seems to us to be itself an error. The whole of the *Pārva Mīmāṃsā*, with its vast literature of aphorisms, comments, comments upon these comments, digests of all sizes and extended discussions on single points, is intended to establish that all "Intelligence," "Knowledge," "Information," is subordinate and subservient to "Karma," "Action," "Willing." The *Yoga-Vāsishtha* again repeatedly points out that the very essence of the *Jīva* aspect of *Brahma* is *Chit*, and that *Chit* is nothing else than *Vāsanā*.

How, then, does the Professor come to make such a statement, and especially when he has before him such *Slokas* as he himself quotes? (p. 113.)

जीर्यन्ति जीर्यतः केशा दन्ता जीर्यन्ति जीर्यतः ।

चक्षुः श्रोत्रे च जीर्येते तृष्णेका तु न जीर्यते ॥

and again (p. 231.)

यत्र यत्र भवेत् तुष्णा संसारं विद्धि तत्र वै ।

Is it that a vague suspicion left behind in our mind after a careful perusal of the whole of his book, to the effect that perhaps he is identifying *Brahman*, and not merely its *Jīva* aspect, with "Will," "Chit," is correct?

If not, why does he talk constantly of the "Will" instead of the "Self." "Will" always carries with it a notion of activity with which "Self" is not at all necessarily connected. And the "Self" *Atman*, *Brahman* is indeed spoken of in Indian philosophy as *ज्ञानस्वरूप*, &c., but that *ज्ञान* is, as has been pointed out repeatedly of late, something which may indifferently be called "self-knowledge," "self-assertion" (volition) "self-feeling."

* "The Elements of Metaphysics," being a guide for Lectures and Private Use, by Dr. Paul Deussen: translated with the personal collaboration of the author by C. M. Duff, with an Appendix containing the Author's address before the Bombay Branch of the Royal Asiatic Society "On the Philosophy of the Vedānta in its relations to Occidental Metaphysics." Published in Macmillan's Colonial Library. pp. xxiv, 33 7.

Our suspicion is greatly confirmed by comparisons like "Mythical representation of the world process"—a grand effort at explaining the world-process, but apparently not successful, witness the word "inexplicable" in line 3 of para. 171; or in passages like "On the Principle of Denial" and "Conclusion," where it is candidly confessed that the highest mystery remains unexplained.

This inexplicability of the arising of the "sinful bent, the affirmation of the will to live" (p. 129), and of its again "turning away from life" to denial (p. 311), faces only him who has assumed that the Will is the One, the Changeless, the Supreme. Realise the full significance of the *Sāṅkhya* doctrine (quoted at p. 175 of the book), herein identical with the essence of the *Vedānta*.

प्रकृतिं पश्यति पुरुषः प्रेक्षकवदुपास्थितः सुस्थः, and the difficulty will disappear.*

"Will," "Activity," "Sakti," "Māyā," "Daiviprakriti," "Fohat," "Force," "the Principle of Change" (that change which is a constant violation of the boasted logical laws of Identity and Contradiction) are all in and of *Prakriti* and conditioned by Time, Space and Causality (motion)—not in the *Purusha*, the Self which is beyond these three. To talk of the Supreme as Will, and yet to say that it is above Time, Space and Causality, must, it seems to us, always lead to more or less confusion. The unmistakeable, the eternal name of the Supreme must always be the *Atman*, the Self, as has been determined once for all by the sages of the *Upanishads* and none may improve it now. The Professor's lack of ability to perceive the difference between the *Paramātma*, the *Brahman* and the *Jīvātma*, the essence of which is *Chit*, Will, may indeed be said to be plainly apparent in his amusingly naïve attempt (p. 232) to explain away the all-important doctrine of the transmigration of souls which, it may be noted, his much honoured master Schopenhauer himself seems to have regarded with much more seriousness and favour than his pupil now does.

So much for the essential doctrine of the Professor's system.

As regards his Metaphysics of Morality, also, we do not feel quite sure that his interpretations of the *Vedānta* doctrine on the point are wholly accurate. But it must be admitted that language is such an uncertain guide in these subtle regions, for we may be and indeed are constantly misled by it when trying to reach each other thoughts with its help. Possibly the Professor has arrived at what we regard as the true meaning of the *Vedāntic* statements on the subject. But equally possibly he has not. For what can he mean when he says (p. 240), "The Consciousness of the freedom of the will . . . cannot possibly be explained (as by Schopenhauer) as a self-delusion, due to the intellect becoming acquainted with the resolutions of the will, first in their execution and before that considering contrary decisions possible"? Now

* See articles "To him that Seeks," and "Findings" in the *Theosophist* for March and May 1894.

Schopenhauer's Self-delusion may or may not be the same as the *Vedântic* "Illusion," "Adhyâsa," and again his reason for considering the freedom of the will a Self-delusion may or may not be right. From what little we know of Schopenhauer we should be inclined to believe the negative in both cases, that is to say, we do not think his self-delusion is the *Vedântic Adhyâsa*, and we do not consider his reason as stated by Prof. Deussen for regarding the freedom of the will as a self-delusion, is correct in itself, but we believe in accordance with the general principles of the *Vedânta* that the Freedom of the Will is an illusion, just as much as, or rather inasmuch as the feeling of self in the *Jiva* is an Illusion.* The confusion before referred to between Will and *Brahman* is apparent to us in this part of the book also. We would therefore content ourselves with stating that the essence and the whole of the *Vedânta doctrine* on the subject is contained in this text of the *Gîtâ*: नायहन्ति न हन्यते । (He neither slayeth nor is slain), which might be rendered in other words as अयं हन्यीप हन्यते (He is the slayer as well as the slain.)

On the second section of the book, the Metaphysics of the Beautiful, too, we are afraid that Indian philosophy will be found to differ greatly from the Professor's views, which, we may remark, seem again to be based on the confusion of the Will with the Supreme. According to the principles of that philosophy, it would appear that the mere definition given by Dr. Deussen himself to Beauty, namely, "conformity to aim" (p. 192) would necessitate the inference that that was wholly a matter of "emotions," of pleasure and pain, of *संसार*, and had nothing to do with what is beyond *संसार*. The details of this subject may perhaps be treated of later and separately: it is sufficient to say here that possibly Plato's views on the subject, which the Doctor condemns, will be found more in accordance with the Indian views (although none of Plato's IDEAS, which the Doctor also believes in, find a place anywhere amongst those views); and that it is for the reason pointed out above, namely, that the Beautiful and the Ugly belong to the region of emotions, that they have been left by Indian philosophers for treatment to the writers on *Nâikîya*, from whom, it may be remarked in passing, European writers on Rhetoric and Poetics would do well to borrow a few ideas.

We end here, earnestly recommending every person interested in these matters to make a careful study of the book.

Ka'shi.

* See preceding foot-note.

EVOLUTION ACCORDING TO THEOSOPHY AND ZOROASTRIANISM.

I.

THE DAWN.

WE find in the Zoroastrian system, known also by its ancient name of Mazdayasniism, that—

"That which through its progression rejoins its source is Time, and that which leads from the lowest to the highest is the Path of Wisdom. As to Time, it is said that it is in accord with the force of the motion proceeding from its Primal Source, and it moves in regular succession. The first work of the creative power of the Universe began with Time, and the end of such work pertains to the completion of the Limited Time of celestial revolution. The end of time is in the completion of planetary motion. All have to regenerate themselves by their own efforts in (reaching) Boundless Duration. At the time of the renovation those that are in communion with the deity will not have to journey again."

The Boundless Duration is called *Zravâne Akarne*, and the Limited Time, *Zravâne Dreghe Khadhâte*, viewed in two aspects of *Zravân*. Time, it is said, "was originally unlimited, but subsequently it came to have a limit," and when the end of that limit is reached, "it again acts in limitlessness and again there is an effort to bring about a limit." Here we can clearly see the *Pralaya* and the *Manvantara* of Theosophy acting in slow succession, one after the other. The creative power that works during the great cycle is *Ahramazda*, who is said to exist eternally even in Boundless Duration. "What is it that ever was?" And the answer in the *Book of Dzyan* is "The Germ in the Root." *Zravân* is the "Rootless Root," *Ahramazda* the "Germ," and the "Force of the motion proceeding from the Primal Source" is the Great Breath.*

The idea of *Zravân* is supposed by some of the Zoroastrians, as well as European scholars, to be a later invention of the Sassanide period; but we have this term used in the *Vendidad* also (*Fargard XIX*), which, being a pre-Sassanide book of scripture, we cannot afford to neglect. Some have reason to suppose, however, that there may be something beyond *Ahramazda* in the philosophical sense, but that something they call "Ahûra."† This idea may not be far wrong, if we take *Ahûra* in the same sense in connection with *Zravân*, as *Brahmâ* (neuter), the Unmanifested Logos, is with *Parabrahman*, as we shall see presently.

Ahûra is from the root *Ah* = to be; and the Vedic term *Sat* is translated *Be-ness*, i. e., Being as well as Non-Being. "Occult philosophy, viewing the manifested and the unmanifested Kosmos as a *UNIT*, symbolizes the ideal conception of the former by that 'Golden egg' [*Hiranya Garbha*] with the two poles in it. It is the positive pole that acts in the manifested world of matter, while the negative is lost in the Unknowable Absoluteness of *SAT*—'Be-ness.'"—(*S. U.*, vol. i, p. 556.‡) "S

* See "*Zravâne Akarne and Zravâne Dreghe Khadhâte*," by N. D. K., *Oriental Department Paper*, No. 4, Vol. i, (Eur. Sec.).

† "*Mazda—Ahûra—Mazda—Ahûra*," by Dastur Jamaspji Minocherji Jamaspji, *Head Priest of the Parsis, Bombay*, 1885.

‡ The references to the "Secret Doctrine" are to the old edition.

the immutable, the ever-present, changeless and eternal root, from and through which all proceeds."—(*S. D.*, vol. ii, p. 449.) SAT is variously used by the Hindu writers, sometimes for Brahman, and sometimes for Parabrahman.

Zravâne Akarne is, therefore, the "Boundless Circle of the Unknown Time," from which issues the radiant Light, the *Universal Sun*, or Ahuramazda, the Logos, the First-born, whose manifested shadow is called Ahriman in the Zoroastrian philosophy. The glory of Ahuramazda is too exalted, its light too resplendent for the human intellect or mortal eye to grasp and see. Its primal emanation is eternal light, which, from having been previously concealed in *Darkness*, was called to manifest itself, and thus was formed Ormazda, the 'King of Life.' The "Darkness" is Zravân in the metaphorical sense. "In the sense of objectivity, both light and darkness are illusions—*Mâyâ*; in this case, it is not Darkness as absence of Light, but as one incomprehensible primordial Principle, which being Absoluteness itself, has for our intellectual perceptions neither form, colour, substantiality, nor anything that could be expressed by words." So says the "Secret Doctrine."

Here we have seen Ahuramazda in union with the "Universal Sun," which is called Hvareh [? Ahûra modified] or Khorshed Yazata in the Niyesh or prayer of that name. The "prayer" or Mantra which is recited before the Sun, the visible symbol of the Invisible Universal Spiritual Sun, by the Parsis, is not the "prayer" of a physical planet, but of Khorshed Yazata,* the Sûrya Nârâyana of the Parsis. Nârâyana is the name of the sun, as well as of Brahman, among the Hindus and, as H.P.B. says, "Ishvara stands for that Second, and Nârâyana for the Unmanifested Logos." It is self-evident also from a passage of Khorshed Niyesh that "He adores Ahuramazda, he adores the Amesha-spentas, he adores his own soul, he gives satisfaction to all heavenly and earthly Yazatas, who adores the Sun, the immortal, shining, with swift Aspas." The last word, which is similar to the Sanskrit अस्व, has been always translated as horse or steel; but if the term can be taken, for the *Asvini-kumâras* the "bestowers of human mind," a mystery can be solved in explanation of why the Sun is called the lord of the "swift horses."

One of the difficulties of the students of Zoroastrianism, is that the terminology of the words are not settled: the words *Ahûra-Mazda*, *Mazda*, and *Ahûra* are used at random without any consideration of their philosophical meaning. *Ahûra* can be taken, however, for *Beness* as applied in Theosophical literature; *Mazda* for Divine Wisdom; and *Ahûra-Mazda* for the Creative Logos.

Before we advance further let us see what it is that is the cause of all the manifestations of Life. In reply to a question of the Holy Zarathushtra, Ahuramazda is made to say, in yasna 19, that it was Ahuna-

* "In the terminology of the Avesta, the word *Yazata* signifies, like the Sanskrit *Pujata*, 'what is worthy of worship, adorable, venerable'; and is applied to Ahûra himself as well as to the Amesha-spentas and other inferior angels."—*Casartelli*.

vairyo which was "before the Heavens, before the Water, before the Earth, before the Primeval Cow, before the Trees, before the Fire, the Son of Ahuramazda, before the Holy Man, before the demons and vile men before this world, before everything good produced by Mazda,—that arises from pure origin." This Ahunavairyo, which is commonly called Ahûnavar or Honover, is the Divine Sound, THE WORD of the Christians and the Shabdabrahman of the Hindus. All the *Tattvas* or elements and their forces are the modifications of this sound; it is the substratum of the heavenly melodies, the spirit within spirit. It throws itself, as it were, into the form of A'kâsh, and thence successively into other forms of *Tattvas*, such as Vâyu, Agni, Âpas, and Prithvi, not the material *Tattvas* that we see around us, but their spiritual counterparts. This Ahunavairya is the first manifestation, itself becoming intelligible and revealed in the character of Ahuramazda to a finite being, Ahunavairya being itself one with Ahuramazda.

THE FRAVASHIS OR FEROCER.

Taking Ahûra as Absolute Consciousness, then, the principles evolving out of that Consciousness are the Divine Ideas, which in this System are called Fravashis, and play an important part in the system of the holy Zarathushtra. From Ahuramazda down to gods, man, sky, fire, water, plants, all are endowed with a Fravashi. "Invoke, O Zarathushtra, my Fravashi, who am Ahuramazda, the greatest, the best, the fairest of all beings, the most strong, the most intelligent, and whose soul is the Holy Word" (*Manthra-spenta*).* "We praise the Fravashis. . . . For they are the most active of the creatures of both the heavenlies, the good, strong, holy Fravashis of the Pure, who at that time stood on high, when the two Heavenly Ones created the creatures—the Holy Spirit and the Evil."† The Fravashi existed before the evolution of the material world. They were asked by Ahuramazda either to contend in a bodily form with the Druj that the Druj may perish, or that they may remain under the protection of the evil creator. "The Fravashis of men were unanimous, it is said, with the Omniscient Wisdom about their going to the material world, on account of the evil that comes upon them, in the world, from the Druj Ahriman, and their becoming, at last, again unpersecuted by the adversary, perfect and immortal, in the future existence for ever and everlasting."‡

The functions of the Fravashis are much speculated upon by various writers, but I cannot now dwell upon the controversy. Let us examine this question, therefore, from the stand-point of the teaching of the *Secret Doctrine* only, which doctrine appears to be more in consonance with the fundamental principles of the Avesta literature.

"It is the Logos," says the former work, "who is shown in the mystic symbolism of cosmogony, theogony, and anthropogony, playing two parts

* The *Vendidad*, Fargard XIX. 14. † Yasht. xiii. 75—76. ‡ The *Bundahish* ch. ii. 10-11.

in the drama of Creation and Being, *i. e.*, that of the purely human personality and the divine impersonality of the so-called Avatârs, or Divine incarnations, and of the Universal Spirit, called Christos by the Gnostics, and the *Farvarshi* (or Ferour) of *Ahuramazda* in the Mazdean philosophy. On the lower rungs of theogony the celestial beings of lower hierarchies had each a *Farvarshi*, or a celestial 'double.' . . . The Roman Catholic Church shows its usual logic and consistency by accepting as the Ferour of Christ, St. Michael, who was 'his angel guardian,' as *proved* by St. Thomas." We are further told by De Mirville "that the Ferour is the spiritual potency at once *image, face* and the *guardian* of the soul which finally assimilates the Ferour." It is the *inner* immortal man or that *Ego* which reincarnates; it existed before its physical body, and survives all such it happens to be clothed in. But, then, what are the *Fravashis* of the animals, plants and even elements, such as fire, water, &c.? It is the *spiritual counterpart*, we are told, "whether of God, animal, plant, or even element, *i. e.*, the refined and *pure* part of the grosser creation, the soul of the body, whatever the body may happen to be. Therefore does *Ahuramazda* recommend *Zarathushtra* to invoke his *Fravashi* and not himself (*Ahuramazda*); that is to say, the *impersonal* and *true* essence of Deity, one with Zoroaster's own *Atman* (or Christos), not the false and *personal* appearance. This is quite clear."

Thus the "celestial doubles" were first formed, call them spiritual prototypes or Divine Ideation or what you will.

THE AMESHA-SPENTAS.

Then come the Amesha-spentas. *Ahuramazda*, the Lord of Wisdom, is the synthesis of these Amesha-spentas, the Immortal Benefactors or Blissful Immortals,—the Word and its six highest aspects,—in Mazdayasna religion. These Immortal Benefactors are described in the *Zamyad Yasht* as "the shining, having efficacious eyes, great, hopeful, imperishable and pure, which are all *seven* of like mind, like speech, all *seven doing alike*, which are the creators and destroyers of the creatures of *Ahuramazda*, their Creators and Overseers, their Protectors and Rulers." These few words alone indicate the dual and even triple character—creative, preservative and destroying (regenerating)—of the Amesha-spentas, who, in the Theosophical literature, are called *Dhyân Chohans*. These Amesha-spentas, in their highest occult meaning, are called "*Srarah*,"* the souls or spirits of those manifested powers, the term Amesha-spentas being used exoterically in terrestrial combinations and affairs only.† "On the spiritual plane they are the Divine Powers of *Ahuramazda*; but on the astral or psychic plane again they are the 'Builders,' the 'Watchers,' the *Pitar* (fathers), and the first Preceptors of mankind."‡

* The *Vendidad*, Fargard xix. 42.

† The "Secret Doctrine," vol. ii. p. 385.

‡ *Ibid.*, p. 358.

Now we shall see the order of the first manifestations of the Universe. The *Bundahish* ("Creation of the Beginning" or "Original Creation") is a work supposed to be the translation, or an epitome of the *Dâmdâd Nûsk*, one of the twenty-one books into which the whole of the Zoroastrian scriptures were divided. According to this:—"The first of *Ahuramazda*'s creatures of the Universe was *Akâsh*, and his Good Thought (*Vohuman*), by good procedure, produced the Light of the World, along with which was the good religion of the Mazdayasnians. Afterwards arose *Ardavahisht*, and then *Shatvairô*, and then *Spendarmad*, and then *Horvadar*, and then *Amerodad*."*

In the above passage of the *Bundahish* we see clearly enough in *Vohuman* the Mahat or Universal Mind of Theosophy, together with the highest aspect of *Akâsh*, which the translators have taken for the sky. The names given above of the Amesha-spentas are *Pehelvi*. In the *Avasta* language they are called *Ahuramazda*, *Vohumano*, *Ashavalishta*, *Kshatravairya*, *Spentarmad*, *Hurvatar*, and *Amerodad*.

The above teaching furnishes us with one further proof that *Ahuramazda* is used not for the second and third Logos only in the *Avasta* literature, but for the first or Unmanifested Logos also; nay, it carries Him nearer, if not unites him with, *Parabrahman*. According to the "Secret Doctrine," *Akâsh*—the highest aspect of it—has emanated from *Parabrahman*, which we plainly see in the above passage. We are told that "*Akâsh* alone is Divine Space," and its only attribute, if "attribute" it can be called, is Divine Sound, the *Ahunar* of the *Parsis*. Sound, however, is not an attribute of *Akâsh*, but its correlation. "The æther of the ancients is Universal Fire, as may be seen in the injunctions by Zoroaster and Pselus, respectively. The former said: 'Consult it only when it is without form or figure,' *absque formâ et figurâ*, which means without flames or burning coals."† "Æther is the *Aditi* of the Hindus and it is *Akâsh*."‡ With *Ahunar*, the Divine Sound, comes *Vohuman*, the Divine Thought, together with *Ashvashista*, the Divine Fire, and *Kshatravairya*. *Spendarmad*, *Hurvatar* and *Amerodad*, the rest of the Amesha-spentas.

All these are symbolized in the seal adopted by the Theosophical Society. We see in this seal a symbol of *Zravan* or *Zerôan*, the Boundless Circle, the Rootless Root; *Ahuramazda*, the "Germ" in the root, and the six other Amesha-spentas in the hexagon. But the symbol would remain imperfect without the *Sevastika*, the circle of "necessity," which is at the top of the seal. This we find in the *Desatir*, where it is said that the "Sustainer of Life," the Lord of the great Universal Law, is "necessarily existent."

* The *Bundahish*, ch. i. 25-26.

† The "Secret Doctrine," vol. i., p. 331. It is referred to in the "Zoroastrian Oracles" thus:—"When thou see'st a sacred Fire without form shining flashingly through the depths of the world, hear the voice of Fire!"

‡ S. D., i., p. 332.

THE ANGELS.

We have seen above the twilight of the Dawn, the beginning of the spiritual manifestations. Now we shall see how other deities manifested themselves from the One:—

“ . . . He shines forth as the Sun. He is the blazing Divine Dragon of Wisdom. The Eka is Chatur (*four*) and Chatur takes to itself three, and the union produces the Sapta (*seven*) in whom are the seven which become the Tridasa (*the thrice-ten*), the hosts and the multitudes.”*

Commenting on this stanza, H. P. B. says in a footnote that “Tri-dasa, or three times ten (30) alludes to the Vedic deities, in round numbers, or more accurately 33—a sacred number. They are the 12 Ādityas, the 8 Vasus, the 11 Rudras, and 2 Asvins—the twin sons of the Sun and the Sky. This is the root number of the Hindu Pantheon, which enumerates 33 crores or over three-hundred millions of gods and goddesses.”

We have in Zoroastrianism likewise 33 Fareshtas or angels, the root-number. Although no mention is made of the thirty-three crore deities in Zoroastrianism, the Desatir says that “Of their excellencies and number little is said; seeing that the angels are *innumerable*,” a statement which agrees with the teaching of the “Secret Doctrine,” which gives us the number as “*over* three-hundred millions of gods and goddesses.”

These thirty-three angels are in association with the seven archangels in the following manner:—

AHURAMAZDA—Dep-ādar, Dep-meher, Dep-din.

VOHUMANO—Mohor, Gōsh, Rām.

ASHAVAHISHTA—Ādar, Sarosh, Vāhram.

KHSHTHRAVAIRYA—Khūr (khūrshet), Meher, Āsmān, Ancrān.

SPENDARMAT—Āvān, Din, Ārda (Arsesvang), Marespand.

HURVATA’Ŧ—Tir, Ardāfrosh (Fravardin), Govād.

ANERETAT—Rasna, Āstād, Zamyād.

Berezad, Hōm, and Daham are independent of the above thirty.

The *Bundahish*, the *Dinkard*, and other books contain some account of the part they play in the universal drama. These angels or Yazatas preside over “everything created that is pure.” They were produced “in order to keep watch over the heaven and the earth, the blowing of the winds, the flowing of the waters, the growth of the trees, and the life and nourishment of cattle and men, and also to protect the material worlds against the creation of the murderous demons.”† One of their functions is to battle constantly against the Drugas, the elementals, who are always endeavouring to destroy the “creation of the Pure.”

Out of the above 33, twelve are presiding over heavens, whose names are assigned to twelve months of the year among the Parsis. The *Dabistān* counts Bahman or Vohumans, the 11th, the first created being, with Farvardin, the 1st month, and omitting the 12th month

* The Stanzas of Dzyan, iii. 7.

† The *Dinkard*, vol. iii. 125.

Spendarmad, the spirit of the earth, makes the number of spheres 10, the perfect number. It says “from him [Farvardin] was derived Ardibehesht, the Great (2nd); along with the sublime soul and body of the empyrean heaven; from Ardibehesht the Great proceeded Khūrdad the Great (3rd); from him Tir the Great (4th); from him Murdād the Great (5th); from him Shahrivar the Great (6th); from him Mihir the Great (7th); from him Abān the Great (8th); from him Āzar the Great (9th); and from him Dai the Great (10th); these are the Lords of Heavens, and after Farvardin the Great are accounted as the months as well as the Heavens collectively.”

THE STARRY HEAVENS.

Leaving aside the “Battle of the Gods” that took place in the heaven, we shall now see the result, the formation of the planets and the planetary beings. A reciter of the *Vendidad* invokes “the seven bright Sravah with their sons and their flocks” (Fargard, xix. 42). We have seen above that *Sravah* is the esoteric term for the Amesha-spentas, and “their sons and their flocks” refers to the “planetary angels and their sidereal flock of stars and constellations,” says H. P. B. Thus we see the suns and stars forming themselves by, or from the Amesha-spentas. But how? “By the action of the manifested centres of spiritual energy in the Kosmos. The reflection of the Universal Mind, which is Cosmic Ideation, and the intellectual force accompanying such ideation, become objectively the Fohat [Apām-Napāt.] Fohat running along the seven principles of Akāsh, acts upon manifested substance or the One Element . . . and by differentiating it into various centres of energy, sets in motion the Law of Cosmic Evolution, which, in obedience to the Ideation of the Universal Mind, brings into existence all the various states of being in the manifested Solar System.”*

“He fixed a great company of inerratic stars,
Forcing Fire to Fire,
To be carried by a settlement which hath not error.
He constituted them six; casting into the midst
The Fire of the Sun,
Suspending their disorder in well-ordered zones.”
The *Zoroastrian Oracles*.

ASTROLOGY AND THE KARMIC GODS.

The *Bundahish* contains an account of the formation of the planets, constellation stars, and stars not of the constellations, and mentions the twelve signs of the Zodiac.† It would appear from this that the ancient Iranians were not unaware of astrology, and occult astrology, too. “Seven chieftains of the planets,” says the Zoroastrian genesis, “have come unto the seven chieftains of the constellations, as the planet Mercury (Tir) unto Tishtar, the planet Mars (Vāhrām) unto Haptok-rīg,

* The “Secret Doctrine,” vol. i, p. 110.

† Chapter ii.

the planet Jupiter (Ahuramazda) unto Vanand, the planet Venus (Anâhid) unto Satavés, the planet Saturn (Kêvân) unto the great one of the middle of the sky; Gôchihar and the thievish Mûshpar, provided with tails, unto the sun and moon and stars. The sun has attached Mûshpar to its own radiance by mutual agreement, so that he may be less able to do harm.*

All the "original creations" are said to have been committed to the charge of the Zodiacal constellations which are watching the welfare of the world, and every constellation is ordained to have "those 6,480 thousand small stars as assistants; and among those constellations four chieftains, appointed on the four sides, are leaders."† These four leaders are—(1) Tishtar, the chieftain of the East; (2) Satavés, the chieftain of the West; (3) Vanand, the chieftain of the South; and (4) Haptôk-ring, the chieftain of the North. These four leaders or chieftains are the four karmic gods of the Zoroastrians, from which it will be seen why Astrology has a bearing on man's karma. These four gods are commonly called Tir, Anâhit, Vanant, and Beherâm. In the "Secret Doctrine," these are called the "Mahârâjas."

"5. Fohat takes five strides (having already taken the first three) and builds a winged wheel at each corner of the square for the four holy ones . . . and their armies (hosts).‡"

In explaining the above lines, H. P. B. says:—"Four winged wheels at each corner . . . for the four holy ones and their armies (hosts). These are the 'four Mahârâjas' or great kings of the Dhyân-Chohans, the Devas who preside, each over one of the four cardinal points. They are the regents or angels who rule over the Cosmical Forces of North, South, East and West, forces having each a distinct occult property. These BEINGS are also connected with Karma, as the latter needs physical and material agents to carry out her decrees, such as the four kinds of winds, for instance, professedly admitted by science to have their respective evil and beneficent influences upon the health of mankind and every living thing."§ In Zoroastrianism, as well as in any other religion, the North and West are considered to have an evil influence on mankind. It will be seen from the above that man's Karma has a very close relation with the science of the Stars; and hence we find in the *Bundahish* also the following names of the twelve signs of the Zodiac:—

- | | |
|--------------------------|------------------------------------|
| 1. Varak (the Lamb) | 7. Tarâzâk (the Balance) |
| 2. Tôrâ (the Bull) | 8. Gazdûm (the Scorpion) |
| 3. Dôpatkar (the Gemini) | 9. Nimasp (the Sagittarius) |
| 4. Kalachang (the Crab) | 10. Vahik or Nahâzik (Capricornus) |
| 5. Sher (the Lion) | 11. Dâl (the Waterpot) |
| 6. Khûshak (Virgo) | 12. Mâhik (the Fish). |

These are sub-divided into twenty-eight *Nakshatras* or mansions whose names also appear in this book.

* The *Bundahish*, ch. v. 1, 2.

† The *Book of Deyan*, stanza V. 5.

‡ The "Secret Doctrine," vol. i. pp. 122-123.

† Ibid., ch. ii. 5.

Leaving this aside we have to turn now to the *Desatir*, in which it is said that the heavy-moving stars, *i. e.*, the fixed stars, in contradistinction to the planets, are many, and each has an intelligence, a soul, and a body; "and in like manner every distinct division of the heavens and planets, hath its intelligences and souls." It is said in the first book, "the Book of Prophet the Great A'bâd," that

"The world, like a radiation, is not separate, nor can it be separated, from the sun of the substance of the mighty God.

"The lower world is subject to the sway of the upper world.

"In the beginning of its revolution the sovereignty over this lower world is committed to one of the slow-moving stars:

"Which governeth it alone for the space of a thousand years;

"And for other thousands of years each of the heavy moving stars and swift-moving stars becometh its partner, each for one thousand years.

"Last of all the moon becometh its associate, for a thousand years, like all the rest."

Here the time allotted to the sovereignty of a planet, is "one thousand years." If we take the "sovereignty" for "activity," the *Vishnu Purâna* allows us "one thousand periods of four ages," at the end of which every planet, as well as the earth, retires into Pralaya. Here we are not talking of the Mahâ-Pralaya, however, but of a planetary Pralaya.

The moon is at present in a state of such Pralaya, we are told, and her cycle of life has been finished long ago. "When the moon hath been king," says the *Desatir*, "and all have been associates along with it, and its reign, too, is over, one Grand Period is accomplished . . . And in the beginning of the Grand Period, a new order of things commenceth in the lower world. And not indeed the very forms, and knowledge, and events of the Grand Period that hath elapsed, but others precisely similar to them will again be produced."

NASARVANJI F. BILIMORIA.

(To be continued.)

MR. GLADSTONE'S ATONEMENT.

SPACE is given to Mr. Gladstone's criticism on Mrs. Besant's views on the dogma of the Atonement, because of the masterly synthesis of the subject by this sage and statesman. We have it here at its best, and it will be highly profitable to our Oriental thinkers to give the closest attention to the subject before dismissing it for ever from their minds. Little more could be said in favour of the Christian view than Mr. Gladstone has here said; and one who has adopted Eastern views of cosmology, will be struck with the geocentric basis of the dogma. Since the Bible nowhere speaks of other inhabited worlds than ours, nor of Christ having sacrificed Himself for the sins of other planetary populations, we must infer that the dogma applies solely to our earth races. If the authors of the Bible knew of other man-bearing globes, then their silence as to them tends to make the Hindu and Buddhist philosopher deduce that there was either no Vicarious Atonement made for their inhabitants, or they were not conceived and born in sin like ourselves, and hence needed no Redeemer. Even Mr. Gladstone seems to sense the difficulty (cf. p. 49). However, we shall not forestall Mrs. Besant's probable rejoinder to her eminent critic, which is sure to be spicy to a degree, and likely to give Mr. Gladstone a bad quarter-hour when he reads it. Our duty is fulfilled in laying on the free platform of the *Theosophist*, the best argument that can be adduced in support of the fundamental dogma of the Christian religion. Our digest is copied as found in the *Madras Mail*.—Ed. *Theos*.

"The publication by Mr. Fisher Unwin of a book entitled 'Annie Besant: An Autobiography,' has led Mr. Gladstone to contribute to the September number of *The Nineteenth Century* an article which is headed: 'True and False Conceptions of the Atonement.' The writer sketches the lady's 'spiritual itinerary' as revealed by herself, from her childhood to her marriage, and to a physical crisis brought about by the sufferings of a child in illness, in which her religion received a shock which it had not strength to survive. She examined its dogmas, and addressed herself chiefly to four propositions, to one only of which Mr. Gladstone devotes his observations. As stated by Mrs. Besant, it is 'The nature of the Atonement of Christ, and the justice of God in accepting a vicarious suffering from Christ, and the justice of God in from the sinner.' The latter topic is set aside as being virtually included in the larger question. The suggestion of the former part of the statement is taken to be that 'Christ being absolutely innocent, injustice towards Him is here involved.' After remarking that the authoress looks 'at the forensic or reputed, and not at the ethical, which is, of necessity, the essential aspect of the case,' Mr. Gladstone grants:—

1. That the 'sinner,' that is to say man, taken generally, is liable to penalty for sin ingrained and sin committed.
2. That the Son of God, liable to no penalty, submits Himself to a destiny of suffering and shame.

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3. That by His life and death of suffering and shame men are relievable, and have, upon acceptance of the Gospel and continuance therein, been actually relieved from the penalties to which they were liable.

4. That as sin entails suffering, and as Another has enabled the sinner to put all penal suffering away, and, in effecting this and for the purpose of effecting it, has Himself suffered, this surely is in the full sense of the term a vicarious suffering, an atonement, vicariously brought about by the intervention of an innocent person.

This dispensation of Atonement is part and parcel of the Incarnation; and the Incarnation, undertaken in order to suffer, by the Man of Sorrows acquainted with grief, is mystery, but is not injustice; does not involve the idea of injustice, and is not liable to the charge.

Such is the contention which he proceeds to endeavour to make good; and this argument takes the form of a series of propositions which, without pretending to the smallest authority, are meant to be, and he hopes may be, conformable to the established doctrine of Scripture and the Church at large:—

1. We are born into the world in a condition in which our nature has been depressed or distorted or impaired by sin; and we partake by inheritance this ingrained fault of our race.

2. This fault of nature has not abolished freedom of the will, but it has caused a bias towards the wrong.

3. The laws of our nature make its excellence recoverable by Divine discipline and self-denial, if the will be duly directed to the proper use of these instruments of recovery.

4. A Redeemer, whose coming was prophesied simultaneously with the fall, being a person no less than the Eternal Son of God, comes into the world and at the cost of great suffering establishes in His own person a type, a matrix so to speak, for humanity raised to its absolute perfection.

5. He also promulgates a creed or scheme of highly influential truths, and founds therewith a system of institutions and means of grace, whereby men may be recast, as it were, in that matrix or mould which He has provided, and united one by one with His own perfect humanity.

6. We have here laid down for us, as it would seem, the essentials of a moral redemption: of relief from evil as well as pain. Man is brought back from sin to righteousness by a holy training; that training is supplied by incorporation into the Christ who is God and man; and that Christ has been constituted, trained, and appointed to His office in this incorporation through suffering, His suffering, without any merit of ours, and in spite of our guilt, is thus the means of our recovery and sanctification. And His suffering is truly vicarious; for if He had not thus suffered on our behalf, we must have suffered in our own helpless guilt.

7. This appears to be a system purely and absolutely ethical in its basis and such vicarious suffering, thus viewed, implies no disparagement, even in the smallest particulars, to the justice and righteousness of God.

8. It is not by any innovation, so to speak, in His scheme of government that the Almighty brings about this great and glorious result. What is here enacted on a gigantic scale in the kingdom of grace only repeats a phenomenon with which we are perfectly familiar in the natural and social order of

the world, where the good, at the expense of pain endured by them, procure benefits for the unworthy. . . . The Christian Atonement is, indeed, transcendent in character, and cannot receive from ordinary sources any entirely adequate illustration, but yet the essence and root of this matter lies in the idea of good vicariously conveyed. And this is an operation appertaining to the whole order of human things, so that, besides being agreeable to justice and to love, it is also sustained by analogies lying outside the Christian system, and, indeed, the whole order of revelation.

9. The pretexts for impugning the Divine character in connection with the redemption of man are artificially constructed by detaching the vicarious efficacy of the sufferings of our Lord from moral consequences, wrought out in those who obtain the application of His redeeming power by incorporation into His Church or Body. Take away this unnatural severance, and the objections fall to the ground.

10. And now we come to the place of what is termed pardon in the Christian system. The word justification, which in itself means making righteous, has been employed in Scripture to signify the state of acceptance into which we are introduced by the pardon of our sins. And it is strongly held by St. Paul that we are justified by faith (Rom. iii. 28, v. 1), not by works. Were we justified, admitted to pardon, by our works, we should be our own redeemers, not the redeemed of Christ. But there are further and unwarranted developments of these ideas, which bring us into the neighbourhood of danger.

11. I have said that, when the vicarious sufferings of Christ are so regarded that we can appropriate their virtue, while disjoining them even for a moment from moral consequence in ourselves, we open the door to imputations on the righteousness of God. But the epoch of pardon for our sins marks the point at which that appropriation is effected; and if pardon be, even for a moment, severed from a moral process of renovation, if these two are not made to stand in organic and vital connection with one another, that door is opened through which mischief will rush in. And thus pardon may be made to hold an illegitimate place in the Christian system; as when it is said that the condition and means of pardon are simply to believe that we are pardoned; the doctrine charged with extraordinary pertinacity and vigour by Bossuet upon Luther. But in Holy Scripture there is no opening of such a door; no possibility of entrance for such an error.

12. Pardon, on the other hand, has both a legitimate and a most important place in the Christian scheme.

The right hon. gentleman discusses the question what pardon is, and admits that there is a limited or partial accommodation to the forensic idea when use is made in theology of the word pardon, and of a justification which primarily signifies not righteousness, but acquittal. 'If,' he says, 'the heart is right with God in that sense, which so many pages of the Scripture establish and define for us by living instances, then there is pardon; there is that living seed of actual righteousness, which has only to grow, under the laws appointed for our nature, in order to complete the work. Pardon is properly a thing imputed. But, besides what is imputed, something is imparted to the sinner'—namely, relief from the penal inflictions due to sin. Mr. Gladstone continues:—

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It is indeed evident that the entire case of the human inhabitants of this planet has been made in most important respects exceptional through the introduction of sin into the world. Hence it is that, as we are assured by the Apostle, we are ordained to be a spectacle for men and angels. In other words, it would seem that this world does not exist for itself alone, but is, in some manner which we cannot yet, unless most vaguely, conceive, to serve a most important purpose of example, warning, or otherwise, on behalf of other portions of God's intelligent creation. But the exceptionality, so to call it, of the Christian dispensation is not an argument against its being true. On the contrary, it is a substantive argument in favour of the Gospel, if it be manifest that the remedy is one adapted to, and so far accounted for by, the disease: that it tends to repair the rent which has been made by disobedience in the fair order of the world, to restore that harmony of original creation which, as we are told, made the sons of God shout for joy. In truth, it seems difficult to account for the blindness which fails to perceive the profundity of wisdom which underlies the simplicity of the Gospel. The philosophy of the Incarnation is, indeed, a great and indestructible philosophy. It was said that Socrates plucked wisdom down from Heaven. The Incarnation brought righteousness out of the region of cold abstractions, clothed it in flesh and blood, opened for it the shortest and the broadest way to all our sympathies, gave it the firmest command over the springs of human action, by incorporating it in a person, and making it, as has been beautifully said, liable to love. Included in this great scheme, the doctrine of free pardon is not a passport for sin, nor a derogation from the moral order which carefully adapts reward and retribution to desert, but stands in the closest harmony with the component laws of our moral nature.

In conclusion, Mr. Gladstone recognises 'that works and proceedings such as those of Mrs. Besant may be useful to religion, not by virtue of what they intend, but by virtue of the controlling Providence which shapes their direction and effect, in total independence of the aims of their authors.' Care and vigilance he finds necessary to be employed, not only against the foe outside the walls, but against ourselves. The possibilities of excess through the narrowness and temerity of unbalanced zeal are more than merely abstract possibilities, and he welcomes aid, from Mrs. Besant or any one else, which recalls us from rashness to vigilance and care.

Again (he says), and in closer proximity to the present subject, we have seen that even now representations are sometimes made which seem to treat the Atonement of Christ not as a guarantee, but rather as a substitute for holiness. For if sin, which is undoubtedly a debt, be nothing but a debt, if it be so detached from the person of the debtor that when it is paid, it matters not by whom, then the debtor can no more be challenged, and remains as he was before in all things except that a burden has been discharged from his shoulders, then again the moral laws are in danger. For those laws will not for a moment tolerate that grace and favour be disjoined from reformation, justification from repentance and conversion of the heart. . . . But I desist from this strain of observation, and bring these remarks to a close with the suggestion that, according to the established doctrine of Holy Scripture and of the Christian Church, the great sacrifice of Calvary does not undermine or enfeeble, but illuminates and sustains, the moral law; and that the third proposition of Mrs. Besant, with which alone we are here concerned, is naught."

THE BHÚTAS, PRETAS AND PISÁCHAS.

(Continued from page 774).

IT is not possible to give the total number of these entities, for no book has undertaken the task of enumeration. Moreover the few different names given often represent but different aspects of the same entity, just as a *Sahasranámavalī* (a hymn of praise of a thousand names, e. g., the Vishnu-Sahasranāma) enumerates but the different aspects of the same deity.

But there is an enumeration given of the more hideous and terrible forms, the Kālī and others that eat flesh and drink blood. These are only enumerations of the important divisions, not of the individual entities. Some of them are to be found in the *Rudrayāmala*; but they would be of little interest here. In one of these lists, as many as sixty-four kinds are mentioned.

The most important of each class has a separate name and is generally recognised everywhere. The Bhagavad-Gītā also recognises these names, when S'ri Krishna speaks of the manifestations of the Almighty in all important things "Of all the Gandharvas I am Chitraratha," and so on (*vide* Ch. XI—Vis'varūpa Adhyāya). Still there is a key to the number of these, to be found in almost all books that treat of the subject. The student is at every step advised not to bewilder himself in the ocean of seven crores of Mahāmantras. *A'mnāyastava*, a famous work on Mantra S'āstra, dwells on the origin of these Mantras. It recognises first the One Deity—S'iva, the five-faced, as the Creator of all the Mantras. Then come the Rishis who discovered the Mantras and their efficacy; each of whom chanted a Mantra and obtained Siddhis: and that Mantra came to be fathered on the particular Rishi, who was called thenceforth a *Mantradrashtā* (discoverer of a Mantra). In this work we are also told that two crores of Vedic Mantras sprang from the face called *Tatpurusha*; one crore of Vedic Mantras from the face called I's'āna, one crore of S'aiva Mantras from the face Aghora; one crore of Vaishnava Mantras from the face Sadyojāta; and two crores of S'āktic (Devic) Mantras from the face Vāmadeva. These seven crores of Mahāmantras have to this day in India their particular *Upāsakas* and practitioners, and they give some sort of a clue to the ascertainment of the number of the entities.

But even with this, the ground is not clear. For we are told that many Mantras relate to one deity, that one Mantra by variations in dhyāna (contemplation) relates to many deities, and also that one deity has at times as many Mantras as it has aspects. Nevertheless, after a deep study of these keys, one may be able to estimate the number of these entities.

We shall now give a short account of the Bhútas, a class which comes under the division "Pis'áchas" of I'svara-Krishna, given above. The God S'iva is the Creator of these evil deities known as Bhútas. When Varāha (one of the incarnations of Vishnu) saw the goddess of

the earth, he was love-stricken and forgot his function of an Avatāra—the redemption of the world—and began to trouble the world. The creatures prayed to the Devas and the Devas in turn to S'iva. The God S'iva got angry and from his sweat were born the Bhútas, deities powerful enough to conquer Vishnu. The Bhútas proceeded to work, and soon returned with the answer 'All is done.' Hence the God S'iva called them *Bhútas*—that which is done (*Kālikā Purāna*, Ch. XXXI, 88). Hence the name *Bhútes'a* which belongs to S'iva.

These Bhútas thus created are 26 crores in number and mostly feminine in sex. They are divided roughly into three classes, viz., (1) The *Bálagrahas*; (2) The *Pramathádi Ganas*; (3) The *Mátrikas*, *Bhagínis*, &c.

The *Bálagrahas* are deities instrumental in the diseases of babies. At their head stands the younger son of S'iva, Subrahmanya. The *Pramathádi Ganas* are deities bent always on hindering all propitiations and *pūjās* for good. At the head of this class is the other son, Vignes'vara (*Vináyaka*): and hence to this day in India, people pray to *Vináyaka* to remove all obstruction before they begin anything good. Lastly, the *Mátrikas* and *Bhagínis*, &c., are the essentially female deities, under the immediate control of Párvati, the wife of S'iva. These deities have hideous and terrible shapes and forms. To this class belong chiefly the elementals and other minor yet mischievous entities, the presiding deities of black magic and other practices which affect the world for ill more closely than the other classes. But of these we shall speak in detail when we deal with worship and propitiation. The *Mátrikas* are seven in number and the *Bhagínis* four. *Sankarāchārya*, *Madhusūdanasarasvati* and other commentators on the Bhagavad-Gītā, explain the word *Bhúta* as including *Vináyaka*, *Sapta Mátrikas*, *Chaturbhagínis*, &c. (*Bh. Gītā*, IX. 25, and XVII. 4).

One other use of these Bhútas remains yet to be noticed. The following translation (*Bhāgavata*, Bk. X, Ch. 63, 10 and 11), besides showing their usefulness in assisting S'iva in all his wars, contains the names of some of the curious and important entities we are speaking about. I shall therefore give a literal translation:—

"He (Vishnu) beat the followers of S'iva, viz., Bhútas, Pretas, Guhyakas, Dāgínis, Yātudhānas, Vetālas, Vináyaka, Mátris, Pis'áchas, Ká'smāndas, and Brahmarākshasas."

A few words now as to others which comprise but a small class. First is the *Virabhadra* whom S'iva also created in order to kill *Daksha*, one of the *Prajāpatis*, the father-in-law of S'iva, who ill-treated him. Then there are the *Bhairava* and the *Vetāla*, which were also created by S'iva for similar occasions (*Kālikā Purāna*, Ch. 49.) The *Vetāla* is the presiding deity over dead bodies. The *Brahmānda Purāna*, *Uttara-khanda*, devotes 29 chapters to the story of a king *Devānga*. There also is found the story of *Vikramārka* of popular fame, the conqueror of the *Vetāla*. In ch. 23, st. 30, we have, "After killing Bhútas, Pretas, Pis'áchas &c., Dāgínis, Sakínis, &c. (which, according to the story, are followers

of Vetāla and guard it); he (Vikramārka) went to the Vatavriksha (the Banyan tree) the dwelling place of Vetāla. There are many Mantras relating to the Vetāla.

It is a curious fact that, while Śiva is the Creator and lord of these evil entities, the Sanskrit Mantra literature abounds with Vaishnava Mantras specially devoted to practices in Abhichāra (black magic).

Such are the characteristics of these deities, which, in the popular opinion, are scarcely recognised even to belong to the Daiva Sarga.

Food.

The Chhândogyanishad (III, 6 to 10) states, "The Devas neither eat nor drink." Thus, on this authority, some hold that the Devas, *i. e.*, the upper four of the Daiva Sarga of the Sāukhya system, take no food or drink. The food or other requirements of the fifth class, *viz.*, the Gandharvas, are, by all authorities, affirmed to be but *Blaga* (enjoyment, mainly sensual). Manu describes the food of the last three. He says (XI, 96), "Surā, (all others), intoxicating drinks and decoctions, and flesh are the food of Yakshas, Rakshas and Pisāchas." By these Manu means only the created entities. For, in another place, he gives the food of entities that have become such by their own bad actions (*i. e.*, suicide, &c). Again in XII, 71 and 72, "After becoming Ulkā Mukha Preta, he feeds on what has been vomited. The Katapūtana Preta eats impure substances and corpses. The Maitrākshajyoti Preta feeds on pus. The Sailāsaka feeds on moths." The Garuda and other Purānas are full of descriptions of the nastier foods of meaner entities.

There is another theory about the food of the Devas. The story of the *Amrita Mathana* (*i. e.*, nectar-churning) is the basis. The Devas are said to live upon the Amrita (nectar, they once ate: and Amrita is the only kind of food they have ever tasted.

Not only does the entity worshipped determine the nature of the food offered; but the object of the *Upāsana* (worship) is also a chief item in the determination. For instance, Abhichāra (black magic), which has chiefly for its aim, the death or misery of other beings, must always be followed by offerings of flesh and blood: the blacker the object of the *Upāsana*, the crueller the kind of food and drink to be offered. Again certain entities have special liking for certain kinds of flesh and blood. For example, the Kālī has a special liking for man's flesh: and her worship is always followed by a *Narabali* (*i. e.*, the sacrifice of a human being).

But for entities that have become such, the worship is not the same; we have no need of flesh and other things. We have only to offer what we eat and drink: and the oblations will reach the entities in the form suitable to their nature. In the Garuda Purāna, Uttara Khanda, Ch. XI, we have:—

4. "Listen, O lord of winged creatures, I shall now tell you how the food and drink offered by us with great devotion reaches them (departed entities).

5. "If the departed has become a Deva, the food (offered) reaches him in

the form of nectar. If a Gandharva, in the form of *Blaga* (enjoyment mainly sensual). If a herbivorous animal, in the form of grass.

6. "If an air-consuming creature, such as a Nāga, in the form of Vāyu (air). If a bird, in the form of a fruit. If a Rākshasa, in the form of flesh.

7. "If a Dātava, also in the form of flesh. If a Preta, in the form of blood. If a man, in the form of food and drink."

THEIR POWER.

As we have already remarked there is a predominance of the Satva quality in each class of the Daiva Sarga, therefore their power is unlimited and infinite. But the power is not the same all through the Daiva Sarga. The Hiranyagarbha, "the pure Satva," has the greatest power; Virāt the next in power; and so on—the Pisāchas possessing the least. But the power of the Pisāchas is infinite when compared with any power we can conceive of, though it is insignificant as compared with that of "the pure Satva."

They are unlimited by shapes and forms: it is not incumbent on them to assume any shape, they may be without any: they can assume any shape; there is no limit to the number they may assume at a time. Again they are not confined to any space, as men are confined to the earth. They can go to any place, to any of the popularly known fourteen worlds, which are not above their own world: they are in short, as we have said, *Kāmachāras*.

They have in them power to grant anything to anybody. For instance, Hiranyagarbha can grant *Moksha* to any individual, however undeserving the individual may be of the favour. But they never use such powers to any disadvantage or in opposition to any law of nature. In Brahma Sūtra, II, i, 34, we have "Inequality (of dispensation) and cruelty (the Lord can) not (be reproached with), on account of his regarding (merit and demerit); for so (Scripture) declares."

But in granting the Purushārthas (*viz.*, Dharma, Artha, Kāma and Moksha), there is a difference as to the power of granting. Hiranyagarbha and a Virāt alone have the power to grant *Moksha* as well as the other three. Soma, Indra, and Gandharva have power to grant the first three, but not *Moksha*. Yakshas, Rakshasas, and Pisāchas can grant only Artha and Kāma, but not the other two, Dharma and Moksha. But of all these entities, Soma and Indra are the two whose help is most sought in gaining the first three Purushārthas.

The popular opinion about the Gandharvas is that they have no great power. But it is not so. Rig Veda, X, cxxxix, 5, says: "May the celestial Gandharva Visvasan, the measurer of the water, declare to us that which is the truth and that which we do not know! Accepting our praises, Visvasan, protect our sacrifice!"

The Vedas do not mention any method of worshipping the last three of the Daiva Sarga in order to obtain the Purushārthas; for they have no just power to grant any of them. Artha and Kāma are obtained from them only by Abhichāra (black magic). The grants they can make are

not at all innocent; for they generally injure others in granting the desire of their worshippers.

While Hiranyagarbha has the power to grant anything in any way, it may be asked why he is not worshipped in the Abhichâra methods? The question can be answered thus. The conditions of the worship of Hiranyagarbha are that the worshipper shall renounce his worldly desires and connections and raise himself to a *universal consciousness*. These conditions amount to this—that there shall be no worldly desire for wealth or enjoyment. But the Abhichâra methods have only this aim, and are therefore inconsistent with the worship of the “pure Sarva.” The same is also true of the upper five of the Daiva Sarga.

HOW TO PLEASE THEM.

Are we bound to please them each and all; or is each individual bound to please one or more of them?

In the Vedas, the commandments (*Vidhi-vâkya*) are of two kinds. First, are the compulsory commandments or the imposition of *duty* (*Nityakarma*); and secondly, come the conditional commandments or the impositions of obligations to attain an object (*i.e.*, *Kâmya Karma*). Of the former, “Desire to know it (Brahman) clearly”; and “You shall worship Sandhyâ every day,” are examples. Of the latter, “Who desires Svarga, shall perform *Jyotisht Oma*”—is a specimen. But nowhere in the Vedas is it said that any body should practise A’bhichâra (black magic) under any circumstances.

The Vedas therefore contain the worship only of the upper five of the Daiva Sarga. It is also to be noticed that even in these the worship of the Gandharvas is rarely touched upon. The Vedas, it is asserted, are exclusively for the use of the Dvijas (Brahmins, Kshatriyas, and Vais’yas). Therefore the Vedic deities or the upper five are to be worshipped only by the Dvijas.

On the other hand it is said with great truth that there are many Riks (verses) relating to Pisâchas, &c. It is true that there are, but they are all praises to the upper four of the Daiva Sarga and sometimes also to the fifth class, with the object of inducing them to counteract the influences of Abhichâra, *i.e.*, of the Pisâchas and the lower entities. To remove their influence, there is not a single Vedic praise or prayer to the low entities themselves, but all praises and prayers are to the diviner entities. The Rig Veda (I. cxxxiii. 5) says, “Destroy, Oh! Indra, the tawny-coloured, fearfully-roaring *Pisâcha*: annihilate all the Pisâchas.”

The Atharva Veda is popularly believed to treat of black magic and is said to contain many Riks (verses) devoted to Abhichâra subjects. But it is not so. It also, like the other Vedas, contains stanzas in praise of the higher entities, to induce them to avert the bad influence of the Pisâchas, &c. We have the following verses used as a countercharm against the magical incantations of others, or used as a spell to get rid of Gandharvas and Pisâchas.

Bk. IV. xviii. 1. “I make effectual power my help; let magic arts be impotent.

2. “Oh Gods! if one cast a spell on another man’s house who knows it not, close as the calf that sucks the cow, may it revert and cling to him.”

Bk. IV. xxvii. 2. “With these we scare and drive away Gandharvas and Apasaras.”

11. “Youthful, completely decked with hair, one monkey-like, one like a dog, so the Gandharva, putting on a lovely look, pursues women. Him, with efficacious charm, we scare and cause to vanish hence.”

Bk. V. xxix is wholly devoted to an account of the destruction of the Pisâchas. Thus a mass of evidence from the Atharva Veda could be quoted to show that the popular opinion is wrong. Yet that opinion is strong, for there are some who hold that there are some S’âkhâs, in the known as well as the lost portions of the Veda, that do treat of Abhichâra proper. To them the following considerations will be, to a certain extent, a satisfactory answer. The Vedas are well known in Sanskrit as *Thrayi* (=consisting of three): the three are the well-known Rig, Yajas and Sâma. The fourth Veda is thus altogether excluded from the Vedas. Again, the Atharva Veda was excluded for a long time from the general scheme of study for the Dvijas, as it was (erroneously) thought to treat of Black Magic; and to this day there are few or none who are followers of this last Veda.

Thus it can be asserted with much certainty that the Vedas do not anywhere treat of Abhichâra, and that the Vedic divinities, *i.e.*, the upper four, or rather five, are intended to be worshipped only by the Dvijas. The lower divinities and the Mantras devoted to them, found only in the A’gamas (*viz.*, Vaishnava Sâiva, and S’âkta, see *supra*, *vide A’mnâyastara*), are all intended for the S’ûdras and the *Anulomas and Pratilomas* (the cross-breeds). S’rîdhara, in his commentary on sl. 31, A’nandalahari of S’rî S’ankarâchârya, raises the interesting question, “Is it possible that the God S’îva would have been the author of such vile hymns as those of A’bhichâra?” He himself answers it. God has ordained different methods for different people. Of what use is Brahma Vidya to a S’ûdra or to low people? The A’bhichâra and other Mantras for pure worldly success were ordained only for the S’ûdras, *Anulomas and Pratilomas*. It is a sin for Dvijas to practise A’bhichâra. S’rîdhara adds that a Dvija who practises A’bhichâra is to be shunned as an outcaste.

Agastya in his S’akti Sûtras devoted to the worship of the Devi, first describes the Veda and the Gâyatri as the main source of the *Dakshina Pantha* (the right or Vedic method). Then in ch. IV. 65-66, he says that the *Dakshina Pantha* is for the Brahmins, Kshatriyas and Vais’yas, and that the *Vâma Pantha* (the Abhichâra and the like methods) are for the Sûdras and the Pâshandas. Manu also has (II. 168), “A twice-born man who, not having studied the Veda, applies himself to the other (worldly study) soon falls, even while living, to the condition of a Sûdra: and his descendants (after him).”

In another place he has (IX. 290):

"For all incantations (Abhichāra) intended to destroy life, for magic rites with roots practised by persons (not related to him against whom they are directed) and for various kinds of sorcery, a fine of two hundred *panas* shall be inflicted."

The latter seems also to refer to certain state-measures to prevent persons from taking to such bad practices. Thus the Vedic gods are to be worshipped by the *Dvijās*; and the *A'gama* divinities are to be worshipped only by *S'ūdras* and the lower castes.

R. ANANTHAKRISHNA SHASTRY.

(To be continued.)

FURTHER FINDINGS.*

MUCH has the sex question puzzled humanity. What is the essence of man-ness, what of woman-ness, and what the mystery of the communion of the sexes which preserves and multiplies the races?

The *Vedāntas* say that the nearest approach in the physical *Upādhi* to *Brahmānanda* (the bliss of Brahma-hood) is the *A'nanda* of this communion. Why? Because herein is realised the intensest completeness of the physical self. Herein that self develops and expands to overflowing.

बृहत्त्वाद् बृहणत्वाच्च आत्मैव ब्रह्मेति गीयते ।

(Because of its immensity and of its expansion is the self-named Brahma). *(Upanishads).*

Kāma (the Indian Cupid) is said to have five arrows to his bow. The five arrows are the five *Jñānendriyas*—which all find their fullest use and enjoyment in this communion; so too the *Karmendriyas*. Is this not why, while this sex separation lasts, man and woman must be more to each other than any thing or being else?

दुष्पारा खलु सा प्रीतिः स्त्रीपुंसोः विधिनाकृता ।

(Hard to get across is the love of man and woman created by the Demiurge). *(Mahābhārata).*

It has been said that Love is the state of the self with reference to an object which gives it pleasure. Can there be greater love than towards what satisfies all that self's capacities for pleasure at once and in the fullest manner? Is this not why the philosopher *Bhartrihari* says:—

तथाप्येतद्भूतो नहि परहिताद् पुण्य मर्षरम्,

नचास्मिन्संसारे कुरलयदृशो रम्यमधिकम् ।

* Author's Note:—This article is an attempt to apply to the sex problem the principles enunciated by a recent writer in the articles headed "To him that Seeks" and "Findings" in the *Theosophist* for March and May 1894. It is trusted the attempt will be found to be in accord with those principles and will meet with the approval of that writer.

Still we maintain there is no virtue else
Than doing good to others; nor on earth,
Source of joy greater than the Lotus-eyed.

What explains the intensity of love also explains the intensity of the corresponding hate and jealousy.* Why is sexual jealousy supposed to be the most hideous mental pain upon earth? Is it not because the essence thereof is the suppressing, narrowing, crushing of the being's whole physical self in comparison with another self: because it is the man's feeling that he is no man, and the woman's that she is no woman?

This may explain the essential nature of procreative communion and of sexual love. But what is man-ness and what woman-ness?

Aham, Etat, may stand for the feeling during the communion. The *Aham* aspect of *Brahman* represents the male element; the *Etat* aspect, the female. This only means that the *Aham* preponderates in man; the *Etat* in woman. Because in essence and to themselves both are *Aham*, and externally and to each other both are *Etat*. In other words, it might be said, the man idea is "This (woman) is part of me, is included in me"; the woman idea is "I am part of, am included in this (man)." The "I" is present in both cases, but in different ways. Hence there is more abstract intellect, strength and selfishness in a way in man; more emotion and surrender and unselfishness in a way in woman.

So much for the difference between the man nature and the woman nature. Shall we theorise as to how the difference began?

Love and Hate, Attraction and Repulsion, Self-Assertion and Other-denial, have always and necessarily gone along with the Manyness (the Atomicity), inherent in the *Etat* on account of its opposition to the Oneness of the *Aham*. The *Upanishads* indirectly express this in the *Mahāvākyas*:—

“एकोऽहम् बहुस्याम् प्रजायेय” ।

एकाकी त्रिमेति and द्वितीयाद्वै भयं भवति ” ।

“May I, the single, become many; may I be born.” “The solitary one fears;” and “Fear arises from a second.”

The sex differences arise from love with the help of the arch-chemist, or rather the arch-chemical, Time; under stress of the “Selfishness,” which is set forth in the lines:—

नहि पुत्रस्य कामाय पुत्रो वै प्रियो भवति,
आत्मनस्तु कामाय पुत्रो वै प्रियो भवति;
नहि जायायास्तु कामाय जया वै प्रिया भवति,
आत्मनस्तु कामाय जायावै प्रिया भवति;
आत्मनस्तु कामाय सर्वे वै प्रियंभवति ।

Upanishads.

* According to the principles outlined in the article “Findings” in the *Theosophist* for May 1894, jealousy would be equivalent to dislike—thus the consciousness of a superiority in the object thereof which makes that object stand closer to an object of like to this jealous self.

(Not for the sake of the son is the son dear, but for the sake of the self is the son dear; not for the sake of the wife is the wife dear, but for the sake of the self is the wife dear; all (that is dear) is dear but for the sake of the self.)

The primordial atoms, each an *Aham* as well as an *Ekat*, attracted each other and the stronger absorbed the weaker till they grew into considerable organisms. Then instead of pleasure through complete absorption, only, there arose the possibility of pleasures through incomplete absorption also, and friendships began.

The tiger sees in the deer the possibility of only a short-timed pleasure and of one of its senses only, so to say; he *loves* the flesh and takes it unto himself, and the practical result is *apparent hate* and destruction of the deer. In the tigress he sees the possibility of long-lived pleasures of all the senses and *loves* her too, but with the different result of cherishing and affection and preservation.

So, on the other hand, what is complete (although involuntary, self-surrender by complete self-destruction on the part of the deer, is only partial surrender with self-maintenance on the part of the tigress. Such is *Máyá*! Love is Hate and Hate is Love!

संगात् सजायते कामः, कामात् क्रोधोऽभिजायते।

(*Gītā*).

(From Association is born Love, from Love springs Anger).

Thus in the primeval life when there arose possibilities of long-lived and recurrent pleasures in various ways, from and to each other in consequence of the development of organisms, then, surrender being predominant on the one and acceptance on the other side, the sex possibility began, and under pressure of the evolutionary idea it developed till sex resulted—the self-surrender which is the essence of feminineness in relation to man becoming the function of nursing and motherliness in relation to the child. This may probably explain the differentiation of the man-nature from the woman-nature. The searcher interested in discovering how the physical differences now existing have come about, may trace them through the *Udbhija*, *Svedaja*, *Andaja* and *Jarāyuja* creations which are possibly even now to be found in the various kingdoms of nature.

"*Udbhija*" seems to be the Self-born of the "Secret Doctrine." Unmistakable instances of such are apparently not now to be met within the vegetable and animal kingdoms; the author of "The Temple of the Holy Cross" mentions cases which, if true, would be such instances. The growth of minerals may be regarded as an example of this creation in the mineral kingdom.

Svedaja—the Sweat-born of the "Secret Doctrine" corresponding to the multiplication, by fission, of the lower organisms; by grafts, &c., of trees and plants.

Andaja—the Egg-born—the seeds of androgynous plants overflowing from, and nursed by stamens and pistils in the same organism.

Jarāyuja—the Womb-born of complete sexual separation.

Note throughout that there is no such difference of organic and inorganic in nature, of animate and inanimate as Western thought is accustomed to. There is a difference of grade only; but all the world is tied together in the bonds of *Aham-tā* and *Mama-tā*. The essential nature of the love for the body is the same as that of the love for a fellow-being or for a house, lands, country, &c.; the difference is only in the intensity. All is truly alive.

Let us consider how these theories apply to the facts around us.

The proper death is the death from old age; after the exhaustion of all the passions, the vital forces, the *Prāṇas*, through a long and well-balanced and harmonious exercise of all of them; in short, a giving up of the worn out body by a tired and re-tired soul.

वासंसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि।

तथा शरीराणि विहाय जीर्णानि न्यन्यानि संयाति नवानि देहि॥

(*Gītā*).

(Even as the man casts off well-worn clothes and assumes new ones, so too the soul abandons the worn-out body and goes unto a new one).

—But what do we see around us? Not such peaceful wearing out, but exhaustion and death through disease consequent on excesses of all sorts. That is the rule of the day. Mortality largest among the youngest!

So too the proper de-sexualisation of the race should come gradually and harmoniously by a natural and peaceful exhaustion of the forces which led to sexual separation. Theosophists may locate such in the 6th Round or the beginning of the seventh. But what is the fact? Violent excesses leading to premature exhaustion and an unnatural unsexing by which men become women and women men. Witness the wars in the current papers and the cry of the "Modern Woman" of Western lands.

To India this fate has not yet come, but may soon. The "slowness" which has been the cause of its long life so far and its escape from many of the diseases resulting from a "fast life," is rapidly passing away. And the "sins" which are coming on will have to end in their natural punishments, as described again and again in the sacred books.

OMEGA.

Reviews.

MAGAZINES.

Lucifer.—August. "Occultism and Truth" is a very wholesome statement by seven members of the Society as to what they believe true Occultism to consist of. It is the belief of these seven members that "the doctrine that the end justifies the means has proved in the past fruitful of all evil; no means that are impure can bring about an end that is good, else were the good Law a dream and Karma a mere delusion." "The Rationale of Death," a particularly thoughtful article by Charlotte E. Woods, is concluded. H. T. E's notes on Science and the Esoteric Philosophy are interesting and well selected. Eliphas Lévi's "Unpublished Letters" become more and more bewildering. We wonder if any one reads them, and if such an one could be found would he answer as the Ethiopian did to Philip's query—"Understandest thou what thou readest?"—"How can I expect some man should guide me?" "Devotion and the Spiritual life" by Annie Besant was a lecture given before the Blavatsky Lodge. The "words" from the "Indian Disciple" which are quoted in the course of it, appear to us somewhat characteristic of that very indefinite and high-flown verbiage which is so common in Spiritualistic communications. A jingle of words though attractive to the ear does not always carry with it profound meaning.

The Path.—August. Of the thirty pages that compose this issue of our American contemporary seventeen are devoted to Activities and Reviews. "Man's Duty to Brutes" is the chief article of interest. The *Path* reviewer waxes still stranger and more complex in his diction.

Theosophical Siftings.—Nos. 6 and 7 of Vol. VII. The Duke St. periodical has contained particularly interesting papers of late. "The Language of Symbols" by S. G. P. Coryn is a useful Preface to a very difficult subject; and "Consciousness" by R. B. Holt is an attempt to epitomise and arrange the metaphysics of the "Secret Doctrine."

THE CULTURE OF THE SOUL.*

This paper deals with Indian methods of Self-culture, touching upon the Hatha Yoga and Rāja Yoga Schools, and containing passages from the Upanishads to show the basis of the Hindu belief in these matters.

MODERN THEOSOPHY.†

We have been favoured with a copy of Mr. C. F. Wright's long promised work on Theosophy. The book is a useful compilation of the main principles outlined in the "Secret Doctrine" and other larger works. In places the author dogmatizes somewhat and some of his assertions require to be substantiated, e.g., where he states that the "Spiritualistic" phenomena of the early days of the T. S. were "the direct work of certain Nirmānakāyas."

* By Mrs. Besant. No. 22 of the *Transactions of The London Lodge, T. S.*
† By Claude Falls Wright: Boston, New England Theosophical Corporation. New York: Path Office.

THE IMITATION OF SHRI' KRISHNA.*

This is a praiseworthy attempt on the part of the author to follow in the footsteps of Mr. Bowden whose "Imitation of Buddha" was so well received. In the present case the author would have done better had he confined his attention to Ethics and not introduced so many metaphysical subtleties among his quotations, which, with their context, are difficult of understanding, but when taken out of it quite incomprehensible. The spelling of the Sanskrit words is neither accurate nor consistent and we hope a new edition will see a revision in this respect. We must, however, congratulate Mr. Mukopadhaya on his little text book, which will, we feel sure, be appreciated in India.

THE RELIGION OF LOVE.†

This little pamphlet professes to be intended for all sects and churches, and appears to be an attempt to show that love is the Alpha and Omega of all religion. The writer evidently believes in a personal god somewhat after the Christian or Brahmo Samaj type, by constant communion with whom man is born again in a mystical sense and attains the highest religious state, when self-love is annihilated.

THE SECRET OF HAPPINESS.‡

The authoress endeavours to show that each of the notes of music is related to a particular feeling, or phase of human consciousness. Not being sufficiently musical ourselves to appreciate the authoress' theories we must leave them to those who have the gift.

Theosophy in all Lands.

EUROPE.

LONDON, August, 1894.

This is our "slack" time, and Head-quarters seems quite depopulated. Mrs. Besant gone, taking Mrs. Lloyd with her; Mr. Mead away recruiting, and I am sorry to say from the accounts we get, not quite so successfully as could be wished; the weather is so bad just now, apparently all over Europe.

Our President-Founder has left us, escorted to the Docks by a group of Theosophists—of all, that is to say, who are left at home. He has done splendid work while with us, and we hope may be spared for many more years of the same self-sacrificing labour in the cause to which he has devoted his life. He and Mrs. Oakley attended the fifth Quarterly Conference of the North of England Federation (T. S.), which was held early this month at Middlesborough, and much good work was done. Our brethren in the North keep up their reputation for "go-aheadness" right well. Especially was the "Hands across the Sea" scheme of correspondence between individuals and Lodges of the different Sections T. S., introduced by Mr. Firth, discussed; and ways and means elaborated of getting the scheme into working order. Colonel Olcott then made a tour of the Northern Lodges, and went over to Dublin, giving a lecture in the Ancient Concert Rooms there; and attending a *conversazione* held by the members.

* Compiled by S. C. Mukopadhaya. Newton Press, Cornwallis St., Calcutta.

† By Rajnarain's Bose, President of the Adi Brahmo Samaj, Calcutta: Sadharan Brahmo Samaj Office, 211, Cornwallis Street.

‡ Published by the writer—Ellen S. Atkins. Price One Shilling.

A new centre has been formed at Redcar, as the result of Mrs. Oakley's visit to the North, which will be helped by members of the Middlesborough Lodge, in their work of organization, &c. Altogether, considering that August is the month when nearly everyone flies to the seaside to rest, the T. S. is progressing steadily in membership and activity, quite beyond our expectations.

During the absence of the Gen. Sec., Mr. Charles Johnston is kindly editing *Lucifer*; and the office work is carried on entirely by Mrs. Oakley and Mr. H. T. Edge. Mr. John Pryse is away for a holiday, and I am sorry to say his brother's health has become so broken of late, that he has been obliged to return to America. By the way, *Lucifer* has reduced its size of page, and will henceforth appear shorn of the picture on the cover. The Head-quarters' Library has taken another room in No. 17, under the new management, for quiet study, which will be a great boon to studious members.

* * * * *

I don't think I noted the fifth number of *Borderland* in my last. Mr. Stead begins his second year full of high hope for the future, both of his Magazine, and also for the successful exploration of all that is connoted by its title. But as he says:—"Borderland is not to be surveyed and mapped out in a year," and students must not be in too great a hurry. His main conclusion as to the results of the first year's work is that "whatever else may be dubious it is becoming tolerably clear that the new faith will have the persistence of the individual after death as its chief corner-stone, and a demonstration of the almost undreamed of potentiality of the complex congeries of personalities that make up our Ego as its chief contribution to human thought."

In the *Chronique* of the Quarter Mr. Stead gives a very interesting account of the "colour cure" in relation to small-pox. The experiments were conducted in Bergen, under Dr. Finsen, a distinguished specialist in skin diseases. The result was eminently satisfactory.

"Dr. Lindholm, hospital physician, fitted up a ward with red curtains, on the theory of excluding the ultra violet rays of light, which Dr. Finsen declares to be injurious to the skin when in a morbid state. Twenty patients were placed in the ward, ten of them being non-vaccinated children, some of them, cases of extreme severity.

All of them recovered and none were pitted. The experiment is now being tried in New York under Dr. Edson, with the sanction of the Board of Health."

This is indeed a notable advance in the utilisation of colour, and Scandinavia is to be congratulated on being the pioneer in so useful a field.*

Dr. Coryn's interesting paper "An hour in Borderland Occultism" is quoted from, and commented on—not altogether favourably; and under the head of "Theosophy and Occultism" Theosophists and Matters Theosophical are touched upon. The sub-headings are "Why the Theosophists are troubled;" "Mrs. Besant and Hinduism;" and "What a Mahatma is;" which latter is practically quotations from Mr. Keightley's paper given before the London Lodge, and subsequently published in their Transactions.

Then we have some interesting "Borderland" books reviewed; and a long and circumstantial account of the Kurumba Sorcerers of the Nilgiris, in which a paper on the subject published in your columns a few years ago is quoted. Altogether *Borderland* begins its second year well.

* Our correspondent forgets all that was done twenty years ago by Major General Pleasanton, U. S. A., by Dr. Seth Pancoast, of Philadelphia and, later, by Dr. Babbitt.—Ed. Theos.

In this month's *Arena* is a very interesting study by M. T. & W. H. Savage of "Whittier's Religion," which, like that of all truly great men, is eminently Theosophical. Say the writers:—

"He (Whittier) believed that the inner light could be trusted to guide one in the business of daily life as well as in matters purely spiritual, and he found many confirmations of this in the experiences of his Quaker friends. And all this was quite in keeping with the Quaker belief that life here is in constant touch with the Great Life that is the fountain of all being. According to this belief the gates between the seen and the unseen are always ajar. The life here and the life there flow from the Eternal, are lived in the Eternal; and because of this are always safe and good."

The current number of the *Monist* has a fine little poem from the pen of the late Professor Romanes, called "Immortality that is Now," which could well and appropriately have been published in any Theosophical magazine, so closely does it touch Theosophical thought and ideals. The fringe of thought throughout the poem certainly bears traces of the teachings of Comte but the lesson is none the less Theosophical, e. g., the Professor utters the truism that "The web of things on every side is joined by lines we may not see; and, great or narrow, small or wide, what has been governs what shall be."

Turn where one may this month, so far as the Magazines are concerned. Theosophy and Occultism—and kindred subjects—seem to be more than ever in the minds of men. There is Mr. Sinnett's capital article in the current number of the *Nineteenth Century*, which is practically an account of the astral world, plainly put, so that he who runs may read. Then there is M. Binet's admirable article in the *Fortnightly* on "The Mechanism of Thought," in which of course the Salpêtrière experiments come in with great point. The whole article is most suggestive, more for the lines of research it opens out, than for what M. Binet actually says. In a recent number of the *Arena*, Dr. Cooke treats of the mind-cure, from a favourable point of view one which naturally we cannot altogether adopt. Still, from the ordinary medical point of view, his reply to the question, if the mind can cause disease, what can it do in the way of cure? is extremely able.

The "Secret Doctrine" teaching as to early races and submerged continents seems gradually to be receiving confirmation at the hands of science. At the Victoria Institute the other day Dr. Prestwich—of geological fame—brought before the meeting all those geological phenomena which had come under his observation during half a century of geological research throughout Europe and the coasts of the Mediterranean, which, he said, were "only explicable upon the hypothesis of a widespread and short submergence of continental dimensions, followed by early re-elevation, and this hypothesis satisfied all the important conditions of the problem." Then we have the quite recent archaeological discovery in Mashonaland, which, the account says, seems to point to previous occupation by a different race of people. A large and curiously-carved bowl was discovered in a sealed cave; Colonel Rhodes purchased this bowl, and it is stated that the officials of the Hon. Cecil Rhodes' Museum and a number of archaeologists and scientists in South Africa have examined it, "but are quite at a loss to account for its presence in a Mashona sepulchre"! The bowl is made of peculiar hard wood, quite unknown in Mashonaland, and is about a foot in diameter. The most remarkable point about it is that the signs of the Zodiac—about which the natives know

nothing—are beautifully carved round the brim. Moreover the centre of the bowl bears a representation of a crocodile; which is all more than significant to the Theosophical student.

I must not omit to tell you of the advent of a new comer in the ranks of Magazines specially devoted to Occult subjects. This month appeared *The Unknown World*, the first number of a monthly magazine edited by Mr. Arthur Edward Waite. In his Editorial he tells us that *The Unknown World*, will occupy itself with "White and Black Magic, Necromancy, Divination, Astrology, Alchemy, Witchcraft, Crystalomancy, Elementals and Elementaries, the Rosicrucians, the Illuminati, Esoteric Freemasonry, the Mysteries, the Mystics, Hermetic Philosophy, the Archaeology of the Secret Sciences;" and in addition to all this, which one would say was rather a handful, the magazine will deal with "the hidden problems of science, literature, and history"! Nay more, it will reprint "the original Rituals of Magic; rare documents in connection with the Rosicrucian Fraternity; rare Masonic Rituals; the most important keys, manuals, and tracts of Alchemy. But even all this does not exhaust its programme! I will give you what I think is quite the best part of the Editorial utterances. Says Mr. Waite:—

"The unversed reader must, however, thoroughly establish in his mind one truth which is all-important in the endeavour to comprehend justly the modern developments of Mysticism and the plan of the present Magazine. The representatives of many schools of esoteric thought will expound the principles and doctrines of their systems in *THE UNKNOWN WORLD*; but it must be understood that they are not rival schools; they are developments in various directions, but they are not in contradiction to each other and they do not exclude each other. The principles of Universal Biblical exposition, which are in course of exposition by Mr. Edward Maitland, are in no sense out of focus with the eastern transcendentalism of Mr. Sinnett, as they would both be the first to tell us. And so also the Rev. G. W. Allens's Society of Christo-Theosophy, while it occupies a place distinct from either, is not out of harmony with the Theosophical Society and the Esoteric Christian Union. It must not be thought that there is a Babel of many voices in the camp of the mystics which will produce only discord and confusion in the ear of the uncommitted listener. The essential principles of mysticism are all one, even as the great masters of old Oriental wisdom and the great masters of Western wisdom were in reality of one heart. There is a light of the East and there is a light of the West; some have recourse to one and some to another, but there is an exact harmony of both, where yet others discern the full and perfect illumination."

Mr. Waite here strikes an excellent, indeed an indispensable note; and when I tell you that the first number contains papers by Edward Maitland, A. P. Sinnett—who is always to the fore in Theosophical pioneer work with the public—Mrs. Dora Stuart-Menteith, and the Rev. G. W. Allen, you will see that Mr. Waite is fully carrying out his Programme of "hearing all sides" Mr. Sinnett's paper is in his usual happy vein, and is called "The Theosophical Revival."

A. L. C.

INDIA.

Since I wrote last, Mr. Bertram Keightley, General Secretary, Indian Section T. S., has visited the following places and the reports received and briefed below, clearly show that good results have been produced by his lectures.

Calcutta:—Mr. Bertram Keightley, General Secretary, Indian Section Theosophical Society, arrived in Calcutta on the 21st August 1894, at about 5 P.M., per S. S. "Pekin" and was received at Jetty No. 4, by the members of the local T. S. From thence he was conveyed to the Bellevue Hotel, where he was lodged during his stay in this city.

He received visitors there and conversed with them on Theosophical subjects.

At the request of the founder and proprietor Dr. Rakhal Ch. Sen, Vice-President of the Bengal T. S., Mr. Keightley visited the Anglo-Vedic Institution in company with the President of the branch.

On Wednesday, August 29, 1894, at 5 P.M. at the Town Hall, Mr. Keightley delivered his first lecture on "The Spread of Hindu Religious Ideas in the West" to a large and appreciative audience.

On the following day he was taken over to the Society's rooms to receive a few representative students from the different colleges of this city. About thirty including a few members of the branch assembled to hear him. A number of questions on various subjects were put to him, to all of which he gave satisfactory answers. At parting he strongly advised the students to strictly follow the daily and other religious observances enjoined on their respective castes.

On Friday following, he delivered his second lecture at 5 P.M., at the Albert Hall, on "Hindu Student Life and Its Ideals." The lecture was intended specially for students and the audience commenced arriving as early as three o'clock in the afternoon. By five o'clock the hall became densely packed and there was not even standing accommodation. The stairs below were crowded and about two to three hundred people went back disappointed. The lecture evidently produced a strong effect, specially the peroration which sensibly affected the audience.

On Saturday following, he delivered his third and last lecture at 4 P.M., at the residence of Maharaj Kumar Benoy Krishna Bahadoor, Shobha Bazaar, on "Philosophic Thought in the East and in the West." It was incomparably the most learned of all his lectures and was listened to with deep attention. At the conclusion of the lecture, Mr. Keightley strongly urged on the audience the importance and desirability of a larger and wider study of Sanskrit and advised every one present at the lecture to form himself into a centre for the purpose of creating a strong public opinion in this behalf.

Advantage was taken of his presence to hold "Secret Doctrine" classes. Five sittings were held and the Proem was partly explained by him.

On Thursday evening last, Mr. Keightley took his farewell of the members assembled in meeting and in doing so, addressed to them earnest words of advice.

The following are the results of the many serious consultations held

between Mr. Keightley and the President and other officers and members of the branch :—

I. At the request of the Assistant Secretary, Babu Bireswar Banerji, Mr. Keightley wrote out a course of Theosophical studies which it is intended to print shortly.

II. There were long and earnest consultations held between Mr. Keightley and the President and other officers of the branch regarding the importance and feasibility of a local Head-Quarters for Bengal. On the Bengal Theosophical Society and other branches undertaking to provide the requisite funds Mr. Keightley would undertake to supply the workers.

III. With regard to young men, Mr. Keightley advised the immediate formation, under the care and supervision of members of the Branch, of young mens' societies, which might be taken through a course of Theosophical studies on the plan outlined in the "Course of Theosophical Studies" prepared by him. With regard to the Sanskrit portion of their studies they might very well begin with Yogavāsistha Rāmāyana.

IV. In regard to the revival of a spirit of love for Sanskrit, he thought that the creation of a strong public opinion in this behalf was an indispensable prerequisite, and very strongly advised the course. As an initial step he promised to send round a circular to the Branches of the Indian Section, inviting them to commence a strong agitation in this behalf without delay. It was also resolved that in the forthcoming visit of Mrs. Besant to this city, in January next year, she should be asked to devote one whole lecture to this subject and, in consultation with the leading men of the town, make a strong effort, if possible, to place the existing Sanskrit College on a better footing. Mr. Keightley then desired the President to place at his disposal certain information regarding the Sanskrit College before November next, so that he might prepare Mrs. Besant beforehand.

V. A plan for opening separate branches in this city composed specially of young men, was discussed also, but the matter did not advance beyond the stage of discussion.

Mr. Keightley left for Berhampore by the eleven 'o'clock P.M. train on Saturday, the 1st September. The President, the Assistant Secretary, Babu Bireswar Banerji, Babus Ashutosh Gupta and Dhankrishna Biswas saw him off.

*Berhampore :—*He visited Berhampore on the 2nd September, Sunday. He was received by the members most cordially. He stayed here up to the 7th, on which date he left the station at 2 P.M. for Bankipore. From the 3rd to the 7th instant, he was occupied every morning in discourse with the visitors, members and outside sympathisers. On the 3rd instant at 5 P.M., he was invited to attend a meeting of the residents of Berhampore in which the maintenance of the Hindu Academy where the boys are trained in the pure national style along with their education in English up to the Entrance class, was discussed and settled. Mr. Keightley pointed out to the audience that the future hope of the revival of their religion, true national habits and religious practices, depended upon the active support of such institutions as the Berhampore Hindu Academy. On the 4th September at 7 P.M., he delivered a lecture, at the Berhampore Cantonment Theatre Hall, on "Religion and Theosophy." On the 5th September he addressed a very crowded audience on "The meaning and importance of Devotion." On the 6th

September, at the Sydabad Hardinge School, he delivered an address on "The importance of the revival of Sanskrit to the national and religious life of India." The lecture Hall was over-crowded.

*Bankipore :—*He arrived here on Saturday, the 8th instant. In the evening of the same day he delivered a lecture to a crowded audience in the Patna College Hall on the subject of "The Mission of India." On the morning of the next day the members of the Society met him in the bungalow where he was putting up, and heard an interesting discourse in the course of which he explained the septenary constitution of man. At 4 P.M. of the same day, he delivered another lecture in the said College Hall on the subject of "Philosophy of Life." Returning from the lecture hall, the members again met him at the bungalow when the discourse of the previous evening was continued. On the evening of the 11th the Patna Hindu Boys' Association held a special meeting in the Patna College Hall, in which the Secretary of the Association read the half-yearly reports of the activities of the Association. After which, Mr. Keightley addressed the Students on the subject of "The Life of Students and its Aims." On the morning of the 13th he left this place by the mail train for Benares.

The H. P. B. Theosophical Propaganda Fund, Surat, is in a flourishing condition. Useful pamphlets are being printed and circulated free. A translation of the "Voice of the Silence" into Guzerati is published this year.

The Nellore branch has translated into Telugu a philosophical work of Vidyanarya Swamy's entitled "Jivānmukti Prakāshika." The translation is excellently made and will be very much appreciated by Telugu readers.

Pandit Bhavani Sanker will leave Mangalore at the end of this month and visit the branches in the Ceded Districts of Madras.

The Lahore Branch has been pretty active in its work since it received a visit from Mrs. Besant. At the instance of Rai Barodakanta Lahiri of Ludhiana, a meeting of the members of this branch was held in the residence of Rai Bahadur P. C. Chatterji, Judge, Chief Court, Panjaub, when it was unanimously adopted that (1) A Hall for the Panjaub Theosophical Society be erected at Lahore and a committee consisting of Messrs. K. P. Roy, S. B. Mukherji, Rai Bishambarnath, Pandit Gopinath and Igbalnath be formed to collect funds for the purpose; (2) the funds be kept in the Agra Bank Ltd., Lahore, and Messrs. S. B. Mukherji and Igbalnath to be Treasurer and Honorary Secretary respectively. With such distinguished men in Panjaub, the cause of Theosophy is to spread wide and far.

The Panier T. S. centre has now 12 active members and subscribers for useful Vernacular Theosophic Journals. A visit from any competent person will place the centre on a better working basis.

The President-Founder arrived in Adyar on the morning of the 19th *riā* Bombay. During the eighteen weeks of his absence from Adyar, he travelled about 15,000 miles; arbitrated between the Buddhists at Colombo; presided at Mrs. Besant's French lecture at Paris and at the Sessions of the Judicial Committee, Gen. Council and European Convention; founded a Branch at Berlin; made a tour in Great Britain; conferred with the Marquess of Ripon about Buddhistic educational affairs, and, returning, lectured at Bombay.

P. R. V.

CUTTINGS AND COMMENTS.

"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

Mrs. Bertha Palmer of Chicago is desirous of establishing a friendly relationship with Hindu ladies with a view to helping them, and at the same time getting a more correct view of "the much misunderstood Indian Life." Commenting on this and pointing out the difficulties of the scheme, the *Indian Mirror* says:—

"Following close upon Mrs. Besant's magnificent contribution to the *World* comes a remarkable letter, which we publish to-day in another column, addressed by Mrs. Bertha Honore Palmer, an American lady of position, to our friend, Mr. Dharmapala. Mrs. Palmer was the distinguished lay-Lady President of the Board of Lady Managers of the World's Columbian Exposition at Chicago. She has done much for the cause of female emancipation in America, and her husband contributed during last year as much as four hundred thousand dollars for benevolent projects. But to return to Mrs. Palmer's letter to Mr. Dharmapala, we find that American lady inspired with a great longing to form a close acquaintance with representative Indian women; 'women of good standing' is her phrase. The letter is most deferential in tone, for she would rather forbear the communication that she seeks, if it is thought that it will prove 'detrimental to the women of your nation.' Mrs. Palmer desires to be put in 'communication with a dozen or twenty of your most gifted and representative women, so that we may exchange views, literature, etc.' Mrs. Palmer frankly avows greater sympathy with Western civilisation, but acknowledges that 'we are broadened by understanding the essential features of the religion and customs of your people.' It is hinted that Mrs. Palmer may visit India next cold weather, and she will be very welcome. It cannot also be very difficult to recommend the dozen or twenty ladies to correspond with Mrs. Palmer. The great obstacle would be, of course, the language of the correspondence. Not that a dozen Indian ladies cannot be found to write in English. The number of lady-Graduates in India, chiefly in Bengal, is increasing, and they are capable of holding their own with the lady-Graduates of Europe or America. But most of them have in a manner become denationalised. On the other hand, there are not only twenty, but over two hundred Hindu women, worthy to correspond with the most gifted women of the West, but they are innocent of English, and we do not see how Mrs. Palmer can open and maintain communications with them unless she knows Sanskrit and the vernaculars of this country. We then come to this. Exchange of thought, literature, and so on, between the representative women of India and of Europe and America, ought to be brought about by all means. But how? Mrs. Besant has furnished the answer to the question by becoming a diligent student of the Sanskrit language. Her countrywomen and the cultured ladies of America might, with benefit, copy Mrs. Besant's example. At the same time this advance ought to be met with corresponding advance from the ladies of India. We have been ardent advocates of Sanskrit education, but we should like English education, to go side by side with it. We are acquainted with at least half-a-dozen Hindu ladies who are also great Sanskritists. What an advantage it would be if they knew English as well? In that case, they would be capable of exerting the most beneficial influence upon the minds of the men and women of Europe and America."

The *Morning Post* has been giving its readers an account of a Eurasian Fakir who has been living in the Hunyman Temple on Jako, Simla. Writing to the *Civil and Military Gazette* to correct certain mis-statements, the "Fakir" in question, Mr. Russett, gives the following particulars of his life:—

"I was for seven years at Bishop Cotton School; after leaving, I foolishly signed a deed of gift in favour of a relative; and afterwards repenting of my rash act, and finding myself destitute and friendless, I fell into a despondent state; and throwing off all European customs, sought refuge with Gopal Dass at present Sadhu of the temple of Hunyman on Jako.

He adopted me, and I dwelt for a year and a-half under a tree near the temple doing penance, living on milk and potatoes, maintaining silence, and enduring all the hardships of my noviciate patiently. After that I went on pilgrimages to Budree Naran, Ganga Sagur, and Umrath, leaving Ramaeswar for my spirit to take after death, so that I may not have to return to this world again incarnate. I also spent four months with Madame Blavatsky's guru at Gumta, where I was astonished to find the water has so wonderful a petrifying power that the Lamas there can neither use it for drinking or for washing. We drank medicated tea, from a cauldron always kept boiling; and I am sorry to say we never bathed!

The journey to Gumta is long and difficult. I went with the Jamath of Sibdaw, who is 300 years old, they say; and I quite believe it, as he has not changed at all during the twenty-five years that I have known him. He taught me many prayers and charms. I have seen him cure leprosy in five days, and diseases of the eye with ashes. He is greatly honoured by all the Indian Chiefs of the north. After living with him for two years, I went to the Jhang State, where for twelve years I lived very happily, receiving much kindness at the hands of the Rana Hurri Chand. The leopard skins with which I am clad, were all gifts from him. His son, who succeeded him two years ago, has treated me badly, and I am present at law with him. I believe I have money, but until the law case is decided, I cannot lay hands on it. I have lately received begging letters from the plains, but as I am at present quite unable to send any assistance to applicants, however needful or deserving, I beg that no one will address me in this way in future. With regard to an application for Rs. 10,000 from Cawnpore, I regret I am able to meet it just now.

I have returned to my native town where I intend to remain a Sadhu to the end."

The Hon. Javerilal Umiashanker Yajwik, one of the most influential and best educated Hindu Gentlemen of Bombay, was good enough, although not a Member of our Society, to preside at my recent lecture in that city. Being attacked by the *Times of India* in a prejudiced and silly leading article, which was as full of misrepresentations as might have been expected from that source, he replied in a letter from which the following extract is quoted:—

"Let me tell you, sir, that though not a theosophist myself, I cannot shut my eyes to the potency of the mischief which is being worked into the tend-

er minds of the younger generation by the purely materialistic tendencies around us, and to the usefulness of work done by a body of persons devoted to the setting forth, according to their lights, the ideals of what is pure and noble, what is sublime, and what is everlasting in the teachings of the ancient literature of India."

* *

No wonder that enthusiastic public meetings of *A Missionary* Hindus have been held at various places—the latest at *Ebb tide.* the Calcutta Town Hall—to express gratitude to Swami Vivekananda for what he has done to make Indian religion known in the United States of America. His success as a public speaker has been phenomenal and the impression made by him upon the public mind, extremely deep. The way had, of course, been prepared by our many years of Theosophical propaganda, but he proved to be the man for the crisis.

The Press of New York, says:—

"The number of converts, made by the Hindu missionaries in this country, is creating consternation among the promoters of the Christian religion. Bishop Ninde, of Detroit, thought the matter of enough importance to deliver an emphatic address on the subject to the Methodist ministers at their weekly meeting, Monday morning. He urged his hearers to devote some of their attention to it by studying it thoroughly, thus fortifying themselves against any argument that might be put to them. He said the religion was likely to attract attention among certain classes who have not very much to do, and gave the inference that he meant the wealthier and society circles."

* *

Mary, Countess of Derby and widow of the late *Lord Derby's* Earl of Derby, has, at Colonel Olcott's request, pre-
portrait. sented a copy of the engraved portrait of her late husband that hangs on the wall of the Colonial Office, to the Buddhist Defence Committee of Ceylon. The understanding is that it shall be placed in the Library of Widyodaya College, so that the Sinhalese people may see the features of the statesman who, in 1884, gave them their Wessak as a public holiday, and redressed other wrongs that had previously been done them.

* *

The Council and Fellows of the Unitarian College at Manchester, have sent through the same channel as the above, a large group photograph of themselves as a present to Sumangala Thera's College. They express the most affectionate interest in the work of clerical and lay education now proceeding among the Sinhalese Buddhists, and beg that their College may be favoured with an exchange copy of a photographic group of the teachers and priest-pupils of Widyodaya Col-

lege. The Rev. J. Barron's letter to Col. Olcott on behalf of his associates breathes the benign spirit of true Christianity, *i. e.*, Theosophy.

* *

Sir Edward Arnold is, it appears, anxious to arbitrate between the Mahabodhi Society and the Mahant in possession of the great Buddhist shrine. To this end he may come out to Calcutta during the next cold season. May perfect success attend him. But it is probable that he does not yet realise the disingenuous and unloveable character of the man he will have to deal with. Besides which, the difficulty has been much increased by Dharmapala's indiscreet precipitancy in trying to set up the Japanese image of Buddha, with a great show of processions and tom-tomming, which naturally alarmed the Mahant and made him see in it a cunning trick to regain the Shrine, whether he might like it or not. Sir Edwin may smooth his ruffled plumes, perhaps: let us hope he will.

* *

At the recent sale of the late Maharaja Dhulip Singh's effects, his copy of the Granth, or sacred scriptures of the Sikhs, sold for four hundred guineas. *Sale of Dhulip Singh's Granth.* It was artistically illuminated. Copies of this famous book are rare. The originals are written on prepared bullock or cow hides, and kept in the lovely Golden Temple at Amritsar, where they are objects of worship. A tiny MS. book, of the size of a postage-stamp and containing some fifteen verses of the Granth, was presented to Mrs. Besant, Countess C. W. and myself on the occasion of our visit to the temple last cold weather.

* *

Col. Olcott has presented to the Trustees of the British Museum his copy of a poster issued December 20, 1865, by the late Hon. Edwin M. Stanton, Secretary of War, U. S. A., announcing the assassination of President Lincoln, and offering a reward of \$100,000 for the capture of Wilkes Booth and his fellow conspirators. Photographs of Booth, Herold and J. H. Surratt accompany the poster.

* *

Babu Gyanendra Nath Chakravati, M. A., and *Prof. Chakravati's promotion.* L. L. B., Assistant Inspector of Schools, Kumaon, has, we are glad to note, been raised to the Rs. 400 grade, as Assistant Inspector of Schools, Allahabad Circle, and Inspector of Science for all Circles. Since Pandit Lakshmi Sankar Misra, M. A., was several years ago appointed to the grade of Assistant Inspector, no other educated native of culture and acquirements had, in spite of the emphatic recommendation of the Education Commission, been appointed.

The *Hindu* of September 29th gives the following account of the visit of the Incumbent of Sivagunga Temple—a branch of S'ankarâchârya's Sringeri Mutt—to our Head-quarters:—

"His Holiness Srimat Paramahansa Sri Subramanya Swami, High Priest of Sri Sivanganga Mutt of Sri S'ankarâchârya, paid a visit to the Theosophical Head-quarters at Adyar on Tuesday the 25th instant. The President-Founder received the Swami with due respect, showed him the Oriental Library and explained to him how he has been working for the revival of the ancient spiritual science through the Theosophical Society. The Swami was much pleased with everything that he saw, complimented the President-Founder on his disinterested work and wished him long life and prosperity to the Theosophical Society. The Swami stopped in the Adyar compound with forty followers in a house set apart for his use in the Brahmin quarters the whole of Monday night and Tuesday till 5 P. M., and when finally taking leave, honored the President-Founder with the presentation of a shawl as a mark of recognition of, and sympathy with, the Theosophical Society's work."

While single individuals are converted to Christianity in India, the spread of knowledge of Hinduism and Buddhism throughout the West is causing their philosophic ideas to be accepted by thousands of the most intelligent minds in Europe and America. Mr. Walter Besant, who has not the least leaning to the doctrines of either, writes in his *Table Talk* of Aug. 31:—

"I received a month ago a letter from Chicago which spoke of the 'great increase of Buddhist opinions in America.' I replied, asking for details of figures. My correspondent now writes: 'It is not possible for me to procure as yet any detailed account of the prevalence and spread of Buddhism in America; but, given the facts that, after the closing of the Parliament of Religions, the Orientals continued to speak to large audiences, occupied many pulpits, and are still lecturing here; that they have been invited and have spoken in every large city of the country; that there are a number of periodicals now advocating their ideas; that individuals are continually encountered who are out-spoken Buddhists, and many others are met whose conversation betrays the influence of Oriental thought, it appears that Buddhism is invading the minds of the people to a serious extent. I inclose a list of publications, well advertised and extensively read, which advocate Buddhist and kindred doctrines.'

"The list of publications is tolerably long; it comprises about a hundred and thirty works, chiefly tracts."

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THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.

ORIENTAL SERIES:—CHAPTER II.

IT was a burning hand that the Indian Sûrya Deva laid upon our heads as we stood on the platform of Apollo Bunder. The noonday Bombay sun of mid-February is a surprise to a Western visitor, and we had time to feel its full power before Mr. Hurrychand came to our rescue. He had gone off to the steamer just after we had disembarked, and so caused us to wait for him on the fiery quay, with the air all in a hot quiver about us. I remember how, as we waited, we were deceived by the looks of a basket of pears that a fruit-peddler had for sale, into buying a dozen in anticipation of a treat: and when we bit into them, found them to be tasteless and not even juicy enough to satisfy our thirst. This small disappointment, being associated with the first mouthful we ate in India, in the first half-hour we spent on its soil, survives in my memory all the changes of these subsequent years.

Besides Hurrychand and the three gentlemen above mentioned, I do not recollect any others having come to greet us on landing—a fact which was bitterly resented by the members of the A'rya Samaj, who charged their then President, Hurrychand, with selfish design in keeping his colleagues uninformed of our movements so that he might enjoy the first of our company by himself.

The streets of Bombay charmed us with their strikingly Oriental character. The tall apartment-houses in stucco, the novel dresses of the motley Asiatic population, the quaint vehicles, the overpowering influence of the whole picture on our artistic perceptions, and the delightful sense of being at last at the goal of our long-nourished expectations, amid our dear "Heathens," to meet and live with whom we had crossed so many seas and buffeted so many storms—all these vivid impressions filled us with delight.

Before leaving New York, I had written Hurrychand to engage for us a small clean house in the Hindu quarter, with only such servants

as were indispensable, as we did not wish to waste a penny on luxuries. We were taken to a house of *his own* on the Girgaum Back Road, standing in a comparatively forlorn compound, and adjoining his glass-roofed photographic studio. It was certainly small enough, but being predisposed to find everything charming, we felt perfectly contented. Cocoa-palms nodded their fronds over our roof and Indian sweet-scented flowers rejoiced our sense of smell: after the dismal sea-voyage it seemed like Paradise. The ladies of our friends' families called on H. P. B. and Miss Bates, and a number of Hindu and Parsi gentlemen on our whole party: but the rush of visitors began the next morning, news of our arrival having by this time been spread. Wimbridge—an artist—and I sat by the hour together watching the throngs that passed along the street, fairly intoxicated with the innumerable subjects for pencil and colour which we saw—every hackery, bullock, dray and human figure an art study. The heat soon told upon us and almost our first necessity was to have thin clothing made.

We had formed one acquaintanceship on the "Speke Hall" that turned into a lasting friendship, that of Mr. Ross Scott, B.C.S., a noble fellow and an Irishman of the better sort. His long conversations with us about Eastern Philosophy had resulted in his joining our Society. He called on the evening of our first day ashore, and provoked H. P. B. to doing a phenomenon that was quite new to me. They were sitting together on a sofa and I was standing with Hurrychund at the centre-table, when Scott reproached H. P. B. for her evident intention of letting him go North to his official post, without giving him the least proof of the existence of the psychical powers in man, of which she had so much spoken. She liked him very much and so consented to comply with his request. "What shall I do for you?" she asked. He snatched the handkerchief she was holding in her hand and, pointing to her name "Heliona" embroidered across one corner, said "Well, make that name disappear and another to take its place." "What name do you want?" she rejoined. Looking towards us, where we stood at a distance of a few paces, he pointed to our host and said: "Let it be Hurrychund's." We came over to them on hearing this, and saw what was done. She gave Scott to hold tight in his hand the embroidered corner of her handkerchief, retaining the opposite corner herself. After a minute or so she told him to look. He did so, found the substitution of names had been made, Hurrychund's being there in the same kind of embroidery, and, in the first impulse of excitement, cried out. "Where is your physical science now? This beats all the professors in the world! Madame, if you will give me that handkerchief, I'll pay £5 into the A'rya Samaj treasury!" "Take it, and welcome," she said, and he thereupon counted out into Hurrychund's hand five golden sovereigns. I do not recollect this fact having been communicated to the press, but the story was at once spread by the dozen or more eye-witnesses, and helped to intensify the interest which the arrival of our party had created among educated Indian gentlemen.

On the evening of February 17th, a reception was held at the photographic studio, at which over 300 invited guests were present. The usual welcome address, with garlands, limes and rose-water as accompaniments, was given us, and H. P. B., Scott, Wimbridge and I replied, as well as we could, in view of the deep emotion which stirred in us. My Diary says: "The occasion fairly brought the water to my eyes. The long-expected moment comes at last, and I am face to face with my spiritual kinsmen." It was unalloyed happiness, springing from the feeling of the heart, under the control of the intellect; not an evanescent gust of emotion, destined to die out soon and react into a sense of disenchantment and disgust.

The second day following, a party was made up to witness the Shivarâtri anniversary celebration at Elephanta Caves. We enjoyed the pic-nic like so many school-children, the day giving us a series of surprises and novel sensations. The bunder-boat "Sultan," to begin with, with its strange rig and model, its Mussalmâni crew, its quaint cabin, its primitive fire-place, where rice and curry were cooked most skilfully. Then the ancient caves, with giant sculptures seen in *chiaroscuro*; huge lingams, paint-smearred, ever dripping with oblations and decked with flowers; the ablutions of the pilgrims in the adjacent pond and their circumambulations of the Shivalingam; the *pâjâris* touching the worshippers' temples with water that has bathed the stone symbol; the crowds, with their—to us—novel Eastern costumes; the painted and ash-besmeared sanyâsis, cramped into painful postures and successfully appealing to pious charity; the scores of Indian children; the sweetmeats vendors; a troop of jugglers doing the mango trick and other *tours de force* so badly as to deceive no sharp eye; and our lunch in the verandah of the keeper's cottage, whence we saw in one picture the moving, chattering throngs in the foreground, and the wide expanse of the harbour, under a cloudless azure sky, with the towers and roofs of distant Bombay on the horizon line. Then came the sail home before a free wind, our bunder-boat skimming along like a bird and beating a European yacht that ran on the same course. After more than fifteen years the whole comes vividly back to my mind's eye like a freshly-painted panorama.

Visitors, thronged daily to us in increasing numbers, a packed roomful of Parsi gentlemen with their wives and children being followed, immediately afterward, by a like number of Hindu families. A black Jain monk, with shaven crown and his body naked to the waist, came and, through an interpreter, cross-questioned me, at great length, upon religion. Presents of ripe fruit were sent with messages of greeting. A special performance of the Hindu drama "Sitaram" was given in our honour at the Elphinstone Theatre. We found ourselves quartered in the most conspicuous box, bedecked with garlands of jessamine and roses, given huge bouquets, supplied with refreshments, and, on our rising to leave, having to receive an address, read to us from the stage! The play was not over by any means, but

our powers of endurance had reached their limit: we went at 9 P.M. and left the theatre at 2-45 A.M.

The sweetness of this evening was followed by our first taste of bitterness the next morning. Mr. Hurrichund, after strenuous pressure, rendered his accounts. The bloom was off the plum: our supposed hospitable entertainer put in an enormous bill for rent, food, attendance, repairs to the house, even the hire of the three hundred chairs used at our reception and the cost of a cablegram he had sent us, bidding us hasten our coming! The "demerit total" made my eyes stare; for, at that rate, we should soon find ourselves with empty pockets. And it had been given out and generally understood that we were this person's guests! Protests came, one thing led to another, and we finally discovered that the considerable sum of over six hundred rupees (not then a vanishing silver disc but a substantially valuable token) which we had sent through him to the A'rya Samaj, had got no further than his hand, and a precious clamour arose among his Samajist colleagues. I shall never forget the scene when H. P. B., at a meeting of the A'rya Samaj, let loose at him the bolts of her scorn, and forced him to promise restitution. The money was returned, but our dealings with the man came to a sudden stop. We set to work to find a house for ourselves, and got one for less than half the rent he was charging us for his own—for he had constituted himself our landlord. We changed quarters, bought furniture and other necessities, and, on March 7th settled ourselves down in the little house, 198, Girgaum Back Road, for the next two years. Thus was shattered our first ideal of the progressive, patriotic, fervently religious Hindu, and, to say truth, the lesson went to our hearts. To be thus deceived and played with at the outset of our Indian career was a sore sorrow; but, for the dear sake of India, we threw off the feeling of depression and kept on our way. Meanwhile our friend Mooljee Thackersy had, on the 2nd March, found us a servant, the Guzerati boy, Babula; whose fidelity to H. P. B., up to her leaving India, all know, and who is still my pensioner. He has a rare talent for languages, and, with Magliabecchi's environment, might have become as great a linguist. When he entered our service he spoke English and French, Goanese, Guzerati and Hindustani, although but about fifteen years old, and has later acquired a perfect knowledge of Tamil, after our removal to Madras.

Every evening we held an *impromptu* durbar, when the knottiest problems of philosophy, metaphysics and science were discussed. We lived and breathed in an atmosphere of mind, amid the highest spiritual ideals. I see entries in my Diary of the first appearances on our scene of friends who have since been closely identified with the progress of the Theosophical movement. For example, on the 8th March, our acquaintance and friendship began with Janardhan Sakkharam Gadgil, one of the most brilliant of the Bombay University graduates; then, and until his quite recent retirement from worldly occupation to assume the religious life, a Baroda Judge. My notes on him testify to the immedi-

ate and deep impression made upon me by his learning, dignity of ideals, and thirst for spiritual knowledge. Yet I seem to have had some foresight as to the unlikelihood of his becoming a practical co-worker with us, for I have written in the Diary: "A far wiser and cleverer man than myself. May be made an extraordinary ally—if he has the pluck." He never quite had that from being hampered by his official surroundings and the unpopularity which our cause had from the first with the ruling class. Mentally, he was not ripe for official martyrdom, though his heart pushed him that way. Yet he was ever an openly declared member of our Society; taking usually in good natured indifference the taunts he had to bear from friends, chief among them his official superior, the Dewan of Baroda, the late Sir T. Madhava Row, K.C.S.I.,—a great statesman, but a confirmed skeptic and a moral prisoner of the Sirkar.

There came to us, about that time, M. B. Namjoshi, of Poona, and Sorabji J. Padshah: the former since known as an active politician of the Sarvajanic Sabha, of Poona, the latter a brilliant young Parsi, whose devotion to the Society and ourselves personally, has never weakened nor wavered for a single day. On March 18th, our young Shyamji Krishnavarma sailed for England to join Professor Monier Williams at Oxford, and help him, and himself, to fame. For Shyamji attended one of the Oriental Congresses and—although by caste a non-Brahmin—astonished the savants with his recitations of mantras; he came home a Pandit, and, later on, was Dewan of a Native State. Other two notable acquaintances were the brothers M. M. and A. M. Kunte, of whom the first was a famed Sanskrit Pandit and Professor, the other an M. D. and Demonstrator of Anatomy in Grant Medical College, Bombay. Of all our new-found friends, these were the most effusive and complimentary; of all we have ever known in India, the Doctor showed the most distressful lack of moral courage and most excited my contempt. He was a member of our Council, on terms of closest intimacy with us, most lavish in offers of assistance; his house ours, his fortune, his horses and carriage: we were his brethren indeed. One evening, at a Council meeting, he took the chair at my request, while I presented certain grave formal charges made by Swami Dyánand against Hurrichund, and at the adjournment we parted excellent friends. Two days later, the Doctor's servant brought me a letter resigning his connection with the Society, without a word of explanation. I could not believe my eyes and thought it some stupid joke; but, hastening to his house, was bewildered by his telling me that it was sober earnest. After repeated demands for an explanation, the truth came out. The Principal of the Medical College had advised him not to have his name connected with ours, as the Government suspected our Society of having political designs! And so, instead of manfully defending us and declaring our perfect indifference to politics, which he, as one of our intimate friends and councilors, could so easily have done, this Doctor of wealth and large practice, who was not in the least dependent on his paltry college appointment,

went straight home and put his cowardice into writing! Every decent American and Englishman will understand the feeling of contempt with which I turned my back on him for ever. The next day, smarting under this sense of injustice, I wrote to the Professor that as his brother foresaw possible inconvenience from sticking to our Society, I hoped that no feeling of delicacy would prevent his own withdrawal if he shared the uneasiness. His answer was his written resignation! I said to another Hindu friend, whom I knew to be really dependent on his paltry Government appointment of Rs. 40 per month: "Martand Rao Bhai, suppose, on going to office to-morrow morning, you should find on your desk a note to the effect that you had to choose between your membership in the Theosophical Society and your place, as we were under suspicion of political designs; what would you do?" The man's face grew serious, he seemed as if casting up the chances, and, then, in a stumbling sort of utterance peculiar to him, and with a shake of the head and compression of the lips, he answered: "I—I could—not go against my principles!" I threw my arms about him and shouted to H. P. B. in the next room: "Come! come and see a true Hindu and a brave man!" That man's name is Martand Rao Babaji Nagnath; he is a Maratha Brahmin. Unconsciously, he had in his moral heroism imitated that of a New York dry-goods house, who on being threatened, at the outbreak of the late Rebellion, by their Southern debtors with repudiation of their debts if the firm adhered to the cause of Government, replied: "We sell our goods, not our principles!"

Visitors kept on crowding our bungalow, and stopping until late every evening to discuss religious questions. Old and young, it was all the same; and thus did we come, so early in our connection with the Hindus, to know the difference between Western and Eastern ideals of life, and the greater dignity of the latter. Questions of wealth, colour, business, or politics scarcely ever crossed our threshold; the Soul was the burning topic of debate, and, then, for the first time, H. P. B. and I became absorbed in the problems of its cyclic progressions, and reincarnations. We were completely happy in our retired cottage under the shady cocoa-palms. The arrivals and departures of wealth-laden steamers, the hurly-burly of the Bombay mart, the agonising strife of the share and cotton markets, the petty rivalries of officialdom, the receptions at Government House did not even enter our thoughts: we were satisfied to be—

"The world forgetting, by the world forgot."

Fanatics, if you please; crazy enthusiasts; dreamers of unpractical dreams; devotees of a hobby; dupes of our imaginations. Yet our dreams were of human perfectibility, our yearnings after divine wisdom, our sole hope to help mankind to higher thinking and nobler living. And, under those umbrageous palms, we were visited in person by Mahâtmâs; and their inspiring presence made us strong to proceed in the path we were treading, and rewarded us an hundredfold for all the treacheries,

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and jibes, and police-surveillance, and slanders, and persecutions we had to undergo. So long as they were with us, what mattered it who might be against us? The world had not conquered us, but we were destined by our Karma to vanquish its indifference and ultimately deserve its respect.

We knew not, but those Adepts knew, that we two were to serve as the necessary nuclei for the concentration and diffusion of that âkâshic stream of old Aryan thought which the revolution of cycles had brought again into the focus of human needs. An agent is always indispensable as the vortex-ring of these intellectual and spiritual recrudescences and, imperfect as we were, we yet were good enough to serve the present purpose, since we had at least the enthusiasm of sympathy and the quality of obedience. Our personal defects counted as nothing in the balance of the public need. Alexandre Dumas Sr., in "Les Hommes de Fer," poetically puts this idea. "There are moments," says he, "when vague ideas, seeking a body to make themselves man, float above societies like a mist on the surface of the earth: whilst the wind pushes it over the mirror of the lakes and the carpet of the plains, it is but a formless vapour, without consistence or colour; but if it encounters a great hill, it attaches itself to its crest, the vapour becomes a cloud, the cloud a shower, and while the brow of the mountain girds on its aureole of lightnings, the water which filters away mysteriously, gathers itself together in the deep cavities, and emerges at its foot, the spring of some great river which, ever swelling, crosses the land or society, and which calls itself the Nile or the "Iliad," the Po or the "Divina Commedia."

In these very latest days, a man of science has exhibited large and beautiful pearls, which he compelled some captive shell-fish to make, by placing pellets of wax inside their shells, and leaving the creatures to cover them with a coating of lovely pink nacre in obedience to their natural instinct. The pinch of wax, in this case, was intrinsically valueless, but it made the nucleus without which the pearls would not have been formed by the animal. So, in a sense, we pioneers of this Theosophical movement served as nuclei around which was formed the sparkling sphere of Aryan wisdom, which is now exciting the wonder of contemporary scholarship by its beauty and its precious worth. Personally, we may have been as intrinsically valueless as the scientist's balls of beeswax, yet what has gathered around this movement of ours is what the world most needed. And each of our earnest fellow-workers is serving as a separate nucleus for the crystallisation of this spiritual nacre.

H. S. OLCOTT.

CLAIRVOYANCE.

From the German of Dr. Carl du Prel.

(Continued from page 18.)

V. CLAIRVOYANCE AND THE PHENOMENON OF THE DOUBLE.

IN my theoretical discussion and explanation of clairvoyance, I now turn to a question which, if answered in the affirmative, will exclude from our investigation an uncertain number of examples which it will form into a separate group having an isolated principle of explanation of its own. The explanation of clairvoyance by insight into causality will have to be confined to clairvoyance in time, and in spatial clairvoyance the question will arise, whether it depends upon the transference of the person to the distant spot.

We are led to raise this question by the circumstance that there is no single chapter in transcendental psychology that does not oblige us to regard the doctrine of the soul from a monistic stand-point, even indeed—as I have shown in "*Die Monistischen Seelenlehre*,"—the analysis of technical and æsthetic problems obliges us to recognise the principles both of thinking and of organisation in the soul. The question which now arises is whether this intellectual separation corresponds to a real separation, or whether both functions are always intimately blended. This question seems to be answered in the affirmative by the numerous cases of the phenomenon of the double. It is the product of the organising function, and when we see the double perform actions, the thinking function is also involved. Hence we are led to ask whether, when the thoughts of a seer are transferred to a distant spot, the organising function does not also play its part.

The question then is, whether the phenomenon of the double does not afford an explanation of clairvoyance in space, or at least of some of the cases, and by what indications can it be shown that this explanation is satisfactory.

We might also ask—since clairvoyance presents so many obscure problems—whether the double possesses the necessary velocity to transport itself with the speed of thought to a distant place or to perform successive journeys when it is there. Up to a certain point a solution of this problem may be found in natural science, and indeed it is an eminent naturalist, Wallace, who has given it, and a philosopher, Hellenbach, who has attacked it on similar lines. Wallace says that it is conceivable that there are beings of an ethereal order to whom we may attribute an exalted intelligence, who are sensitive to etheric vibrations to which no human sense corresponds; whose activity corresponds to the motions of the ether and who thus have a velocity equal to that of light or of the electric current.* Hellenbach also speaks of beings in human form, but of imponderable etheric matter, who are endowed with those forces and

* Wallace: "Scientific view of the supernatural," 11.

powers which we attribute to ether, e.g., penetration of matter, velocity of motion.*

Now the phenomenon of the double is an empirical proof that there is in man an etheric body of this description, or that at least we possess the power of forming such a body, and there seems no reason why the organising soul should be able to form a body out of organic cells, but should be unable to exercise its formative impulse on any other material, just as the sculptor works with clay, plaster, or marble. Moreover, materialisations are an empirical proof that the power of forming the etheric, and its shell, the physical body, lasts after death, only here it may be asked whether the spirits are in constant possession of this body, or whether they only have the power of occasionally forming it. Lastly, we find the same similar faculties both in the double and in spirits—velocity of motion and penetration through matter. In both too, sufficient condensation to render them visible is the exception; usually they cast no shadow, i. e., they allow the passage of sun-rays.

Can we then refer clairvoyance back to the action of the double? This would be the case if, in every activity of the soul, the whole soul was involved; if its two functions, thinking and organising, were only separable in thought. In former discussions it has been shown that, in our conscious psychic activity, e. g., in æsthetic and technique, the unknown agent is the organising soul; but in other investigations, into the inner self-perception and diagnosis of the somnambulists, it has been shown that the unknown agent of organising activity is only a hidden consciousness. In both cases the functions of the soul manifest themselves in conjunction, and from this there arises at least one question, as to whether this conjunction is maintained in clairvoyance, i. e., whether the phenomenon of the double occurs. The question is justified although it only helps to explain spatial clairvoyance, but not clairvoyance in time, and since the discussion, even if somewhat academic, is full of interest, it may find a place here.

What are the characteristic marks of this species of clairvoyance? In the first place reference may be made to several utterances of somnambulists in which they say that in clairvoyance they feel as if their souls went out of their bodies; but such utterances prove nothing. It happens, however, and this is of more importance, that during spatial clairvoyance, or while the thought is travelling, i. e., during the successive movements to the distant place, the magnetisers lose their rapport with their magnetiser, until they return from their journey; this is not the case with all somnambulists, but it is so with the best of them.† This better mode of obtaining information might depend upon the phenomenon of the double.

We know, from many cases of telepathy and magnetisation at a

* Hellenbach: "*Der Aether als Lösung der mystischen Rätsel*," 7.
(*Sphinx*, 1887, IV. 4).

† Du Potet: "*Journal du Magnétisme*," XVI. 434.

distance, that the picture of the agent often appears visibly to the patient; the same is the case in witchcraft, which is thus shown to be injurious magnetisation. This was known in the middle ages * and even in later times cases have occurred, attested by legal evidence † which jurists may be recommended to read. But if—which is hardly possible since the last celebrated case of Cideville—we insist that all cases of the appearance of the agent to the patient are mere hallucinations, we must exclude all those cases in which the phantom of the seer is seen at a distant place by some person who is actually there. The wife of Dr. J., who was seriously ill, and who was regretting that she was unable to visit the home of her husband, where his father and his sister, whom she had never seen, were living, woke up one morning quite contented; she said she had been to the place, and had seen the father, as well as the sister, who was in the kitchen cleaning a fish. The locality was also described correctly. Soon afterwards she died. Dr. J. announced her death to his family, and this letter crossed one written by his father, which said that at a certain time a woman had entered his room, and that she had also been seen by his daughter who was cleaning a fish at the time.‡ The actual separation of the double of the seer is even more probable when he is seen at a distant place by some person wholly unconnected with him. A dying man fell into a delirium, and when he awoke he told the bystanders that he had been on board the ship which his son commanded, and which was on the homeward voyage from India, and had opened all the cabins to try and find his son. At the same time he saw on the ship another officer, who was not the captain, and who was quite unknown to him, and whom he had never previously seen on the ship, and who went from cabin to cabin in the saloon and then went away again. The officer asked the captain if there was some passenger on board, who had till then remained in hiding, and described the phantom so exactly that the captain recognised his father.§ A further characteristic of clairvoyance, when associated with the projection of the double, seems to be indicated when the seer falls into a lifeless condition, which may be connected with a partial diversion of the life principle, and is, at the same time, seen at a distant place. A lady in Philadelphia, whose husband had sailed as captain to Europe and Africa, and from whom she had received no news for a long time, went to an old man who had the reputation of being a seer. The old man asked her to wait, and went into the next room, where he remained for some time. While he was away she lifted the curtain which hung over a small window in the door, and saw the old man lying on a sofa as if dead. At last he returned and told her that her husband was in London in a certain coffee-house, but would soon come home; he also explained why no letter had arrived. On his return from the voyage, the

* De Lancré: "L'incrédulité et mesécance du sortilège," 819.

† Mirville: "Des esprits," I. 330.

‡ Perty: "Die mystischen Erscheinungen," II. 133.

§ Gougenot des Mousseaux: "Les hauts phénomènes de la magie," 65.

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husband confirmed what had been said by the seer and went with his wife to see him. As soon as he saw the seer he was amazed, and related how on that day he had seen the seer in a London coffee-house, and that he had told him of his wife's anxiety, and in reply he explained to the seer the reason of his delayed return and of his silence, and that he expected to be home again before long.* In May 1886, Stainton Moses related to the Psychological Society in London, the following experience of his own. A friend of his had died in Lincolnshire, and he had been invited to the funeral, but was unable to attend. At the time of the ceremony he fell into an unconscious state and remained in it for two hours. On awaking, all the details of the funeral ceremony came into his memory, just as if he had been present. He saw in his memory the officiating clergyman, and the mourners; he wrote down all the particulars and sent a full account of the funeral to a friend who had been present at the ceremony and who confirmed all that was written. The clergyman was not the one who had been expected, but a substitute who was chosen at the last minute. The funeral procession had passed out of Lincolnshire into Northamptonshire where the burial took place, and Stainton Moses accurately described the churchyard and had noticed a peculiar tree in one of the corners.†

The apparently lifeless state of the seer is mentioned as always appearing in the case of those individuals who have the power of voluntarily falling into ecstasy. It is so with the Laplanders, of whom we have accounts from Olaus Magnus, Bishop of Upsala, Saxo Grammaticus and Scheffer.‡ When a stranger comes to them and desires news of his distant friends and belongings, they whirl round in a way that reminds one of the dervishes, until they fall down unconscious, as if dead. On awaking, they give exact information, and are even supposed to bring objects from the distant place to show that they have really visited it.

Individuals who exercise clairvoyance in this manner appear in all ages. Remigius relates: A French merchant, who had travelled into Italy, wanted to get news of his home through a conjuror. He was made to wait an hour in an adjoining room and was then told that his younger brother was dead, his wife delivered of twins, and servant had stolen a bag of money, all of which proved correct. A similar case of auto-hypnosis in order to gain clairvoyance is given by Bodin:

"In the year 1546, when I was at Nantes, I heard of seven sorcerers, who said in the hearing of several persons, that within an hour they would bring news of all that was taking place for ten miles round. Thereupon they fell into a kind of swoon and remained in this condition full three hours. Then they stood up and said what they had seen in the town of Nantes, and round about, and wherever they had distinctly perceived the circumstances, places,

* Stilling: "Theorie der Geisterkunde," 78.

† Psychische Studien, IV. 279.

‡ Olaus Magnus: "Historie gentium septentrionalium," III, c. 16, 19. Scheffer: "Lappland," 2. 11. Saxo Grammaticus: Hist. Dan., VII.

actions and persons. What they said was found to be true. I remember a similar example in Bordeaux, in 1571, when sorcerers were being strictly searched for in France. There was an old witch who was known to the judges, who was every week transported with other companions to a certain place. Mons. Balot, one of the principal law-officers, wished to obtain from the witch a proof of this fact, and she said that could not be done unless she was let out of prison; so he gave orders to release her. She then rubbed an ointment all over her naked body and at once fell down as if dead, deprived of all sensation. When, five hours afterwards, she came to, she spoke of actions that had taken place in other parts, and all of which proved true.*

Similar clairvoyant auto-hypnotism appears also in antiquity. Thus Pliny speaks of Hermotimus of Clazomene, who had the power of going out of his body in his soul, and reporting what was going on in other places, while his body remained as if lifeless. During one of these journeys of his soul, his enemies burned his body.† Aretæus had the same power,‡ and, according to Diogenes Laërtius, so had Empedocles. Suida even tells us—reminding us of the witch's ointment—that Empedocles told Pausanias of a mixture by means of which such soul-journeys might be undertaken.§

All these cases of loss of vital activity seem to speak in favour of the action of the double in cases of spatial clairvoyance. A further point in favour of this hypothesis is that the seer does not feel as if suddenly transported to the distant spot, but gradually approaches it. One of De Lausanne's somnambulists wished to tell a sick person who was ordered to take orange-peel, where it was to be bought. Suddenly she held her nose and cried out: "faugh! faugh!" On being asked what was the matter, she said she had passed through the fish-market. She then continued her journey in thought passing along a street until she came to a shop, the name over which she tried to read, but could not, because the letters had been obliterated. The next day the shop indicated was visited and bitter oranges were there found exposed for sale.|| Du Potet mentions a somnambulist who, when asked about her clairvoyance, said: "It is as if something in me, which is myself, went away, hovered over, and then I find myself at the place. I hear what is said at the place whither I have transported myself. I smell the odours which pervade the place. I am affected by the different influences of the temperature, and I often suffer from those accidents which would affect me in my natural state, I have even been sea-sick." She said that when her thoughts were directed to a distant object, she required time to transport herself thither: she was obliged to go to it, whereas no time would be necessary if seeing at a distance was actually possible.¶ Cahagnet's somnambulist, sent on ecstatic journeys to America, protected herself from sun-burn

* Remigius: "Dæmonolatria."

† Pliny: VIII, c. 52. Plutarch: *de gen. Socr.* Tertullian: *de animâ*, II, 28, 44.

‡ Herodotus: *Melpomene*.

§ Origen: *Contra Celsum*, III, c. 3. Fülleborn: "Beiträge zur Geschichte der Philosophie," sect. 9, 69—75. "Carus: *Ideen zur Gesch. der Philosophie*, 336—340.

|| Archiv., VIII, 1, 81.

¶ Du Potet: "Journal du magnétisme," XVI, 435, 408, 409.

by holding up her hand, but in spite of this the left side of her face showed a sun-burn which lasted for twenty-four hours and was perceptibly warmer to the hand than other parts of her face.*

Although somnambulists during such ecstatic journeys may, either on the way, or at the place itself, freeze with cold, complain of heat, enjoy the woodland shade, and so forth, not much importance can be attached to these facts. If in the waking state, every intensive idea is combined with a corresponding slight sensation, and if in dreams the plucked rose also smells, we are less surprised that in somnambulism the exalted activity of the fancy produces ideas with the strength of auto-suggestion, and even brings about organic changes. In the case of Michel, the somnambulist, who was able to sleep at will, and who followed the lost ship *Lilloise*, looking backwards and tracing its voyage both by time and place, during which he felt the effects of both frost and heat, the action of auto-suggestion is very plain, and to such auto-suggestion may be referred the attack of sea-sickness of the ecstatic traveller already mentioned.

(To be continued.)

THE KARAM FESTIVAL IN SIRGUJA.

OF all the festivals observed by the people of Sirguja, the Karam festival is the most important, and occupies the same place in the list as the Durgâ Pûjah in Eastern Bengal. Every one, be he rich or poor, must have a new cloth for the occasion; and the poor man labours all the year round to save some money with which to purchase new clothes for his family. If he has no money, he must either borrow it or pledge his cattle and brass utensils to procure it.

The festival commences from the fourth day of the bright fortnight of the month of Bhâdo (Bhâdra), when every one intending to observe the ceremonies must sow a handful of barley in a small bamboo basket containing wet sand. The eleventh day (Ekâdashî) is the fasting day. A bough of the Karam (*Keli Kadamba*) tree is cut and planted in the middle of the village dancing-place at evening, and the females of the village repair to it, each with her own basket of barley sprouts and cucumbers. There they all sit around the planted bough, underneath which in a row are placed the baskets of offerings, and a lamp is then lit by the Baigâ or village priest, who recites the following story:—

"Many, many years ago, there existed a large city where a wealthy merchant lived. He had six younger brothers, and the family consisted of the seven brothers and their seven wives. They carried on trade and agriculture on a large scale, and every year brought in a large increase of cattle, grains and money.

"Now it happened once that the six eldest brothers departed with all sorts of things laden on bullocks to trade in distant countries, leaving

* Cahagnet: "Arcanes de la vie future," II, 37.

the youngest brother in charge of their wives. The Karam festival came on, but the brothers returned not. The youngest brother, in consultation with the wives of his elder brothers, decided to celebrate it with all pomp and magnificence. A Karam bough was planted in the middle of the courtyard, and they offered flowers and sweatmeat to Karam Râja, and the Karam dance commenced. The women danced around the Karam bough, and the youngest brother, beating the *mândur* (a sort of tom-tom), kept in the middle, and they went on whirling round and round, intending to keep up the dance for seven days and seven nights.

"The six brothers, in the meantime, had returned. They were very much astonished to find no one coming out to receive them. They accordingly halted outside the city, which had nine gates, and the eldest brother came home alone on horseback to see what the matter was. He found the women dancing around a bough and his youngest brother whirling along with them to the beating of the *mândur*. He became very much enraged at what he saw, for no one paid heed to him, and, immediately alighting from his horse, he cut down the bough with seven strokes of his sword, remounted, and went back to join his other brothers outside the city.

"Conceive his astonishment when, on going to the encampment, he found that all the wealth which they had brought home after so long an absence, had entirely vanished! The brothers and the men were certainly there, but they were as astonished as himself at the occurrence, and could not give him any information on the matter. They remained there, stupified for some time, and had at last to return home empty-handed and poor. The brothers then decided that the property which remained after the disaster should be equally divided among them. It was accordingly done, and the brothers lived separately from that day.

"Everything prospered with the youngest brother, and he grew immensely rich within a very short time. People said that the whole wealth that had formerly belonged to the seven brothers altogether was given him by Karam Râja, whom he continued to revere as highly as ever, while the others had so horribly desecrated his holy emblem. Even clods of earth seemed to turn into gold while in his grasp. It was just the contrary with the other brothers who became poorer and poorer, and at last had not a handful of grain left to satisfy their hunger with.

"Three years thus passed away. The sowing season came, and the youngest brother employed a large number of laborers on his field. His elder brothers and their wives came to work for him. But while the other laborers received their due wages and sometimes food and sweetmeats also, he forgot to pay his own brothers, who had consequently to return home in the evening as hungry as when they had left it in the morning. It was Karam Râja who made the youngest brother forget to pay his elder brothers like the other laborers.

"This went on for some days when the eldest brother became impatient, and could bear it no longer. So he went to the youngest brother's fields one day, intending to destroy all the plantation out of revenge for the injustice done to him, and had hardly set about trampling the seedlings under his feet, when lo! the goddess Annakumârî (Annapârna) appeared to him and said—'Why art thou trampling me under thy feet? What have I done to thee? Didst thou not offend Karam Râja? And, fool that thou art, thou hast come to vent thy rage against me! Hast thou not brought all this misery upon thyself by thy own misdeeds? Now go to Karam Râja and implore his mercy: and it will be well with thee. He lives beyond the sixteen rivers—even beyond the seven oceans.'

"The poor man was at first very much frightened at this. But he took courage afterwards, and reflected in his own mind that what the goddess had told him was indeed true. So he returned home and asked his wife to prepare for him some food for the long journey which he was about to undertake; but as there was nothing in the house except a small quantity of bran, the poor woman made of it three and seven cakes, and made them over to her husband, tied up in a piece of cloth.

"He tied the bundle to the end of a stick, which he placed upon his shoulder and set out, early the next morning, westward. He had not gone above a few miles when the pangs of hunger assailed him: so halting on the banks of a river, he opened his bundle to take out some of the cakes, but lo! they were all ashes. What could he do now? So, he rose up and wearily continued his journey. He soon came upon some bushes upon which some nice ripe berries were glistening in the sun-shine. Some of these he plucked to eat, but lo! they were all full of worms. He went onwards again, and came to a field where there were beans growing in profusion; but as soon as he gathered some he found that there were nothing but worms inside the pods. So he continued to go on, weary and faint with hunger as he was, resolved either to see Karam Râja or perish in the attempt. The bundle containing the cakes which had become so many balls of ashes, he did not throw away, but still carried it on his shoulders. After going some distance he saw a milch cow with its calf grazing in the fields. He recognized it as his own and went near it to milk it. But lo! the milk was blood, and so he passed on in despair.

"Then he met a horse which also he found to be his own property. As he was faint and weak with hunger he thought he had better mount on its back and prosecute his arduous journey with some ease. But the horse was restive and threw him down as often as he got upon its back. What could he do now, but travel on foot, almost dying as he was with hunger and thirst?

"On the way he met a goat-herd who had only a piece of worn-out blanket on his body. 'Where art thou going, brother?' asked the goat-herd.

"I am going to see Karam Râja who lives beyond the sixteen rivers, and beyond the seven oceans," replied the merchant.

"Oh! if you are going to Karam Râja, ask him in my name whether he will leave alone this piece of torn blanket which is the only thing that I now possess—through that gentleman's favor."

"Then after traversing many a dense jungle in which nought but the howlings of beasts and the creaking of bamboos stirred by the morning wind were heard, he reached a large village. In the middle of it he saw a beautiful girl, the daughter of some respectable person, with her head covered with a large ant-hill, overgrown with all sorts of weeds and trees. There were reptiles and beasts hiding in the jungles on her head, and the birds had built their nests on the boughs of the trees.

"Where art thou going, brother?"—asked the girl.

"I am going to Karam Râja, who lives beyond the sixteen rivers and beyond the seven oceans, fair sister."

"Oh! ask him in my name whether I shall ever get rid of this ant-hill on my head."

"After leaving this village he came to another village which was larger than the one he had left behind. There he saw another girl, fairer and younger than the first, who had a large wooden *pidha* (a flat wooden seat) sticking to her. She asked him whither he was going, and, as the first girl had done, she also requested him to implore Karam Râja for mercy on her behalf.

"He then came to another village larger than the first two. There lived a very wealthy merchant in this village, and he enquired whither he was going.

"I am going to Karam Râja who lives beyond the sixteen rivers and beyond the seven oceans"—replied our weary and hunger-stricken traveller.

"If that is so, tell Karam Râja that I have only one son who is very dear to me: what shall I do with all this superfluous wealth? Will he take away a portion of it to bestow the same on others more needy than I?"

"At last after crossing over the sixteen rivers and seven oceans, and after undergoing numberless hardships and troubles, he reached the place where Karam Râja lived. It was another ocean, and Karam Râja lay upon its waters, and his huge body floated over the rocking billows, now coming close to him and anon receding with the subsiding waves. He planted the stick with the bundle of ten cakes, now turned into ashes, tied on the top, on the sea-shore, and prayed to the tempting deity incessantly for seven days and seven nights. Karam Râja was at length pleased with his devotion, and asked him what he wanted.

"O Karam Râja!" said the weary traveller, "be pleased to restore

to me all thou hast taken away. I have sorely offended against thy Majesty through ignorance, and I now humbly crave thy pardon."

"It will be well with thee, O mortal! now return to thy home and enjoy my favor once more. Very foolishly thou didst destroy my sacred emblem and wert wroth at my devotees. So I have taught thee a lesson as a warning to thyself and to others also who may be inclined to act as thou hast done. It was I who turned the milk into blood, and made the horse restive. It was I who appeared to thee as worms in the berries and in the beans. It was I who turned thy cakes into ashes. Be more prudent, therefore, in future; and take care to observe my festival regularly every year in the month of Bhâdo. Return now and leave me to my myself."

"The merchant moved not and, after sometime, said, 'But how shall I know, O Karam Râja! that thou art appeased, and that my evil days are at an end? I ask that yonder cakes be turned into delicious sweetmeats.'

"Be it so. Now begone in peace.' But the merchant went not and again he said with folded hands:—

"O Karam Râja! as I was coming upon my way I met a goat-herd, and he asked me to enquire of thee whether thou wilt not let alone a piece of torn blanket—the only remnant of his property, which he has lost, he says, through thee only. What dost thou say to him?"

"He hath reaped as he had sown, oh merchant! verily I will not leave him that torn piece of blanket even. Hast thou anything more to say?"

"Yes, O Mighty one! as I was passing through a village, I saw a fair girl with a large ant-hill on her head overgrown with jungles and full of all sorts of beasts and reptiles, and the birds had built their nests on the trees. She hath asked me to implore thy mercy. Wilt thou have pity on her?"

"I know neither pity nor forgiveness, O merchant! That girl has herself created that deformity on her head. She did not to cover her head on coming into the presence of her elders. I have therefore made a permanent covering for her to save her the trouble of continually drawing her *Sâri* over her forehead."

"But are there no means to relieve her? She has had enough of it, O Karam Râja!"

"Tell her to show more respect to her elders. As soon as she moves her hand as if to cover her face with her *Sâri*, the ant-hill will fall away. What more hast thou to say?"

"I met another girl in another village and she had a *pidha* sticking to her; and she also asked me to petition thee on her behalf."

"Her own deeds have come back to her, O Son! she would not sit down on the bare ground lest her fair body should be soiled. She did

not respect her elders and would not get up from her seat if they chanced to come to her. Hath she not been rightly served ?

" 'Just are thy rewards, O Powerful one ! But she has repented, and now asks thy pardon.'

" 'What is repentance to me ? Can the thorny *Calul* bear mangoes if it be watered with milk and honey ? Tell her to be more careful in future, and it will be well with her. Now go back in peace, and leave me to my repose.'

" 'I have one more boon to ask, O Giver of just rewards ! A merchant asked me to implore thee to take away a portion of his riches, as he has only one son and what shall he do with so much superfluous wealth ?'

" 'Verily, he shall have more. Now bid thee home and remember what I have told thee.' So saying Karam Râja disappeared beneath the waves.

"The first thing which the merchant now did was to open the bundle and behold ! the ashes had become delicious sweetmeats. He performed the customary ablutions and ate his fill, but the sweetmeat did not diminish in quantity. So he took the bundle with him, and the contents seemed to remain untouched even when he had reached home.

"Now, he retraced his steps homeward with a heart full of joy and happiness. He came to the house of the merchant who had requested a portion of his wealth to be taken away, and told him what Karam Râja had said. Behold ! there were eight more heaps of gold and pearls and precious stones lying within an enclosure in the rear of the house. The merchant was not surprised at this, and was neither pleased nor displeased at this strange occurrence. He simply bowed his head and said, 'Let be.'

"The merchant then came to the village where he had seen the girl with a *pilha* sticking to her. When she heard what Karam Râja had said, she hung down her head and said nothing. Then suddenly making as if she were going to get up at the approach of some one of her elders, to show respect, she actually succeeded in rising without the inconvenient appendage to her fair body, and she went into her house rejoicing.

"The next girl was in a like manner relieved of the permanent and cumbrous covering on her head, and the merchant proceeded on his homeward journey with a hope such as he had never felt before.

"The goat-herd was very much enraged at what he heard from the merchant. 'Is the tyrant going to deprive me of this piece of blanket even ? Now let him try. So saying, he made an indescribable gesture, and, digging a hole in the ground, buried the blanket in it. But scarcely had he done so, when it was wholly devoured by white-ants, and the man's rage knew no bounds.

"There was the same horse grazing on the field still, and this time it came to him of itself, neighing, and prancing its feet as if happy at the

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return of its master, the merchant, who lost no time in mounting upon its back, and the animal joyfully galloped homeward.

"This time also there were beans in abundance and the berries were riper than ever, and they were very sweet and there were no worms in them.

"When he arrived near his native city, behold, his five brothers were there to receive him. The whole of the lost property was also there, and they asked him why he had tarried so long, as they had been waiting for him for a whole hour. When he related to them what had happened from beginning to end, they said it was a dream, for they had arrived there the same day with all the merchandise and wealth from foreign countries, and that he had left them only an hour ago, to attend a call of nature. They all went home together, and lo ! it was the day of the Karam festival, and there was the Karam bough planted in the courtyard, and the youngest brother was also there, beating the tom-tom in front of the women, their wives, who were dancing around the sacred emblem. They, too, joined the dance, and after seven days, when the festival was over, they lived together rich and happy for ever and for ever, as if nothing had happened to disturb their peace.

"Now my tale is done. Bring your offerings of cucumbers and barley sprouts : and may Karam Râja bless you !"

The women then prostrate themselves before the Karam bough, and there is a scramble on all sides to secure a leaf or a twig from the sacred tree. Then they chant a wild song, ending in a prolonged chorus of praise and thanksgiving, and each returns home to celebrate the festival during the fixed period of seven days.

The symbology of the foregoing legend is worthy of the careful attention of those who care to work it out. The all-embracing law of Karma would seem to be the moral pointed to.

M. N. CHATTERJI, F.T.S.

T. S. SOLIDARITY AND IDEALS.*

THE time seems to have come for me to say a word or two about the constitution and ideals of the Theosophical Society, so that they may be made perfectly plain to the thousands of new colleagues who have entered our membership within the past five years. The American public, out of whose bosom the Society evolved, is entitled to the first word on this subject from their compatriot ; whose love for India and absorption in the Society's life have never quenched his patriotic feeling for the land of his forefathers.

After the lapse of nineteen years, the small group of friends who casually met in the drawing-room of H. P. Blavatsky, in Irving Place, New York City, has expanded into a Society with nearly four hundred chartered Branches in the four quarters of the globe ; known

* From the Path.

of all men; disowned, complimented, reviled and misrepresented in almost all languages; denounced usually, but sometimes praised, in the pulpit and the press; satirized in literature, and grossly lampooned on the stage. In short, an important factor in modern thought and the inspiring cause of some high ideals. Like every other great movement, it has its centres of intensest activity which have developed amidst favouring environments, and, as in other cases, the evolutionary force tends to shift its swirl from place to place as these conditions change. Thus, for instance, India was the first centre where the thought-engendering power accumulated, and our movement overspread the Great Peninsula from North to South, from East to West, before it flowed westward. What was done at New York was but the making of the nucleus, the bare launching of the idea. When the Founders sailed away to Bombay, in December 1878, they left little more than the name of the Society behind them; all else was chaotic and unmanifested. The breath of life entered its infant body in India. From the great, inexhaustible store of spiritual power garnered up there by the Ancient Sages, it came into this movement and made it the beneficent potentiality it has become. It must be centuries before any other country can take its place. A Theosophical Society with its base outside India would be an anomaly; that is why we went there.

The first of the outflowing ebb went from India to America in 1885-6. Ceylon came into line six years earlier, but I count Ceylon as but an extension of India. After America came Europe. Then our movement reached Burma, Japan and Australasia. Last of all, it has got to South Africa, South America and the West Indies.

What is the secret of this immense development, this self-sowing of Branches in all lands? It is the Constitution and proclaimed ideals of the Society; it is the elastic tie that binds the parts together; and the platform which gives standing room to all men of all creeds and races. The simplicity of our aims attracts all good, broad-minded, philanthropic people alike. They are equally acceptable to all of that class. Untainted by sectarianism, divested of all dogmatic offensiveness, they repel none who examine them impartially. While identified with no one creed, they affirm the necessity and grandeur of the religious aspiration, and so bid for the sympathy of every religious-minded person. The Society is the open opponent of religious nihilism and materialistic unbelief. It has fought them from the first and won many victories among the best educated class. The Indian press testifies to its having stopped the tendency towards materialism, which was so strong among the college graduates before our advent. This fact is incontestable, the proofs are overwhelming. And another fact is, that a drawing together in mutual good-will has begun between the Hindû, Buddhist, Pârsi and Mussulman Fellows of the Theosophical Society; their behaviour towards each other at the Annual Conventions and in the local Branches, shows

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that. It is a different India from what it was prior to 1879, and the late tour of Mrs. Besant lightened up the sky with prophetic brightness.

Some wholly superficial critics say that Theosophy suits only the most cultured class, that they alone can understand its terminology. No greater mistake could have been made; the humblest labourer and the average child of seven years can be taught its basic ideas within an hour. Nay, I have often proved to adult audiences in Ceylon that any ordinary child in the school I might be examining or giving the prizes to, could, without preparatory coaching, be got to answer on the spur of the moment my questions, so as to show that the idea of Karma is innate. I will undertake to do the same with any child of average cleverness in America or Europe. He will not know the meaning of the word, but instinct will tell him the idea it embodies. It all depends on the way the questions are put to him. And I may add that the value of our public lectures and our writings on Theosophy follows the same rule. If we fail with an audience, it is because we do too much "tall talking." make our meaning too obscure, indulge in too stilted language, confuse the ideas of our hearers, choose subjects too deep for a mixed public, and send our listeners away no wiser than they were before we began. They came for spiritual nourishment and got dry bran without sauce. This is because we do not think clearly ourselves, do not master our subjects properly, and being actually unfit to teach, and knowing it, wander about through jungles of words to hide our incompetency. What we most need is the use of common sense in discussing our Theosophy, plain, clear exposition in plain language of our fundamental ideas. No one need try to persuade me that it cannot be done, for I know the contrary.

One reason for our too general confusion of ideas, is that we are prone to regard Theosophy as a sort of far-away sunrise that we must try to clutch, instead of seeing that it is a lamp to light our feet about the house and in our daily walks. It is worth nothing if it is but word-spinning, it is priceless if it is the best rule and ideal of life. We want religion to live by, day by day, not merely to die by at the last gasp. And Theosophy is the divine soul of religion, the one key to all bibles, the riddle-reader of all mysteries, the consoler of the heart-weary, the benign comforter in sorrow, the alleviator of social miseries. You can preach its lesson before any audience in the world, being careful to avoid all sectarian phrases, and each hearer will say that is *his* religion. It is the one Pentecostal voice that all can understand. Preaching only simple Theosophy, I have been claimed as a Mussulman by the followers of Islam, as a Hindu by Vaishnavas and Shaivites, as a Buddhist by the two sections of Buddhism, been asked to draft a Pârsi catechism, and at Edinburgh given God-speed by the leading local clergyman, for expressing the identical views that he was giving out from his pulpit every Sunday! So I know, what many others only suspect, that Theosophy is the informing life of all religions throughout the world. The one thing absolutely necessary, then, is to cast out as a loathsome thing every idea, every teaching which tends to sectarianize the Theosophical Society.

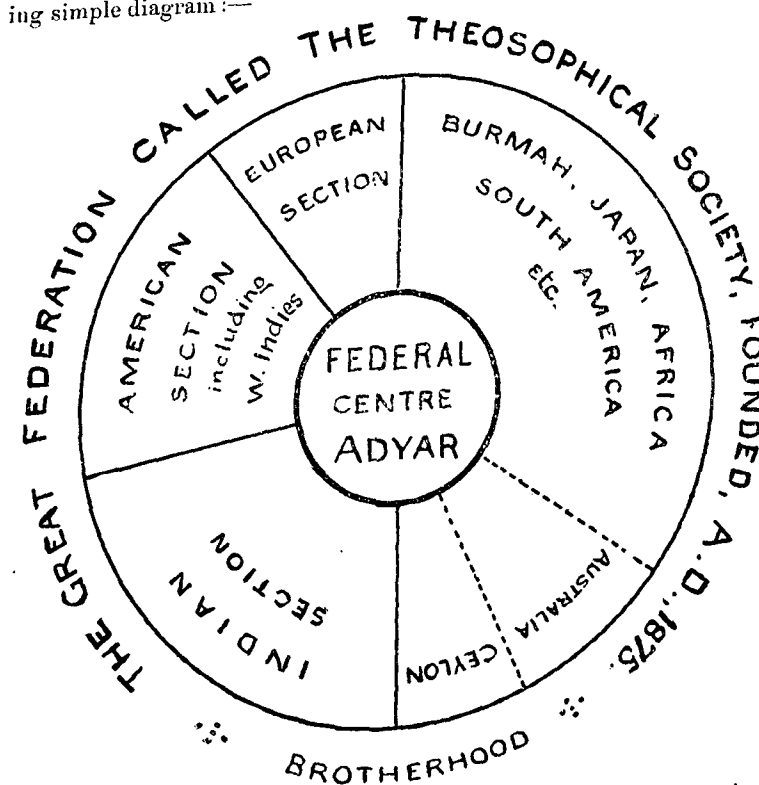
We want no new sect, no new church, no infallible leader, no attack upon the private intellectual rights of our members. Of course, this is reiteration, but all the same necessary; it ought to replace a "Scripture text" on the wall of every Theosophist's house.

Hypocrisy is another thing for us to purge ourselves of: there is too much of it, far too much among us. The sooner we are honest to ourselves the sooner we will be so to our neighbours. We *must* realize that the theosophical ideal of the perfect man is practically unattainable in one life, just as the Christ-idea of perfection is. Once realizing this, we become modest in self-estimate and therefore less inflated and didactic in our speech and writings. Nothing is more disagreeable than to see a colleague, who probably has not advanced ten steps on the way up the Himālayan slope towards the level of perfection where the great adepts stand and wait, going about with an air of mystery, Barleighan nods, and polysyllabic words implying that he is our pilot-bird and we should follow him. This is humbug, and, if not the result of auto-suggestion, rank hypocrisy. We have had enough of it, and more than enough. Let us all agree that perhaps none of us is now fit for spiritual leadership, since not one of us has reached the ideal. Judge not, that ye be not judged, is a good rule to observe, in this Society, especially; for the assumption of perfection or quasi-perfection, here and there, has deceived us into believing that the ideal *can* be reached, and that whoever does not show that he has reached it, is fair game for the critic and the (moral) torturer.

Those who fancy that a vegetable diet, or daily prayers, or celibacy, or neglect of family duties, or lip-professions of loyalty to the Masters, are signs of inward holiness and spiritual advancement, ought to read what the *Gītā*, the *Dhammapāda*, the *Aresia*, the *Koran* and the *Bible* say on that subject. One who in spiritual pride reproaches another for doing none of these things, is himself the slave of personal vanity, hence spiritually hemiplegic. Let us keep, cling to, defend, glory in the ideal as such; let nothing tempt us to debase it or belittle it; but let us have the manly honesty to admit that we do not embody it, that we are yet picking the shells on the beach of the unfathomed and uncrossed great ocean of wisdom; and that we, though celibates, vegetarians, "faithists," psychics, spiritual peacocks, or what not, are not fit to condemn our neighbour for being a husband, an affectionate father, a useful public servant, an honest politician or a meat-eater. Perhaps his Karma has not yet fructified to the stage of spiritual evolution. Or who knows but that he may be a *Muni*, "even though he leads the domestic life." We can't tell. One of the curses of our times is superficial criticism. How true the saying of Ruskin that "any fool can criticize!"

One thing that will help our good resolutions is to throw more of our strength into the Theosophical Society, instead of giving it all to our personalities. By forgetting ourselves in building up the Society, we shall become better people in every respect. We shall be helpers

of mankind a thousandfold more than by the other plan. When I say the Society I do not mean a branch or a section, that is to say, a small fragment or a large piece of it. I mean the Society as a whole—a great Federation, a large entity, which embraces us all and represents the totality of our intelligence, our good-will, our sacrifices, our unselfish work, our altruism; a *fascies* composed of many small rods that might be separately broken, but which, bound together, is unbreakable. The activity at the Head-quarters of any given Section is apt to blind the eyes of new members and make them fancy that the Section is the chief thing, and the Federation but a distant mirage. From the office windows of Madison Avenue or Avenue Road, Adyar seems very far away, and the fact of its being the actual centre of the whole movement is sometimes apt to be forgotten. This is not due to ill-will, but to the complete autonomy which has been conceded to the sections. Perhaps the real state of the case may be best shown at a glance by the following simple diagram:—



The plan shows three fully-formed Sections, the Indian, American and European; the sizes of the segments indicating the respective numerical strength in Branches. The dotted lines show Ceylon and Australasia as inchoate Sections, and the broad field remains to be covered hereafter with sectional organizations. The periphery of the whole is hereafter to be the Theosophical Society, which contains all sections and territories and

binds them together with its protecting rim. The heart, or evolutionary centre, is Adyar, or whatever other place may have the Executive Staff in residence; just as Washington is the heart of our American Union, London that of the British Empire, Paris that of France, and every other capital of any other nation, that of that particular government. The boast of all Americans is that the Federal Government lies like eider-down upon the States in times of tranquillity, yet proves as strong as tempered steel at a great national crisis. So in the lesser degree is the federal constitution of the Theosophical Society, and in that sense have I ever tried to administer its business. We have passed through the recent crisis with ease and safety because of our Constitution, and it is due to that that we are to-day stronger and more united than ever before. Behind us is a wrack of storm-clouds, before us the sun of peace shines. I call upon every loyal member of the Society to do what he can to strengthen its solidarity. To do which he need not desert his household and flit away to some Head-quarters; in doing the work that lies nearest to hand and creating a new centre of Theosophical activity about himself, he is furthering the cause which our Society represents probably better than if he went, uninvited, to join a staff where he might be but a supernumerary.

H. S. OLCOTT, P. T. S.

SYMPATHY: A SOURCE OF KNOWLEDGE.*

NOT a few of the subjects discussed in this hall have, occasionally, something about them that is strange and paradoxical, in the form at least of their presentment, if not in their substance. And this is natural enough, for the language of paradox is often the language of spiritual truth. Nearly all great truths, especially those of a universal or spiritual character, refuse to be included in a simple statement. For the most part it is only one aspect of a truth that can be expressed in a single categorical statement. There is generally another aspect, most often the polar opposite of the one already expressed, which calls for recognition, without which the whole truth cannot be seen. This paradoxical element is not altogether absent from our subject of to-night, as we shall see presently, but, certainly, at first sight, this subject may seem almost barren in its simplicity; not so much a pregnant truth as a mere truism so generally received as to be scarcely worth the trouble of discussion.

Who doubts that by sympathy, by putting ourselves in another's place, by feeling with and for him, we may enable ourselves to understand his problems with an intimacy of comprehension unattainable by those who approach them from the outside? And do we not bring back from these excursions into the hearts and minds, the trials and temptations of our fellows, a clearer, more far-reaching light with which to explore the mysteries of our own nature? Who doubts that the man who

*The substance of a paper read before the Blavatsky Lodge of the T. S.

dwells in spiritual isolation, absorbed in himself and in his own joys, sorrows, progress, failure, his sins and virtues, his aspirations and shames, feeding, as it were, upon himself, living upon his capital, must soon exhaust his resources and die, as to his higher nature, of spiritual starvation.

The indispensable condition of receiving is giving, for the giving makes room for receiving fresh wholesome food for the soul from the spiritual environment.

An anonymous writer has well said: "No man ever found (any) great truth, or attained to this illumination (of true knowledge) who like a mole burrowed in the earth, and hemmed in his soul with narrow bounds, and turned his back to every ray of light that shone not through his own selfish lens. To obtain this illumination a man must indeed be a brother to every soul that suffers and to every spirit that aspires..."

It matters not from what cause isolation, which is the antithesis of sympathy, arises; whether from innate persistent selfishness that is the death of the soul, or from sorrow, or disappointment that benumbs the soul, or from joys or pleasures that bind it with silken bonds, and build around it a "stately pleasure dome" that intercepts every ray of the true light, the light of knowledge and of wisdom. These all alike shut off the soul from its proper nutriment. Bound by these chains, imprisoned in this brazen tower of self, it pines and wastes away. The walls of a Palace of Art, however beautiful, if "the soul would live alone unto herself in her high palace there," are, in very truth, as the walls of a tomb, and this, in the words of the poet, is the inevitable end:—

"Shut up as in a crumbling tomb, girt round
With blackness as a solid wall,
Far off she seemed to hear the dully sound
Of human footsteps fall.
She, mouldering with the dull earth's mouldering sod,
Enwapt tenfold in slothful shame,
Lay there exiled from eternal God,
Lost to her place and name."

There is a lesson to be learned from this isolation which some can only learn of the stern teacher actual experience. It is that a man cannot live unto himself alone. The attempt is suicidal. It results in an atrophy, more or less gradual, of the spiritual body, a destruction of the power of continuous adjustment of the inner organism to the spiritual environment, which adjustment is the life of the soul. The lesson is, in other and very familiar words, that we are, in truth, all members of one body, and that whether one member suffer all the members suffer with it, or one member be honoured all the members rejoice with it.

Before going any further with our subject, it may be convenient to enquire in what sense we are using our terms. Sympathy means originally a suffering-together-with and its synonym, Compassion—a term largely used, in a special sense, in some Theosophical treatises on Ethics and devotion—means precisely the same thing.

Greek, and the other the Latin form for the expression of the same idea. The one is the mere translation of the other into a new language.

No doubt these two words, sympathy and compassion, are popularly taken to mean, and quite rightly taken to mean, pity, mercy, commiseration, and the like affections of the mind. But, if we are to go below the surface, we must take them in their derivative rather than in their acquired sense, we must take them to mean a community of suffering, a suffering-together-with, as I said just now. And that is not all. we must take suffering, not in the restricted sense in which it is made to apply only to painful experiences, but rather in the grammatical sense in which it signifies all experiences, of which we are the passive recipients, just as a passive verb used to be called a verb of "suffering."

You will, perhaps, begin now to see what is the point at which I am aiming. In its wide sense sympathy is no mere pity, no mere sensation of sorrow excited by the sufferings and misfortunes of others. This is an attitude of mind which, however amiable it may be, and however moral and virtuous, would only feebly serve the purpose of an instrument of knowledge. What I am thinking of is a power of the mind through which we can share the experiences of our brothers, whether these experiences be good, bad, or indifferent; painful, pleasant, or neutral; and by sharing his experiences become sharers in his knowledge and training.

The sympathy I am regarding is a sympathy that brings one mind into contact with other minds, which enables us to interpret the signs of feeling, to read the marks and symbols of the experience of a soul, so that we can become partakers in another's knowledge and able to assimilate experience not our own.

It seems then that compassion or sympathy requires to be completed by its contrary. Sympathy by apathy; compassion by dispassion. But sympathy may shine with a misleading light if it is not qualified by judgment, and the qualification of judgment is what has been called dispassion or the higher apathy. Sympathy is the force by which we go forth from ourselves, by which we enter into the experiences of others. Dispassion, or the higher apathy, is here used to signify that purification of the mind from self elements which turns it into a simple perceiving and recording instrument, an achromatic lens, so to speak, for the perception of truth.

Here again, if we use the words dispassion or apathy, we must use them in a special sense, we must take them, as we took compassion and sympathy, in their etymological meaning, not their acquired meaning, taking them as signifying the absence of passion or attachment or preconception. That is to say, they represent the characteristic mental attitude of the impartial observer, whose judgment is not warped by personal considerations, by utility, prejudice, or any disturbing influences. It is the attitude of mind of the scientific observer. If we take Darwin as a type of the man of science, and I think it will

be conceded that he is a very good type of the man of science, pure and simple, we shall find him exhibiting this characteristic of dispassionate judgment in great perfection. Mr. F. W. H. Myers says of him: "On the whole, therefore, in reviewing Darwin's life, we find neither any prejudice which warps his reception of evidence of any kind, nor any emotional pre-occupation which interferes with steady and fruitful labour upon the facts before him."

Sympathy, on the other hand, is the characteristic of the Poet, of the imaginative man, and I suppose that no combination could approach much more nearly to the ideal of the true Sage than this of the two types of the Scientific man and the Poet wrought together into one in the same individual. But the Sage is the ultimate expression of truest wisdom and highest knowledge, and if a combination of judgment and observation with sympathetic insight be his method, then by adopting his method we may hope to gain the closest approximation to his results that our undeveloped nature and faculties will allow.

But let us look out upon life and the world and see how this thing may actually be in practice. Are there any signs that this method is one that is found to work well, and to commend itself to the man of common sense, and the practical man? Because if that is the case we shall be encouraged to experiment with it, and to carry it perhaps a little further than he does, and get a little more out of it than he does.

I think we cannot fail to see, if we look round, that there is a growing tendency in Literature, in Art, in Social Science, to seek points of contact with the subjects we study, so that we may put ourselves in a position to sympathize with those whose lives and experiences and conditions we would understand. In literature the tendency is most striking, even in journalistic literature. Perhaps it hardly existed there at all thirty or forty years ago, except among a few very conscientious students in one or two departments. But now it is so wide-spread that it pervades the most ephemeral literature; and even a penny weekly journal will now scarcely venture to describe, say, the life of the bathing women at a seaside resort without sending a representative to pass ten hours at least amongst them, waist-deep in the tide, and immersed in the mysteries of serge garments and clammy towels.

One is prone to smile a little too readily at an example of this kind. But, for my part, I believe this to be a perfectly wholesome tendency, and I do not think it can easily be carried too far. That I say as a student of Theosophy and as a believer in the teachings of Theosophy, for nothing is more calculated to break down the barriers of the "dire heresy of separateness"—nothing is more calculated to extend and strengthen the bonds of a true intelligent and sympathetic brotherhood, than the practice of every device that can enable us to enter into the most intimate details of the lives of our fellows, either by the power of imagination, or the actual experience of their conditions, or, as is more often the case, by a mixture of both methods.

Brotherhood is the beginning, the middle and the end of Theosophy. Non-separateness lies at the root of occultism. It is, indeed, the condition that renders occultism possible, and it is sympathy alone, taken in the wide sense I have tried to give to it, that knits brother to brother and plane to plane and kingdom of nature to kingdom of nature in a community of experience, and dispels the illusion of separateness.

I think it was Mr. Greenwood who first attracted wide attention to the method which he adopted, but did not, I think, invent, of putting himself actually, and not merely imaginatively in the place of those whose life he desired to experience before attempting to describe it. It was he, I think, who was the first amateur casual, and the father of a long list of amateurs—amateur tramps, amateur convicts, amateur seamstresses, and what-not. He was, perhaps, the parent of those who rendered articulate and audible many a bitter cry of the outcast that could never otherwise have raised an echo in our hearts. Lately we have seen Mr. Stead taking in hand the scavenger's broom for a spell in Chicago before championing their cause, and many other examples might be mentioned. In fact no one, now, who would speak or write with authority on any subject of this sort, dare omit the preliminary of making himself acquainted, by actual experience, with the conditions under which those live and work whom he would understand and describe. This is the method which has commended itself in practice as the only one which gives accurate and full results.

Now there is a corollary to this, upon which I wish to lay particular stress before passing on. We should bear in mind that this entering into and sharing in the lives of others is not restricted to one side of experience, to the suffering, the sorrow, the sin, and the degradation of humanity. If we possessed that perfect impartiality, that "Dispassion" that I spoke of a while back, or that higher indifference we should not be attracted to contemplate one region of the field of experience rather than another, and we should as readily strive to enter into sympathetic relations with those who are higher than we as with those who are, we think, lower. This is a limitation of sympathy that we should all desire to see broken down and got rid of. It results from the appropriation of a term which is universal in its significance to a very restricted field. It results from the gradual destruction of the term to a narrow acquired sense of pity or commiseration, which I spoke of at the beginning of this paper, and it was for this reason that I tried to give it, even if it were only momentarily and for the purpose of this discussion, a wider meaning. Sympathy, if it is to be an instrument of progress in all directions, should not be made to act only downwards.

But this is, for most of us, a hard lesson to learn. It is not so pleasant a thing to look up as to look down, nor can the attitude be maintained with comfort for so long a time. Some may protest that it is pleasanter, but I believe that if they will estimate honestly the number of times that they have contemplated the perfections of their fellow-

pilgrims, who are more advanced upon the Path than themselves, and set this against the number of times that they have dwelt upon the imperfections of those who are less advanced, the facts will shake their confidence in the assertion.

To return, we have seen, then, in journalism, and the same is true in social science, and in philanthropy, a tendency to utilize sympathy as a Source of knowledge, and, by actual experience, to put oneself in a position to acquire an intelligent sympathy, which shall be a key with which to unlock social problems. We have seen a tendency on all sides to insist, as a preliminary to the expression of opinion, upon a community of experience which alone renders sympathy possible.

In fiction we find the same note prevails in the mental and moral spheres. The fiction which appeals most strongly to this generation is a psychological fiction. The writer whose sympathy is deepest and widest, the writer who can draw upon the largest stores of experience, or he who, interpreting facts and observations by a sympathetic insight, draws direct from the less familiar aspects of life is the one who catches our attention and arrests it. We seek to have our sympathies awakened and developed, our experience enlarged, by the contemplation of soul problems not our own, but which might be ours accurately drawn and faithfully depicted for our learning. The novel of incident, and the novel descriptive of crude and simple passions, is out of favour or is taken up simply as a relief from a too exclusive diet of the other kind.

As the first novel of which we have any record was descriptive of soul states, was an account of the adventures of the soul on the path of initiation, so I believe the last will be also; and the tendency in this direction is, I think, marked and clearly discernible. It is a remarkable fact, which you can verify for yourselves, that the great bulk of imaginative literature—I do not think I should be far wrong if I said the whole of the imaginative literature—that has lived and will live from Apuleius down to Dante, from Homer to Goethe, is impregnated with, and preserved from decay by the salt of an underlying spiritual meaning. Of that literature, too, of a later date, which is yet in the balance, it is safe to predict that only those portions will survive and be added to the perennial treasures of the world, which contain the same sovereign preservative.

After imaginative prose we turn naturally to poetry, and here similar considerations strike us. No one has ever, I suppose, in so Catholic a sense "thrilled in response to every sigh and thought of all that lives and breathes," as did Shakespeare. No other individual consciousness that we know of has ever vibrated in such deep harmony with the consciousness of all existences as his. It may be said that every poet excels in proportion as he approaches that marvellous development of sensitiveness, and fails in as far as he falls short of it. Yet this responsive sensitivity alone would not have sufficed to raise Shakespeare to the pinnacle of greatness which he occupies. Something more was

needed, which he possessed, and that something was of the nature of dispassion. He looked forth upon life and the universe with a vision undisturbed by predilection or aversion, and the pictures he draws are never distorted by what we are now accustomed to call the "personal equation." He, the poet, is himself in turn, Prospero and Ariel, Hamlet and Bardolph, Cordelia and Iago, Wolsey and Launce and even Caliban. He seems to me to delight always, not so much in the loftiness of the model as the truth of the picture. He is human, and for him nothing that is proper to humanity is foreign to himself. Virtue and vice, aspiration and degradation, honour and shame, valour and cowardice, body, mind and soul, on all these he looks with an equal eye. The same thing is said in the Bhagavad Gîtâ, ch. v, concerning the illuminated sage. "The illuminated sage," it is said, "regards with equal mind an illuminated selfless Brahman, a cow, an elephant, a dog, and even an outcaste who eats the flesh of dogs." And again, "He who, free from attachment or repulsion for objects, experienceth them through the senses and organs, with his heart obedient to his will, attains to tranquillity of thought. And this tranquil state attained.....his mind being thus at ease, fixed upon one object it embraceth wisdom from all sides."

It is not—to paraphrase a commentary on one of the Yoga aphorisms of Patanjali—it is not that the poet regards virtue and vice with indifference, but that he does not fix his mind with pleasure upon happiness and virtue, nor with aversion upon grief and vice *in others*. Thus the divine fragment within the Poet holds the whole personality of the world "as a mere subject for grave experiment and experience." The sun of his intelligence illuminates the evil and the good, and the rain of sympathy falls upon the just and the unjust. This is an aspect of the "higher apathy" that I have referred to so repeatedly. Compassion in its widest sense is the identification of the self with the not-self in the entirety of experience.

J. C. STAPLES.

HAUNTED TREES AND STONES.

HAUNTED trees are not very common in the West, but in the East one constantly hears of them. Indeed there are more cases of haunted trees than of haunted houses out here in India. There is, I suppose, no village in India that has not its haunted tree, to which due respect and reverence are paid by the lower classes in order that the presiding genius of the tree may be propitiated. Whether the traditions of the ancient Greeks that every forest was haunted by a superior intelligence and every stream had its presiding nymph, were based, as those of the Hindus, on an actual belief in the existence of these superhuman intelligences, would be perhaps a difficult question to decide. Of course the usual explanation given for the Greeks' constant allusions to the denizens of what we modern Theosophists call the elemental world, is their natural love of the mystical, the poetical and the

Haunted Trees and Stones.

1894.]

beautiful, and no seriousness is usually attributed to them in this connection. But, as Leigh Hunt points out in a short essay of his on Ancient Mythology, the result of the Greek mythology, "coming as it does, through avenues of beautiful poetry, both ancient and modern, it is so entirely cheerful, that we are apt to think it must have wanted gravity to more-believing eyes. We fancy that the old world saw nothing in religion but lively and graceful shapes, as remote from the more obscure and awful hintings of the world unknown, as physics appear to be from the metaphysical; as the eye of a beautiful woman is from the inward speculations of a Brahmin; or a lily at noon-day from the wide obscurity of night-time."

The essayist then argues that a believer in supernatural intelligences is led to look out of mere worldly commonplaces about twenty times as often as the man who does not believe, and he has a sense of supernatural things however gross, a link with another world, from which something like gravity is sure to strike into the most cheerful heart. Thus, without in any way touching the question of whether the presiding intelligences of forests, streams and mountains, really exist or are but figments of fancy, Leigh Hunt appears to consider that a belief in them is likely to lead a man's mind to higher things, to draw his thoughts from the interests of the material world to the contemplation of a spiritual world beyond. Certainly this mental attitude has to a very great extent resulted among the masses of India from centuries of belief in a supernatural world, with the further result, that while their material condition is a poor one, they are enabled to bear their straitened circumstances in a philosophical spirit, because they never have, and probably never will attach the importance that Europeans do to the present life. And hereby hangs a problem for the social reformer, with which however we are not now immediately concerned.

Seeing how deeply the belief of the masses of India in supernatural intelligences is bound up in their every-day lives, this aspect of their religious belief is one that cannot be overlooked even by the most sceptical, while to the Theosophist, who presumably goes further than most people in his belief in an actual super-physical world around us, the subject must be one of the greatest interest. Whether regarded as folk-lore, or as what may be called the "beginnings of religion," or as information concerning actualities of the unseen world, the following notes, on an important branch of this subject in India, will, it is hoped, interest readers of the *Theosophist*. As I have stated above, readers are at liberty to regard them in whatever light they please, and possibly for some that light will be the light of clairvoyance, in which case these individuals may be able to corroborate my information from their own personal experiences.

On the Nilgiris, it is not uncommon to see a large tree daubed with spots and stripes of vermillion powder, with three stones placed upright at the base of the tree, also marked with red paint. A closer

investigation will show that the place is much frequented. If in a wood, the ground will generally be cleared of all brushwood and carefully swept, and dark stains of sacrifice mark the spot where some bird or animal has yielded up its life to appease the presiding deity of the tree. On the trunk of the tree will often be found nailed bunches of human hair, in some cases with the object of curing disease, in others, as part of a ceremonial of exorcism. In the latter case the subject is led up to the tree, his hair is twisted round a nail driven into the trunk, and then with one blow of a sword or knife the tresses are severed from the head. The subject then looks round for a moment in a dazed condition, and afterwards, collecting his senses, walks away cured and free from the demon that previously obsessed him.

The guardian spirits of trees are usually called *Munisparams* on the Nilgiris, and it is believed that these beings cannot cross streams, each having, as it were, a certain "beat" to which it is more or less confined. They are usually considered kindly intentioned and are consequently consulted in cases of illness and other troubles.

A very sad and tragic case of obsession by a tree-haunting elemental recurs to my mind. A native girl was dedicated in her pre-natal state to the presiding spirit of a tree by her mother. In due course the child reached womanhood, when she showed signs of obsession at the full of the moon in every month. Becoming a mother, she was selected, on account of her prepossessing appearance and good health, as wet-nurse to an English girl-baby, and the fact of her liability to obsession was easily concealed, as she exhibited no symptoms so long as she was nursing. When the child was weaned, however, the old malady returned, but not wishing that the girl, who was now acting as ayah, should lose a good situation, the other servants in the house concealed the fact. The English child thrived and promised well in every way till she in turn reached maturity, when her whole nature altered, and she, horrible to relate, exhibited undoubted signs of obsession, or, as her parents thought, mental aberration. The nurse, it should be noted, had died in the meantime, and presumably the tree elemental had attached itself to her former nursling. The English girl married in due course, the fact of her obsession being kept from the husband. She soon became a mother. During pregnancy she, like the nurse, was in every way normal, but after her child was weaned her conduct became so outrageous that her husband had to obtain a separation. The poor girl afterwards went quite mad and had to be kept in confinement.

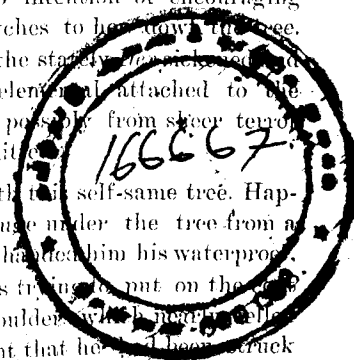
It is a common practice among the lower classes to dedicate one child of a family to some tree-god for a period of seven years or more, after which time the child's hair is cut off in a bunch, never having been previously touched in any way, and a grand *pūjah* being made, the hair is nailed on to the tree where the god is supposed to have its abode. Children suffering from the disease known as *plieu-policieu*, or matted

hair, which often bleeds when cut, are considered particularly favoured by the tree-gods and are consequently often selected for dedication.

The trees singled out as a rule on the Nilgiris for worship belong to the *Ilex* family, though the *Eugenia* and *Wild Cinnamon* are occasionally the abode of some god. Many stories, apparently well authenticated, are told of deaths and illnesses resulting to individuals who have meddled with, or cut down these chosen habitations of the elemental gods. At Ootacamund, there was formerly a tree on the side of the hill on which the Council Chamber now stands. It was an *Ilex*, one of the small-leaved variety, whose exact botanical name I forget, and the tree had stood there for hundreds of years—a veritable monument of the ages. Its gnarled trunk testified to the wear and tear of monsoons, and its twisted branches were festooned with moss. It was the solitary survivor of a large grove. The road in which the tree stood was to be widened, and the fiat had gone forth that it must come down. Work progressed satisfactorily till the sacred tree was reached, and then the convicts who were employed laid down their tools and said, "We shall die if we touch that tree." But they were only convicts and no one listened to them. Their overseers had no intention of encouraging superstition, and so they forced the poor wretches to hew down the tree. One by one, the men who had helped to fell the sturdy tree, died, possibly because there was some elemental attached to the tree, which exerted its influence over them, possibly from sheer terror at the sacrilege they believed they had committed.

An English doctor had an experience with this self-same tree. Happening to be out on a night case, he took refuge under the tree from a heavy storm that overtook him, while his *saïe* handed him his waterproof, holding the pony for him. As the doctor was trying to mount on the pony he suddenly received a blow between the shoulder which nearly fell him to the ground. He thought for a moment that he had been struck by lightning, but then he remembered there had been no flash. He turned quickly round, but there was nothing to be seen, and to this day he believes that he was struck from above by some superhuman agency. Even after trees have been removed, the worship is continued, the nearest stone or mound being frequently used as an altar for offerings. A friend, who is sensitive to astral influences, told me once that she was passing the spot where this tree had formerly stood, when she suddenly felt a strange elastic pressure in the air, that obliged her to make a detour of a few feet. She had not noticed the locality particularly, but when she felt the influence, she glanced around and then down to the ground, and there to her right was a large pool of blood where a sheep had apparently been sacrificed and on a stone close by the usual offerings made to the tree-god. The pressure felt, she said, was as though the air had bulged out and pushed her aside.

Between Bishopsdown and Chumy, on the short cut leading to the Lawrence Asylum, a sacred *Ilex* stands on the edge of the path.



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m 9 x 16

before which frequent *pūjahs* are held. On one occasion, happening to pass by this place just after sunset, this same friend saw a strange looking phantom that seemed to be composed of motes of misty light, which quivered and danced like the haze on a hot day. The figure was that of a native *peon* in a long white coat, and this individual, she afterwards learned, was supposed to be the genius of the tree, and judging from the state of the path, he must have had votaries in plenty. The spot was always a disagreeable one to pass, especially on horseback, as animals usually shied or were unwilling to pass, possibly because they saw something.

A black dog is often associated with elementals presiding over trees. A gentleman, who had some psychic power, was once passing a sacred tree, and his thoughts turned upon the probability of his being able to see, the elemental or spirit of the tree. It was conveyed to him in a subconscious manner that the form assumed by the being would be that of a black dog. Happening to pass by the tree next day, to his astonishment, he saw a large black dog sniffing about underneath it! Of course the presence of the black dog may simply have been due to a coincidence or auto-suggestion. Another friend, a European, who was interested in Spiritualism, wishing to get *en rapport* with the spirit of a certain tree which was commonly reputed to be haunted, took a branch of the tree home and sitting down to a *séance* invoked the said spirit. To her there appeared a headless man who made signs or gave her to understand that he would come the next day with his head if she would do certain things. Terrified out of her senses, the lady brought the *séance* to an abrupt termination.

The lower class natives have a horror of passing these trees after dusk with raw meat in their hands, particularly pork: and cases are current in which the carrier of meat has been killed by the spirit of the tree, which has apparently been attracted by the meat. The invariable symptom of death in these cases is blood flowing from the mouth and nostrils. Offerings made to these trees, though perfectly good in appearance, are, when subsequently tested, found to be quite insipid in taste and useless for food.

E. R. B.

EVOLUTION ACCORDING TO THEOSOPHY AND ZOROASTRIANISM.

(Continued from page 41.)

II.

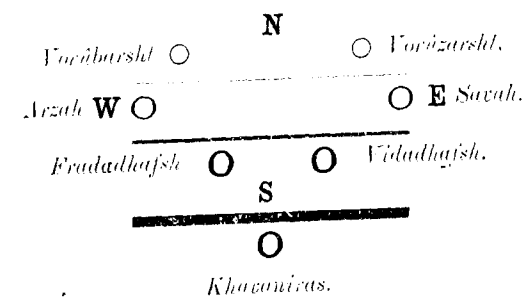
THE HAFTA-KESHVAR ZAMIN.

NOW we shall descend to earth. Nothing has been said in the "Book of the Prophets," about the formation of the *Bhūmi-hap-taiti*, the septempartite earth, although we see the formation and combination of elements. We have to divert our attention, therefore, to the *Bundahish* again. The earth is often called "Hafta-Keshvar Zamin" in the *Avastâ* literature. This term was translated as the

"earth of seven continents," and none could understand the occult or septenary nature of the earth till the teaching of the "Secret Doctrine" was ushered into the world through H. P. B., although we have "regions" and "Zones" for the word "Keshvar" in the *Bundahish*.

According to this authority there are *thirty-three* kinds of lands, but it describes only seven. Khvaniras is the name of the land on which our physical consciousness works at present. It is in the centre, and the other six portions are situated around it. All the seven portions are called Hafta-Keshvara or seven zones or regions. On the East side of the Khvaniras is the Savah, on the West is the Arzah, on the North-East is the Vorûzarsht, on the North-West is the Vorûbarsht, on the South-West is the Fradadhafsh, on the South-East is the Vidadhafsh.

Before we proceed further, let us have a glance at a symbolical diagram given in the "Secret Doctrine," with a slight modification in names, so as to adapt it to the teaching of the *Bundahish*:



These Keshvaras are separated by an ocean (ether), and from Vorûbarsht and Vorûzarsht "a lofty mountain grew up, so that it is not possible for any one to go from region to region," without the aid of a mysterious ox named Sarsaok,--a symbol of some occult power. All benefits are to be derived from the Khvaniras, and all the miseries as well are to be found on this physical plane, on account of its superiority. "The good religion of the Mazdâsniâns was created in Khvaniras, and afterwards conveyed to the other regions. Sôshyans* is born in Khvaniras, who makes the evil spirit impotent, and causes the resurrection and future existence."† "When the Sun comes out it illumines the regions of Savah, Fradadhafsh, Vidadhafsh, and half of Khvaniras; when it goes in on the dark side, it illumines the regions of Arzah, Vorûbarsht, Vorûzarsht, and one-half of Khvaniras; when it is day here, it is night there." The third chapter of the *Bahman Yasht* informs us that when darkness prevails over these seven regions, Mithra calls in Hûshedar, a son or ray of Zarathushtra the Yazata, the restorer of the true religion, and asks him to order Sun, to "move on! for it is dark" in the seven regions of the earth. "The Sun with the swift horse moves on . . . and

*The future Avatâra of the Zoroastrians.

†The *Bundahish*, ch. xi.

all mankind fully believe in the good religion of the Mazdayasnians." Each Keshvara has a chief presiding over it: thus the chief of Arzah is Ashâshagahad-ê Hvandchâh; the chief of Savah is Hoazarôdathbri-hanâ Pareshtyârô; the chief of Pradadhafsh is Spitoid-ê Ausposinân; the chief of Vidadhafsh is Airiz-rasp Ausposinân; the chief of Vorûbarsht is Huvasp; the chief of Vorûzarsht is Châkravak; and Zarathushtra is spiritual chief of the region of the Khvanîras; "and also of all the religions; he is the chief of the world of the righteous, and it is said that the whole religion was received by them from Zarathushtra."*

Although it was impossible to cross the "ocean," the ether, that lies between the globes, nine races proceeded, owing to the increase of the whole fifteen races, on the back of the ox Sarsaok, through the wide ocean, to the other six regions, and stayed there: and six races of men remained on the Khvanîras. These six globes are inhabited, it is said, by "men who, like primitive men, do not eat meat, but live exclusively upon milk." This "milk" of the *Bundahish* cannot be taken as referring to the milk of any animal, but can be taken for the astral fluid, or life-juice, by drinking which Mashyô-Mashyôî, the hermaphrodite, also "fell," and separated into sexes, which we shall see further on. It appears that if we know how to ride on the ox Sarsaok, elsewhere called the ox Hadhayôsh, or, acquire psychic power, we can also travel from one Keshvara to the other. Elsewhere it is said that it requires the help of the Yazatas to "cross the sea." In the reign of Takhmorûp [Tahmuras or Tahmurath of the *Shah-namâh*, the epic poem of the Parsis, the third king of the Peshdadian or the Primitive Race] men were continually passing and repassing "on the back of the ox," from the Khvanîras to other regions. Fire was provided on the back of the ox at three places, which on one occasion dropped into the sea. "and all those three fires, like three breathing souls, continually shoot up in the place and position of the fire on the back of the ox, so that it becomes quite light, and the men pass again through the sea." These three fires are the Adar Frohba, Adar Gûshasp, and Adar Burzin-Mihir, the three fires of the spirit, soul, and body, the triple body of the Fire Vahram, just as Shuchi, Pavamân and Pavak, the three sons of Agni Abhimânîm, the eldest son of Brahmâ, the Cosmic Logos,† Adar Frohba was established in the reign of Yima, on the Gadman-Hômand (glorious) mountain; Adar Gûshasp, in the reign of Kai-Khûshrô, on the Asnavand mountain; and Adar Bârzin-Mitro, in the reign of King Vishtasp‡ on Mount Rêvand, where the "Ridge" of Vishtasp is.

If these fires are established in man as spirit, soul and body, as they are also established in the universe, then we have to find out those "mountains" and the "Ridge," the Pasht-i-Vishtaspan, within

* *Ibid.*, ch. xxix. 1-2.

† The "Secret Doctrine," vol. ii, p. 247.

‡ How far this account of the Avastâ literature agrees with the Vedic literature will be found in the articles, "Dwîpas," *Theosophic Thinker*, Aug. 18 and 25, 1894.

ourselves, and not on the map of Persia, ancient or modern, as some modern scholars seem to think at present.*

Leaving the Bundahish account of the Keshvaras aside, an explanation of which can be found in the "Secret Doctrine," vol. ii., pp. 757-59, we shall now see how the earth was formed and inhabited, according to the *Vendidad*, a sacred work of the Parsis, which is recited during the performance of certain ceremonies. The *Vendidad* begins—

"Ahuramazda spake unto Spitama Zarathushtra, saying:

"I have made every land dear to its dwellers even though it had no charms whatever in it; had I not made every land dear to its dwellers, even though it had no charms whatever in it, then the whole living world would have invaded the Airyanam-Vaejo.

"The first of the good lands and countries which I, Ahuramazda, created was the Airyanam-Vaejo, by the good river Dâitya."

"That which in the *Vendidad*," says the "Secret Doctrine," "is referred to as Airyanam-Vaejo, wherein was born the original Zoroaster, is called in the Purânic literature 'Sveta Dwîpa,' 'Mount Meru,' the abode of Vishnu, &c., &c., and in the "Secret Doctrine" is simply named the land of the 'gods,' under their chiefs, the 'spirits or this planet.'" The Dâitik river is the river which comes out from Irân Vej, another name of Airyanam-Vaejo, and goes out, according to the *Bundahish*, through the hilly country; "The Dâitik river is the chief of streams."† It is running "in the middle of the earth."

THE PRIMEVAL RACES.

Was this first earth uninhabited? "Who was the first man before myself," asked Zarathushtra, "with whom thou, Ahuramazda, did converse, whom thou didst teach the law of Ahura, the law of Zarathushtra?" "The Fair Yima," answered Ahuramazda, "the great Shepherd, O Holy Zarathushtra, he was the first mortal before thee, Zarathushtra, with whom I, Ahuramazda, did converse, whom I taught the law of Ahura, the law of Zarathushtra." Yima, the son of Vîvaghât, is the 'first man' according to the *Vendidad*; and "as much as his twin-brother Yama, the son of Vaivasvata Manu, belongs to two epochs of the universal history. He is the Progenitor of the Second human Race, hence the personification of the shadows of the Pitris, and the father of the post-diluvian Humanity. The Magi said 'Yima,' as we say 'man' when speaking of mankind. The Fair Yima, the first mortal who converses with Ahuramazda, is the first 'man' who died or disappeared, not the first who is born. The 'son of Vîvaghât' was, like the son of Vaivasvat, the symbolical man, who stood in the "Secret Doctrine" as the representative of the first three races and the collective Progenitor thereof. Of these Races the first two never died, but only vanished, absorbed in their progeny, and the Third Race knew death only towards

* These should not be confounded with Cyrus and Hystaspes of the Greek authors. They belong to the primitive races. The question during which time they existed should be reserved for occultists.

† The *Bundahish*, ch. xxiv. 14.

its close, after the separation of the sexes and its 'Fall' into generation";* *i.e.* death came only after man had become a *physical* creature. Even now some of the Parsis say there was no death in Jamshed's (Yima's) time; and it is verified, also, by the *Vendidad* itself, in which Yima is made to say to Ahuramazda, "Yea! I will make thy worlds to thrive, I will make thy worlds to increase. Yea! I will nourish, rule over, and guard thy world. There shall be, while I am king, neither cold wind nor hot wind, neither disease nor death." As the mind was not incarnated in the shadows, the forms being not fit for such incarnation, there was no responsible or individual Karma, hence no suffering, neither heaven nor hell to enjoy or suffer.

"Ahuramazda, through omniscience, knows that, Ahriman exists," adds the *Bundahish*, "and that whatever he schemes he infuses with malice and greediness till the end; and because he accomplishes the end by many means, He also produced spiritually the creatures which were necessary for those means, and they remained three thousand years [? periods] in a spiritual state, so that they were *unthinking and unmoving, with intangible bodies*."†

Commenting upon the fourth stanza, H. P. B. describes in the "Secret Doctrine" the *Chhōya* Race as the *Amanusas*, who had "neither forms nor mind." These *Chhōyas* were called "Amanusas" because they were mindless. Pages can be quoted here from the profound work for farther elucidation, but this article is proposed for a mere skeleton, written in haste. The students of Theosophy, especially the Parsi members of the Theosophical Society, are recommended, however, to study the philosophy of their own religion in comparison with the Theosophical literature, to get themselves more enlightened on the subject.

The subsequent Race was called "Sweat-born," and in the third chapter of the "Original Creation" it is said that Ahuramazda brought forth a *sweat* upon Gayomard, "so long as he might recite a prayer of one stanza: moreover, Ahuramazda formed that sweat into the youthful body of a man of fifteen years, radiant and tall. When Gayomard issued from the sweat he saw the world dark as night, and the earth as though not a needle's point remained free from noxious creatures; the celestial sphere was in revolution, and the sun and moon remained in motion; and the world's struggle, owing to the clamour of the *Māzīnikān* demons, was with the constellations."‡

Gāyōmard is the first man among the Parsis; but from a description which appears in the same book, he appears to be a Pitar, who, when he disappears (not dies), casts his shadow, and, seven kinds of "minerals" of a metallic character arise from his various members." The "prayer" alluded to above is the *Manthra Sakti* (see the *Vendidad*, Fargard 2), the

* The "Secret Doctrine," vol. ii, p. 609.

† Ch. i. 8.

‡ The *Bundahish*, ch. iii. 19-20; also *Zād-Sparam*, ch. ii. 8-10.

power of Divine Sound, in which are included the *Ichchā* (Creative), *jñān* (Preservative), and *Kriyā* (Regenerative) *Shaktis*.

As yet there was no mind, there was no necessity for a spiritual Teacher. Yima, the first man, therefore, according to the *Vendidad*, refuses to become a teacher or a law-giver. "I was not born," he says to Ahuramazda, "I was not taught to be the preacher and the bearer of Thy law." Ahuramazda then asks him to make his men increase and watch over His world. This he agrees to, and Ahuramazda, satisfied, "brought two implements unto him: a golden ring and a poniard inlaid with gold," the emblem of sovereignty. "Thus under the sway of Yima, three hundred winters* passed away and the earth was replenished with flocks and herds, with men and dogs and birds and with red blazing fires, and there was no more room for flocks, herds and men." The Fair Yima being warned of this, he stepped forward "towards the luminous space, southwards, to meet the Sun," and then "he pressed the earth with the golden ring, and bored it with the poniard, speaking thus: 'O! Spenta-Armaiti, kindly open asunder and stretch thyself afar by Manthra to bear flocks and herds and men.' And Yima made the earth grow larger by *one-third* than it was before, and there came flocks and herds and men, at his will and wish, as many as he wished." Spenta-Armaiti is the spirit of the Earth, and, when personified, she is spoken of in the *Avastā* as the "Fair daughter of Ahuramazda," just as *Vāch*, the Divine Speech, has been personified in *Sarasvati*, the wife of *Brahmā*, in the Hindu *Shāstras*. The expansion of the earth is through the *Mantrika Shakti*, the Power Divine from within. It is defined by the late Subba Row as "the force or power of letters, speech or music." The *Mantra Shāstra* has for its subject-matter this force in all its manifestations. The power of the Ineffable Name is the Crown of this *Shakti*."

It is to be remembered, again, that the flocks, herds, men, dogs and birds, alluded to above should not be taken in the sense that we take them in at present. The bird is sometimes used as the symbol of soul, and the dog is also employed for a similar purpose; but even if we cannot accept them as such, we cannot take them to be the earthly animals that we see them now, except, perhaps, their "shadows."

Thus under the sway of Yima six hundred cycles passed away, and the earth was over-crowded with its inhabitants. The Fair Yima was warned of this by Ahuramazda, and the process, as above described, was repeated again. The earth grew larger by *two-thirds* now and was again inhabited as formerly. Nine hundred cycles passed away, the earth became once more full of inhabitants, and the Fair Yima was again warned of this. The process was repeated and the earth grew larger, this time by *three-thirds*. It is again inhabited by flocks and herds and men, at Yima's will and wish.

These three processes of stretching or expanding the earth refer,

* Three hundred periods or cycles.—H. P. B.

says H. P. B., to the three successive Continents and Races, issuing one after and from the other.

After the third *Kriya* or ceremony, Ahuramazda calls an assembly of the "heavenly Yazatas" in Airyanam-Vaejo; and the "Shining" Yima likewise calls an assembly of the "excellent mortals" at the same place. Ahuramazda informs the Shining Yima of the forthcoming "fatal winters,"* the cataclysm and perishing of all lives. Ahuramazda says:—

"Make thee a *Vara*, therefore, long as a riding-ground on every side of the square, and thither bring the seeds of sheep and oxen, of men, of dogs, of birds, and of red blazing fires.

"Thither thou shalt bring the seeds of every kind of tree, of the greatest, best, and finest kinds on this earth: thither thou shalt bring the seeds of every kind of fruit, the fullest of food and sweetest of odour. All those seeds shalt thou bring, two of every kind, to be kept inexhaustible there, so long as those men shall stay in the *Vara*."

Like the *Urgha* of Vaivasvata Manu and the *Ark* of Noah, Yima made a *Vara*, and there he brought all seeds of every living creature, animal and "fire." "Those men in *Vara*," says the "Secret Doctrine," "are the Progenitors, the Heavenly Men or Dhyānis, the future Egos, who are commissioned to inform mankind. For *Vara* or the *Ark* or the vehicle simply means *Manu*. (*Vara* has seven keys for its interpretation.) Verse 30 [of Fargard ii.] says: 'Thou shalt seal up the *Vara* (after filling it up with the seed) and thou shalt make a door and a *window* of self-shining within,' which is the soul."

When Ahuramazda was asked, what is to give light to the *Vara* which Yima had made, He replied that "There are *uncreated* lights and *created* lights," and that there, *i.e.*, in Airyanam-Vaejo, where *Vara* was built, "the stars, the moon and the sun are only once [a year] seen to rise and set, and a year seems only as a day." [and night], a clear reference, says H. P. B., to the "land of the Gods" or the (now) Polar Regions. Moreover, another hint is contained in this verse: a distinct allusion to the *uncreated* lights which enlighten man within—his Principles.

Again, when Ahuramazda, the Holy One, was asked, "who is he who brought the Law of Mazda into the *Vara* which Yima made?" He answered, "It was the bird Karshipta, O holy Zarathushtra."

This Karshipta is a mysterious bird. It dwells, according to the *Bundahish*, in the heavens: "were it living on the earth, it would be king of birds. It brought into the *Vara* of Yima, and recited, the *Avastā* in the language of birds." The mystery about this bird has been solved by H. P. B., who says "Karshipta is the human mind-soul, and deity thereof, symbolised in ancient Magianism by a bird, as the Greeks symbolised it by a butterfly. No sooner had the Karshipta entered the *Vara* or *Manu*, then he understood the Law of Mazda, or

* "This is the old Mazdean symbolism for the 'flood' and the coming cataclysm to Atlantis which sweeps away every Race in its turn."—H. P. B.

Divine Wisdom. . . The nest of the Eternal Bird, the flutter of whose wings produces life, is *Boundless Space*." It is compared to Hamsa also, the Bird of Wisdom.

"Who is the Lord and Ruler there?" asked the holy Zarathushtra. "Urvatat-nara, O Zarathushtra, and thyself," replied the Holy One.

Urvatat-nara is reckoned as one of the three sons of Zarathushtra the Spitama, who are respectively considered as three fathers and chiefs of the three classes,—priests, warriors, and husbandmen,—creators, protectors and regenerators. As these three sons appear to play no very great part in the Zoroastrian system, it is supposed by some that they "are little more than three sub-divisions of Zarathushtra himself, who was the 'first priest, the first warrior, the first husbandman.' (Yt. xiii. 88)." The holy Zarathushtra is recognized by the *Bundahish* also (ch. xxxiii) as a "heavenly priest," and "was, by right, the *ratu* in Airyana-Vaejo, where he founded the religion by a sacrifice."

NASARVANJI F. BILIMORIA.

(To be continued.)

SOME PREMONITIONS.

AS many examples of premonitions of coming events have occurred in my family, and I think that the public have the right to know all such facts at this particular time when practical psychology is being expanded into a science, I willingly comply with Colonel Olcott's request to reduce them to writing. The names of the parties concerned are suppressed out of regard for their feelings, but can be obtained, if required, upon application to the Editor. The following are the details of some of the strange dreams and premonitions that I have had, which have found their fulfilment almost at the time of their occurrence, whilst others preceded the events.

The first dream that made an impression on me related to my eldest boy, aged three months. It was the 31st December, 1879, and we had a friend to dinner. My husband and I were living with my parents in Calcutta. During dinner I heard my baby crying. I sent a servant to enquire and he said that the baby was in a temper and had been sick, and that the ayah wanted my keys to get another dress for the child from the almirah. After dinner was over, I went to the bedroom and found the baby sleeping quietly. We did not retire till 11.30. I slept very soundly till 5 A.M., when I dreamed some one came and touched me and said, "What are you doing? Do you know your child is dead?" I awoke with a start and found that the night lamp was out, and remembered that the baby had had no nourishment all night. I told my husband my dream; he got up and lighted the lamp and we saw that the baby's face looked very white. I ran across to my mother's room, woke her up and told her about the baby; she came and was alarmed. We then tried to feed the child, but he refused his bottle and

only cried with his eyes shut. Our Doctor, we knew, would be at that time at the hospital, so we drove down with the child to save time. He looked at the baby and said that there was nothing serious the matter, and he would call at noon to see him. We drove home and did all we could to feed the child. At 10 A.M., the baby looked worse and we decided to see another Doctor. We got into a hired carriage at once, and drove to Dr. Charles' house and we found him at home. He examined the child and told us that very likely the child had had a fall, and would only live a few minutes. We begged him to give us a prescription to prolong the child's life; he did so, but told us it could do little good and that death was inevitable. We then drove to a Chemist's to have the prescription made up. A minute after my husband and I left the carriage, the horse, without any apparent cause, bolted down the street. Fortunately there was no other conveyance on this street to collide with our carriage which was soon stopped; but when we came up with it, my mother, who was holding the baby, told us that all was over—the child was dead. This happened at a quarter to 11, New Year's Day, 1880.

It was the 27th September 1880. My mother had taken her younger children to Darjeeling and was to return to us on the 15th October to Calcutta. My father had decided to change his house and we were to move into the new one the next day. During the night my father received a telegram to say that my youngest sister, aged $4\frac{1}{2}$, was not expected to live. I was very fond of this girl, and he thought it best not to tell me about her illness, as I was in delicate health at the time. The next morning, however, he gave me the telegram. It worried me very much, but in the confusion of moving the bad news went out of my mind. By a quarter to 11 A.M., when we had finished removing our things, as I passed a church (St. James') clock on my way to the new house, I looked up to see the time and just then a marked feeling of relief and happiness came over. I naturally thought my sister was better, and told my husband so. But two hours after we had reached our new home, a telegram came to say that my sister had died at quarter to 11 A.M. This little girl had a presentiment that she would die, and told her ayah, my mother and others, that she was going to die and that they were to put flowers on her just as she had seen us putting flowers on my baby. She was quite well when she said this, and she died very suddenly of diphtheria.

We were in Allahabad in 1885, and a cousin of my husband's, a young man of 21 years of age, was living with us. He had been ailing for some months and doctors had been treating him for indigestion. At last he became so weak and ill that I insisted on his telling me what was really the matter with him. He went to the Doctor with my husband that morning, and the Doctor, after examining, found, to his surprise, that the young man was in a dangerous condition with abscess on his liver, brought on by a wetting. The Doctor ordered him off to Australia and he was sent away two days after. The young man knew he would die

but as the Doctor said that the voyage was his only chance, the next day he was carried on board his boat at Calcutta. About six days after, I dreamed his ship had been burnt and that his clothes were burning very brightly, and that the flame resembled that of a candle burning clearly and steadily. We received no tidings of, or from, him till eighteen days after he had left us, when we got the news of his having died just at the time of the dream I have related.

In the first week of September 1885, our little daughter, who was quite well, began telling us that she was soon going to die. We checked her, but she declared she was telling the truth and persisted in saying she was going to die. She had never been afraid of the dark, but now she would not go alone to her bed, saying her cousin Fred, who had died two months before, stood by her bed and that he was calling her. I dreamed then that all our soiled linen was together in the soiled linen basket, and that my little girl's clothes were burning with the same steady light I had seen when I dreamed that her cousin Fred's clothes were burnt. The child contracted a slight fever and cold, and, shortly after, she died of diphtheria. About half an hour before she died, she jumped out of her bed, ran about the room and out into the verandah looking for me. Just then that same feeling of relief came over me, that I had experienced at the death of my little sister, and I knew she was dead, though I was at the opposite end of the house.

In 1886, I was at Mussoorie with my children. My mother was suddenly taken ill and got typhoid fever in Calcutta. I knew then that she would not recover, and desired to see her, but the Doctors said it would be unwise. I got more and more restless and finally went to Allahabad, where my husband was. There I awaited replies from my father to allow me to go to Calcutta, but my mother suddenly got worse, and, on the 18th October, at 12 o'clock, when our clergyman came to see me, that same feeling came over me, and I knew my mother must be dead. An hour later a telegram came to say she had died as the clock was striking 12.

In April 1891, I was in Mangalore with my husband, and I dreamed that our old ayah appeared to me and told me that my step-mother had just had a daughter and was doing well at Calcutta. This dream occurred exactly 24 hours before the birth of the child, i.e., at $\frac{1}{4}$ to 6 A.M.

In October 1892, I was at Ootacamund. On Friday, towards the close of the month, at 6 A.M., I awoke with that same feeling of "relief and happiness," that I had before experienced on the occasion of deaths in the family; and I told my sister, who was with me at the time, about it. At 1 P.M., we received a telegram to say that my youngest sister had been drowned in the "Roumania," at 11-30 the previous night.

I have often had other similar dreams, but as I made no notes about the dates or details of their occurrence, I am unable to write

about them. These vivid dreams all came to me between the hours of 4 and 6 A.M.

In 1873, I was with my mother at Mussoorie, and my father wished my brother and myself to be sent to England. My mother got all our boxes ready and we were to go down that day to Saharanpore to meet a gentleman and his wife, who were to take charge of us. All of a sudden my mother said she had a presentiment that something would happen, and she refused to let us go down. Our friends left Bombay without us, and after the ship had passed Aden, she disappeared, and the Agents never heard what happened to her. My father did his best to trace the vessel, but nothing has ever been heard of it. Our friend, before sailing, told my father that every night a lady dressed in deep mourning used to appear at his dining-room table, at 10, and sit with her hand to her forehead. If he put out his hand to touch her, she vanished out of his sight. His wife often came into his room, but she never saw this apparition, though it was visible to her husband. This apparition never answered any questions, nor showed the least glimpse of her face.

A lady at Mussoorie had a daughter about 7 years old. This child used to ask her mother why she always saw the figure 7 and a full stop, on the wall, when she went to sleep.

There was another little girl, aged 4 years, whom this lady was bringing up, as the child's mother was dead and her father was in Scotland.

This child said a lady in white used to stand by her bed at nights. She had a presentiment that she would die and used to follow the lady who had charge of her and tell her that the other girl and herself would go hand in hand to heaven. Both children were quite well at the time, but shortly after a little fever with cold settled on them and the children were put to bed in different rooms. On the fourth day the eldest girl died. The mother went from her girl's death-bed to see the other child; when the little one opened her eyes and asked her where her friend was. The mother replied, "She is sleeping," and the little one said, "I'll sleep too." She turned round and died within a couple of minutes of her friend.

L. ANTHONY.

COLOURS AND TONES.*

THE study of colour and tone each taken separately is fascinating; and the study of both in combination opens up realms unknown to most, but which have nevertheless been dreamed of from time to time by those spirits who were able to soar up to the heights of heaven itself. Those dreams, laughed at by the ignorant, were gleams of the light that is now about to shine upon the earth in the fulness of its glory.

Without exception, all classes of thinkers are looking for some great crisis and change that is expected to take place about the end of this century; though none can say what the crisis will be, nor how the change will be brought about. Yet the signs are many, clear, and unmistakeable; and the preparation for, or working up to, the crisis has been in progress for many years. A few "feel" the working of the preparation, but are so unaccustomed to trust to the 7th sense (for it is not the 5th sense of feeling with the physical hands), that they fail to grasp the realities; mostly from the mistaken idea that this 7th sense, being purely spiritual, cannot be used to gauge physical, or material things. Never was there a greater mistake! It is the truest gauge of all, for it is that which maintains the "perfect balance" in the world. This 7th sense—itsself the result of the "perfect balance" in each individual—as yet unrecognised except by a few, is nevertheless being used unconsciously, and is growing and spreading with so much strength that, before long, it will be accepted by even the most sceptical as a power to be recognised and respected. It has been owing to long use of this 7th sense, at first ignorantly, but now for many years in full knowledge of its value, that I have been able to attain to the understanding of how the combination of colours and tones, with the meanings of the former, gives the key to the solution of the problems of all ages.

Sound as it takes form in music is made up of seven notes or tones, named from the first seven letters of the Alphabet A, B, C, D, E, F, G. These seven notes taken as they stand form an imperfect scale of A minor. Minor because the 3rd note is natural, and therefore too low; imperfect because the 6th and 7th are natural also. To make the scale major (it cannot be made perfect as will be seen later) the 3rd, 6th and 7th notes—C, F and G—must be raised, and when they are so raised they are called "sharp" and, therefore, are no longer "natural."

The "Key" before mentioned is found by putting the notes, colours and meanings together—thus:—

A	B	C	D	E	F	G
Red	Orange	Yellow	Green	Blue	Amethyst	Violet
Wisdom	Understanding	Love	Power	Knowledge	Righteousness	Humility

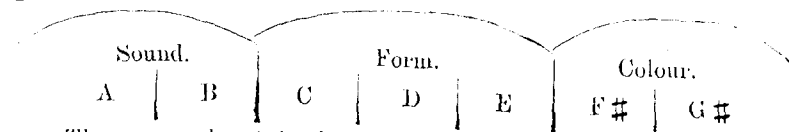
In whatever position in other scales these notes may be found their colours and meanings are always the same, A is always Red; B, Orange and so on.

* All rights reserved.
Readers may with advantage consult an article on the "Theory of Hindu Music" which appeared on p. 367 of the *Theosophist*, Vol. XIV.—Ed.

In music there is a combination of notes called a Triad because composed of 3rd notes. The Triad formed of the 1st, 3rd and 5th notes of a scale is called the key-chord. In colour there is also a Triad, the so-called three Primary colours Red, Yellow and Blue.

On looking at the above triple scale it will be seen that the three Primary colours are the colours, so to speak, of the key-chord of A minor.

These seven notes represent a "Week," which covers the whole period of man's sojourn upon this earth. This "Week" of seven periods or "Days" is divided into three sections, covered by the Triad—Sound, Form and Colour, thus—



There was a break in the middle of the "Week" which divided the scale into two Tetrachords, the first of which was Natural (*i.e.*, having no sharps) and the latter spiritual as shown by the F and G, being F# and G#. The raising of the F and G changes Righteousness into Godlikeness, and Humility into Glory.

The seven "Days" of this "Week" cover the whole teaching contained in the Bible, beginning with Genesis 1, during the sounding of note A; Gen. 2, 3 and 4 during note B; Gen. 5 to the year 1926, B. C. during C; D sounding during the period between 1926 B.C. and 636 A.D.; Note E from 636 A. D. to 1896. A. D. The coming crisis will begin during the year 1896 A. D. and continue till the autumn of 1898 A. D. when the Millenium will begin in reality. Note F# will sound during the period called the Millenium; and G# will sound the last period of this material world and system of worlds. The dates of the various periods or notes show that we are now at the ending of the period of note B, and beginning that of F#: that we are coming out of the time when Form, or false beliefs regarding the power of the flesh body (*i.e.* materialism), *only* was recognised, and entering the time when colour, or the spiritual body will be seen to take the place of the flesh as the real covering of the living, divine spirit of each being, and spirit will rule.

In writing the scale it has to be put in a straight line, but, in reality, it is in a circle, broken in two places. The circle is formed by the Triad—Heat, Light and Sound. Springing from Heat, passing through cold to Light, and through Darkness to Sound—which contains Silence within itself, and is the turning point of the circle on its return—it passes on back through Darkness to Light, and through Cold to Heat again.

Thus it can be seen that the scale of the "Week" of this world, springing out of the Darkness before the time of Sound, began its homeward journey during the second Note of the period of Sound; the

time of silence being during the latter part of the first note A, and first part of the second note B, when "God rested," and "Adam slept." The period or Triad of Form being the time during which each spirit has been imprisoned in a body of flesh, the spiritual eyes blinded by physical sex, corresponding exactly to the passing through Darkness to Light. The Triad of colour corresponds to Light and Cold, when, during the first "Day"—F#—physical sex having been put off, the black garment of the flesh body which dies will be put off also; and the spiritual body, the soul, be clothed with clear, transparent garments of living colour. The second part, or note, of the Triad of Colour—G#—corresponds to the time of Cold, when there will be "silence in heaven about the space of half an hour." The final re-joining of the broken double circle in the Yellow-White Heat of pure Love and Truth cannot be seen from this material plane, it is the highest heaven.

In the triple combination scale the 3rd note—C—has the colour of Yellow, the meaning of which is Love. In the prism of colour, White is in the middle of the second half of yellow. White—meaning Truth and Purity—surrounded with pale Yellow, in the second half of Yellow is, therefore, the colour of C#. The scale of A became A minor by the lowering of the C from C# to Cb: and when the conception, or understanding of Love, or the meaning of Love, is lowered, by just so much as it is lowered, man and women will sink also.

This gives the key to the struggles of all ages.

Woman and man having been born, or created, in a major key or scale, there has been a constant effort to return to the original condition; but the lowering of the conception of Love from the spiritual height of C# to the position of Cb having caused the fall from spiritual into physical generation, the scale of life was lowered into the minor of materialism, and motherhood transformed from Glory into Humility.

The question of sex is the pivot upon which everything turns, it is the very head, key-note, root and foundation of all things. None of the churches, with all their teachings of the crucifixion of the body being the only means of restoration, have dared to probe the question of distinction of physical sex to its depths: but it is a question that must now be threshed out to the very chaff, that woman and man may be restored to their original condition of pure spirit; and the threshing must be done by Love, for Love is the very essence of woman's being, the C of Yellow. Love is her key-note, and therefore, she is the keeper of Purity and Truth. Only by her negligence could Love have been cast down or lowered; only by her efforts can Love be restored. Yellow is called a purgative, and it is the intense fire of pure Love that searches into everything, burns up the dross, and purifies and restores all.

If we look at the blood which is the life of our body of flesh, its red colour shows that the key-note of our body is A. The scale and chord of our flesh body, therefore, must be the scale and chord of A. minor: and, as our bodies are made from the dust of the earth, which is matter, or

the material, it is clear that A minor is also the scale of matter. Man being the *father or source* of our flesh body, A minor is, naturally, the scale of man.

Woman is said to be the source of matter, and of materialism; but she is also said to have been "*taken out of man*." If the words in Gen. 2 18 to 25 are studied, it will be seen that it was the "*material of the flesh body of woman*" that was taken out of man—and nothing else. It was, as it were, the silence that was taken out of sound and wrapped around the spirit of woman, that she should not sing the songs of heaven while in bondage to physical desire upon this earth. The "Star" of Love is Venus, and the angel of Venus is called "Sweet Song of God." Man has done all the sound-making, woman has been silenced—but, of late years, her voice has begun to be heard again, for the time of her restoration to the Glory of her kingdom of Love is drawing near, when, once again, "the morning stars shall sing, together, and all the sons of God shall shout for joy."

C major is also the scale of matter, as the scale of woman while in this body of flesh, but its source is in A minor; for as the material of the body of woman was taken out of man, so the notes of C major have been taken out of A minor. And, woman being the *source of the life of the spirit*, when C major was taken out of A minor, the latter dwindled away, and was presently lost to sight, being known now only as the so-called relative minor of C major, and C taken as the root of all music. This has caused someone to describe music as "made up of the first seven letters of the Alphabet arranged in a peculiar manner."

While A minor and C major are the scales of all natural things, (*i. e.*, things belonging entirely to this world) each spirit has a distinct key-note of its own, with its own scale and chord.

Colour—the creator of sound—is also the outward sign of the inward condition of the chord of each Being, the garment, soul or spiritual body, changing as each note of the chord of the spirit is sounded, though the key-note and scale are always the same. The colour shining through the Being reveals, to those who have "eyes to see" and "ears to hear", the state of that Being, whether in concord or discord; and this will show most clearly in the tone of the voice whether in speaking or singing.

But, as with the scale of the Week of the World, so with the scale of each Being, the real key-note and root are hidden: the key-note hidden in the Light that was before the Darkness, the root hidden in that Darkness; the chord manifested in the sound that followed the Darkness, therefore the chord *apparently* begins on the 5th from the dominant of the scale—thus—the chord of the scale of the Week of the World is A, C, E, G♯, the root being D♯, and the key-note G♯: the 5th from the dominant being A, that is the apparent key-note of the World, and its colour is Red. It is "natural," and in false relation to its key-note, because of the descent into materialism. That G♯ and D♯ are the key-note and Root *natural*. But a knowledge of the science of acoustics reveals the truth

of the fact, and shows why A minor is not a real scale, and why this world, that seems so important and lasting, is only a passage, a temporary, fleeting condition of being.

When a string stretched to G♯ is struck it gives out the sound of the string and its octave, and then various harmonies or overtones, the first of which will be the 5th, or D♯. Taking that note as a fresh string, and following up the various overtones it gives out, we find the seven notes of this scale of A, B, C, D, E, F♯, G♯ in the last half of the 5th octave, and first half of the 6th, the division in the middle corresponding exactly to the break in the middle of the Great Week, and of the note D of that Week. The first five notes of the scale, the Triad on A—A, B, C & E—occur as "passing-notes," the two last—F♯ and G♯—as notes of the scale of G♯, the original key-note.*

The real key-note of the productions of the earth, the trees, herbs, grass &c., is C♯: but the apparent key-note, the 5th from the dominant of its scale, or 9th from the key-note, that which shows the colour, is D♯, whose colour is the Green of Power; and the Power is the Power of Motherhood, the real life-giving power.

The real key-note of the sky, the firmament which, however beautiful is yet the limitation or boundary which hides our free vision of the beyond, is D, but the apparent key-note is E, and the colour is the Blue of knowledge, and of the spirit. The real key-note of the "voice" of the universe, or of nature, is E: and, while earthly motherhood continues and as a consequence, woman is lowered from her spiritual height, glory changed into Humility, and the G is natural, the chord of the voice of nature will be minor: the apparent key-note, giving the colour of the voice, is F♯, its colour the Amethyst of Righteousness.

The colour of any voice, that which fills and clothes the whole Being, being shown or revealed, by the 9th note from the real key-note, gives the secret of a beautiful truth. As 6 is the number of man, as the dual Being, from out of whom the woman was said to have been taken; and 7 is the number of woman when separated from man; 9 is the number of woman as mother, when she has the living "man-child" within her, just before birth. And that is the number of the *only* real dual Being, examples of which are before our eyes every day. 6, the number of man as dual Being, is but the reverse of 9, it is only the shadow of the real.

In a lately written article upon colour the theory was put forth that intense sexuality was the cause of richness of colouring in all living creatures, from the human to the humming-bird. As it is motherhood that gives the real life, so it is motherhood that gives colour to that life, it is the crown of all life, that which gives it richness. When this physical sex is put away, motherhood will still remain, for every woman, in her original spiritual condition, was created a mother, a real dual Being—woman with man within her.

* Though F♯ is a real note on the string of D♯, it is yet only a "passing-note" on the string of G♯; the real "Leading-note" back into the original scale is F♯♯.

Hitherto the world has known very little of real Love, only just enough to keep up life, but not enough to know the full *richness* of living. Passion has been known to the full, but that is only the outermost flashing flame of the real divine fire, the flame that flashes up—and dies again; while Love is a steady, intense glow; steady in its stillness, intense in its depth and greatness. The love, other than passion, that is spoken of in the world and in churches, is nothing but sickening sentimentality, the empty colourless shadow of the reality, that at one time raises the imagination to the height of ecstasy, only for it to fall into utter collapse again from very emptiness.

As the conception of Love is raised again is its spiritual height of C♯ by destroying the power of physical sex to dominate, and keep the spirit in the degradation of bondage and darkness, the world will begin to understand somewhat of the breadth, and length, and depth, and height of the Love of which God is the source and centre. The love of woman and man, each for the other, when freed from the grasp of physical passion, will be as much greater and more glorious than can now be conceived, as heat is greater than cold, and coloured light more beautiful than black darkness.

It was through *man* that death entered the world; and, therefore, the men-Christi of all nations, by completing the at-one-ment between the human and the Divine, have restored to the spirits in human form the possibility of regaining everlasting Life. But life *without love* is of so little value that the life *with the love* of this world has been preferred to the life of heaven, because, as yet, the Love of heaven has not been restored. It was through woman that Love was lost; and, therefore, it is the work of the women-Christi to complete the at-one-ment between the divided halves of each dual Being, and thereby restore to all the possibility of regaining everlasting Love.

There is a great force in the world being worse than wasted, for want of the knowledge of why it exists, and how to use it for good. The power of Love, not being understood, is being used as a force to destroy others and itself; and the problem for woman to solve now is—how to save and use this force for giving life. It is as a great bird beating its wings against its cage, and tearing, in its despair, all who come near, till it falls faint and, wounded, its heart breaking with the longing it has for freedom and life. Who will *dare* to set it free! The one, or ones, who shall discover the way, not of *destroying* the power, but of staying it from expressing itself through physical means, and of teaching it to express itself only through the spiritual—then it can be set free again for ever, and its strong wings will bear all up to the heaven of Life and Love.

The intense longing, of the whole world is for the satisfaction of *desire*, for the re-union of the divided Two of the One dual Being. It is for this that “every creature groaneth and travaileth in pain together until now”; for this that physical sex is abused and turned into evil, through the agony of longing to satisfy the misunderstood craving; for

the greatness of this, the instinctive recollection of the original glory of the colours of harmonies of intense love and life, that “the eye is not satisfied with seeing, nor the ear filled with hearing” these shadows and echoes; for this that the “soul longeth, yea, even fainteth for the courts of the Lord.”

We are going backwards, passing through the night to the twilight of evening. Another prophecy of the end of this dispensation was—“it shall come to pass, that at evening time it shall be light.” The “evening” of the year is the autumn, when all things put on their garments of rich, beautifully blended colours—Reds, Yellows, Violets all together in glorious harmonies. The “evening” of the day is when the delicate Amethystine purple shines through the glorious colours of the sunset, giving to the sky a depth and height unknown before; and a thrill goes through all nature, that is not the restless activity of passion, but an intense expectation of something at once grander and more peaceful, less glaring and dazzling, but completely satisfying.

The first five notes of this scale of A minor are only “*passing-notes*” and, as such, depressed or lowered from the true scale, and therefore unsatisfying; but F♯ and G♯ are true notes of the scale and, therefore, *lasting*, and their harmonies perfectly satisfying.

In Music, when the Triad or key-chord is completed, the scale is practically finished, the rest is only adding and accomplishing. Therefore, when the world has passed through the periods covered by the five *natural notes* of the scale—A, B, C, D, E, the work is finished, the passage passed through and the door re-opened into the true scale again.

We are now rapidly approaching the end of the fifth note E, and, as all things dove-tail, or blend, one into another, already the Amethystine light of “Righteousness, Godlikeness, Justice or Equality, and the secret of eternal generation” are shining into the darkness of the night of the world.

F, being the 6th from A, is the note of man as dual Being; but the Millennial “Day” being F♯, and so having its root in spirit, and E being the note of spirit, F♯ is really the 9th, and so the note of the real dual Being—the mother—woman and man together in their true relations as mother and son, yet both equal. This is shown in the blending of the Red of man, and the Yellow of woman, during the first day of the Triad of colour; with the Orange of perfect understanding between them; all ruled over by the Amethyst of Godlikeness and Equality, on the coming of the 6th “Day” of the “Week” of the World. Then, as the Red of the “Adamlikeness” of human infirmity, or physical sex, dies away for ever, and the Glory of the Yellow of Women’s Love enfolds the Blue of the Spirit of Man, the electric Blue shining through the living, pure, brilliant Yellow will produce the Green of the Power that comes alone from the union of the two halves of one dual Being, and whose source is the pure white truth in the very centre of the fire of Love. This is the real “*Godlikeness*,” as John saw in his vision. “I was in the spirit; and behold, a throne was set in heaven, and “*One*” sat on the throne. And

"*They*"* that sat was to look upon like a jasper and a sardius stone; and there was a rainbow round about the throne, in sight like unto an emerald."

The colour of the surrounding of the throne, or kingdom of God, shows that the key-note of God's Power must be C#, Yellow with White in its centre. Love with Purity and Truth as its life—the 9th from C# is D#, and the colour Green. The earth has the same colour for key-note, and the same garment or covering of Power.

We have been so long in the darkness and loveliness of the physical body, that we could not bear too sudden and full a revelation of the Divine brilliancy of the glory of real Love: it must come upon us slowly, as starving ones must eat slowly till life has revived sufficiently to render it safe to take more. The time of full satisfaction, of full vision, the glory of mid-day, will be when G# is sounding: it is the octave of the real key-note of the music of the universe, and shows the meeting again, face to face, with our Divine Parent, and our re-entrance into heaven at the full sounding of the Triad on C#—C#, E# and G#. Many say that it is impossible for so great a change as the transmutation of physical into spiritual sex to take place in so short a time as between now, and the autumn of 1898. But they speak in ignorance of the meaning of the signs of the times, which show during how many years the preparation for this change has been going on; and of the unspoken, intense longing for it that lies, scarce hidden, in the hearts of many.

What is coming is, at once, a morning sunrise, and an evening sunset; and, in the East, both take place very suddenly; it is night—and, at once, it is bright day; it is day—and immediately, it is deep twilight. The Psalmist says—"I shall be satisfied, when I awake with thy likeness." We are waking up, woman from her night of sleep, man from his "imaginary" day of work to the realization of the full meaning of the teaching (given ignorantly) of the churches, that God is Love. God is "*Love*"! such love as is between woman and man, freed from physical evanescent passion, but satisfied to the full in their desire of entire, complete union. Without that, there can be no satisfaction, no rest, no Sabbath.

Love intense, yet full of tenderness, capable of flashing into grand passion, yet keeping its fullness of strong glowing depth. Words fail to express the glory of such Love. The love of physical sex in its greatest and grandest efforts, yet falls far short of the glory of the spiritual, for the latter includes also the former. The first is the silver, the latter the gold.

"The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace."

ELLEN S. ATKINS.

* The change of pronoun is mine, and the verb must be in singular as God is Two in One.

Editor's Note.—Space has been given to the foregoing article because it is an interesting example of the tendency that one sees in the Western mind, to grope after the occult key to life's problems. It seems to suggest that the writer might almost be an incarnation of some old Egyptian, Persian or Indian adept in archaic musical science, who knew the mysterious connection between the ākāshic vibrations which respectively produce effects of colour and tone, and is now struggling to recover his past experience. The obstacles of the new fleshly body and brain, not yet trained by him up to the state of perfect fitness, prevent his complete success, and cause the treatment of the noble theme to be somewhat crude, emotional and involved. One fact to be noticed is that the author's mind, obeying the impulse of early religious training, instinctively reverts to Biblical texts by way of interpretation of her psychical experiences, instead of stating the general law of connection between colour and tones as a cosmic generalisation, and grouping together the numberless illustrative texts which are to be gleaned in all the ancient scriptures. Miss Atkins is in the right path and we hope she will move boldly on until the perfect grasp of her subject is attained. It will profit her to read what has been written on this theme in numerous Theosophical books, magazines and pamphlets.

THE BHUTAS PRETAS AND PIS'ACHAS.

(Continued from page 52.)

HOW TO PLEASE THE DIVINE ENTITIES.

I. The Hiranyagarba ought to be worshipped only by one who has relinquished the world and therefore Karma. The worship cannot be performed by means of any external object. The worshipper should contemplate only on his own soul. He is the pure ascetic, known popularly so well.

II. The worshipper of Virāt should attend to the Nityakarmas, but must relinquish all desires: the Karma he does ought to be without any object. *Upāsana* is essential.

These two *Upāsana*s are to be found only in the Upanishads and similar lofty philosophical treatises.

III and IV. The method of pleasing Soma and Indra does not need any *Upāsana*. The only requisite is some Karma with an end in view. The whole of the Karma Kānda is devoted to this. Jaimini and other famous writers have sacrificed their labours to this. This method is universally employed by all even to-day. Each divinity of this class requires a separate Yāga, a sacrifice or other Karma, to win its favour. The S'ranta Sūtra Kārās, such as A'pastamba, Bhodhāyana and others, have written volumes on this portion.

V. Though the Vedas rarely talk of the Gandharvas and their praise, we may assert that these stand half-way between the upper four and the lower ones. Their worship is chiefly found in the Purānas.

These entities are the musicians to the Devas: the objects and pleasures they enjoy most, are sandal, flowers, music and the like. In Skānda, Kāśi Khanda, we have, after a description of the Gandharvalokas, the method of obtaining that loka by their worship. There we have:—

i. "This is the Gandharva loka. These Gandharvas possess good qualities and are the musicians of the Devas, singing their praise.
 ii. "People who have a taste for, and a knowledge of music, go about singing the praises of kings and wealthy men because of their desire to get wealth.

iii. "After getting from the kings and the rich men good clothes, riches, and scented things like spices, in great quantities.

iv. "They (the musicians) well-versed in Nāṭyaśāstra (science of dancing and gesticulation), give these above-mentioned things to Brāhmins, and sing songs in praise of others all day and night.

v. "By these good acts, a man gets the Gandharvaloka."

Manu looks down upon these Gandharva *Upāsams*, such as singing and dancing, &c., as they are not sanctioned in the Vedas. Consequently he rules in Ch. III., 155, an actor or singer, one who has broken the vow of studentship. . . . all must be avoided (in Ś'rāddha ceremony).

So the worship of the Gandharvas is not suitable to Dvijas.

VI. Yakshas are the lords of the treasury. Their chief is Kubera. In Brahma Vaivārta Purāna, Krishnajanma Khanda, Ch. XVII, 9 and 10, we have a description of the Yakshas.

"These Yakshas, the chief servants of Kubera, came with hands as long as trees, with bodies as black as collyrium, with ugly and fearful faces, with fiery eyes, with big round bellies. Some are transparent, some blood-colored, others with long necks."

There are a few mantras on the worship of these entities.

Much has been recorded of the worship of the Yakshini, a female entity of this class. By some it is held that Yakshini is the wife of Kubera. The worship is purely for the increase of worldly wealth. Of the Yakshinis, there are many kinds: Karna Yakshini is one of the best known. Matsya Purāna, Ch. 259, 48, in the midst of rules for making the images of different entities, lays down also the rule for making a Yakshini. The method of worship is given only in the Āgamas, not in the main Purānas. Dattātreyā Tantra Patala, XII, describes one of the methods of worshipping Yakshinis. Śīva says:—

1. "Listen, O! Mahāyogin (Dattātreyā). I shall now tell you the methods of worshipping the Yakshini; by which worship men can obtain all their desires.

2. "Let him go to the top of a Vata Vriksha (banyan tree) and with a fixed mind contemplate upon the following mantra.* He will obtain wealth thereby."

*The extreme secrecy in which these mantras are kept forbids me to quote them. But they are found in the above-mentioned work. Further, no satisfactory translation can be made of them they have their efficacy only in sound and not in meaning, and this is mostly due to their proper pronunciation; hence a Guru is required.

The Karna Yakshini, of which we have already made mention, is a very useful Yakshini and its worship is very common. There is a mantra dedicated to the Karna Yakshini. The worshippers should repeat this mantra with the proper *Śrava* (tone and modulations of the voice) ten thousand times. Then, through the power of the Karna Yakshini, the worshipper may know whatever is happening anywhere in any part of the world.

Siddha Nāgārjuna gives in his Kacchhaputa (a series of works on Mantra Śāstra) the following ordinary method of worshipping the Yakshinis:—

1. "The worshipper should, with a fixed mind, contemplate upon the Yakshinis. He may choose his sister, mother, son, wife or any beautiful form he likes, for an object on to contemplate.

2. "He (the worshipper) should refrain from meat. He should not chew betel. He should bathe early in the morning, and sit on a deer's skin and the like; he should not touch anybody (and thereby pollute himself).

3. "Having performed the daily ablutions, the worshipper should contemplate on the Yakshinis in solitude. He should (continue to) do so till the Yakshinis, who can grant his desires, appear to him.

4. "Or the practitioner should repeat the mantra in a burning-ground, (i.e., Śmaśāna) without any fear, two hundred thousand times. Then after a tenth part of it, he should offer an oblation of ghee and resin to Agni (fire). The Yakshinis will be pleased."

No mantras are anywhere to be found for attaining to this loka (world) of the Yakshas and lower deities. The reason, as we have stated above, is obvious. Nobody would covet their unblissful worlds, for bliss begins only from the Ghandhārva loka and upwards. All the mantras dedicated to these lower divinities are therefore only for worldly purposes, to practise black-magic and the like.

VII. The chief aim of the Rākshasa worship is the killing of enemies in battle, and this worship must have been prevalent in a warlike period. The Amuāyastava enumerates the head mantra of each class of numerous mantras, and, among others, mentions many Rākshasa Mantras. The chief of these is known as the Khadga-Ravana. The efficacy of this mantra is that if one has by this mantra attained *Siddhi* with a sword, he can attack anybody with it, but cannot be attacked by any himself.

VIII. The Piśācha worship is most prevalent in India, even to this day. It is almost the sum-total of the worship of the meaner castes and comprises more or less the whole of their religion. It has also its devotees in the higher castes. Some Brahmins too have taken to it. Of the different kinds of Piśāchas, the *Mātrikas* and the *Bhūtas* are the most worshipped; and therefore these entities have each a vernacular name conferred on them in the vernaculars of the different parts of India.

In Southern India, there is a caste of people known as *Parathu Vannān*, who have taken to Pis'ācha worship as a profession. They are the representatives of the A'b'hichāra science. They are the causes of homicides as well as other mischiefs, such as the burning of villages, &c. This class is scarcely seen by any of the higher castes, as they live so far from the haunts of men. They are hereditary black-magicians. The practice is of wide prevalence in Travancore and Malabar, where the devotees are generally the high-caste men. But there are but few families in these localities that make it an hereditary profession.

The mischiefs that can be done by this worship are many: they vary in heinousness from such things as making it impossible for a man to drink water or taste food, hindering his cattle from feeding and thereby causing their death, to causing the death of a man's children or himself. The former malpractices are common among almost all the meaner castes in all parts of India. The latter require more skill and power, and the practitioners are comparatively few.

The uses of such practices are for all practical purposes, divided mainly into six kinds, viz.—(1) *Sānti*, (2) *Vāśya*, (3) *Shambhāna*, (4) *Vidveshana*, (5) *Uchchātana*, and (6) *Māraṇa*.

The Shad Karma Dīpikā, a famous work on black-magic of the six kinds, above referred to, defines the above thus:—

Ch. I. Sl. 3. "*Sānti* (pacification) is the process by which any disease or other bad influence, resulting from another's black-magic on us or the bad influence of the Bālagrabas, &c., can be averted. *Vāśya* (subduing by charms) is the process by which one can be brought under the influence and control of another.

Sl. 4. "*Shambhāna* (stupefaction) is the process by which one's efforts can be frustrated or one's movements stopped. *Vidveshana* (creating enmity) is the process by which close friendship can be turned into hostility.

Sl. 5. "By *Uchchātana* (driving) one can be driven out of his house, village or country. *Māraṇa* (killing) is a process directed against the life of another."

R. ANANTHAKRISHNA SHASTRY.

(To be continued.)

Reviews.

MAGAZINES.

Lucifer.—September. The present number opens the fifteenth volume of *Lucifer*, and after shining for seven years in a resplendent pictorial wrapper, our London contemporary appears this month, and will appear in future, in a plain wrapper which leaves nothing to be desired in the way of neatness and refinement. Mme. Blavatsky's study of Tibetan Teachings, which we learn was originally written for the *Theosophist*, and of which the first instalment is given in the present number of *Lucifer*, promises to be a valuable contribution to our present information about the secret side of Northern Buddhism. Though the remarks contained in this first instalment are somewhat discursive and occasionally disconnected, we feel sure that a perusal of the whole series, when published, will give the reader some valuable hints about the higher aspects of Buddhism, and information which perhaps is available nowhere else to-day. We can only regret that H. P. B. did not leave her MSS. behind at Adyar! "A Forgotten Story" is a graceful allegory by Vera Johnston. Col. Olcott writes on "Solidarity and Ideals," an article which we reproduce in our pages this month. "The Book of the Azure Veil" deals with the *Popul Vah* of the "Red Men of the Americas"—a book, as the author of the article truly remarks, "least known of all scriptures accessible to the West." The introductory remarks are interesting and show that the writer has obtained some glimpses of the symbolic meaning of the text he is commenting upon. Mr. Mead contributes some useful notes on recent Buddhism and C. J. a pithy paper on "The Ethics of Study." A further instalment of the Kalki Purāna closes a most excellent number.

The Path.—September. Mr. Connolly writes on Mahātmas, but without contributing anything new to the subject. "Faces of Friends" introduces Mr. Hargrove, a comparatively new member of the T. S. who, we understand, has been winning his spurs in America. "Nemesis" gives what may be called some unconscious views of Western writers on the law of Karma. Mr. Mukherji's remarks on the colour of the Aryans and the accompanying diagram are not very intelligible. "Mirror of the Movement" records the good lecturing work of Countess Wachtmeister and Mr. C. F. Wright.

Theosophical Siftings. Vol. vii., Nos. 8 & 9. "The Myth of Prometheus" is a particularly valuable paper, on account of its liberal tone. It is a pamphlet that might well be read by all, even those who are not Theosophists; for it treats, in the right spirit, the important problems of the sexual relation and marriage. We hope "C." will continue to contribute to the "Siftings." No. 9 contains two papers, "Plethora," by Mr. Fisher, and "Free Will and Karma," by Mr. Kingsland, which latter is reprinted from *Lucifer*. The former must be accepted with caution as must all dietetic and hygienic hints. Animal flesh may not be "pure food," but it is better suited to most Western constitutions than "nuts."

Mercury.—The education of children in Theosophical teachings is a branch of work that our American brothers have taken up in right earnest. *Mercury*, the first two numbers of which have reached us, is issued by a very earnest Theosophist—Mr. W. J. Walters, "in the interest of the children, and young people whose work is devoted to the realisation of an Universal Brotherhood." We thank Mr. Walters for his excellent work among the children, and wish his magazine the success it deserves.

THE MĀNDŪKYOPANISHAD WITH GAUDAPĀDA'S KĀRIKĀ'S
AND THE BHĀSHYA OF ŚĀNKAARA.*

This long-expected work, which was begun in 1891 at the suggestion of Dewan Bahadur S. Subramania Iyer, C.I.E., F.R.S., has amply fulfilled the expectation of those who are interested in philosophy. While the treasures of Aryan metaphysics are scattered throughout Sanskrit literature, they have found their development and completion in the Upanishads. Though scholars are not of one opinion as to the authenticity of the many Upanishads now in existence, still the first ten, from I'sha to Brihadāranyaka, have been pronounced to be original and without subsequent interpolation. All the upon these Upanishads and relied as authority on the teachings contained therein. The Vedānta Sūtras of Vyāsa and the Bhagavadgītā rank next only to the Upanishads, and in determining the value of a teaching, the Upanishads are better authority than any other writing.

There is a saying current in India that the Māndūkya alone is sufficient. This means that the Māndūkya supplies all the clues and knowledge necessary to understand the essence of the Upanishads. Added to the importance of its intrinsic merits, Gaudapādā's Kārikās throw such wonderful light on the teachings, that they have become incorporated now with the Upanishad itself, both in the text and recitals.

Now as to the merits of the translation. Both to Eastern and Western readers, Prof. Drivedi's introduction prefixed to the translation will be extremely useful. The schools of Nyāya, Vaiśeṣika, Sāṅkhya, Patanjali and Pūrva Nīmānsā are analysed and compared with the Advaita doctrine, and the Professor believes to be the teaching of the Māndūkya as satisfying the highest conceptions of those who soar above relative knowledge and limitations. Even in this relative plane, the Advaita doctrine explains the idea of unity and altruism and to establish this, the Professor has most ably discussed *pro* and *con*, all the phases of the question and met the arguments of opponents.

The question of *free-will* is discussed by the Professor and solved by him in the following words:—"The *Advaita* declares itself in favour of free-will. But this position again requires explanation. When the whole of experience is reduced to unaccountable action of *Aradyi* in *theṭhāna*, and when the highest ideal of happiness is knowledge or self-realisation, it is easy to understand that the thinking subject is free to act up to this ideal by its own unimpeded action and without the stimulus of motives. Self-consciousness is ever free in the widest sense of the term, for freedom is the essence of self-consciousness. This, however, on the *Paramārthika* plane; on the plane of *Vyavahāra*, where causation holds supreme sway, free-will can have no place. Necessity along with experience might be reduced to a mere idea by an effort of *Jñāna*, but in the domain of the relative, so long as it holds away, it is not wrong to say that free-will has no place."

We entirely endorse every word quoted above from the standpoint of the Advaita. The Theosophical writings are not satisfactorily clear on this point and the question of the compatibility of Karma as a *universal force* and free-will as a working factor, has perplexed many a mind. That which was

* Translated into English by Prof. Manilal N. Drivedi and published by Tookaram Tatya for the Bombay Theosophical Publication Fund. Prices Rs. 1-8, Rs. 2,

is and shall be is Atman, which alone is free, transcending all planes and notions of relativity. According to Advaita there is either freedom or bondage, but not both. Even a tinge of duality implies relativity and, as the Upanishads say, causes terror. The real freedom is to know Atman.

It is an aspersion often cast on the Advaita that the absolute idealism it declares will produce social chaos and anarchy, and breed immorality. The philosophical assimilation of mean and term from the standpoint of Advaita, on the other hand, establishes a code of ethics in the Vyāvahārika plane, which alone can cut asunder all selfish barriers and teach altruism or *abhedha*, "which is the only way to establish heaven upon earth and ought to be the future religion of civilised mankind."

The expressions used in translating the Sanskrit words are very apt and the clearness of language is praiseworthy. With these few observations we very cordially recommend the book to the thinking public. In our opinion it is one of the best pieces of literary work turned out by the T. S. in India, and Mr. Drivedi is to be congratulated on the ability and industry he has displayed.

BOOKS RECEIVED AND TO BE NOTICED.

A History of Hindu civilization during British Rule, by Pramatha Nath Bose.

Theosophy in all Lands.

EUROPE.

LONDON, September, 1894.

Headquarters is now resuming its normal aspect: that is to say, the scattered members are returning from their well-earned holidays. Our General Secretary looks, and is much better for his foreign trip, though he suffered greatly from the bad weather. He contrived to combine the proverbial business and pleasure in visiting the Dutch Lodge, and giving a lecture, holding meetings, &c. there. Then Miss. Willson, the librarian, and J. M. Pryse are back again, the former very delighted with the good work done by Mrs. Clayton, President of the Bristol Lodge, during her absence. Mrs. Clayton kindly came up from Bristol to take Miss. Willson's place while she was away for her holiday, and has occupied her leisure moments in arranging, in the most tasteful manner possible, the new "silence" reading room which the European Section have rented at No. 17.

Mrs. Sarah Corbett, whose name you all know as a valued contributor to *Lucifer*, is with us just now. She has come for a visit of some weeks to Head-quarters, to help in the general work; and Mrs. Oakley is already finding her aid most timely and valuable.

The new Johannesburg Centre is doing good work. The Secretary reports that Mr. F. Kitchen, formerly of the Leeds Lodge, has now joined them. A lending library has been formed, and press propaganda is being attempted, with very fair success. From the Dutch Lodge, and the Rotterdam and den Helder Centres come good reports. The Lotus Circle for children held on Friday evenings by the Dutch Lodge has reached the astonishing number of sixty children! The future generation of Dutchmen ought to be well penetrated with the heaven of Theosophic thought.

Mr. Mead tells me that he is going off to the West of England on a visit to Branches and Centres next month; to the North for the North of England Federation meeting in November; and that he is even contemplating a visit to Spain in January next, all being well. This visitation scheme is of course rendered possible by the additional secretarial help he now receives from Mr. H. T. Edge; and the kind services of Mr. Johnston in assisting him in his *Lucifer* editorial work.

Mr. Andrew Lang is very much on evidence just now, figuring as a sort of David fighting the Goliath of scientific dogmatism and unbelief. His "Cock Lane and Common Sense" just published, though somewhat dull reading, is virtually a defence of the methods of research demonstrated by the operations of the Psychical Research Society. In his preface to the book Mr. Lang strikes this very note. He says:—

"Very many people, for very different reasons, would taboo the subjects here discoursed of altogether. These subjects are a certain set of ancient beliefs; for example, the belief in clairvoyance, in 'hauntings,' in events transcending ordinary natural laws. The peculiarity of these beliefs is, that they have survived the wreck of faith in such elements of witchcraft as metamorphosis and power to cause tempest or drought."

The universality of these beliefs cannot, Mr. Lang thinks, be explained away by any of the usual objections or arguments. In many cases the explanations offered by common sense are inconsistent, inadequate, and can only be accepted by aid of a strong bias which influences the reader. There are fourteen essays in the book, ten of which appear now for the first time. The title of the last essay is "The Ghost Theory of the Origin of Religion," and this subject practically forms the text of an attack Mr. Lang makes on Professor Huxley, which appeared in last month's *Nineteenth Century*, and which he calls "The Witch of Endor and Professor Huxley." The article is a very amusing one. Mr. Lang gently rallies the Professor for his explanations of this famous Biblical episode. He speaks throughout as a humble student of anthropology, saying that his studies therein have led him to doubt the "ghost theory" as the origin and basis of the earliest theologies. He makes some excellent points, and I think his concluding sentences are worth giving in full. Italics are mine.

"Without venturing to dogmatise, I consider that the belief in 'the existence of beings analogous to men' in intelligence and will, but more or less devoid of corporeal qualities, has such a backing of anthropological evidence that it cannot be dismissed without elaborate and patient enquiry, which it has never yet received. In the same way, I am compelled, by the anthropological evidence, to hold that the existence of human faculties beyond the normal, cannot be relegated to mere superstition, without prolonged and impartial examination. . . . Therefore I expect no favourable hearing for the protest of a solitary anthropologist, who does not know that the origin of theology has been discovered, who is disinclined to accept the hypothesis of the 'ghost theory' as explaining Theological origins, and who considers that the savage 'Ghost theory' perplexed and darkly superstitious as it is—may be based on actual supernatural facts, rejected of science."

Here we have Mr. Lang in his most delightful manner, gently sarcastic, yet each point is delicately tipped with a faint tinge of venom. Though not of us we may certainly consider him to be with us, in the crusade against crass materialism.

We have had a good deal in the papers lately about the suicidal mania now so painfully prevalent; indeed instances occur so frequently and are so numerous, that many of the papers regularly head the column retailing them "The Suicidal Mania." The *Poll Mall Budget* recently published an interview on the subject with two coroners, in the course of which a very suggestive point was brought out. One of the coroners, after having remarked that people in a temper are practically mad, says "Suicides occur more especially during the change of seasons, and you'll find that state of things coincides with deaths in lunatic asylums. I find when I've more deaths in asylums that I have more suicides!" This is wonderfully confirmatory of the Theosophic teachings, and puts the thing in a nutshell. Mr. Braxton Hicks, who made the statement, is the well-known coroner both for the S. W. Metropolitan district and for the Kingston division of Surrey, and is a man of wide experience. Again, he says that there is a class of suicides which present quite a psychological problem, namely, the mental condition of those who commit suicide with no apparent cause, though every surrounding circumstance is patent to within an hour of death cases, that is, where there has been no previous suspicion of suicidal tendency, and no motive that can be gleaned from evidence. "The person seems to have an irresistible impulse—a momentary one." Quite so, and coupled with the fact that deaths in asylums are so often coincident with suicides, the explanation is not so far to seek.

The advocates of hypnotism ought to receive a severe check in consequence of the fatal result of a hypnotic experiment just reported from Hungary. The accounts are very conflicting, but all the earlier ones concur in the main fact, that the subject died while in the hypnotic state. A hypnotist named Neukom gave a séance in the house of a wealthy landed proprietor, and the host's daughter, Fräulein Ella Von Salaman, was sent off into a trance; while in the trance Neukom requested the girl to go and see his brother who was ill, at some distance, and report as to the nature of his disease, saying what cure should be adopted. Fräulein Salaman then gave the required description, but immediately on its conclusion uttered a piercing shriek, and fell back senseless. All efforts to restore her were unavailing, and she died very shortly afterwards. Later accounts say that she was not under the influence of hypnotism when she died, but the evidence of an eye-witness, Dr. Von Bragassy, does not bear out the assertion. In one account, sent to the *Times*, Dr. Bragassy's evidence is quoted from the *Pester Lloyd*. He says that "it was with the concurrence of the parents and of the medium herself that the hypnotizer, Neukom, fixed as the object of his experiment the condition of his brother residing at Werchez." Dr. Bragassy's own words of what followed must be quoted. After premising that it "was really incredible," he says:—

"The medium began a scientific description of the lungs, giving a minute account of their diseased condition with technical particulars which even an ordinary doctor would not give and which might only be expected from an experienced specialist. With a full command and correct use of technical expressions she gave the closest details extending to a full diagnosis of inflammation of the lungs and declared that the prognosis was very unfavourable, as against that kind of disease medical skill was powerless. In conclusion, she described the end of the patient in the usual Latin terminology."

Then followed the Catastrophe, "immediately afterwards," as Dr. Bragassy says. A *post-mortem* examination, made at the father's request, in the presence of Dr. Bragassy and another doctor, gave the immediate cause of

death as concussion of the brain. Later accounts say that there is to be a judicial enquiry, as the case has excited widespread interest; and the body of Fräulein Sahamon has already been exhumed.

A. L. C.

AMERICA.

The American Section has now 94 Branches, all of them active, scattered among all the principal cities and minor towns.

The principal centres of activity are in such towns as New York, Brooklyn, Boston, Chicago, San Francisco, Minneapolis, and so on. The city of Boston has a headquarters of its own bought by the Branches in that vicinity under the shield of a corporation called the New England Theosophical Corporation. It is a fine large building much better than the New York one, because in Boston land and buildings are cheaper. Much work is being done there and from it propaganda radiates all over New England. It is a most devoted centre. A theosophical family resides in it and various theosophists are also living there.

Propaganda by lecturers goes on all over the country. The first regular lecturer was on the Pacific coast, Dr. Allen Griffiths, of the Branch in San Francisco. He left his practice and has been for two or three years going all up and down the three great Pacific states, giving lectures, seeing editors of papers, getting articles in local papers, forming branches, and conversing with members. This work is sustained by the members on the coast. Claude Falls Wright, who for a long time was in the London centre during the life of H. P. B., has become a great power for good here. He has been constantly lecturing and has gone as far west as Kansas city, almost to the centre of the land, as far south as Florida, and east beyond Boston. Thus he has covered thousands upon thousands of miles and spoken to many thousands of auditors. His work is sustained in part by branches and individuals as he goes along, and in part by the general fund. Next is Burcham Harding, formerly also a member of the Blavatsky Lodge. Although going over great stretches of country, one of his trips, for three months, cost the Society but the sum of about 10 rupees. Recently Claude Wright was introduced at a very fashionable summer resort at Bar Harbor, by a resident member, and gave many theosophical talks in large hotels and summer residences to the best people there. This theosophical seed will be carried out to all parts of the country. Lectures go out also from New York and other places reaching towns near by. In fact the activity of the theosophical work in America has produced the greatest effect among the people and in literature.

A new play is coming out in Chicago in which an actress named Mabella Baker, takes the part of Madame Blavatsky. It has already made a stir through a foolish letter sent by a Christian scientist to the actress. In the letter the writer warned the actress not to take the part, for if she did Mme. Blavatsky and the theosophists would do her harm in some occult and hypnotic way. This superstitious person also said Miss Baker's heart might be stopped, and then ended up by saying the only cure was Christian science or "the treatment." The play is expected to draw large crowds as H. P. B. seems yet to have a drawing power. It may not be pleasant, but it will advertise the T. S. without our being responsible.

It was said once that the members of the T. S. in America were mostly women, but a careful investigation made of the rolls shows that the fact is not so. The two sexes are well represented, and, if anything, there are more men than women. America, of course, is such a free place for the work of women that they naturally have more time for such studies, as all men are active in business. But as we see the meetings they bring as many men as women.

A new General Record book was begun in the office of the General Secretary in December, 1893, and from its pages we find that 530 members have been admitted up to date, almost averaging 60 a month. In August 1894, 76 members were given diplomas.

Countess Wachtmeister has made a great tour which has done an immense amount of good. She started at short notice from India and came post haste to New York from where she went another 3,000 miles to San Francisco in company with William Q. Judge, Mrs. Judge, Mrs. Cape, Dr. J. D. Buck and E. T. Hargrove. After the convention there she slowly came back, stopping at many Branches and giving lectures. Her first public speech was in San Francisco, and while it was conversational in style any one could see that her experience in the world and her education stood her in good stead and made her talk of interest and value. Since then she has made many public appearances. From all places come letters saying that her presence has aroused enthusiasm. She expects to leave New York about the 26th of September.

Since the World's Fair the United States has been full of Hindus and other Orientals. Americans call them all Hindus and in very funny way style them, universally, Buddhists or else "high caste Brahmins." They will not think of a low caste man. Vivekânanda, who has been seen almost everywhere, is cited as a Brahmin, when he is in fact a Kshatriya; others, even Ceylonese Buddhists, are the same. American love for a title still lives and "high caste Brahmin" is as good as any, especially when it is cited as authority for denying that theosophy has any hold in India. Vivekânanda has met and stayed with many theosophists.

KWIAN-SHI-YIN.

INDIA.

The General Secretary, after leaving Bankipore on the 13th of last month, visited the following places and delivered public lectures there:—Benares, Allahabad, Lucknow, Cawnpore, Ludhiana and Agra. He is expected to arrive in Adyar on or about the first week of November, and may in all probability visit some of the important stations in the Southern part of the Madras Presidency.

A new branch has been formed in Timir, Malabar with 12 chartered members. Mr. A. C. Kannan Nambiar is the President; and Mr. C. S. Adinâráyana the Secretary.

The members of the Pauier T. S. centre have opened a free dispensary for public use. This is really practical Theosophy and it would be well if other branches did similar useful work. The Kumbakonam branch has opened a Sanskrit class. About 12 elderly members receive instruction from a competent pandit. Weekly lectures are delivered by the President and others.

Under the auspices of the Bengal Theosophical Society, a Society called "The Young Men's Arya Union" has been established. The object of this union is to study Aryan Literature, science, and philosophy, and expound

their real meaning and usefulness to educated Indian youths and also inculcate the practice of true Aryan Morals. The pioneers of this association are some of the most enlightened members of our Society.

An association called "The Young Men's Religious Association" has been formed in Midnapore. There are 16 members on the roll and the President is Babu Akhal Ch. Sircar, F.R.S.

After the model of "The Hindu Mata Bālasamāj" of Masulipatam, another Samaj has been formed in Bezvada. Mr. T. Rajagopala Row, its President, writes to say that 7 meetings have been held, since its formation.

The fourth and the fifth annual reports of the Hindu Theological High School, Madras, show that good work has been done by Mr. R. Sivasankara Pandaji, B.A., F.R.S. Meeting all obstacles, facing all difficulties, he has already brought the institution, which is the first of its kind, to its present satisfactory state. Sir T. Muthuswamier, K.C.I.E., who presided on the last occasion, laid much stress upon the value of religious education. The following remarks of his are worthy of our attention, being purely Theosophical:

"The usefulness of an institution like this, which is great at any time, is considerable in this period of transition when Hindu character is undergoing a change and is being moulded, as it is generally supposed, on the basis of enlightenment and culture, due to the spread of higher education. One who watches the change that is taking place around him, now and then notices with regret that several high and estimable traits in our national character are not adequately appreciated and recognised, and that the work which is going on, partakes in some measure, of the character of a work of indiscriminate destruction, rather than of a wise and cautious reconstruction on national basis. An institution like this is likely to be of service in checking this tendency to denationalisation. I should be glad to see every indigenous institution in this Presidency embodying in its curriculum a course of moral and religious instruction. I am also glad to find that care is taken to guard against its degenerating into sectarian teachings and narrow-minded conventionalisms and that it relates to general, moral, and religious truths, and to the duties of man to God and to his fellow-creatures."

P. R. V.

CUTTINGS AND COMMENTS.

"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

A Prince on Theosophy. The Setupathi Rajah of Ramnad celebrated, with the splendour of the ancient Indian Courts, the Dassarah festivities, commencing on the 30th September. There were processions of elephants, horses, palanquins, and golden-robed nobles; durbars held; the carrying of the ancient weapons of war through the streets; concerts by famous instrumentalists, illuminations and fireworks; discussions by learned pandits of the merits of Advaita and Visishtādvaita philosophies, and a public lecture by the Rajah himself on "The Necessity for Religious Studies." In the course of his remarks, he adverted to the "growing influence of the Theosophical movement in the cause of the spiritual regeneration of India." The Rajah has proved his sincerity by becoming an F. T. S.

The Late Sir Boyle Roach, a most famous Member of Parliament, is in danger of being eclipsed in the use of metaphor. He smelt a rat, saw it in the air, and otherwise entangled himself in the meshes of an errant fancy, to his lasting fame as a rhetorician. But his countryman, the present Editor of the *Indian Daily News*, in the hope of crushing a respectable Calcutta paper, (*sic*) says: "we will not in future condescend to take any notice of its feeble threats, but allow it to fasten like a barnacle on the vessel of state, and nibble at the petty vices of officials, its normal food." A newspaper nibbling like a barnacle on a ship's bottom, is the latest thing in metaphors!

A Curious Superstition. The following, which is reported to be a popular belief in Russia, is going the rounds of the press:—

"It is commonly reported in Russia that the Czar intends to exclude the present heir to the throne from the succession. It is also supposed that superstition has something to do with this scheme. At the time of the late Emperor's assassination it was prophesied that the present Czar and all his brothers, except one, would come to an untimely end. This conclusion was arrived at by arranging the names of the sons of Alexander II. as follows:—

Nicholas
Alexander
Vladimir
Alexis
Sergious

The initials of these names, read downwards, make Navas, which is the Russian for "Over you"; "when read upwards they make Savan: English: "The pall." Both together signifying: "Over you the pall"; that is to say, all these Grand Dukes would be assassinated, and only the youngest son, Paul, would die a natural death."

A paragraph from the *Times of India* is circulating through the Indian Press to the effect that the Government jewellers at Calcutta have received an order from the Nawab of Bhawalpur for a crown of diamonds "simply to outshine a rival Nawab who has ordered a crown worth four lakhs." The story may or may not be true, but if not in this instance, the practice most certainly prevails of pitting one Rajah or Nawab against another in a contest of vanity. The traveller for a great jewellery firm visits the chosen customer, exhibits a drawing of a silver, silver-gilt, or golden chair, *gadi* or sofa, tells him that a rival prince has ordered such an one and he should have a better, so as to impress the visiting Collector, Commissioner, Governor or Viceroy with his wealth and dignity, stimulates his vanity and—ends by pocketing the order. Or it may be a question of a tiara, as in this instance, or a diamond necklace for himself or his Rani or Begum, or a gilded state coach like the Queen's, or a vulgar bedizened bedstead, with carved gilt houris as supporters of the canopy

and musical boxes that play when he lies down. It matters not, the result is that the poor, weak-minded prince pays through the nose, the jeweller's tout divides the spoil with the Durbari; and the Native State, which once fostered scholarship and made large grants to promote Sanskrit learning, is drained of its resources to buy toys that are worthless for any useful purpose. Then, again, the poor Indian prince is sponged upon by the ruling race for halls, hunts, races, Gargantuan feasts, the free use of houses, carriages, horses, boats, and edifices to perpetuate the names of retired civilians. I have even heard of a case where local Anglo-Indian residents would order tins of jams and other luxuries by the dozen and have them charged to the Rajah's account at the "Europe Shop"; and during the Besant tour our party were entertained by a private gentleman in a splendid house, which the local Prince had sold as the only means of ousting an official who had been occupying it, rent free, for a long term. With the shameful and unblushing imposition thus practised upon the wretched Indian Princes I do not concern myself, but when the money which aforetime went towards the promotion of religion and the patronage of letters is swallowed up in these ignoble ways, it behoves every friend of Hindu Religion and morals to at least express his sorrow and pray that better times may return.

A year ago a new tribunal was created at Madras to relieve the pressure on the file of the High Court, by trying cases involving sums less than Rs. 2,500. It was called the City Court, and Dewan Bahadur P. Sreenivas Row, F.T.S., the well known commentator on "Light on the Path," was appointed Judge. In reviewing the first year's results, the Chief Justice pays our colleague the highest compliments, and His Excellency the Governor in Council has ratified His Lordship's opinion. Judge Sreenivas Row has been for many years an avowed F. T. S. and bravely borne the chaffing that was to be expected. It is now proved in his person that a man may be at the same time a sincere Theosophist and so excellent a Judge that his decisions are, almost without an exception, sustained on appeal.

Mr. Herrmann Hartmann, resident son of the late Mr. Carl Hartmann, F.T.S., of Toowoomba, Queensland, writes from the Range Nursery, under date of July 14th, that Judge Paul and Mr. McPherson, who have charge of the Society's interests in Queensland, as preliminary to coming to some settlement of the estate, as crisis of 1893 has affected all landed interests most disastrously, the Hartmann Estate included, and young Hartmann writes that the delay in settling his Father's affairs has caused great injury to the Range Nursery.

Mrs. Besant is carrying everything before her in Australasia. The *Melbourne Argus*, *Age* and *Herald* all speak in quite enthusiastic terms of her lectures, and we learn from the accounts published in their columns that large and appreciative audiences crowded the halls where her lectures were delivered. The *Melbourne Age* states that "Mrs. Besant with her charming fluency and her impressive style kept the audience in the most rapt attention during the whole evening." The *Herald* is of opinion that one of her discourses was "more of a poem than a lecture—an ethereal kind of epic such as Shelley might have recited, after a course of training as a platform orator." We read of "thunders of applause" greeting the close of her lectures. "The great magician," as one paper puts it, "drew a magic circle round the audience and they continued under the influence of the spell from start to finish." We can forgive the mixed metaphor for the praise is evidently sincere, the admiration unqualified. Even Mr. Terry, the Editor of the (Spiritualistic) *Harbinger of Light*, writes in the most kindly and appreciative terms of her discourses, which, he thinks, tend towards creating a more cordial feeling in his party for Theosophy. The Sydney papers are equally complimentary about her.

Says the *Indian Mirror* :—

Mrs. Besant's religious 'circle.' "The autobiography, published by Mrs. Annie Besant has provoked the sharp criticism of Mr. Gladstone. In a trenchant article on the subject in the current number of the *Nineteenth Century*, Mr. Gladstone terms her spiritual belief as a sort of spiritual itinerary, and asks the somewhat forward question: "If we ask upon which of her religions, or substitutes for religion, we are to place reliance, the reply would undoubtedly be upon the last. Yes; but who is to assure us that it will be the last? It remains open to us to hope, for her own sake, that she may yet describe the complete circle, and end somewhere near the point where she began." It is unfair to charge Mrs. Annie Besant with inconsistency, since her whole life has been one of patient searching after truth. It is to the credit of Hinduism that its intrinsic merits have brought the once sceptical woman within its pale. We admire the woman, who, after a hard struggle, has at last come to the haven of belief."

Mrs. Besant writes from Sydney, under date of September 29th, that it is very queer how about once in 18 months a paragraph is circulated through the press that she is going over to Rome. "It is," she says, "done persistently. This last time it is said that I have been consulting the Roman Catholic authorities! It seems odd how people invent these stories and circulate them, and lots of people believe them to be true. I suppose it amuses them." If Mr. Gladstone but knew it, Mrs. Besant has all but "described the complete circle," though not from his datum point: her circle is from the Hinduism she professed in her last birth—as she believes—to the Hinduism she has reached, through the Theosophical Society,

in the present birth. In giving her the white skin of a European body this time, her karma made her take up with it the religious beliefs of her family environment, but she has worked out of them in her struggles for truth and now nears the point of her previous departure.

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In that very valuable monthly repository of information, the *Miscellaneous Notes and Queries*, published at Manchester, N. H., by the Messrs. Gould, are copied some interesting paragraphs from Rev. Edward Smedley's volume on "Occult Sciences," about the alleged power of spoken words. They will interest Oriental readers as showing that Western nations have always been acquainted with the occult power of atmospheric vibrations. Says Mr. Smedley :

"The verses of Orpheus were supposed to have a powerful effect when pronounced, and his magic songs moved all things, animate and inanimate. A verse of Homer is mentioned, which, if a person recites, will prevent inebriation."

"In Webster's 'Witchcraft' an account is given of a child, who on hearing some fearful spell muttered, caught the words, and afterwards repeated them till such tempests and thunderings were produced, that a whole village was burned by the lightning. The word is the symbol of mental [spiritual, rather, H. S. O.] power, and without mentioning the attribute given to it in the sacred records, its efficacy was well known to the Persians, the Egyptians, the Greeks, and the early Christians."

"Jacob Boehme declares that he could not, without the peril of his soul's safety, disclose the original name of Lucifer, as its influence would be tremendous. Huge stones have, it is alleged, been moved by magical rhymes, and Stonehenge was raised by them."

There is much about this subject in "Isis Unveiled," and many authors of modern and other times have written upon "The Ineffable Name."

* * *

The *Statesman*, of Calcutta, contains a strong article on this subject, its text being the increase in dacoity, or organized robbery under arms. It says that "of the many obscure problems that criminology presents for solution, there is none perhaps more difficult than the determination of the causes and conditions which lead to the recrudescence, not of crime in general, but of particular classes of offences. There seems indeed to be a regular fashion in crime, as in other matters."

Dr. Charles Elam, of London, and many other writers on psychology have for many years called attention to this portentous subject, and the recent freaks of anarchistic madmen give point to the solemn fact that criminal propensities, however held in check by organized society, always exist as potential social scourges and devastators, which await only the opportunity to blaze up and spread woe throughout the world.

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THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.

ORIENTAL SERIES:—CHAPTER III.

INTIMATE as Mr. A. P. Sinnett has long been with the Founders of the Theosophical Society, and closely as his name has for years been identified with its name, fame and literature, our acquaintanceship, like all other things, had a beginning. It began with a letter, of date February 25, 1879—nine days after our landing at Bombay—in which as Editor of the *Pioneer*, he expresses to me the desire of becoming acquainted with H. P. B. and myself, in case we should be coming up-country, and his willingness to publish any interesting facts about our mission to India. In common with the whole Indian press, the *Pioneer* had noted our arrival. Mr. Sinnett tells me that, from having had a number of chances in London to investigate certain remarkable mediumistic phenomena, he felt more interest than the average journalist in occult questions. The laws of the phenomena being as yet unfathomed, the manifestations given mainly under unsatisfactory conditions, and the intelligence behind them a confusing jumble of assertions and theories, his curiosity had not been properly satisfied nor his reason convinced. I replied on the 27th, and even if that number was in no other instance fateful of good luck, it certainly did in this one mark the beginning of a most valuable connection and gratifying friendship. Mr. Sinnett's kind offices came at a time when most needed, and I have never forgotten nor ever can forget that we, personally, and the Society lie under a deep debt of obligation to him. Just landed; known to be identified with Asiatic thought and unsympathetic with the ideals of the Anglo-Indian community; having settled in a retired bungalow, in the heart of the Native quarter of Bombay; having been enthusiastically welcomed and accepted by the Hindus, as champions of their ancient philosophies and exponents of their religions; making no call at Government House nor social advances to the European class, and that class being as densely ignorant of Hinduism and Hindus as they were of us and our plans—we really had not the least right to

expect favour from our racial kinsfolk, nor to be surprised that Government should suspect us of ulterior motives. Not another Anglo-Indian Editor was disposed to be kind to us, or to be just in his discussion of our views and ideals. Mr. Sinnett alone was our true friend and conscientious critic; but he was a powerful ally, since he controlled the most influential newspaper in India, and more than any other journalist possessed the confidence and respect of the chief officers of Government. Much is to be said later on about the progress of our acquaintance, so for the present it need only be mentioned that a brisk correspondence was kept up between Mr. and Mrs. Sinnett and our two selves, and that, in the beginning of the following December, we paid them a visit at Allahabad, when a number of interesting circumstances occurred, to be noted in their proper sequence.

It has been remarked already that the Bombay Parsis were friendly from the beginning, calling upon us with their families in numbers, asking us to their homes, dining with us, and pressing me to preside and distribute prizes at an anniversary of a Parsi girls' school. While still in America, I had made friendly overtures to Mr. K. M. Shroff, who had just completed a lecturing tour in my country and returned home. He accepted membership and on all occasions after our arrival at Bombay, rendered us loyal help. He was a young man at that time, and not by a long way as influential in his community as he has since become, but he had innate that capacity for hard work which is the prime factor of success in life. Far more influential Parsi gentlemen than he called on us, among them Mr. K. R. Cama, the Orientalist, and his famous father-in-law, the late Mr. Manockjee Cursetjee, the reforming pioneer, whose charming daughters were with him, received at several European Courts and universally admired. I see in my Diary that at our first meeting—on March 6th, 1879—I pressed upon Mr. Cama's attention the necessity of organising Parsi religious work along Theosophical lines. And I have never ceased doing the like whenever I could get the attention of an influential Parsi. It is a burning shame and disgrace to their community, that their *Shetis* are so hypnotised by the narcotics of money-getting and worldly success, that they let year after year pass by without using some small portion at least of their great wealth, in searching out the fragments of their sacred books in the four corners of their motherland, and doing for their faith, by archaeological research and exploration, what the Christians have done for theirs in Egypt and Palestine. It is a loss to the whole world that the splendour of this magnificent religion is not widely known. Parsi charity is princely, but with all the treasure that has been given by them to objects of public utility, it is sad to think that no millionaire among them, however pious and orthodox, has put aside one little lakh to endow a Parsi Research Society of the kind above hinted at, although it would have helped Zoroastrianism more than all their libraries, hospitals, schools of art, ymkhanas, drinking fountains, or Prince of Wales' statues.

It has always struck me with wonder, when talking with Anglo-Indians, to see in what distinctly different worlds they and we live in the East: theirs but an extension of their home life, and filled up with threadbare amusements and distractions to make their resting hours pass by with a minimum of ennui, ours a living of Eastern ideals and a thinking of Eastern thoughts, with no spare time for amusements, nor felt necessity for the distractions of games, parties, and violent exercise. Without the personal experience, one could not imagine there was such a contrast. As I write, the memories of those earliest weeks at Bombay come back to me, and without an effort I seem to be able to recall the pettiest incidents of our life in palm-shaded Girgaum. I remember the compulsory awakening at dawn by the vociferous cawing of countless crows. I remember how my artistic instinct was constantly excited, on glancing about our reception-room or verandah, and noting the pictures of costume, character and racial types that I saw. I remember the sustained conversations in English, the common medium of communication between the races of the Indian Empire, and the talks and consultations aside in Guzerati, Mahratti and Hindustani, between fellow tribesmen and castemen. I can in fancy see the lanterns glinting amid the shrubbery, and the columnar trunks of the palm grove brought out into luminous relief by their light. I see ourselves clad in thin clothing and fanned with painted punkahs by Indian servants, the while often wondering how it could be so balmy and warm here, and the air so fragrant with odours, while at home icy March winds were sweeping through the streets, and the frozen pavements were ringing like steel under the horses' shoes, and the starving poor huddled together in their misery. It was almost the daily repetition of a pleasant dream. The only link between us and our homes in the West, were the letters that came by each mail and the tie of sympathy in a common work, between us and our then few colleagues at New York, London and Corfu.

The talk, one evening, had embraced the problem of the universal diffusion of intelligence throughout the Universe, and an amusing proof of its existence in one of the stupidest of birds was about that time given us. There was a fowl-house behind our kitchen, tenanted by a flock of chickens and one family of ducks—a clumsy Muscovy drake and his three wives. Miss Bates, of our quartette, had the management of the poultry in her hands and, as usual, they would run towards her whenever she came that way. On a certain evening, after finishing our dinner, we lingered chatting at table, when a loud quack from beneath Miss B's chair caused us to start up in surprise. It was the waddling, clumsy old drake which, as soon as he saw Miss B. noticing him, quacked again and again, shook his tail, and flapped his wings as though something troubled him. He moved, still quacking, towards the door, looking back at her as though asking her to follow him. We saw that his strange behaviour meant something, so we all followed him out of doors. He us towards the coop, where a great row seemed to be going on—

screaming, ducks quacking for dear life. Evidently they had been, or were still being, disturbed by rats. Presently, by the light of our lantern, we saw that one of the old drake's wives had thrust her head and neck through the bamboo slats of the coop, and got caught there by slipping down to a point where a projecting knot of one of the bamboos had narrowed the slit so as to pin her neck fast when she sank: she must have been attacked by some vermin and, flying in her fright against the palings, passed her neck through but struck her breast heavily against them, and fallen. She would have been strangled if her two sister-wives had not thrust their backs under her, and there they were supporting her weight, while the drake, escaping through a badly fastened door, came and called for Miss Batess help! The attention of Messrs. Romanes and Herbert Spencer is invited to this proof of animal intelligence.

Shortly after our settlement in Girgaum occurred an incident which H. P. B. has embalmed as a permanent record, in her delightful "Caves and Jungles of Hindustan." When I give the simple, sober facts, the reader can see how the glow of her splendid imagination has transformed them beyond recognition, and out of a commonplace incident created a picturesque and awesome romance. As we were sitting in the early evening, a sound as of the monotonous drubbing on a drum caught my attention. It went on and on in the same key, playing no air but just making a wearisome succession of muffled throbs in the evening air. One of the servants being sent to trace it out, returned after awhile and reported that it was a tom-tom being beaten at a neighbouring house, to announce that a "wise woman" was going to be obsessed by a "goddess" and answer questions about matters of personal interest. The temptation to "assist" at so weird a performance prompted us to go to the spot and see what was up. So H. P. B. took my arm and we went to the house. In a mud-plastered room of fifteen or twenty feet square, we saw thirty or forty low-caste Hindus standing along the walls, some cocoanut oil lamps attached to the sides, and, squatting in the centre of the floor, a wild-looking woman, with her hair unbound, swaying her body from side to side, and jerking her head with a circular motion so as to make her long ebon tresses swirl about her, sometimes horizontally, like whip-lashes. Presently a youth entered from the back door, carrying a broad, low-rimmed circular platter, on which burnt some lumps of camphor, near some pinches of red powder, and some shiny green leaves. He held it near the sybil's face, which she plunged into the camphor-smoke, and sniffed the fumes with murmurs of pleasure. Anon, she sprang to her feet, clutched the brass platter, waved it to right and left, renewed the whirling of her head, and then, with lissom step keeping time to the throbs of the tom-tom, sailed about the room peering into the awestricken faces of the Hindu spectators. Having thus made the circuit several times, she suddenly darted towards a woman in the crowd, thrust the platter towards her, and told her something in Marathi

which, of course, we could not understand, but which, it appears, related to her private concerns. Whatever it was, the effect was evident, for the woman started back as if in terror, raised her clasped hands towards the dancing prophetess, and seemed deeply moved. The same thing was repeated with various other spectators, after which the seeress whirled into the middle of the room, spun hither and thither for awhile, chaunted what seemed to be a mantram, and then rushed from the room through the back door. After a few minutes she returned, with her hair dripping with water, flung herself again to the ground, whirled her head as before, again received the tray of burning camphor, and repeated the performance of darting at people and telling them what they wished to know. But her voice was somewhat different this time and her motions less convulsive, which, we were told, was due to the fact that she had passed under the control of another goddess when she plunged her head into the vessel of water, kept ready outside the door. The novelty of the thing soon wore off for us and we returned to the house. Only this, and nothing more. There are the simple facts and nothing more happened. But now, if the reader will turn to "The Caves and Jungles of Hindustan" (p. 176, *A Witch's Den*), he will see what H. P. B. made out of them. Instead of a wretched hovel in the densest quarter of Bombay, with an audience of coolies, we are led on elephants, by torchlight, through a dense forest, "two thousand feet above the Vindhya ridge"; the dead silence is broken by the regular, hammering tread of the elephants; "uncanny voices and murmurs" are heard; we dismount from our elephants and scramble through thickets of cacti; we make a party of thirty, including the torch-bearers; the Colonel (*viz.*, myself) orders all the rifles and revolvers to be loaded; after leaving most of our clothing on the thorns of the prickly-pears, climbing a hill and descending into another ravine, we reach the 'den' of the *Kangarin*—"the 'Pythia of Hindustan', who 'leads a holy life', and is a prophetess." Her cave of Trophonius is in a ruined Hindu temple of 'red granite', her habitation in a subterranean passage, where, the people believed, she had lived three hundred years. The square before the temple is lit up by an enormous bonfire, and crowded by 'naked savages like so many black gnomes', who jump through some devil-dance to the sound of drums and tambourines. A white-bearded old man springs out and whirls himself around, with arms spread like wings and showing his wolf-like teeth, until he falls senseless. A mammoth, four-horned skull of the 'Sivatherium,' heaped about with flowers, lies on the ground. Suddenly, the witch appears—whence or how none could say. She must have been a beauty from the description of the first view of her: "a skeleton seven feet high, covered with brown leather, with a dead child's tiny head struck on its bony shoulders; the eyes set so deep and at the same time flashing such fiendish flames all through your body, that you begin to feel your brain stop working, your thoughts become entangled, and your blood freeze in your veins." A very uncomfortable type of the

worst genus of the astral tramp! She stands motionless for a while, holding a dish of burning camphor in one hand, a quantity of rice in the other. She looks like a carved idol, with her shrivelled neck encircled with "three rows of golden medallions," her head "adorned with a golden snake," her "grotesque, hardly human body covered by a piece of saffron-yellow muslin." Then follows a description of the obsession of the witch's body by a goddess; her convulsive movements; her vertiginous dancing, in which she moved faster than a dry leaf before the hurricane; the maddening glare of her eyes at you; her convulsions, leapings and wild, hellish movements; the changes of one obsessing goddess for another, to the number of seven; her revelations and adjurations; an eerie dance with her own shadow; the beating of her head against the granite steps, and so on through twenty pages of as picturesque writing as can be found in our language. The mind that could do this wonderful thing is that of a true genius. What she did in this instance, she did throughout the book—a minimum of fact was in each case, made to cover a great area of fancy; as the small lamp in the engine head-light is by parabolic reflectors made to shine over the line like a sort of sun on wheels.

Whatever hopes we may have had of enjoying a retired life were soon dissipated. We not only found ourselves besieged by visitors, some most earnest and entitled to our help, but also drawn into a rapidly widening correspondence, with Hindus principally, about Theosophical matters. Our aims were described so distortedly by the hostile Anglo-Indian press, and that portion of the Vernacular press which, to the undoing of Indian ideals, feeds at the trough of belied "Progress," that we were compelled perforce to threaten legal proceedings against the Rev. Mr. Park, Editor of the *Dnyanodaya*, the organ of the Presbyterian Marathi Mission, for a gross libel. An ample apology was at once given, yet all Missionaries were not slanderers *ab initio*, for the *Bombay Guardian*, a Missionary organ, said: "They who anticipated that the lecture would consist of a tirade against Christianity were mistaken. The report given is brief, but we are told by one who heard it, that the lecture was far more an attack upon Hinduism as it is, than upon Christianity." We had also to make a public statement. Accordingly, on the 23rd March, I gave my first public lecture in India at Framji Cowasji Hall, Dhobitalao (the Washermens' Quarter.) For novelty and picturesqueness, the scene was the culmination of delight: the contrast between this sea of multi-coloured turbans, snowy muslin dresses, and keen, onyx eyes looking out of handsome brown faces, and the black-costumed, pale-faced, bare-headed audiences of the West, with no touch of bright colour save in the women's bonnets, was most striking. The crowd was so dense as to pack the hall, balconies and stairways, until not one more man could have been crowded in, yet as quiet, orderly and attentive as though each person had had ample room. Our quartette sat on the platform, which was thronged by the leading personages of the different Native communities of Bombay, and my discourse

was listened to with breathless attention, interrupted from time to time by applause. It was really a historical event that, for the first time in the recollection of the oldest inhabitant, a Western man should uphold the majesty and sufficiency of Eastern Scriptures, and appeal to the sentiment of patriotic loyalty to the memory of their forefathers, to stand by their old religions; giving up nothing until after its worthlessness had been proven by impartial study. The spirit of the occasion possessed alike speakers and hearers, and there was a moment—I recollect—when I could not restrain my emotion, but had to stop because stifled sobs choked my utterance. I felt like a fool in thus losing my self-command, but I could not help it; the pent-up voice of my heart made my lips dumb, despite all I could do. My theme was "The Theosophical Society and its Aims,"* and contained as full explanations as I could give. It should be noted that the view taken then was that the redemption of any nation must come through its own self-evolved leaders, not from without, and that if the downfall of India was to be arrested, the inspired agent must be sought within her boundaries, not in foreign lands nor among aliens. For ourselves, we utterly disclaimed all pretence of leadership or qualifications for the same. I believe, after nineteen years' Indian experience, that this is the sound view and the only tenable one. I also believe, as I then stated, that this necessary spiritual Teacher exists, and in the fullness of time will appear. For, truly the signs of his coming multiply daily, and who shall say that our Society, Mrs. Besant, Vivekânanda, Dharmapála and others are not the *avant courriers* of the blessed day when spiritual yearnings shall again fill the Eastern heart, and materialistic grovelling be things of the black past?

Naturally, under the circumstances, the above event made a pretty strong impression. *The Indian Spectator* said "A greater mission never was conceived. Let the Aryans make common cause; let the Hindus, Parsis, Mahommedans, Christians forget their differences, and the day of India's regeneration is not far off." It was noted as a coincidence that the Address happened to be delivered on the day on which a new year and new era commenced, according to the Sak Salivan, the Calendar used at Bombay. The *Amrita Bazaar Patrika* (May 8th, 1879) said our object was "the grandest ever undertaken by man," and prayed us to come and dwell at Calcutta. In the ear of the India of 1894, after the changes that have since been wrought in Native opinion, the following utterance of the Editor of the *Patrika* will sound like rankest pessimism. He welcomed us, but said we came too late:—

"What can the doctor do," he asks, "when the patient is already stiff and cold? India is dead to all sense of honor and glory. India is an inert mass which no power of late has yet been able to move. India has no heart, and those of her children who have yet any portion of it left, have been deadened by blank despair. Talk of regenerating India to the Indians? You might as well talk to the sands of the sea."

* Vide "Theosophy, Religion and Occult Science," p. 49 *et. seq.*

This is emotional faint-heartedness, not the perspicacity and foresight of statesmanship. Shishir Bahu forgot what even the elementary knowledge of agriculture as practised in his native village, ought to have taught him, *viz.*, that the seed must be planted before the shade of the tree can be enjoyed, or the cereal harvest be available as daily food. Events have belied his lugubrious prognosis, and the Indian peoples are already searching backwards together for the sources of Aryan ideals. It is but a little way they have gone, it is true, yet the "inert corpse" of India, which the Calcutta Jeremiah of 1879, depicted, has proved itself a very living entity and is calling upon its children to look up the ancient scriptures once more for the profit of mankind.

H. S. OLcott.

OUTLINES OF ASTRONOMICAL MOTION.

I.

INTRODUCTORY.

THE relations of moving bodies to each other in the heavens are learnt by observing the relations of moving bodies to each other and to stationary bodies on the surface of the Earth.

Astronomical, like terrestrial motion, is of two kinds, apparent and actual.

The diurnal motion of the Sun, the Moon and the Stars is only apparent. It depends on and is caused by the axial rotation of the Earth.

The advance of the Moon in the heavens, on which its regularly recurring phases depend, is an actual motion.

The science of astronomical motion teaches the observer how to distinguish the actual from the apparent, shows him the relations of the one to the other, and how the apparent is the guide to the actual motion, which is its cause.

II.

MOTION AND APPARENT MOTION.

Motion is always accompanied by apparent motion.

(1). The apparent motion is usually in the opposite direction to the actual motion. *The objects that a carriage is passing become the passing objects of the person seated in the carriage.*

(2). Sometimes the apparent motion is in the same direction as the actual motion. *The more distant object advances, with the moving carriage, upon the object nearer to the carriage.*

(3). In this case two apparent motions can be observed. *The seeming advance of the more distant object, with the seeming retreat of that nearer to the carriage.*

The only actual motion in these cases is that of the carriage. The apparent is consequent on and caused by the actual motion.

III.

MOTION WITH APPARENT MOTION.

(4). If a person within the circumference of a circle were to turn slowly round, any and every point on the circumference of the circle, or between him and that circumference, would appear to move round him in the opposite direction.

(5). If a person were to move sideways round a tree, with his face directed to the stem of the tree, any and every point of a circle drawn round himself and the tree would seem to move round him in the opposite direction, once for every time that he passed round the tree.

(6). If while moving once round the tree, he turned himself once round in the same direction, any and every point of the enclosing circle would appear to pass twice round him in the opposite direction—*once for his revolution round the tree, and once for his rotation on his own axis.*

(7). If while moving round the tree he turned himself once round in the opposite direction, any and every point of the enclosing circle would seem to be, what it really was, motionless, the apparent motion being now transferred to the tree.

IV.

RECESSION, AS A GUIDE TO MOTION.

(8). In astronomy the apparent motion known as recession is the being left behind of a relatively stationary body, by a moving body from or with reference to which, then regarded as stationary, the recession is completed.

Recession may be

Simple.

Single.

Double.

Multiple.

Complex.

Masked, or

Combined.

V.

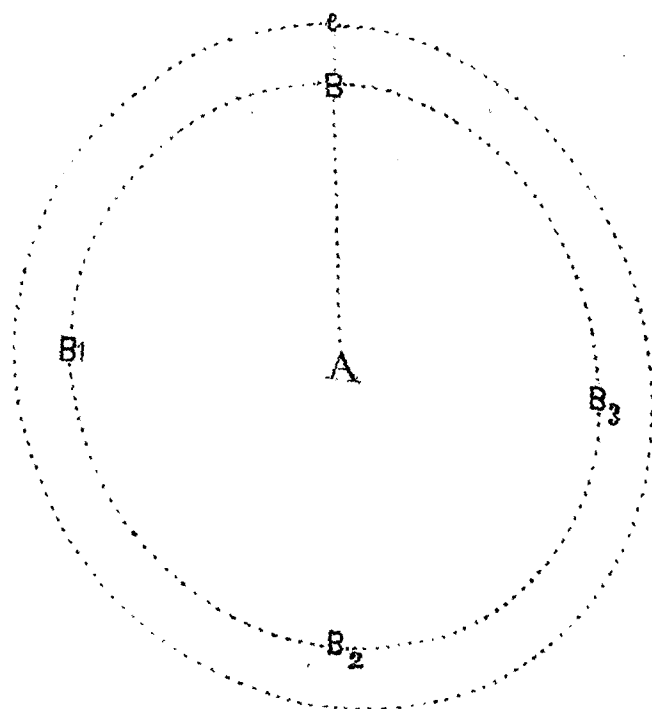
SIMPLE RECESSION.

(9). Simple recession is an apparent motion caused by the rotation of a relatively stationary body, or by the revolution of one body round another which is relatively stationary.

When an observer at A (Fig. 1) watches two objects, B and c, of which B is moving in the direction of B₁ while c is stationary, as B advances from the right line between A and c, c will appear to recede from B or to move in the opposite direction, so as to be one-quarter of a circuit from B₁, half a circuit from B₂ and three-quarters of a circuit

from B_3 , until at the right line Ae , where B regains its point of departure, e , though stationary during this revolution of B , will appear to have made a complete circle of recession round A , the actual motion of B , reputed to be stationary, being thus transferred to and lost sight of in the apparent motion of e .

Fig. 1.



(10). The astronomical examples of this form of recession are:

a. The diurnal revolution of the heavenly bodies round the rotating Earth. Here A represents the centre of the Earth, B a given meridian of its rotating circumference and e a zodiacal star. On this recession the alternation of day and night depends. The actual motion here is the rotation of the Earth on its axis. But the transference of the actual to the apparent is so complete that the Sun, Moon and Stars are habitually said to rise and set, and it would be pedantic and inconvenient to attempt to use any other formula.

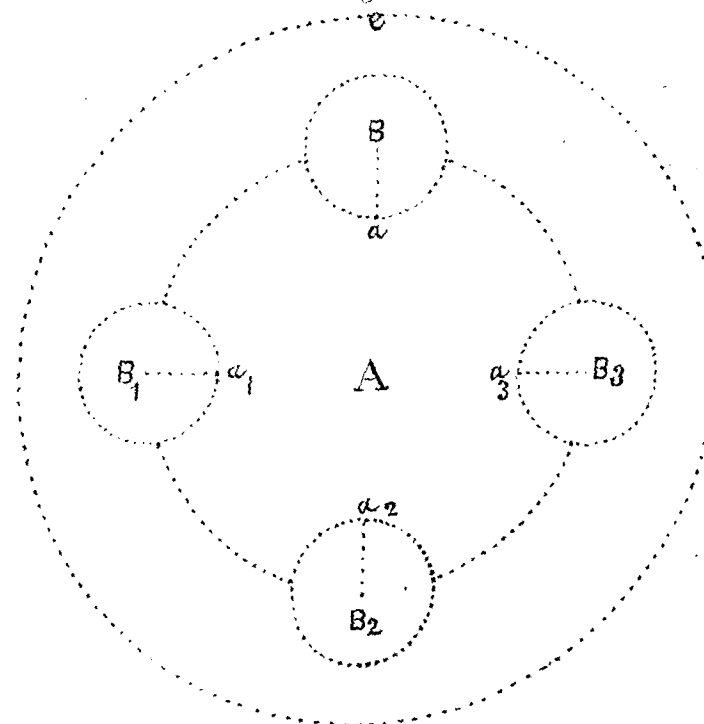
b. The sidereal revolution of the Moon. Here the Earth A , is the centre of observation. As the Moon B , moves round A , a given zodiacal star, e , is left behind by, or recedes from it. When the Moon returns to and meets this receding Star it has completed a full circuit of its orbit. The actual motion here is the orbital revolution of the Moon; the apparent motion, that of the receding zodiacal star.

VI.

SINGLE RECESSION.

(11). Single recession is that form of recession in which one body, while passing round another, persistently shows the same face to that other body. In this case the relatively stationary point on the circle of comparison recedes once from the advancing body, or makes a complete circuit in recession, during each complete passage of the moving body round the station of the observer.

Fig. 2.



In Fig. 2, A represents the station of the observer, B , the body passing round that station, a , the meridian or central point of the face of that body persistently directed to A . At B , a is between A and B . At B_1 , a , as a_1 , is between A and B ; and so on at B_2 and B_3 . But at B_1 , e has receded one-quarter of a circuit from B ; at B_2 , half a circuit; at B_3 , three-quarters of a circuit; until, at B , a single circuit in recession has been made.

(12). The astronomical example of this recession is found in the revolution of the Moon round the Earth. Here, during each sidereal revolution, measured by its departure from, and return to a given zodiacal star, only a single revolution in recession of that star takes place, because the same face or meridian of the Moon is persistently directed to the terrestrial observer. This is due to the attraction of the centre of gravity of the Earth on the eccentric centre of gravity of the Moon,

which causes its heaviest side to gravitate earthwards, as does the ear of a balloon.

This single recession of a zodiacal star round the revolving Moon during each sidereal revolution proves that the Moon is not rotating on its axis. (Para 5).

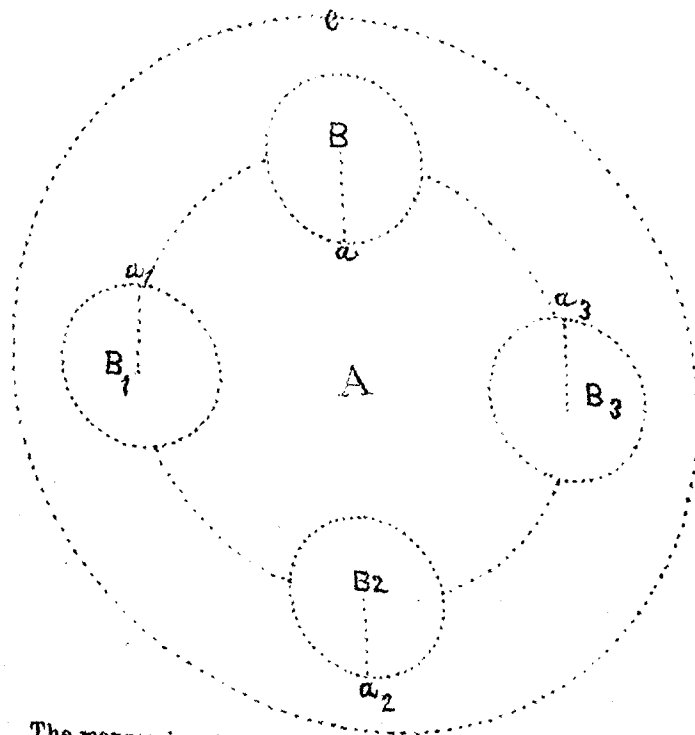
Were the Moon to rotate once on its axis during each revolution in its orbit, it would cease always to show the same face to the Earth, and the given zodiacal star would recede twice round it during each revolution in its orbit. (Para. 6).

VII.

DOUBLE RECESSION.

(13). Double recession occurs when a single rotation on its axis takes place during each revolution of the revolving body. In this case two recessions combine and interblend—the recession due to the revolution of the moving body, to which the recession caused by its axial rotation is added.

Fig. 3.



The manner in which this combining and interblending is effected is indicated in Fig. 3. Here a is between B and A, or in conjunction with A. As B passes round A to B_1 , if it had no axial rotation the meridian a would remain between B_1 and A, or continue in conjunction with A, as in Fig. 2. But the added axial rotation carries a along

one quarter of the circle of rotation, while B advances along one quarter of the circle of revolution, so that at B_2 , a is at a_1 , or in quadrature with A, and half a circle of combined motion (from e), indicated by half a circle of combined recession of e , has been described on the circle of comparison. At B_2 , a is at a_2 , or in opposition to A, having described another half circle of combined motion, and occasioned another half circle of combined recession on the circle of comparison. At B_3 , a is at a_3 , or in quadrature with A, and another half circle of combined motion, denoted by another half circle of combined recession, has occurred. At B, the relations of departure have been regained, a is once more between B and A, or in conjunction with A, having described two circles in combination on the circle of comparison, one of revolution and one of rotation, accompanied by two circles of recession, also in combination.

That double recession takes place under these conditions is known, not only by the fact that every movement in advance is accompanied by an equivalent recession, but by the further fact that at B, a is in opposition to e , whereas at B_1 , it is, in virtue of the renewed parallelism of its axis, in conjunction with e , so that a half circle of recession must have occurred; while at B_2 , a is once more in opposition to e , having occasioned a full circle in recession on the circle of comparison, though only half a circle of rotation with reference to A or e , because in the same time B has only described one half of its circuit round A.

There is no astronomical example of double recession. The Moon is supposed to furnish the elements of such an example as it is still taught that it has exactly one axial rotation during each sidereal revolution in its orbit. But a careful consideration of the teaching of the Figs. 2 and 3 will convince the inquirer that this cannot be the case. The mistake has arisen through no special study having been hitherto made of the relations of sidereal recession to axial rotation and orbital revolution, whether single or combined.

HENRY PRATT, M.D.

(To be continued.)

MRS. BESANT IN AUSTRALASIA.

AGAINST the background of the Australian press, our gentle orator stands out a luminous figure. The receipt of a large collection of cuttings from the Melbourne and Sydney papers enables us to estimate the complete triumph she has won over all parties, all cliques, and all conditions of men. Rival papers, which were never before known to agree upon public questions, are in complete accord as to her, and vie with each other in praises of her eloquence, her captivating manners, and her sweet personality. It appears, from what one writer says, that they had half expected to see a fire-eating virago, full of fury and repulsive in personal eccentricities, whereas there stepped into view one of the most modest and womanly women they had ever seen.

Instead of her bellowing in strident tones a diatribe against social order, they heard a silvery voice speaking wisdom in faultless phrases, acting for a mind which seemed to have stored away in itself a profound knowledge of each of the several subjects of her lectures. The most eminent statesmen and judges gladly presided at her meetings, and introduced her to the Australian public in terms of the highest respect. It is difficult to recall, among the great orators of modern times, one whose art has captivated such vast and contrasting multitudes in many countries. Her Indian triumph of last season has been even exceeded by that achieved in the lands under the Southern Cross. It is not that other public speakers are not more perfect in gesture and declamation than she, nor less ready in the use of rhetoric, but that the eloquence of Annie Besant is the outbursting voice of her very heart, and her expositions the candid utterances of her conscience and soul. Every hearer feels that she is altogether earnest and sincere, and listens to her, therefore, with eager docility instead of with suspicion as to her motive. Like Milton's ancient orators:—

".....whose resistless eloquence
Wielded at will that fierce democratic,
Shook the arsenal, and fulmin'd over Greece,
To Macedon, and Artaxerxes' throne—"

—she has swept all before her at Melbourne and Sydney, and moved public opinion to its deeper depths. Theosophy is now in all minds, discussed in all gatherings, and her rooms are besieged by crowds of importunate enquirers who—she writes—are unwilling to give her even a few moments to take her food.

From the mass of materials before us, the following few selections are made for the gratification of her Indian friends, and for the record:—

Sydney Herald.

"Mrs. Annie Besant delivered her fourth lecture in the Bijou Theatre last evening. It was a great oratorical effort—probably the most eloquent discourse ever delivered from a platform in this city—and the large house was visibly affected.

"It was quite a study to watch the audience during the hour and a half that Mrs. Besant was addressing them. There was no coughing, no sneezing, no whispering, no going out for a drink. The great magician drew a magic circle around the audience, and they continued under the influence of the spell, from start to finish. The listener who sat upright in his chair was the exception. The great majority bent forwards towards the stage luminary, and the house resembled, to a certain extent, a plot of sunflowers or a bevy of fire-worshippers with their faces turned towards the sun.

"But the lecture was something more than a mere flow of oratory. Mrs. Besant appealed to the reason and not to the imagination of her hearers, and adduced strong arguments in support of the propositions she put forward. In the course of her address she attacked the scientific theories of heredity and atavism, and in the encounter with science Theosophy usually came out on top.

"Three or four times during the evening the pent-up feelings of the audience found vent in cheers. But the applause seemed to disconcert rather than to encourage the lecturer, and seemed almost as much out of place as it would have been in a cathedral during the progress of the service. The ovation tendered to Mrs. Besant at the close of the lecture was well-timed, and could not fail to be acceptable to the recipient."

An earnest Christian writes to a Sydney paper, proposing that the attempt be made to induce Mrs. Besant to hold a public meeting of all the Christian sects, at which they should be persuaded to unite on a common platform for the advancement of the religious spirit. He says:

"I am sure our religious teachers and people, somewhat blinded by prejudice, do not know what sort of woman we have in our midst. Could she, as an apostle of the broadest and truest Catholicism, be missioned forth so to the wide religious worlds, she would do more to promote universal union and harmony than any other could do. The crying need of this is on our Anglo-Saxon tongue everywhere. I firmly believe in the practicability of her power of achieving such a work; and it would be an achievement second to nothing but the founding of the Great Evangel itself by the Divine Master, devoutly revered by the dominant civilised races of the present epoch of the world.

"No one can listen to her, especially in her semi-private gatherings, without being impressed that she is possessed of transcendent ability, and of the truest Catholic, Christlike piety and love. She is so overflowing with wisdom and knowledge that if she is not divinely inspired, I have no higher conception what such a one would be. She is so logical and eloquent, yet simple, apt, and convincing of speech, that I have never witnessed her equal in either man or woman."

Sydney Age.

"There was another large attendance at the Bijou Theatre last night, when Mrs. Annie Besant delivered a lecture on The Meaning and Working of Reincarnation. This is one of the fundamental principles of the Theosophic creed, and although at first acquaintance it would seem to contain nothing but uninteresting and unattractive elements, yet when the matter is gone into, and especially when it is so eloquently expounded by such a remarkable thinker and orator as Mrs. Besant, there will be found in it much that is worth thought, and much that will repay careful and reasonable investigation. One of the extraordinary features of Mrs. Besant's charm and force as an orator is that, no matter how technical is the subject of her discourse, she always manages to deal with it in an attractive light, gripping the attention of her audience at the start, and by the force of her oratory, the perspicuity of her reasoning, and the instructiveness of her matter never releasing that hold until the end. Last night the lecturer* had what in other hands would have been a painfully dry scientific and ethical subject to deal with, but for an hour and a quarter she engrossed the attention of her audience while she combated the widely accepted evolutionary theories of heredity and atavism, and offered the doctrine of reincarnation as a basis on which to found a new conception of human duty, and as an explanation of many apparently irreconcilable and unintelligible facts in life. She pointed out that man consisted of spirit, soul and body, the last named being but the garment of the soul and spirit. When the body was worn out the soul

*A wretched word: one might as well say thinkeress, speakeress, walkeress or sleeperess. Theodore Hook used it, but he should have been caued for it. *Ed. Theos.*

would take on another body where it would gather fresh experience, thus moulding bodies, according to the experience it had gained in a previous existence. Mrs. Besant offered this theory as an explanation of the surpassing genius of men like Shakespeare. He was able to describe so many phases of nature, not because he had observed them at the time he wrote, but because his spirit had gathered the experience in a past life. In her own case she attributed her ready grasp of the subtle complexities of Eastern thought and religion, and her familiarity with the customs of the Hindu people, to the fact that her spirit had existed in that environment in a past age."

Sydney Herald.

"Mrs. Besant then proceeded to unfold the inner mysteries of Theosophy, and kept the audience spell-bound for an hour or more while she talked to them of the transitory stages of the soul, the astral body, the Mahâtma and all the other 'points' of the Wisdom Religion. The discourse was more of a poem than a lecture—it was an ethereal kind of epic, such as Shelley might have recited after a course of training as a platform orator. There was a beautiful parable at the end, which compared the human race to a party of Alpine tourists, linked together and toiling upward, the strong men in front cheering on the weaker brethren at the end of the rope. Anytime the lecturer paused for breath during the course of the evening the audience chimed in with thunders of applause, and at the close of the entertainment there was something like an ovation in favor of the lady Theosophist."

At her fourth Sydney lecture there was an incident which touched the hearts of the audience, and which the *Herald* thus describes:

"Mrs. Annie Besant delivered the fourth of her series of lectures at the Opera House on Saturday night before a packed audience. A pleasant feature of the evening was the fact that Mrs. Besant's daughter presided. The spectators evidently thought the arrangement an admirable one, for they applauded heartily as soon as they grasped the situation. Introducing her mother, Mrs. Scott said, Mrs. Besant had been so ably introduced to Sydney audiences by the gentlemen who had presided on previous evenings, that it was not necessary for her to say more than that, on the subject of the lecture for that evening, 'Religion and Science,' Mrs. Besant was, owing to her experiences, peculiarly qualified to speak."

So eager was the public to hear her again and again, her Agent had to arrange for a supplementary course of four lectures, of which the subject of the first, was "Theosophy and its Teachings." Following is a summary of the same:

MRS. BESANT ON THE WISDOM-RELIGION.

At the Opera House last night, Mrs. Besant delivered the first of her new and final series of four lectures, her subject for the evening being "Theosophy and its Teachings." Opening with a brief sketch of the history of Theosophy, Mrs. Besant said that the Aryan race in its cradle in the north of India had had teachers of an elevated and almost superhuman character; and to that infant race was given the teachings which were the key-note of all the religions which had since been followed by the race in its various divisions and developments. These teachings formed the Wisdom-religion. Later on as the Indian people turned more to luxury it became a secret or hidden science, and it fell into the background with the advance of material civil-

isation; but it had always been preserved from generation to generation by the great brotherhood of teachers known as Mahâtmas. These men had gone into other countries—China, Persia, Egypt—and had been the founder of the great religions and civilisations. Among the Greeks and Romans the same doctrines could be traced in their religion and Philosophy. The philosophies of Pythagoras and Plato contained the same teachings, which also permeated Christianity, especially among the Gnostics, during the first three centuries after Christ. In the Alexandrian Neo-Platonic school they found for the first time the term "theosophy," or "the wisdom of the gods." Passing into European history, it was to be found in the writings of Roger Bacon, ing into European history, it was to be found in the writings of Roger Bacon, Paracelsus, Giordano Bruno, and then later on among the German mystics, including Jacob Boehme, Fichte, and Schelling in Germany, and now again in France, and Göthe. The result had been that during the last 20 years materialism, which had previously been carrying everything before it, had begun to recede, and occult thought was coming more and more to the front. Passing on to what Theosophy was, Mrs. Besant defined it as a statement of facts concerning the Divine nature and the universe and man. As yet they had only a fragmentary statement of it, though more than had been published for many thousand years; but that fragmentary knowledge would be rendered fuller and fuller as it made its way and became acclimated in our midst. Its ethical teaching was simple enough, but that was not all that Theosophy had to say. If a religion was to endure it must have an underlying philosophy to defend it from the assaults of science, and Theosophy had this necessary metaphysical foundation. Theosophy said that Divine nature was unknown and unknowable to finite intelligences. By manifesting itself the Divine nature brought the universe into existence, and in doing so took on a threefold aspect, the same idea being represented by the Trinity of the Christian religion. Out of the Divine mind the universe was built by the Divine thought. The first living intelligences which had gradually evolved and developed in past universes. They were spoken of as the builders, architects, or planetary spirits. They were the angels and archangels of Christian theology, and the devas or gods of the Indian pantheon. These were the direct ministers of the Divine thought and the immediate builders of the universe. Everything that we called law was the action of these intelligences. They were the governing agents of systems and worlds. Man also was a spiritual intelligence in process of evolution. Out of humanity there were being built up mighty spiritual intelligences which in their turn would come forth from the bosom of the Divine to rule when a new universe was to be built up. Coming next to the Theosophical idea of the seven-fold division of the nature of man and the universe, Mrs. Besant pointed out that the number Seven was a sacred and mystic number in all religions, and she attempted to show that in nature also the number seven or its multiples was quite as persistent as in the religions. Man developed through seven planes or stages of consciousness. At present we had only five senses, because we were only now going through our fifth cycle of evolution. We were developing a sixth sense, of which the first faint glimmerings were to be seen in thought-transference, where thought passed direct from mind to mind without the intervention of the ordinary senses. In time also we would have a seventh sense. The seven principles of man were (1) the physical body, (2) the astral body, (3) the vital

principle, (4) the desire body, (5) the mind, (6) the soul, and (7) the spirit. The first four were the mortal and the last three the immortal parts of man. Intelligence could work in any one of the four bodies, and some of the results of delirium were the results of intelligence passing into the fourth stage of desire, the region where the denizens were of an exceedingly unpleasant character. That was why people suffering from delirium tremens always saw the same objects. They were real things existing on the fourth plane. Mrs. Besant concluded with a brief but eloquent sketch of the doctrine of Reincarnation, the means by which the soul progressed ever onwards to higher and higher stages of existence."

The *Theosophist* being the official historical register of the Society, it has been thought best to preserve for future reference at least the above fragmentary record of the initial aspects of Mrs. Besant's first Theosophical tour at the Antipodes.

Her farewell lecture was upon the subject of "Politics," and greeted with the tumultuous applause of an overflowing audience. She viewed the question from the side of Theosophy, showing how political action is always the sequel of an original thought in an individual mind which has silently but surely spread and spread until it improves the minds of masses of men, begetting a party, shaping a policy, and often capturing the conscience of a nation or nations. In her exegesis of the theme she was as logical as eloquent.

H. S. O.

ZOROASTRIANISM IN THE LIGHT OF SPIRITUAL PHILOSOPHY.*

IN venturing to lay before the Congress of Orientalists of 1894, these Notes, an attempt has been made by me to draw the attention of scholars who have unflinchingly devoted their energies in the cause of Oriental religious and philosophical systems, to a method of interpreting them that has sadly been ignored.

As a descendant of the ancient Zoroastrians, I cannot but in the first place express with feelings of unbounded gratitude and admiration the attempts that have been hitherto made by some of the great *Savans* of Europe during a century and a-half, to study with great care and perseverance the sacred books of the East. By a curious irony of Fate, the West has in modern times been shedding its intellectual Light on the East and seems determined at all hazards to reflect with greater brilliancy the primeval Light received in primitive ages from the far East. We Parsis, who are the direct inheritors of the spiritual treasures of the Zoroastrian Religion and Philosophy and who, with a pertinacity scarcely known in the history of religious faiths, have clung to our religion, have special reasons to be grateful to the energy of European Orientalists.

* A paper read before the Xme. Congrès International des Orientalistes, Session de Genève: Sept 3-12, 1894.

The Dasturs and the Mobeds, the guardians virtually of the fragmentary sacred books of Zoroastrianism in the original tongues, after the invasion of the Mahomedans and the dismemberment of the Persian Empire in the seventh century of the Christian era, were, if not illiterate, unable to interpret with any degree of scholarship the few sacred texts they had in their possession. This no doubt was owing mainly to the hardships they had at first to suffer in their wanderings in search of a new home for their families and their hearths (*literatim*), to their contact with an alien nation, the Hindus, who gave them shelter and to the innumerable miseries they had to undergo especially through the persecutions repeated in India of their old enemies, the Mahomedans. But fortune, at last glutted with the miseries of her victims, relented and now favours them with her smiles under the ægis of Pax Britannica. It is a significant fact that the virtual resuscitation of Zoroastrian learning, like the national growth and the social and intellectual development of the modern Parsis themselves, should be coeval with the rise of the British Power in India. It is therefore natural that we Parsis should cherish much reverence for such great names as Anquetil du Perron, Bopp, Spiegel, Haug, Hovelacque, Harlez, Justi, Windischmann, Darmesteter, West, and others.

In our midst at present in Bombay we have a few—we wish we had many more—Parsi scholars who are devoting their intellectual energies to the study of the Zend and Pehlvi languages and to the elucidation and interpretation of the sacred books on the same lines and in the same spirit in which that field of ancient lore has been worked by the European Orientalists. They are headed by Mr. Kharshedji R. Kama, a well-known student of Comparative Philology and once a pupil of Dr. Spiegel of Erlangen. This venerable gentleman, some thirty years ago, was the first student of Zoroastrianism who introduced among the Parsis the philological and critical examination of the sacred texts which he had learnt and studied in Europe under his European teachers. His name is now a household word amongst us, whilst the names of some of his old pupils, mostly Ervads (Priests) such as Sheriarji Bharucha, Kavasji Kanga, Jivanji Modi, B. A., Darab Sanjana, B. A., and others are well known. Dastur Peshotan Sanjana and Dastur Jamasji of Bombay and Dastur Hoshang of Poona, although Dasturs of the old school, have also been inspired by the European methods of research and have been very successful in adopting them, thanks to the spirit infused into them by the example so nobly set by Mr. K. R. Kama the recognised *dux atque princeps* of all Parsi scholars.

Notwithstanding the laudable and persevering efforts of European and Parsi scholars to shed a flood of light on the sacred texts in their own way, how is it, one is tempted to ask, that the Parsis on the whole fancy—nay, feel that there is something wanting—something deficient in their interpretation of the holy text? The dry bones supplied by the modern science of Philology, as ably exhibited in their translations, discourses, and essays, deftly and ingeniously classified

and arranged, no doubt, give them some idea of their ancient religious system, but only in the form of a skeleton, like the fossil bones forming the skeletons of the Mastodon, Deinotherium, Ichthyosaurus or some other antediluvian tertiary animals. But the life, the germs of which are still in the Parsis, is wanting,—the spirit that must animate them in their relation with the cosmos and the Higher Life is sadly missing. Just as photographic sun-drawn pictures of the wealth of Alpine scenery round about Geneva where the Congress is held, cannot give one an adequate idea of the life, and the living reality of animate and inanimate nature in these regions—in the same manner, the insipid, lifeless outline which modern scholarship supplies the Parsi does not tally or correspond with those yearnings, those spiritual aspirations which by the Law of Heredity are innate in him and which he cherishes with devotion and faith unshakable.

The reasons why this deficiency and this incompleteness are found in the methods almost always adopted now-a-days, are not far to seek. The Demon of Materialism, which is so rampant in this age of railways and telegraphs, of dynamite and bullet-proof breast-plates, of Anarchism and Nihilism, has not failed to infect the present methods of interpreting the sacred books of the East. Max Müller, under whose parental guidance many of these very books have of late seen the light of day in the form of readable translations, has expressed his belief in one of his able discourses that anything that resists these materialistic tendencies of the age should always be welcome. This Demon of Materialism has in this age been so influential and powerful that he has throttled the spirit of inquiry in the domains of Sacred Religion to such a fearful extent that all spirituality is squeezed out and nothing but the husks remain, and these cannot give satisfaction to the inquiring mind.

Then again this Demon in all its hideousness is generally accompanied by a certain painted Goddess, which I would call Respectability. At her shrine, we find modern society doing its *Pooja* with intense devotion and burning an incense whose fumes stifle any inquiry into the hidden Mysteries of Religion which are the very life-blood of our beliefs and faiths. Magic, clairvoyance, mesmerism, clairaudience, mediumship, astrology, &c., and Theosophy, which tries to enter deeply into the higher arena of life and spirit by the light of occult knowledge, are relegated to the limbo of impossibilities, superstitions, fancies and frauds by this unforgiving inexorable Goddess, Respectability. That there are imposture, chicanery and charlatanism attending the higher phenomena of life goes without saying; and, where, one is tempted to ask, do these not exist in this work-a-day world with all its various pursuits? But still the existence of spurious or counterfeit coins does not preclude us from believing that there are genuine coins also current in the market.

Now this spiritual philosophy and science or as it is sometimes called Occultism, or Occult Philosophy, or Occult Science—for the phenomena and the rationale of the phenomena are unknown to modern material

sciences—is the very life-blood of all our ancient religious systems, and are imbibed by Eastern people so to speak with their mother's milk. It is this Secret Doctrine, which inculcates *inter alia* the infinite capabilities of the human soul in its manifestations and its different stages of growth and development, that has, strange to say, brought discredit in the eyes of those who look upon the sacred books of Eastern nations from their materialistic stand-point. They believe that they are mere childish babblings of savages in the primitive ages of the world or at best the silly drivellings of a set of idiots. While doing so, they forget that their own religious systems have sprung up in the East and the Scriptures they rely upon as the embodiment of their spiritual aspirations are themselves Sacred Books of the East also.

Nevertheless we, as Orientals, do not ask Oriental Scholars to conform themselves to this or that belief, nor do we obtrude upon them our belief in occult lore, for we know that the interest, which they have to take, is simply academic; and because it is academic, apart from any personal belief or non-belief, it is a pity that in the interpretation of the sacred texts the light that can be profitably derived from Occult Philosophy, as understood by the ancients, is totally ignored. This extensive field of research that could render invaluable help to Oriental Scholars in their studies is, more often than not, completely kept in the back-ground and—what have we instead? An ollapodrida of sun-myths and cloud-myths and rain-myths and sky-myths into which all our so-called myths are twisted and perverted. I say this with all due deference to the many Orientalists whose scholarship I shall never cease to revere, and whose indefatigable industry and zeal for the elucidation and interpretation of our Oriental religious systems I shall never cease to admire. These meteorological interpretations, if I am allowed to designate them in this way, may have sometimes their value from a materialistic stand-point, but I venture to submit for the consideration of the Congress that that is not all that can be said on behalf of our so-called myths.

Now the question arises as to whether we have enough materials at hand in modern times to borrow from the rich armoury of the ancient Secret Doctrine, to attack with safety obscure points in the ancient religious systems. Fortunately for us in these *fin de siècle* days we have enough of such materials. The Theosophical researches of recent times have been proving to the intelligent world at large by numerous publications, that there is a transcendental philosophy based upon the ancient scriptures, far more valuable and rich than our boasted modern philosophies and sciences. They have proved and are proving with an enormous weight of evidence the inadequacy of modern scientific theories and methods to explain or elucidate even material phenomena with which they are concerned; so that now the reaction against Materialism is *un fait accompli*. The methods of investigation of the Psychic Research Society—facetiously, yet perhaps rightly by philology, designated “Spooki-Society”—which numbers amongst its members men who have distin-

guished themselves in literature and science, are different from those adopted and pursued by the Theosophical Society, yet the body of evidence as to matters occult, they have been able to collect, is such as to convince students that "there must be something in it." Then again the hundreds of Spiritualistic Societies in Europe and America are busy investigating mediumistic phenomena which prove that there is a *post-mortem* existence and that there are planes of existence or rather of human consciousness higher than the *Three-dimensional* plane we are familiar with.

The Theosophists, who base their doctrines and theories mostly on the ancient Aryan systems, have propounded them as they allege with a severe desire to do justice to all systems, whatever their source, whether Aryan or Semitic.

Is it then possible that by introducing the methods of inquiry as supplied to us by Comparative Philology and by the Secret Doctrine (which may be safely rendered into Sanskrit as *Adhyātma Vidyā*) we can interpret some of the doctrines of Zoroastrianism? I believe that this can be done, and the following notes are an attempt in that direction to which the attention of learned Orientalists is meant to be drawn. I have ventured to touch but the fringe of the subjects treated of, leaving the rest to abler hands than mine:—

AHURA MAZDA.

It is now a settled fact and chiefly maintained as such by the Parsi scholars in this country that the Supreme Spirit is Ahura Mazda. The word *Ahura* is the Vedic *Asura* from the root *as* or *ah* equivalent to *be* or to *breathe*, whilst *Mazda* is most probably the Sanskrit *Medhā*, the intelligent. This Supreme Spirit is the Universal Life of the Buddhists, the Ainsoph of the Kabbalists, the Sat-chita of the Vedāntists, the "Ancient of Days" of the Biblical writers. The Zravanists, a sect in later times, looked upon Ahura Mazda as an emanation of old Father Time—*Zravana Akarna* = limitless time; from the root *zru*, Sansk. *jri* = to be old (from which Modern Persian *zamāna*) and *kara* = to cut, Sansk. *kri*, *krinoti*, 5 conj. = to cut. The Brahm of the Vedāntist is no doubt the Ahura Mazda of the Persians. His emanations are Spenta Mainyush and Anghra Mainyush. The root in the former is *Z. spi*, Sansk. *śuci* from which we have *Shiva*, the name of the great God of the Hindus, meaning the prosperous or the prosperity-giver or bringer: in Anghra we have the root *angh* which implies that the spirit is angry (for the word *anger* is supposed to come from the same source) and fond of destruction and desolation. Hence has sprung up the Dualism which has been so ably and so learnedly worked out by Lang in his "Modern Zoroastrian." I do not think that the similarity—if not identity—of Spenta Mainyush with the God Shiva has been taken notice of before. To me the dual spirits appear to be very nearly the Purusha and Prakriti of the Sāṅkhya, or *Mâyā* and Brahm of the Vedānta, Purusha being from the stand-point of modern science Force and Pra-

kriti being matter. *Zravana Akarna* may, I think, safely be looked upon as an aspect of Ahura Mazda or *Kāla*, which is another name of Brahm as in one of the Hymns of the Atharva Veda translated by M. Darmesteter in his "*Ormazd et Ahriman, leurs Origines et leur Histoire*" (p. 323).

MITHRA.

This Yazata, or genius, or deity as some are inclined to call him, has been ably described and commented upon by M. Hovelacque in his excellent book "*L'Avesta, Zoroastre et le Mazdéisme*." In treating of this subject he takes Windischmann's essay "*Mithra, ein Beitrag zur Mythengeschichte des Orients*" as his guide calling it:—*Cette étude, faite de main du maître, est la base de tout ce que a été écrit sur Mithra.** It would therefore be a waste of time to enter upon any fresh exposition of the whole of this myth which has exercised no small influence on Persian thought and belief, both ancient and mediæval. They have treated the subject from an exoteric point of view so fully that I shall resist the temptation of repeating it, as far as I can help it, from that stand-point. To my mind the esoteric or occult signification of this Yazata is the *A'kāsha* of the Yoga Philosophy—(not the sky, be it noted,)—or, as it has been technically called by the Western Occultists, the Astral Light. It is the Light which is behind the Light that we see—the Light in fact on the Fourth Plane of Matter. It is said in the Secret Doctrine to pervade all space. One of its functions is that of the Paurāṇic *Chitra-Gupta* or that of the recording angel or angels carrying the slate *Nāma-i-amāl* of the Mahomedans—recording all the actions and words of mankind. The Secret Doctrine tells us that all our actions are, so to speak, photographed on it, and, to the clear vision of an advanced Yogī, they appear in their naked reality. Hence as his vigilance is great and incessant he, Mithra, in the Yast dedicated to him, is said to possess a thousand ears and ten thousand eyes:—*mithrem hazangra-gaoshem baerarechashmanem*. He is always wakeful:—*mithrem jaghaurum*. He is never deceived:—*adhaoyumnem*. Justi translates it—"nicht beirrt werdend"—from the root *dab*, Sansk. *dabh*=to cheat. He is represented as living on the summit of the mountain Hara Barezaiti and acts as an inspector of every thing that has life. Now this mountain on the material plane is, no doubt, the Alborz near the Caspian; but in my opinion on the Astral Plane it is the point on the head which is in Yoga called the *Brahmrandhra* where concentration must be directed by the Dhyāni to be able to see with clearness all that is imprinted in the *A'kāsha*. Professor Denton calls this *A'kāshika* Light, the Soul of Things, in his interesting book so named and his experiments with sensitives in that field of research are known as Psychometric. For an account of Psychometry and its discoverer, Dr. Buchanan of America, and notices of his work and of his disciple, Professor Denton's work, I

* This study made by a masterly hand has been the basis of all that has been written on Mithra.

would refer my hearers or readers to Theosophic Literature and to the few numbers of *Borderland* that have now been published under the Editorship of Mr. Stead.

THE YAZATA DIN.

The modern word *din* means religion, but the Avesta form is *Daena*. This is derived from the root *di*=to see, corresponding to *dhyai* in Sansk., meaning to contemplate or see with the mind's eye. This *daena* may therefore be safely said to correspond to the *dhyāna* of the Yogis. This *dhyāna*, which in its highest form is called *samādhi*, is concentration of the mind or soul, where one, if pure and devoted, can see, as it is alleged, beatific visions. These visions are not unknown in the history of the Saints of the Romish Church in the West as well as in the history and lives of such seers and mystics as Paracelsus, Jacob Boehme, Swedenborg, and others. Is it not then a fact that the Prophet himself was a great clairvoyant and saw what he is alleged to have seen, and embodied it in or constructed therefrom the whole system of his religion, his *daenām ranhuyim*—the good religion?*

THE YAZATA SRAOSHA.

This Yazata, I am inclined to believe, was at first the *nāda* of the Yogî Occultists—the beatific sounds that the Yogis hear in their *dhyāna* or *samādhi*. The root of the word is *shru*=to hear. The sounds very often full of heavenly music—compare “the music of the spheres” of the Western poets—and the articulate words the Yogî hears from the Higher Beings, his Masters, instructing him in his onward march in spiritual evolution, may have been designated by the Zoroastrian Initiate as Sraosha. This Yazata again has a favourite bird *Parodarsh*, which is generally known as a cock. I shall quote the translation of a passage from the 18th Fargard of the Vendidad:—“Then this holy Shroash wakes up the bird which bears the name of Parodarsh, O holy Zarthusstra; whom evil-speaking† men call Kaharkatās. Then lifts up this bird his voice at every divine dawn: ‘Stand up, ye men, praise the best purity, destroy the Daevas, there runs up to you the Daeva Bushyāsta with long hands, this sends to sleep again the whole corporeal world when it is awakened. Long sleep, O man, becomes thee not. Turn yourselves not away from the best things, good thought, word and work; turn yourselves away from three evil things—evil thought, word and work.’ Then speaks he, ‘Friend arise’; to those who lie on the bed, ‘Arise it is day (?) Who first rises, comes to Paradise.’”—Spiegel’s Translation.

This bird Parodarsh is the cock, as has been said; the word is from *para*, a prefix, and *Z. daresh* = Sansk. *dharsh* = to dare. Now a cock is

* The Arabs, I believe, have adopted this word meaning religion although they derive it from *Dann* = he compensated. Yom-ud-din is the day of judgment, whilst *alayī din*; i. e., you have your religion, I have mine.

† Who speak badly.—Hovelacque. Who are common men.—Kanga’s Gujarati Translation. *Hommes au langage mauvais*.—Harlez.

in Occult Symbolism the awakening of the soul from the deep sleep of material pursuits to the realities of the higher world, and daring to transfer its lower consciousness into the higher planes of existence, at the same time repelling boldly the baneful influence of Bushyāsta, which means procrastination. The latter part of the passage reminds one of the Muezzin’s cries on the top of his mosque in the morning, calling the Faithful to prayers:—*Assalātu khairun min annaam*—Piety or devotion is better than sleep. May not the “Khuras-i-arsh” of the Moslems be the same as the Parodarsh?

THE FRAVASHIS.

These female Yazatas, to whom the nineteenth day of the month is dedicated, have exercised the ingenuity of a great number of Iranian scholars. The origin of the word remains yet doubtful. Burnouf derives it from an Aryan root *vakhs*, German *wachsen*, to grow, augment—guided, as he says, by the Sanskrit rendering of this word by Neriosangh, viz.:—*vriddhi*. Various other attempts have been made but Hovelacque’s appears to me more reasonable. He gives many instances where in Sanskrit *et* is represented by the palatal *sha* in Zend—so that *Fravashi* would be *pravarati* in Sanskrit and says that the sense is “pre-existent.” The Fravashi is not the soul which is *urvan* (modern Persian *ruūn*) but something still higher, namely, the Higher Self, I believe, according to the Secret Doctrine, consisting, as it would say, of the Higher Manas + Buddhi + Atma which constitutes the incarnating Ego or the Individuality. The poet Goethe in his “Faust” appears to have rightly hit the mark as poets with their “eyes in a fine frenzy rolling” very often do, when their consciousness soars into the higher planes of existence and are not unlike Yogis in their abstractions or trances. He says in his celebrated “Faust”:—

* Zwei seelen wohnen, ach! in meiner Brust.
Die eine will sich von der andern trennen;
Die eine hält in derber Liebeslust,
Sich an die Welt mit klammernden Organen;
Die andre hebt gewaltsam sich vom Dust,
Zu den Gefilden hoher Ahnen.

Dante, Shelley, Tennyson and other poets have felt in the same manner. This Higher Self is no doubt the Ruah of the Kabbalists and the Christ within us of the Christians. In an extended sense the Fravashis are compared with the Ideas of Plato, the Paradeigmata in his Parmenides and elsewhere. In the epistle of Paul to the Hebrews they are called—*ta lapodeigmata en tois ouranois*—the patterns of things in the heavens—Hebrews ix. 23. It is a peculiarity to be noticed that in the Farvashis of the pure only are invoked in Zoroastrianism. Some of them are supposed to be guardians of the world who, I believe, are the

* Two souls, alas! live in my breast; the one wishes to separate itself from the other; the one clings with obstinate desire to the world with hook-like organs, the other with force rouses itself from this misty [world] to the fields of the higher ancestors.

same as the Theosophic Mahâtmas, "the Efflorescence of Humanity," as Mr. Sinnett in his "Occult World" calls them. In this connection I may observe that five distinguished personages mentioned in the Avesta are named in the Pazend prayer called "Tandurasti"—(Body healthiness, literally—Prayer for the health of the body)—and the Great God is invoked to grant them health also. They are in the Pazend called Kai Khoshru Pâdshâ, Shâ Varzâvand, Dastur Peshotan, Hosadar Mah and Hosadar Bâmi. From this it appears that the ancient Persians did believe in the existence of Mahâtmas of whom we have been hearing so much of late.

MAGIC.

To assert that the ancient Persians were magicians, would make a great many of my compatriots laugh. We must not forget that they were the Magoi of the Greeks, the Magi of the Romans, of the Bible and of antiquity. That they could wield and manipulate the higher forces of nature was well known to their contemporaries and the very word *magic* is in itself derived from the Magoi and is a real fragment of fossil history, as Dr. Trench would call it. Unfortunately with us in the present age the word *magic* has so far degenerated that it is now equivalent to all that suggests trickery and charlatanism, if not prestidigitation, pure and simple.

The modern word *mohed* was originally *magopaiti*. It means now a priest who has after many elaborate mystic (occult) ceremonies and purifications,—now alas! not understood—become one of the elders (*Paiti*, Sansk. *Pati* = lord or master) of the community. The higher grade of priests are styled *Ervad* or *Erbad*. This word is the *Zendaitirapaiti*, the master of fire or he, who, as modern scholars say, is the Guardian of the Sacred Fire. According to the Secret Doctrine he appears to me to be the priest who, by his austerities and ceremonies, is capable of wielding and manipulating the Ether (*aithra*), A'kâsh or Astral Light. The Secret Doctrine tells us that there is a White Magic and a Black Magic, the *Dakshina Mârğa* and the *Vâma Mârğa*, the right-hand path and the left-hand path—the manipulation by Occultists of the subtler forces of nature either for the good of humanity without any selfishness or for one's personal good with all forms of gross selfishness. It is to be noted as an incontrovertible fact that in Zoroastrianism, wherever we turn, there is Pure White Magic, whilst its opposite is denounced in many places as the work of Ahriman with his Daevas, Yâtus (from which evidently the Persian word *jâdugar* may be derived), *Pairikas*, Elementals, Elementaries, Fairies, Peris, Spooks, Ghosts and others too numerous to mention. It is this fact which gives the whole religion and its philosophy that pre-eminence and purity amongst other systems as it discourages and prohibits practices which are extremely harmful to the practiser as well as to the whole of humanity at large.

MANTHRA.

To a Parsi of the modern school a *Mantra* is something "magical" and therefore absurd and chimerical. He forgets or else he does not

know that the *Ashem Vohu* and the *Yatha Ahu Vairyo*, which he recites many a time during the day, are looked upon in the Parsi scriptures as *Manthras* or *Mantras*. There is a Yazata called *Mânthra Spenta*, which in later Persian is known as *Marespand*. It would take me far afield, if I were to enter into a long dissertation on the spiritual efficacy of *Mantras* in accordance with the Secret Doctrine in all the religions of the world without any exception. The ancient formulae of prayers, short or long, composed by the Great Initiates of antiquity for their respective followers are *Mantras*, and have been from time immemorial looked upon as of great value in the spiritual development of the human race. It is no wonder then that the Parsi scriptures pre-eminently, and the subsequent traditions down to the present times, should abound in their praises and stamp them with their approbation. In this connection it is a pity that the modern Parsi led away by his Materialistic tendencies, ignores the existence of such famous books as the *Desôtir* and the *Dabistân*—at least that portion of the latter which treats of Mazdaism and the doctrines of the philosophical schools, the *Sepâsiâus* and others that came after in later times.

CONCLUSION.

I trust I have, from these hasty notes, which I have ventured to submit to the attention of Oriental Scholars, succeeded to some extent in proving to them that a vast field of interesting research is opened to us by the study of the Secret Doctrine. Apart from our personal beliefs or non-beliefs, as I have already said, Oriental nations, who, like the Zoroastrians, have clung for ages to their ancient beliefs, will look with feelings of greater and more genuine sympathy and gratitude, upon the labours of the great scholars if they study their religious systems in the light furnished to them by the Secret Doctrine. It is fortunate that in this age, notwithstanding its Materialism and Atheism, the Secret Doctrine and the Spiritual Philosophy, which it embodies, is beginning to be recognised as being at the root of all our religious, supplying to them their vitality and sustenance and giving to them vigour and powers of endurance against the cruel ravages of time and decay.

J. N. UNVALA, M. A.

THE DATE OF SHANKARA'CHARYA.

ARTICLES on the above subject have already appeared in the *Theosophist* (vols. I, IV, XI, XIV, &c.), from the pens of various writers. In one of these a desire was expressed by the writer thereof that if possible the lists said to exist in the various *Mathas* established by *Shankaracharya* might be secured and printed, and in compliance therewith one obtained from the *Shringeri Matha* was published.

Another is now published below, together with a brief synopsis of the events of the life of the Great Philosopher.

It should be noted that the synopsis and the list have been, down to the 65th name, taken from a duly certified and stamped copy issued from the courts of the Baroda State of an original document filed in one of them, in connection with some case—in the time of the 65th *Matlu*-chief, viz., *Madhusūdāna*. The remaining names have been supplied from documents in the possession of the present *Matha*-chief and title holder of *Shankarāchārya*, viz., *Sri Rāj-rājeshwar-Shankarāshram Swami*, a man of much learning and enlightenment.

As regards the merits of the list it is not necessary to say much. Students interested in the subject may and will set their own value upon it. It is impossible now to satisfactorily answer and finally set at rest these vexed questions with the help of European methods of investigation; the first principles of which lay down that the most sapient *savant* is he who can assert the most positively on grounds of "internal evidence" (i. e., evidence *within* his own wise brain) that the *Mahābhārata* was patched together some dozens of years after *Kālidāsa's Raghuvansā* was written and the *Rāmāyana* later still.

It may be noted, however, for making the dates in the list intelligible, that the *Yudhishtira* Era is said to have lasted 3050 years, after which began *Vikrama's* Era now in its 1951st year. The present list is much fuller than the *Shringeri Matha* list (as printed in a previous issue of the paper), which, it is surprising, repeats many of the earlier names of the present. All tradition says that *Suresvarāchārya* (known also as *Visvarūpāchārya* or *Brahmasvarūpāchārya*) and the famous author of the great *Vārtikas** was the first *Matha*-chief of the *Sārdā-Matha* of *Dwārakā*. And yet this name is shown in the *Shringeri* list as that of its first Head also, whereas the same tradition says *Hastāmalaka* was its first Head, as *Totaka* of the *Jyotir* (Ukhi, Joshi) *Matha* of *Badarikāshrama* and *Padmapāda* (Sanandana) of the *Govardhana Matha* of *Jagganātha* (Orissa).

Apparently there is some mistake in saying that the list before printed is that of the *Shringeri Matha*-chiefs; it looks more like a fragmentary version of the present. But it is needless to say more, the matter is so full of mistakes and guess work on all sides, so the less said about it the better.

YUDHISHTHIRA SHAKE.

2631. Vaishākha Shukla 5th. The birth of Shankarāchārya.
2636. Chaitra " 9th. Upanayana.
2639. Kārtika " 11th. Sannyāsa.

* The *Bṛihadāranyakavārtika* published for the first time in the admirable A'nandāshrama Sanskrit series is only a reduced version, although by the author himself of his original *Vārtika* in 25,000 verses—this and other rare treasures, for instance a complete (all the 5 ch.) copy of the *Rasagangādhara* of Jagannātha Panditarāja—would be revealed if the long accumulating Library of the *Shāradā Matha* at *Dwārakā* were catalogued as so many other and very much less important repositories of Sanskrit MSS. have been.

2640. Phālguna " 2nd. Upadeśa from Govinda.
and thence up to
2646. Jyeshtha Krishna Amāvāsya. The writing of the 16 Bhāshyas at Badarikāshram, Nārāyanapratishthā and the foundation of the *Jyotir-matha*.
2647. Kārtika Shukla 8th. The spread of Brahma-vidyā in Benares in company with Bādarāyanāchārya (the author of the Brahma Sūtras?), the meeting with *Sanandana* (Padmapāda).
2647. Mārgashīrsha Krishna 3rd. The commencement of the debate with Mandana Miśra.
2648. Chaitra Shukla 4th. The defeat of Mandana.
" " " 6th. The debate with Mandana's wife, Sarasvatī. (सरस्वत्यासह कला प्रसंगः)
" " Krishna 8th. The entering into the body of King *Amara*.
" Kārtika Shukla 13th. The re-entering into his own body.
" " Krishna Pratipat. The defeat of *Sarasvatī*.
" " " The bringing down of *Sarasvatī* from the *Deca-patha* by which she was going to Brahma-loka into *Dwārcatī* (Dwārakā) by means of the *Chintāmani-mantra*.
2648. Kārtika Krishna 5th. The installation of *Sarasvatī* there (तस्याः स्थापनं—whence the name *Shāradā-matha*.)
" From Kārtika Krishna 13th, to Māgha Shukla 10th. The construction of *Shāradā-matha*; the defeat of the *Bauddhas*; the building of the '*Bhagavadālaya*' in the shape of the *Rudramūlā*.
" Phālguna Shukla 9th. The *Prāna-pratishthā* (consecration of an image) of *Srī Krishna*. The construction of a temple to *Siddheshvar*, and the *uddhāra* (rectification?) of the *Bhadra-Kālī-yantra*.
" On *Sarasvatī's* again trying to go to *Brahma-loka* by seven *Kalās* (?) leaving one *Kalā* behind for fear of widowhood (in consequence of *Mandana's* intended *Sannyāsa*) bringing her down again by means of the same Mantra in *Shringapurī* (in Mysore). Founding of a *Matha* there and her *pratishthā* in it.
2649. Chaitra Shukla 9th... Mandana's Sannyāsa and renaming as *Sureshvarāchārya*.
" Mārga Shīrsha 10th.. King *Sudhanva* becomes a disciple.

2649. Māgha Krishna 7th... The appointing of Sureshvara to *Shāradā-pīṭha*.
2650. " Shukla 3rd ... The commencement of *Digvijaya*.
2653. Shrāvana Shukla 7th. The coming of *Totaka*.
2654. Ashvin Shukla 11th. The coming of Hastāmalaka.
- " Pansha Shukla 15th. The appointing of Hastāmalaka to Shringa-puri-pīṭha (Sringeri) and of Totaka to *Jyotir-matha*.
2655. Vaishāṅka Shukla 10th ... In an interval of *Digvijaya* the going to *Purushottama-Kshetra* (Jagamātha) and the setting up of a wooden image of God (!) the laying down of the *māryādā* of the place. The founding of the *Govardhana-matha* there and the appointment of *Padma-pādu* to it.
- " Bhādrapada Shukla 15th ... *Digvijaya*, the defeat of Bauddhas. Kāpālikas, &c., (altogether 89 sects.) The
2662. Paushya Krishna 15th Exposition of the greatness of *Yoga*.
2663. Kārtika Shukla 15th. Goes to *Kailāsa*.

THE LIST OF SHA'RDA'-PI'THA A'CHA'RYAS.

- | | | | | |
|------------------------------|-----|-------|------|----------------------------------|
| 1. Brahma Svarupāchārya | ... | up to | 2691 | |
| (same as Sureshvar, &c.) | | | | |
| 2. Chitsukhāchārya* | ... | " | 2751 | |
| 3. Sarvajnyānāchārya† | ... | " | 2774 | |
| 4. Brahmānanda Tīrtha | ... | " | 2823 | |
| 5. Svarupābhignyāchārya | ... | " | 2890 | |
| 6. Mangal-mūrtiāchārya | ... | " | 2942 | |
| 7. Bhāskri do ? | ... | " | 2965 | |
| 8. Prajnyānāchārya | ... | " | 3008 | |
| 9. Brahmajyotsnāchārya | ... | " | 3040 | (this era lasted 10 years more.) |
| 10. A'nandāvirbhāvāchārya... | ... | " | 25 | (vikrama sake.) |
| 11. Kalānidhi Tīrtha | ... | " | 83 | " |
| 12. Chidvilāsāchārya‡ | ... | " | 119 | " |
| 13. Vibhūtyānandāchārya | ... | " | 154 | " |
| 14. Sphūrtinilayapādāh | ... | " | 203 | " |
| 15. Varatantupādāh | ... | " | 249 | " |
| 16. Yogārūdhāchārya | ... | " | 360 | " |
| 17. Vijayadindimāchārya | ... | " | 394 | " |
| 18. Vidyā Tīrtha | ... | " | 437 | " |
| 19. Chichchakti-deshikāh | ... | " | 483 | " |
| 20. Vignyaneshvar Tīrtha§ | ... | " | 511 | " |

* Different from the author of the celebrated treatise known as the "Chitsukhi."

† The author of the finest work on Advaita-vedānta—the Sankshēpa-Shāriraka.

‡ The author of a "Sankaravijaya."

§ The author of the well-known commentary on the Yajñavalkya Smṛiti—the "Mitāksharā"; also of a work on Advaita-vedānta.

- | | | | | |
|-----------------------------------|-----|-------|------|----------------|
| 21. Rritambharāchārya | ... | up to | 572 | (vikrama sake) |
| 22. Amareshvar Guravah | ... | " | 608 | " |
| 23. Sarvamukha Tīrtha | ... | " | 669 | " |
| 24. Svānanda-deshikāh | ... | " | 721 | " |
| 25. Samara-rasika | ... | " | 799 | " |
| 26. Nārāyanāshrama | ... | " | 836 | " |
| 27. Vaikunthāshrama | ... | " | 885 | " |
| 28. Trivikramāshrama | ... | " | 911 | " |
| 29. Shashi-shekhar-āshrama | ... | " | 960 | " |
| 30. Tryambakāshrama | ... | " | 965 | " |
| 31. Chidambarāshrama | ... | " | 1001 | " |
| 32. Keshavāshrama | ... | " | 1060 | " |
| 33. Chidambarāshrama | ... | " | 1083 | " |
| 34. Padmanābhāshrama | ... | " | 1109 | " |
| 35. Mahādevāshrama | ... | " | 1184 | " |
| 36. Sachchidanandāshrama | ... | " | 1207 | " |
| 37. Vidyāshankarāshrama | ... | " | 1265 | " |
| 38. Abhinava-sachchidanandāshrama | ... | " | 1293 | " |
| 39. Nrisimhāshrama | ... | " | 1326 | " |
| 40. Vāsudevāshrama | ... | " | 1361 | " |
| 41. Purushottamāshrama | ... | " | 1394 | " |
| 42. Janārdanāshrama | ... | " | 1408 | " |
| 43. Hariharāshrama | ... | " | 1411 | " |
| 44. Bhavāshrama | ... | " | 1421 | " |
| 45. Brahmāshrama | ... | " | 1436 | " |
| 46. Vāmanāshrama | ... | " | 1453 | " |
| 47. Sarvajnyāshrama | ... | " | 1489 | " |
| 48. Pradyumnāshrama | ... | " | 1495 | " |
| 49. Govindāshrama | ... | " | 1523 | " |
| 50. Chidāshrama | ... | " | 1576 | " |
| 51. Vishweshwarāshrama | ... | " | 1608 | " |
| 52. Dāmodarāshrama | ... | " | 1615 | " |
| 53. Mahādevāshrama | ... | " | 1616 | " |
| 54. Aniruddhāshrama | ... | " | 1625 | " |
| 55. Achyutāshrama | ... | " | 1629 | " |
| 56. Mādhavāshrama | ... | " | 1685 | " |
| 57. A'nandāshrama | ... | " | 1716 | " |
| 58. Vishwarūpāshrama | ... | " | 1721 | " |
| 59. Chidghanāshrama | ... | " | 1726 | " |
| 60. Nrisimhāshrama | ... | " | 1735 | " |
| 61. Manoharāshrama | ... | " | 1761 | " |
| 62. Prakāshānanda Saraswati | ... | " | 1795 | " |
| 63. Vishuddhānandāshrama | ... | " | 1799 | " |
| 64. Vāmaneshah | ... | " | 1831 | " |
| 65. Keshavāshrama | ... | " | 1838 | " |
| 66. Madhusūdanāshrama | ... | " | 1848 | " |
| 67. Hayagrivāshrama | ... | " | 1862 | " |

68.	Prakashāshrama	...	np to	1863	(vikrama sake)
69.	Hayagrīvāshrama	Saraswati	...	1874	"
70.	Shridharāshrama	...	...	1914	"
71.	Dāmodarāshrama	...	...	1928	"
72.	Keshavāshrama	...	...	1935	"
73.	Sri Rājārājeshwar Shankarāshrama	Swami...	...	living.	"

It is not very clear how A'shrama and Saraswati came to be combined together in some of the names; nor why the title of *Acharya* was dropped in favour of *Ashrama*, *Tirtha*, *Bhārati*, &c., later on and what their true significance.

GOVINDA-DA'SA.

CLAIRVOYANCE.

(From the German of Dr. Carl Du Prel).

(Continued from page 81).

V. CLAIRVOYANCE AND THE PHENOMENON OF THE DOUBLE.

THE successive wandering in clairvoyance was observed in the middle ages. A certain Jerome, who used the ointment in order to go to the witches' Sabbath, sees on his way several rivers and places, among them being Venice, and afterwards recognises several of the places* on actually visiting them.† More interesting are some examples from more modern times, as reported by Dr. Charpignon. One of his somnambulists felt a longing to see her sister in Blois, and in thought she directed her wanderings along the well-known road. "See there is Mr. Jonanneau!" said she. "And where may he be going?" On being questioned she explained that she was in Meung, and there she had met Mr. Jonanneau, dressed in his Sunday clothes. He was written to, and replied to the effect that he was then at the place mentioned and was wearing his Sunday clothes, and that what the somnambulist had said was correct in every particular. If we argue from this particular journey did not merely take place in memory, but that there was spatial clairvoyance proceeding from place to place, that is to say, a progress, possibly only in thought, but in which the reality was seen. A second example given by Charpignon, who enjoyed a high medical reputation, is remarkable as a case in which the successively progressing clairvoyance entered into more detail and was combined with clairvoyance in time. One of his patients had to set out on a long journey, but it was feared that she would not be able to undertake it. She was, however, restored to strength through energetic medical treatment. In

* Pert: "Die mystischen Erscheinungen," II. 263.

† Görres: "Die christliche Mystik," V. 188.

somnambulism her thoughts dwelt much upon this journey, and she often spoke of it. One day, after she had been magnetised, she was sleeping quietly on a sofa in the presence of her husband and of the doctor. Suddenly she turned quite pale and slipped on to the floor and began to speak. She talked to those present as if they were accompanying her on the journey she was making in thought. She found herself on a steamer, spoke to the passengers, trembled on account of the swiftness of the Rhone as the boat passed beneath the bridge of St. Esprit, and clung to us from apprehension. Then she admired the scenery on the banks, and spoke of the number of people collected at the place where the boat stopped. "It is Lyons," said she. All of a sudden she began to speak of the meadows; she had arrived at the village to which she was going. She laughed at the women's hats; did not understand their language; she saw sheep in the fields and fine mountains. When ecstasy came to an end, she returned to the somnambulant state and had forgotten everything. Three months later on her return from the actual journey, she related her experiences to her husband and to her doctor, and she then repeated all the details which she had described in her vision. Thus she had seen three months ahead into the future, and had seen places 600 kilometers off, of which she then knew nothing but the names.* We might here ask whether clairvoyance in space and clairvoyance in time both really took place together in this case; it might have been that the picture of the future alone was seen, but with its scenic accompaniments. On the other hand, the ecstatic state, as distinguished from the somnambulant, as well as the subsequent loss of memory, indicate clairvoyance in space, and, apparently projection of the double.

Which of these hypotheses ought we to adopt? If there is actual clairvoyance in space, we cannot dispense with the projection of the double, and *vice versa*. It might be argued, the projection of the double is a fact, the conquest of space by the eye of the seer, only a hypothesis; while there are considerable difficulties against clairvoyance through the double. The most general objection, that separation from the body would be equivalent to death, might be set aside by the remark that the ensoulment of the double, which is manifested by its behaviour, is of very different degrees, so that the ensoulment of the body must also be of different degrees, but always incomplete. If we do not accept the triple division of the human being—body, soul, spirit—we must assume that the soul is split up, and that those somnambulists are right who say that they really are at the distant place and see, hear, smell, and touch there.

A magnetiser to whom this question occurred, asked Cousine, his somnambulist, about the problem, and received interesting answers. To the question, what happened to her in spatial clairvoyance, she answered, that she approached the object, that something within her, some-

* Charpignon: "Physiologie médecine et métaphysique du magnétisme," 88. 97.

thing that was herself, moved away, hovered over, and then she was there, but when the rapport with the magnetiser was broken, she could no longer see and hear, the body alone remained behind. To the objection that were the soul separated from the body the latter could not continue to breathe and to perform its functions, she could give no positive answer, but she insisted that the separation took place, that the objects at the distant place appeared quite close to her, as if she was touching them, however far away they were in reality. The proof of this was that she saw not only the things to which her attention was directed by the magnetiser, but also others about which he previously knew as little as she did. Especially when he wanted medical advice, she saw the proper plants and medicaments, touched them, tried them by tasting them; if she found them unsuitable, she changed the medicine or the dose until the desired result was reached. To the question as to what proof she could give of her actual presence at a distant place, she reminded her magnetiser of several events in her somnambulist life, that he could not have forgotten. Once he had asked her to put herself in rapport, at a distance of thirty miles, with his friend Dril, who lived at a place which she had never seen. While she was going there, which took two or three minutes, she suddenly drew her body together on the chair, and being asked the reason, she said that she had to avoid a horse that was galloping past by stepping aside, and in so doing she had caught her foot. Transported on another occasion to the same spot, she again drew her body together, because in crossing a stile she had trodden upon her gown. Arrived in the room, she described everything exactly to her magnetiser, including things of which he was ignorant. She saw carnations, touched them and smelled them. In another room she found Dril whose disease she diagnosed, and the accuracy of her medical and other information was confirmed by letter which arrived two days later.

In such ecstatic journeys, as she reminded the magnetiser, she often became hoarse owing to the change of temperature, and the hoarseness continued after her awaking and caused her surprise as she did not know its reason. On a visit to a chemist's she saw the drug recommended by the magnetiser in a blue jar, and named two gentlemen who were then in the shop and who were speaking in a very uncomplimentary manner about the magnetiser, whereupon he went and convinced himself that the drug was really to be found in the place indicated. The next day he mentioned the circumstance to one of the two gentlemen who stammered out some excuse. On again falling into the somnambulist state, she saw this gentleman with the one who had accompanied him accusing the chemist of having repeated their conversation. This also turned out to be correct.

If now, continued the somnambulist, I am able when thus transported, to try and to combine drugs, to catch my foot, or tread upon my gown, if I feel cold and damp until I become hoarse, if I hear what is said at the distant place, all this proves that I am there with all my

senses, with sight, hearing, smell, taste and touch; if I also see myself there, my body and its clothing, my presence there cannot be doubted, to say nothing of the fact that I always require time to transport myself, which would be unnecessary in the case of pure seeing at a distance; I need this time to approach the place, and the further distant it is the more time is required. *

Such utterances will appear the more plausible to the reader, since we must add to the other hypothesis of actual seeing at a distance, hearing, smelling, &c., at a distance; but the somnambulist herself leads us into error in a further account. The magnetiser had posted a large packet to an address unknown to her, and asked her to follow the packet—in fact to look into the future. She was transported to the chief post-office, thence on to a steamer where the packet was with several others. She went on to the steamer, but during the crossing she was not only terrified but also sea-sick, so that she followed no further but came back on another ship, and was caused to vomit. The magnetiser's attempts to relieve her were unsuccessful until, in her ecstatic journey, she had landed. All the circumstances which would point to the hypothesis of the double,—by which we might account for the physiological repercussion on the body, by its solidarity with the double—thus also occur in clairvoyance in time, and oblige us to relinquish the double hypothesis; for, in clairvoyance in time, the corresponding sensations can only occur by auto-suggestion; and the same thing happening in spatial clairvoyance cannot be brought forward in favour of the projection of the double. Thus we are again brought back to a single explanation for both clairvoyance in time and clairvoyance in space, and we must say that we live as transcendental beings in a world in which everything works on everything, and which virtually hides the future within itself, in which future we ourselves also stand with all the influences that we receive therefrom.

Our problem, the theory of clairvoyance, is plainly not yet ripe for discussion, and I at least know of nothing better to say than what was said by the somnambulist, whom we have just heard: that magnetism is still lying on its mother's breast and has hardly yet begun to cut its teeth. It will require a great number of skilful experiments to settle all these questions; but those whose calling it is to do this, think the best and shortest way of solving the riddle of humanity is by peering through microscopes at bits of protoplasm, and by inventing ever new tortures for the vivisection of animals, but from magnetism they will always hold aloof because it threatens to invade some of their privileges.

Complicated as our problem is, we can see that spatial clairvoyance may occur in combination with a backward glance into the past. This was the case with the somnambulist above mentioned, it also occurs in other cases. Dr. Haddock sent his somnambulist Emma to search out

* Du Potet: *Journal du magnétisme*, XVI. 433-439; 495-504.

in thought a lady who lived near Edinburgh Castle. "Attracted" by the castle itself, she saw within it things that terrified her. A lady of rank before whom people knelt, but who, in spite of her high position, was very unhappy; she was very much priest-ridden, and on this account misunderstandings arose between herself, her husband, and the populace. Then Emma spoke of Mary Queen of Scots, described the old furniture of her apartment, and at last came to the execution of the queen. The description of the costumes agreed with the period. Of the persons she said that she knew that they were long dead, and as she saw them, she did not see them as if alive, but only saw their shadows and outlines.* Dr. Gregory sent a somnambulist on an ecstatic journey to a castle about a hundred and twenty miles away. On the staircase she saw, let into the wall, three life-sized portraits of the same lady. She identified the lady with one whom she had once seen when looking clairvoyantly into the past; in another room, in the same castle, she saw the picture of another lady whom she had previously seen at the same time. The pictures represented Queen Elizabeth and Mary Queen of Scots, and Dr. Gregory ascertained that they hung in the castle in question.†

When a somnambulist is sent on an ecstatic journey, she may either simply have the goal pointed out to her, or one may traverse the ways to the goal with her, stopping here and there, as if to make sure that they have come so far—a method which Ricard recommends,‡ while other magnetisers say that it only fatigues the somnambulists, and that it is better to transport them to the place or person by simply giving the name. Moreover in such clairvoyance subjective visions also are liable to occur, and cannot be separated by the seer from the real objects. The magnetiser is also able, by involuntary suggestion, to introduce false pictures into the clairvoyance. Deleuze often found that when he left the somnambulists to their spontaneous clairvoyance, it turned out correct, but when he attempted to stimulate the clairvoyance he spoiled it as his questions acted as suggestions.§ In this manner we may suggest to somnambulists dream-pictures which they will go on elaborating, but which are all pure fancy.¶ Unskilful experimenters who act in this way, instead of seeing that the fault lies with them, accuse their subjects of deception.

CARL DU PREL.

(To be continued.)

*Haddock: "Somnolism," 260.

†Du Potet: *Journal etc.*, XI. 346.

‡Ricard: "*Traité du magnétisme*", 462.

§Deleuze: "*Faculté de prévision*", 31.

¶Reichenbach: "*Der sensitive Mensch*", II. 639.

THE MAHA'TMA' QUEST.

WESTERN curiosity, piqued by our Theosophical literature, has been in active quest of the Mahâtma in Tibet and its Borderland, but has not found him. Traveller after traveller has met with the same ill-success. Rockhill, Bower, Orleans, Knight, and other Tibetan explorers, make the same complaint and usually indulge in some jeers at our expense. One and all report that the natives of the country say they know nothing of such beings in their midst: some Lamas have even laughed at the stupidity of Western dupes who believe such nonsense. Yet, strangely enough, all these travellers have heard of, some have even seen, very holy Lamas, esteemed and revered by all men for their sanctity of life, knowledge of the sacred books, and, in some cases, their alleged psychical powers. Huc tells us ("Travels," ii. 162, Am. Ed. 1852) about the Bandchen Remboutehi, the Chief Lama of Djachi-Loumbo, a very remarkable personage of this class. He was then about sixty years of age; in person noble and majestic, and astonishingly vigorous for his age. "The Tibetans and Tartars call him the great holy one [in Sanskrit, *Mahâtma*. H. S. O.], and never pronounce his name but with clasped hands, and eyes raised to heaven. They assert that his knowledge is universal, and that he speaks all the languages in the world, without ever having studied them—"a description which every Hindu will identify with that of a Mahâtma. A similar tradition exists as to Joseph, the Hebrew minister of Pharaoh, who is said to have descended the thirty-six (?) steps of the Throne, and addressed the polyglot assemblage in a different language from each step. But M. Huc flourished before the epoch of the Theosophical Society, and lost the chance of putting on record this fact of the possible identity of the Tibetan Lama and the Indian Yogî, Muni, or Mahâtma. Yet he tells us how the succession of Grand Lamas is maintained, and to those who have the key it is easy to perceive that the individuality of an incarnate Buddha, i. e., a Nirmanakâya Mahâtma, passes from body to body in the course of his self-imposed altruistic progress among men. "When a Grand Lama is gone away, that is to say, is dead, the matter is by no means made a subject of mourning in the convent. There are no fears or regrets, for every one knows that the Chaberon will soon reappear." Until the fact of his reincarnation is certain, his disciples are in a state of anxiety. They observe signs and omens of Nature, such, for instance, as the appearance of a rainbow, which signifies as much to them as the star of Bethlehem did to the Wise Men of the East. Their Churtchun, or diviner of hidden things—another grade of Mahâtma, perhaps—is consulted. He performs some ceremonies, recites mantrams, meditates, and at last tells them to seek the child in whom their Chaberon is re-incarnate, in such and such a village, in such or such a district. A great delegation goes there, and finds a child of that description. Mark that, they actually find in the distant village such a child as the diviner had described. But "he is not saluted Grand Lama without a previous examination. He is asked what is the name of the convent of which he was the Chaberon,

how far off it is, how many Lamas there are in it, and so forth. After all these questions they place before him books of prayer, articles of furniture, cups, tea-pots, &c., and he is required to point out those which he made use of in his former state of existence. The child, who is seldom more than five or six years old, usually comes out victoriously from the trial, and points out without hesitation every thing that had formerly belonged to him." Simple-minded, honest M. Huc, who could not doubt these facts in face of the overwhelming testimony which supported them, naïvely explains the marvel by saying that "the great liar who deceived our first parents," the Devil, is still at his old game, and "may sometimes speak to man by the mouth of an infant, with the view to maintain the faith of his worshippers" (!) A most satisfactory solution to those who prefer superstition to common sense.

The Tibetan language, M. Huc tells us, "essentially religious and mystical, expresses all ideas relative to the soul and the Divinity with much clearness and precision." Unfortunately, he and M. Gabet, his fellow missionary, were not yet sufficiently familiar with this language to carry on discussions in it while at L'hassa, and were obliged to use as interpreter a Cashmerian headman, a Mussalman, who "was not very skilful in rendering metaphysical ideas into Chinese"; so they did not get on very well. Contrast this modest frankness with the calm audacity with which Huc and Gabet's successors in Tibetan exploration banish the idea of the existence of Mahâtmas, because they were unable to find anybody in the country who would admit their knowledge of such personages: they, themselves, wholly ignorant of the Tibetan language, and not having the glimmering of an idea of the richness and completeness of its sacred literature as to religious and metaphysical thoughts! And, moreover, they always asked everywhere for "Mahâtmas," instead of using the Tibetan synonyms. So far as I have been able to discern, these bold European and Anglo-Indian explorers and shikaris were but splendid animal men, sometimes endowed with great mental qualities, but unspiritual, living entirely the outer life, and without the least developed interest in Occult questions or capacity of sympathy with mystics. This strikes one vividly in reading Mr. E. F. Knight's most instructive book, "Where Three Empires Meet," one of the most interesting volumes of travel I have ever seen. This full-blooded, "high plucked" young Englishman seems to have been actually in the presence of and in conversation with a Mahâtma, without even suspecting it. Here is his narrative of his visit to the Gompa (lamasery) of Tikzay, the head of which was a Skooshok (incarnation) of great repute. He airily calls him the "nearest approach to a Mahâtma," in ignorance of their possible identity:—

"We clambered up the steep path to the monastery gate, and were ushered into the presence of the Skooshok, who was sitting in a gallery at the very summit of the building [the very spot that would be chosen by a Râja Yogi, as any tyro in Sanskrit literature fully recognizes. H. S. O.] He is much looked up to by all the Lamas of Ladak as being a man of great learning.

While completing his education at Lassa he passed the highest examinations, and is an adept in all the Buddhist mysteries. He appeared to be a man of middle age, and had a gentle, intelligent face. He spoke but little, and had a dreamy, far-off look in his eyes. For most of the time that we sat with him he was abstractedly gazing at the immense landscape that was extended before him—deserts, oases, the far-stretching Indus Valley, and the snowy mountain-ranges. He pointed out this view to us with evident appreciation of its somewhat sterile beauties. His incarnations have been many here. He thoroughly believes that he was Skooshok of Tikzay at a date when the British were naked, painted savages, and has been gazing century after century over the same glaring wilderness from this high monastery top. At times he muttered prayers almost inaudibly as he sat by us, contemplating the scene with wild, sad eyes. He ordered a gift of sugar and dried apricots to be brought to us, and then we bade farewell to the incarnation, whom we left still praying and dreamily considering the world below."

I put it to any Hindu, even a little versed in his national literature, to say whether or not this spiritually myopic Englishman is or is not describing an ordinary man like one of us, or one of the type of the high Râja Yogi, or as commonly called here in India, Mahâtma. Are not the face, the "far-away look," the placidity, the choice of the most secluded and purest room in the monastery, the reputation for perfect holiness of life, for profound erudition, and for perfection of knowledge of the mysteries of Buddhism—every one of them a recognized attribute of the Adept of White Magic? And what is more probable than that, while this crag-climbing athlete was sitting in his presence and wondering, perhaps inwardly sneering, at his apparently aimless meditations on the sterile landscape, the clairvoyant perception of the holy man was reading his secret thoughts, reviewing his life history, seeing his spiritual incapacity and his selfish ambition as a book-writer, and so, instead of imparting to him spiritual teaching, or wasting words in showing him the real altruistic purpose of his own successive reincarnations, ending the interview by ordering the gift of fruit and sugar? None of us will affirm that the Tikzay recluse was or was not a Mahâtma, but to judge from Mr. Knight's own description, we are quite warranted in saying that probably he was; and that it is possible that, from his lofty gallery, his "dreamy" gaze was taking in the religious state of the world, and his mighty soul sending out refreshing streams of will-power to all who are engaged in trying to help this generation of men to know themselves. Seclusion from worldly strife and from contamination by selfish men, is the first of the four prime conditions of Yoga training, and this man had it. If he had made himself less "dreamy" and uninteresting to Knight, he would, doubtless, have been pestered by mobs of inquisitive ibex-killing idlers, until, perhaps, he might have been driven away from his calm retreat, and forced to found another *âshram* in some still more rugged spot.

In places, Mr. Knight speaks in the most insulting terms of the Mahâtma theory. For example:—

"The Natives of Chinese Tibet are reported to be the dirtiest people in the whole world, even more dirty than the Ladakis. I do not see how this can be, unless there are indeed Mahâtmas in that country, and it is these who are spoken of: for Mahâtmas, of course, could have accumulated an immortality of dirt, and would have an advantage in this respect over the more mortal Ladakis."

What a very refined, comprehensive and satisfactory way of disposing of the holiest, most imperative problem of philosophy and psychology; how very proud our Author should be of the passage in future years! And yet, what better could be expected of an observer who seems to exalt the physical body to so high a place as to ignore the difference between it and the indwelling, immortal spirit: of one who places soap above soul? Tennyson would never have written of one so tied to the plane of the senses:—

".....trust in all things high
Comes easy to him, and though he trip and fall,
He shall not blind his soul with clay."

What did that type of person see in Jesus but a political intriguer, a companion of wantons, drunkards and thieves; what of the Buddha but a debauchee and a sorcerer? The ability to recognize a Mahâtma through any illusory appearance he may, for security when mixing with men, or for the purpose of testing one's spiritual progress, endue himself with, implies a developing spiritual perception in the recognizer: to others, his presence would never be apparent, but the passing figure be seen only as it outwardly seemed.

It is sad to think that the neglect of personal cleanliness should be made to offset so many good qualities as Mr. Knight found in the Ladaki Buddhist, whom he admits to be 'amiable', 'truthful', 'honest' 'hospitable and straightforward'..... 'a harmless, simple race, with none of the narrow bigotry and caste prejudices' which prevail in India; 'who stares the Englishman boldly in the face' and greets him with a cheerful smile.' 'Following a religion that never persecutes, he is very tolerant to other creeds, though he adheres firmly to his own.' He is all these but—he does not "tub": therefore his Skooshoks cannot be Mahâtmas. The Ladakis are "truthful and straightforward": therefore their universal testimony to the holiness, erudition and psychical powers of their Chaberon is false! It must be false, or declared so, at any rate; for, otherwise, the Theosophists would not be liars, dupes and impostors, and the men of the clubs to which Messrs. Knight, Rockhill & Co. belong, might laugh at them!

The secret of Tibetan exclusiveness towards foreigners is not political, but religious: they dread the corruption and overthrow of their spiritualized Buddhism by the influx of these Western people, whose morning salutation is not an ascription to Buddha, or an aspiration towards Nirvâna, but the question, "Have you used Smear's Soap?" or "Have you read yesterday's divorce case?" or "How's the money-market?" or some similar inanity. Compare the tone of our personal and

national life with that of the unwashed Tibetans, and say in which land the Mahâtma, that ideal type of spiritual purity, would most probably reincarnate. Physical dirt is only skin-deep, but moral filth goes to the heart's core, despite fair linen and costly cloths. Hue, with noble impartiality, records the following personal observation:—

"The Tibetans, as we have before said, are eminently religious. There exists at Lha-Ssa a touching custom, which we were in some sort jealous of finding among infidels. In the evening, as soon as the light declines, the Tibetan men, women, and children cease from all business, and assemble in the principal parts of the city, and in the public squares. As soon as the groups are formed, every one sits down on the ground, and begins slowly to chant his prayers in an undertone, and the religious concert produces an immense and solemn harmony throughout the city, powerfully affecting to the Soul! The first time we heard it we could not help making a sorrowful comparison between this Pagan town, where all prayed in common, with the cities of Europe where people would blush to make the sign of the cross in public."

The *Bombay Gazette*, in a notice of Doctor Leitner's recent eulogy on indigenous education, utters the truism that "the days of the indigenous school-master are numbered. Orientals have discovered the value of a commercial education and the classical side of every school is deserted for the modern. The needs of the present day are pressing, and that which is merely picturesque must make room for the severely practical." An epigrammatic statement of the degrading level to which social ideals have sunk. Better the holy aspiration of the unwashed Ladaki, than the "severely practical" one of our Western communities, which melts into one metallic slag religion, morals, art, filial piety, love, and all that goes towards ennobling humanity. There, at Tikzay, is the Tibetan Skooshok, from his eagle perch overlooking the world below, and seeking out the scattered man-helpers, to encourage them with his divine magnetism; and there, at Srinagar, the now debased Kashmirian capital, the local correspondent of the *Calcutta Statesman*, writing to his paper of October 24th, last past, as follows:

"The sport this season seems to have been very poor, and one has heard of very few good bags. Latterly, when it ought to have been possible to get barasingh, the complaints have been long and loud against the herds of sheep and buffaloes which are allowed to go higher up the mountains each year, and which quite put an end to any good sport until the second leave season is over. It is a great pity something cannot be done to mend matters, and that English views on the subject of game preservation cannot be thoroughly enforced."

But Knight (*op. cit.* 205) saw the gentle ibex in the Nullah of Himis coming fearlessly nigh him, they being "protected by the lamas;" they were "bolder in this ravine than elsewhere, and venture closer to the habitations of the harmless priests."

On the one side, we have Father Hue's self-mortifying testimony to the universal piety of the L'hasa Buddhists, and his picture of their daily evensong in all the squares and chief streets of the city; on the other, twenty millions of armed men in European armies. In vulgar contrast

with the sincere, intense and universal Ladaki piety, what the same *Statesman* correspondent us above, after telling us about the dances, fox-hunts, picnics, and other kill-time gambols of the European community of Srinagar, says at the close of his letter, about the prospective provision—in separate buildings, of course—for their perfunctory spiritual refreshment:

"It is pleasant to find that amid all this building for our material good, our souls and the natives' souls are also being considered, and it is hoped that in another six months there will be a handsome little church near the mission hospital for the native Christians, and within a year another for the Europeans in the Munshibagh. In fact, in a few years, Srinagar will be so spick and span that none of its old friends will recognise it!"

It is interesting to note that Mr. Knight, in 1891, gathered in Ladak the same theory of the Nirmānakaya which, fifty years ago, Huc and Gabet found at L'hassa, and which is practically identical with Hindu teaching, both as imparted in "The Secret Doctrine" and in the Indian sacred books.

"It seems," he writes, "that after a man has attained a high pitch of virtue, and has thus escaped liability to re-birth in any of the six ordinary spheres, he can, when he dies, either enter the Nirvāna he has earned, or return to the earth as an incarnation, or Skooshok. Only four monasteries in all Ladak now have resident, Skooshoks as their spiritual heads—saints who have rejected the desirable Nirvāna in order that they may live again to do good to their fellow men."

Which is what Huc also tells us. Knight's description of the way the Lamaic hierarchy is kept up, is even more interesting than M. Huc's: although there is just the least suspicion warranted that he either got it from Huc's volumes, or that Mr. Ramsay, whom he quotes, cribbed it from that source instead of writing it from his notes of personal observation. In the main the two narratives are the same; that of Knight, however, throwing a new light on the subject of the finding of the reincarnated Nirmānakaya. He says:—

"When one of these is about to die, he calls around him his disciples, and tells them where he will be reborn and all the circumstances of the rebirth. As soon as he is dead the disciples repair to the place he has indicated and search for a newly-born child which (*sic*) bears the sacred marks, and is for other reasons the most probable incarnation of the departed saint. Having found the child, they leave him with his mother till he is four years old when they return, bringing with them a quantity of praying-books, rosaries, praying-wheels, bells and other priestly articles, among which are those that belonged to the late incarnation. Then the child has to prove that he is the new incarnation by recognising the property that was his in his previous existence, and by relating reminiscences of his past. If he is successful in this, as is nearly always the case, he is acknowledged as the Skooshok, and is carried off for ever from his home and family, to be educated in the sacred mysteries, first in the gompa of which he is to be the head, and afterwards, for some years, in the sacred city of L'hassa. He then returns to his own gompa, therein to take up his residence in a separate building, not busying himself with the

worldly affairs of the brotherhood, but dreaming away the long, quiet years until the time comes for him again to die, and be re-born in another earthly body.* All those who know this country best affirm that Skooshoks and Lamas, as well as the people, have an absolute belief in this strange theory of metempsychosis, and that even the selection of the property of the late Skooshok by the child is not due to collusion or trickery."

But, with an eye to his club, apparently, he adds the saving clause—"at any rate, of a conscious sort." And he further hedges by saying: "But the Ladakis have a magnificent capacity for belief"; and goes on to sneer at them for their accommodating code of morals on the question of illegitimate offspring. Then we, poor Theosophist dupes, come in for our share of his satire.

"It is strange, by the way," he says, "that one never hears of Mahātmās in Ladak or in Tibet proper. The Lamas know nothing of the mysterious beings who are supposed to dwell in their midst, and who, while disdaining to manifest themselves to their own people, apparently delight in carrying on a telepathic communication [at the very moment, perhaps, when he thought them lost in admiration of the sterile landscape seen from their monastic eyries. H. S. O.] of a trivial, if miraculous, kind with their alien disciples in England and America. The nearest approach to a Mahātmā that one comes across in these regions is the Skooshok; but I very much doubt whether a European esoteric Buddhist would accept one of these incarnations as his spiritual master. Bower traversed Chinese Tibet from end to end, but found no signs of a Mahātmā."

How very, *very* strange; as much so as that a blind man should actually pass through a palace, park, or picture-gallery without seeing one of its beauties! For the average man, especially the average, muscle-toughening army man, is spiritually stone-blind in this respect. He might meet and pass a Sage, Rishi, Adept or Mahātmā daily, throughout the year, and not even suspect the fact. Eastern religious books teem with instances of the sort, but space permits my citing more than one or two.

The horse selected by King Sagara as his *Asvamedha* sacrifice, and by him sent roaming over land and seas, according to custom, disappeared, but was ultimately found by the King's sons, in Pātāla, tied near a man who seemed sleeping. Thinking him a common person and the thief, the pursuers beat, kicked, stoned, and otherwise grievously hurt him, until he opened his eyes, when the *one* reproachful glance he cast on them reduced the whole concourse to ashes! He was Rishi Kapila, and his *tejas* current was so powerful as to be like the levin-bolt.

Jada Bharata, a Rishi of the highest spiritual attainments, was living in samādhi in the heart of a forest. The King of the country passing that way with his train, and seeing this stout man apparently dozing away his time uselessly in sleep, had him roughly awakened and pressed into his service as a bearer of his palankin. The Rishi quietly performed the arduous labour until, reaching the journey's end, the King was

* An absurd contradiction in terms. Fancy a Nirmānakaya, who had turned back from the very threshold of Nirvāna to help our ignorant humanity, dreaming in lazy uselessness!

informed, by somebody who could distinguish the real state of the holy man, what his spiritual dignity was, whereupon he was overcome with shame, and flung himself in humiliation at his feet.

When Vishnu, under the form of the dwarf Vâmana, presented himself at the Court of King Mahâbali Chakravarty, and asked for a gift, the King took him for a common beggar and granted it. He persisted in his blindness even after Sukra, his *Achârya* (teacher), warned him that the suppliant was none other than Mahâ Vishnu himself; repeated the promise; and was ultimately ruined by it, as had been intended from the beginning, as a punishment for his misdeeds.

In all the three foregoing stories, we see persons deceived by the outward appearance of powerful adepts, or Mahâtmas, and in two of them, a single bystander able to recognize them for what they were. The others were like the two apostles going to Emmaus, whom Jesus is said to have joined, and even conversed and ate supper with, without being recognized:—"their eyes were holden, that they should not know him"; in short, they were hypnotised. I believe—and beg it to be observed that my belief carries no weight of authority as such—that many Theosophists have been visited by and talked with Mahâtmas, whose illusive external appearance deceived them, as that of the old Arab visitor did Alden and the other editors of the *N. Y. Daily Graphic** at New York, and that of the telegraph peon did myself at Jummuf.

Many a postulant for spiritual knowledge, despairing of meeting with a Gurn near by, has undertaken the fearful foot journey to the Himalayas to search for one; often braving the extremes of physical misery under the spur of hope. Sometimes they have attained their object, sometimes miserably succumbed to their unaccustomed hardships. If they had only known their own Shâstras, they might have spared themselves the painful quest by so purifying their minds and heart by self-mastery as to draw the Gurn to their own doorstep. For time and distance are no impediments to the developed Adept and, even though bodily sitting in his retreat in Tibet, the Andes, or at the North Pole, he can as easily feel where his true disciple waits, and as readily make himself felt, heard and seen by him, as though the width of a writing-table only divided them.

H. S. O.

* See O. D. L., *Theosophist*, November 1892.

† Ditto, ditto, April 1894.

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EVOLUTION ACCORDING TO THEOSOPHY AND ZOROASTRIANISM.

(Concluded from page 109.)

The early Second Root-Race was A-sexual, that is, they had no sex, although they were called the Fathers of the later Second Root-Race, who were also called Sweat-born. How could the Chhâyas, the "Sons of Fire," procreate the Second Race, since they were ethereal, A-sexual, and even devoid as yet of the Vehicle of Desire or Kâma-Rûpa, which evolved only in the Third Race? They evolved the Second Race unconsciously, it is said, as do some plants.

"The astral form," the "Secret Doctrine" teaches, "clothing the Monad, was surrounded, as it still is, by its egg-shaped *Aura* which here corresponds to the substance of the germ cell or *ovum*. The astral form itself is the nucleus, now, as then, instinct with the principle of life.

"When the season of reproduction arrives, the sub-astral 'extrudes' a miniature of itself from the egg of surrounding *Aura*. This germ grows and feeds on the *Aura* till it becomes fully developed, when it gradually separates from its parent carrying with it its own sphere of *Aura*; just as we see living cells reproducing their like by growth and subsequent division into two."

As each Root-Race was sub-divided into seven, each had seven stages of evolution racially. The process of reproduction had seven stages also in each race, each covering æons of time. Thus although the sub-races of the Second Race were born at first by the process described above, the last to appear began gradually, *pari passu*, with the evolution of the human body, to be formed otherwise, details of which can be found in the "Secret Doctrine."

We shall now enter into the region of the Divine Hermaphrodite. It appears from the *Bundahish* that Mâshya and Mâshyôî, commonly called by the Parsis Mâshyo-Mâshiâni, "first grew up from the earth" (primordial substance), and that "both of them changed from the shape of a plant into the shape of man, and the breath went spiritually into them which is the soul," which was created "before the body."

At the end of forty periods Mâshya-Mâshyôî sprung up in the shape of a Rivas-plant and were joined together from the middle in such a manner that "it was not clear which was the male and which the female, and which was the one with the glory (soul) which Ahuramazda has created."* The pair were happy, until and as far as they knew and believed that everything and all prosperity whose origin and effect are from the manifestations of righteousness, are evolved from Ahuramazda. Subsequently, however, "antagonism rushed into their minds, and their minds were thoroughly corrupted, and they exclaimed that the evil spirit created the water and earth, plants and animals, and the other things as aforesaid." They remained without food and water—there was no necessity of them—for a period, and then "they came to a white-haired goat, and milked the milk from the udder with their mouths." Just as

* "Selections of *Herbûd Zâd-spâram*," Ch. x. 4.

Adam evolved Eve out of his own rib, and eating the forbidden fruit of the tree of Life, fell into generation, so Mâshya fell into generation, after evolving Mâshyôî, by drinking the "milk," the life-juice. The idea of separation arose owing to their descending towards matter, "which brought unnatural malice between themselves; they tore their hair and cheeks, by which the demons were pleased, and asked them to worship demons, which the pair did." At this they both became so "dry-backed" that while in "fifty winters they had no desire for intercourse, and even if they had intercourse they would have no children—the source of desire arose, first in Mâshya and then in Mâshyôî. . . . From them was born in nine months a pair, male and female." This pair were, it is said, "devoured," one by the mother and one by the father, owing to their "tenderness," and "Ahuramazda took tenderness for offspring away from them, so that one may nourish a child, and the child may remain." Change the meaning of the words "devoured" and "tenderness" into *absorbed* and *spiritual nature* and you have a more reasonable meaning for the sentence than the one given by the translators. It shows the absorption of the first progeny into their parent. The latter portion of the passage shows clearly the gradual materializing of the bodies, the "tenderness," the spiritual nature being taken away from them by Ahuramazda.

Seven is the order in nature everywhere, and seven pairs arose from one pair, male and female, "each was a brother and sister-wife, and from every one of them, in fifty years, children were born, and they themselves died in an hundred years." Siâmak, male, and Nashâk or Vashâl female, were one of the pairs, from whom another pair was born, whose names were Fravâk, male, and Fravâkain, female. Fifteen pairs were born of these, every single pair of whom afterwards became a race; and from them arose the constant flow of the generation of the world.* Out of the fifteen sub-races nine proceeded to live on the other six Keshvaras, the other globes of the earth-chain, on the back of the mysterious ox Sar-saok, as we have already seen, and six stayed on the Keshvara Khaniras.

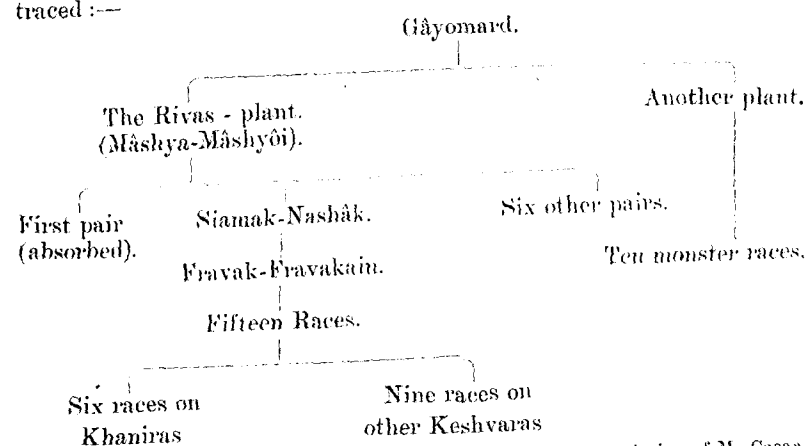
It appears that there was another "tree" or "plant" similar to the one called Rivas-plant which was transformed into Mâshya-Mashyôî. The fruit of this nameless tree† was another race, which subsequently produced ten sub-races of monsters, "the breast-eared, the breast-eyed, the one-legged, those also who have wings like a bat, those of the forest with tails, and who have hair on the body."‡ This might appear to some an imaginary fairy-tale; but while we see even now, in this matter-of-fact age, some monster-births like the hairy family, the Siamese twins, &c., and Professor Crookes giving us assurance of the absence of *Calcic phosphate*, as far as bone is concerned, in the first vibration of matter, it is more reasonable to suppose the existence of various shapes of deformity, from our stand-point, in a Race that existed in the hoary past.

* *Rundahish*, ch. xv. 25-26.

† *Ibid.*, ch. xv. 31.

‡ *Ibid.*, xv. 5.

The genealogical tree of our Pitar, Gâyomard, then, can thus be traced:—



[Note.—The above diagram is slightly modified from the translation of M. Casar. telli's "*La Philosophie religieuse du Mazdéisme sous les Sassanides*."]]

Now we have to descend into the subsequent races, an account of which can be seen in the "Shah-Namah," the epic poem of the immortal Ferdousi. It has no connection with the Zoroastrian religion, nor with the philosophy, although it is considered a traditional and historical work of the Parsis, mostly loved by a class of people for its poetical beauty. According to this work, Siamak, the son of Gâyomard, was murdered by his giant brother, and then came Husheng, "the prudent and the wise," whose dynasty "re-discovered metals and precious stones, which had been concealed by the Devas and giants in the bowels of the earth; how to make brass-work, to cut canals, and improve agriculture." This Yogi-king is credited with writing a book called "Javidani-Kherad," (Eternal wisdom) a portion only of which is still in existence with the Parsis.* Husheng had a twelve-legged horse, a progeny of a female hippopotamus and a crocodile. Husheng defeated any giant who opposed him whenever he mounted on this mysterious horse. Notwithstanding this, the king was killed by the giants, who threw an enormous rock at him from the great mountain Damavend. Then came Tahmuras, the Devabandh, the giant-binder. Just as Husheng had a mysterious horse, Tahmuras had a mysterious bird, called Simorgh-Anké. The bird was a "religious" one, and so old that it had seen twelve cycles of 7,000 years each. Multiplying this number we have the esoteric figure of 840,000 years, a figure which might assist the future Parsi student of esoteric science in arriving at the age when the Peshdadian or Primordial Race existed. Then came Jamasheed, who reigned 700 years, after which he believed himself immortal, and in pride demanded divine honours from the race. Karma punished him by driving him out of his position. He then wandered for 100 years, when Azidahâk or Zouhak usurped him, who was under the influence of

* A review of this book appears in the *Theosophist*, vol. iii, pp. 80-81.

Iblish, and had two serpents on his shoulder for which everyday two men had to be slaughtered in order that their brains might afford food of the serpents. Zouhak was vanquished by Faridun and made a prisoner in the mountain Damavend. Faridun who had three sons, Selim, Tûr and Erach divided his kingdom among them, and retired into the caves. Erach was killed by his two brothers, and was succeeded by his son, Minochehr, who in his turn was succeeded by some others up to Kaikobad, who established a new dynasty. Up to this time we see the giants, who are called in the Shahnamah Devas or demons, harassing the good subject of the kings. Even the great Rastom, the hero of the Shahnamah, was troubled by the Safid Dev.

It appears that Zoroastrianism, if not allegorical, is no Zoroastrianism. Even this "Shahnamah" is not without its allegories and mysteries. We have seen in our former account that there are several Keshvaras or globes in connection with the earth, more ethereal and invisible to the naked eye, surrounded by A'kâsh which is called "ocean" in the scriptures, and can be crossed by him only who can ride on a certain mysterious ox. The wandering tribes of Persia believe, even now, that there is, far beyond the snow-capped summits of Caucasus, "a great continent now concealed from all. That it is reached by those who can secure the services of the twelve-legged progeny of the crocodile and the female hippopotamus, whose legs become at will *twelve wings*; or by those who have the patience to wait for the good pleasure of *Simorgh-Auké*, who promised that before she died, she would reveal the hidden continent to all, and make it once more visible and within easy reach, by means of a bridge, which the Ocean Devas will build between that portion of the 'dry island' and its several parts. This relates, of course, to the Seventh Race, Simorgh being the Manvantric cycle." Thus we see one of the mysteries of the Shahnamah revealed by the work, the "Secret Doctrine."

It will be clearly seen from the above that the Shahnamah contains, among other soul-stirring episodes, an account of the pre-Aryan or Atlantean Races. Passing over these we approach nearer the Aryan Race, The earlier portion of which, although physical, was more spiritual than what we are at present, which can be seen from the account of the Kaianians and others in the Parsi legends.

NASARYANJI F. BILIMORIA.

VIVEKA' NANDA'S APPEAL.

THAT eloquent foreign Missionary of Hinduism, Swami Vivekānanda, has replied to certain highly complimentary and sympathetic resolutions sent him from Madras, in an eloquent and impassioned appeal to Indian religious feeling. It occupies five columns in the *Indian Mirror* of November 4th. and is fine reading. He traverses a wide field in his observations and displays both eloquence and scholarship. The gist of the whole document is a supplication that a band of ascetic missionaries of his own stamp may be formed, to cover all India in their wanderings to expound religious themes and, above all, set the example of consistent living. He passionately protests against the idea that the ancient religion of the Rishis is moribund. He repeats Mrs. Besant's arguments, almost using her very words. As a proof that the religious spirit lingers, he points to the impressive fact that the two chief religions that have flowed from the Aryan fountain of light—Hinduism and Buddhism—are visibly reviving. He bravely exposes the dishonest tricks by which the American patrons of missions provoke public sympathy and raise money. "It is not true," he says:—

"that I am against any religion. It is equally untrue that I am hostile to the Christian Missionaries in India. But I protest against certain of their methods of raising money in America.

What is meant by those pictures in the school-books for children where the Hindu mother is painted as throwing her children to the crocodiles in the Ganges? The mother is black, but the baby is painted white, to arouse more sympathy, and get more money? What is meant by those pictures which paint a man burning his wife at a stake with his own hands, so that she may become a ghost, and torment the husband's enemy?

What is meant by the pictures of huge cars crushing human beings? The other day, a book was published for children in this country where one of these gentlemen tells a narrative of his visit to Calcutta. He says, he saw a car running over fanatics in the streets of Calcutta.

I have heard one of these gentlemen preach in Memphis, that in every village of India, there is a pond full of the bones of little babies.

What have the Hindus done to these disciples of Christ that every Christian child is taught to call the Hindus 'vile' and 'wretches,' and the most horrible devils on earth?

Part of the Sunday School education for children here consists in teaching them to hate everybody who is not a Christian, and the Hindus especially, so that from their very childhood, they may subscribe their pennies to the missions.

If not for truth's sake, for the sake of the morality of their own children, the Christian Missionaries ought not to allow such things to go on. Is it any wonder that such children grow up to be ruthless and cruel men and women?"

India will be raised, not with the power of the flesh, but with the power of the spirit; not with the flag of destruction but with the flag of peace and love—the garb of the Sanyâsin; not by the power of wealth, but by the power of the begging-bowl. Say not that you are weak. The spirit is omnipotent.

Look at that handful of young men, called into existence by the divine touch of Ram Krishna's feet. They have preached the message from Assam to Sindh, from Himalaya to the Cape Comorin. They have crossed the Himalayas at a height of twenty thousand feet over snow and ice, on foot, and penetrated into the mysteries of Thibet. They have begged their bread, covered themselves with rags, persecuted, been followed by the Police, kept in prison, and at last set free when the Government was convinced of their innocence.

"They are now twenty. Make them two thousand to-morrow. Young men of Bengal, your country requires it. The world requires it. Call up the divinity within you, which will enable you to bear hunger and thirst, heat and cold. Sitting in luxurious homes, surrounded with all the comforts of life, and doling out a little amateur religion* may be good for other lands, but India has a truer instinct, it intuitively detects the mask. You must give up. Be great. No great work can be done without sacrifice. The Parusha himself sacrifice himself to create this world. Lay down your comforts, your pleasures, your names, fame or position, nay even your lives, and make the bridge of human chains over which millions will cross this ocean of life. Bring all the forces of good together. Do not care under what banner you march. Do not care what be your colour, green, blue or red; but mix all the colours up and produce that intense glow of white, the color of love. Ours is to work. The results will take care of themselves. If any social institution stands in your way of becoming God, it will give way before the power of spirit. I do not see into the future; nor do I care to see. But one vision I see clear as life before me. That the ancient mother has awakened once more, sitting on her throne, rejuvenated, more glorious than ever. Proclaim her to all the world with the voice of peace and benediction."

This is the eloquence of real enthusiasm, and, speaking from conviction, this saffron-robed youth has clutched the hearts of countless Americans, and made them into friends of India and admirers of her religious thought.

THE BHUTAS, PRETAS, AND PISACHAS.

(Continued from page 124.)

A'BHICHARA practice cannot influence each and every one. It cannot reach higher, so to speak, than the sphere of the Pisachas. For instance, it cannot aim at the Devas, &c. If it could, the world would have long ago become a Pisacha world, for the Pisachas, never tired in their nature of inflicting harm, would have easily made an end of the whole Daiva Sarga. Its power does not extend even to the worshippers of the Vedic Deities. It is a well-known fact that this practice has no power over a Brahmin leading a Vedic life. The mere repetition of the Gayatri is believed to have the power of giving protection against the temporary attacks of the Pisachas. Hence the wise warning is given to the practitioner to first ascertain the nature of the men on whom he means to

* What a biting sarcasm, and yet how deserved! Ed.

practise. For these evil divinities once invoked harm must ensue to some one, and when they cannot do injury in the direction in which they are sent, they return and bring the 'poisoned chalice' to the practitioner's own lips. The Shad Karma Dipikâ, Ch. IX, has:—

1. "O Pârvati, listen. I shall tell you to whom the A'bhiçhâra can be directed. The subject's horoscope should have the necessary aspect allowing of sorcerous practices being directed against him.

2. "The practice can be made against a man's life, if he be a sinner, an infidel, an abuser of Devas or Brahmins, a lewd person, a murderer or a sorcerer.

3. "If he is one who takes by force another's fields, profession, wealth and wife; if he is an eye-sore to his family, if he abuses the (divine) ordinances, or bears tales, or is guilty of high treason;

4. "If he is a killer of men and animals by means of poison, fire and cruel weapons, merely wantonly. Such men can be subject to Mârana.

5. "The practitioner should also pay proper attention to the state of his own horoscope.....For if he is careless, his practice will turn on his own life.

6. "The practice should never be directed against a Brahmin (true Brahmin), charitable men, a king, a woman, a good man, liberal men, or men of great sympathy. If one intentionally aims at these, he himself will be killed at once."

There is a story in Bhâgavata Purâna, Skandha V, Ch. 9, about Jadabharata when he was brought as a victim to Kâli by the S'ûdra worshippers. Kâli not being able to stand in the presence of a man who had attained the real Brahman, came out from the idol and killed all her worshippers.

The six kinds of practices above mentioned are not conducted only with the aid of mantras. The names of many medicinal plants are mentioned in this connection in the works on the subject.

The Abhiçhâra science represented by the said six kinds of varieties, has particularly chosen female entities as its chief deities. But of these female entities, each kind of Abhiçhâra selects its own presiding one. For instance the Kâli is the only deity for Mârana Abhiçhâra. The above work gives in Ch. I, 6: Rati, Vâni, Rama, Jyeshthâ, Durgâ, and Kâli as respectively the deities of the six kinds of Abhiçhâra.

The science enters into details concerning the time when, the place where, the material with which the Abhiçhâra practices can be conducted with success. But I do not propose to enter into these somewhat objectionable details.

Pânini rules that certain words are to be joined to the dative case of the deity to whom a propitiation is offered, e.g., Svadhâ (indeclinable) to the manes (in a Srâddha); Vashat to the Devas (in a Yâga). So we have such in the Abhiçhâra science: Svâhâ, Svadhâ, Vashat. Hum, Vashat and Phat are to be used respectively in the six kinds.

The sacrifice of animals is, among other things, prescribed for these practices, and in some cases human sacrifices also.

¹ The *Miruna* is said to be most effectual only with the sacrifice of a human being (*Narabali*): the presiding entity, the *Kāli*, is proverbially fond of human blood and flesh.

The sacrifices date their origin from as early as the Vedas. The *Daiva Sarga* from Soma downwards are said to be fond of them. Even the *Narabali*, is found in the Vedas, in the story of S'unas's'epa. S'un-es's'epa, when he was being carried away for sacrifice as Paśu (an animal to be sacrificed), by Ambarisha, accidentally met Viśvāmitra doing penance and implored him to save him from being sacrificed. Then Viśvāmitra taught him a mantra in praise of *Varuna*. When this mantra was pronounced in the Yāga, the Devas came and expressed satisfaction even without the sacrifice. This famous and efficacious mantra, powerful enough even to save a life, is tacked on to the evening prayer of the Dvījas (the *Sandhyāvandana*). I here shall give a translation of the mantra.

"Praising thee with (devout) prayer, I implore thee for that (life) which the institutor of the sacrifice solicits with oblations. Varuna, be propitious and bestow a thought upon us; much lauded, take not away our existence.....Hear Varuna this our invocation. Make us this day happy. We have appealed to thee hoping for protection."—Rig Veda I. xxiv. 11, and I. xxvi. 19.

Some of the human sacrifices have come down to our days. Bhavabhūti, a famous Sanskrit dramatist of the latter part of the 7th century A. D., describes in his famous love-drama of *Mālatī Mādhava*, a human sacrifice with exact detail. The *Kāli* worship and human sacrifices to please her were once of very frequent occurrence in Northern India. In Southern India, though we have no trace of the *Narabali*, we still have the other sacrifices. During Navarātri or the Desra Festival, these sacrifices are offered in honour of *Durgā* or *Kāli*. In a place in the far south of India, even to this day, during this festival, no less than one thousand and eight different species of animals are sacrificed in honor of *Kāli*. The sacrifice begins at 10 o'clock in the night and continues till 3 in the morning.

HOW TO AVERT THEM AND THEIR INFLUENCES.

Rig Veda, VIII. xxviii. 4 has, "The Gods can do whatever they will; no mortal, however hostile his disposition, can thwart their design." By this we understand that the upper four or five of the *Daiva Sarga* are Almighty and that their influence cannot be averted. But there is no necessity for this. Their influence is generally for good, and is prayed for everywhere by all. The *Kathopanishad* I. ii. 23 states that "the self cannot be gained by the Veda, nor by understanding, nor by much learning. He whom the self chooses, by him the self can be gained. The self chooses him (his body) as his own." The *Vedas*, *Upanishads*, &c., are full of such prayers. But if one wants to be entirely free from these influences, all that he has to do is to take to the worship of the lower entities: he can then be certain that the higher ones will never descend to affect him, they will rather keep themselves aloof.

But the influence of the others can be averted. The Vedas are full of Mantras for averting the influence of these lower entities by appealing to higher ones. In some places the Vedas condemn their worship. "May I die this day if I am a spirit of ill (*Yātudhāna*) or if I have ever injured any man... Restrain O! Indra, the *Yātudhāna*, whether in the form of a man, or of a woman doing mischief by her deceptions. May those who revel in murder be decapitated. Let them not behold the rising sun"—(Rig Veda VII. civ. 15 to 24). Thus we can gather from the above that the Vedas not only contain condemnations of this worship, but also prayers to the higher entities to avert their influence.

This Vedic method is the province only of the Dvījas. There are other methods also fitted to the lower castes.

MANTRAS USED IN AVERTING THESE INFLUENCES.

These Mantras are only Vedic or Satvic, their efficacy lies in their constant repetition. To each Mantra is attached a *Phala-s'ruti* (the objects to be obtained). The *Gāyatrī*, the well-known Mantra of the Hindus, has a very long *Phala S'ruti*.

The Purāṇas carefully enumerate the *Phala* of a Mantra. Rāmāyana VI. ends thus—"Hearing this, people can secure all wished-for objects from Rāghava, and the celestials will be greatly delighted. When this book is kept in a house it becomes free from the disturbances of evil spirits." Thus we not only see the enumeration of objects to be obtained, but also we see that the Mantras act sometimes as preventives against attacks of evil spirits.

The *Lalitā Sahasranāma*, an important work on Mantras'āstra, which describes the thousand aspects of *Devī*, has the following *Phala-s'ruti*. But it must be rendered according to the nature of the operation. In that work, each word represents an aspect of the goddess, a Yantra (symbolic mathematical figure) and a distinct Mantra; besides the letters composing a work have meanings of their own. The *Phala-s'ruti* rendered accordingly, reads thus:—Ch. 3., 25 to 35 "Take a pot of water; with it repeat the *Sahasranāma*: pour the water on the head of a possessed person; he or she will be relieved.....If any practitioner directs *Abhichāra* against one who is a devotee of the *Lalitā Sahasranāma*, the entity *Pratyāngiras* will personally go and destroy him.

One of the most important items in practices, Vedic or otherwise, is the *Yantra*. *Yantra* (Sans. *Nīyantrana*=binding) is any contrivance by which an entity may be bound to any spot for purposes of worship. This generally consists of geometrical figures made of metals, usually gold, silver, brass and copper, &c. In such a figure a Mantra, or the letters composing it, are arranged in a particular way. Such Yantras are said to be the basis of the idols in Hindu temples. These Yantras being made of metal can last only for a time.

Stories are often told of how idols have lost their power because the Yantra is worn out, or because, on renewing, the Yantra has been

made wrongly. Temples are built on Yantric principles. The great temple of Sringeri Mat in Mysore Province, built by Vidyāranya, is worthy of notice. It is built in the form of the Śrīchakra. Yantras, though popularly associated mainly with A'bhichāra practices, play no inconsiderable part in the Vedic ritual. The Upanishads contain many of these Yantras. (Vide Tripurātāpini and others.)

The eight classes of the Daiva Sarga have their own metals for Yantras. The nobler of the Sarga seem to prefer the more precious metals. The lowest entities, the Piśāchas, like iron best, and so its use is prescribed for Yantras connected with them.

Yantras are of two kinds, those which consist merely of geometric figures, and those which in addition contain a peculiar configuration of the letters composing a Mantra. It is to be observed that there are very few Mantras, if any, without a Yantra. The great Sankarāchārya in his Anandalahiri, Sl. XI., praises the goddess as a Yantra with 44 angles.

A general study of the works on Mantra Sāstra, shows that the following points are usually dealt with:—(1) the entity itself, (2) A Mantra relating to it, (3) The Yantra of that entity, and (4) The Idol of the entity. A worshipper should choose his own mode of prayer, the one best suited to his capacity and conception.

The efficacy of a Yantra extends to protecting against A'bhichāra practices every individual who carries one on his person. Hindus are familiar with a Yantra, circular in shape and having a dog's form in the centre. This Yantra is said to be an effective cure for the Bālagraha (diseases affecting children). Even adults carry about their person a cylindrical Yantra called *Rakshā* (protection). The efficacy is extended even to the gaining of objects in view. Tantrasāra, a work on Mantra Sāstra, has the following directions about wearing Yantras:—"Yantras lose their power if they come in contact with the ground, dead bodies or impure things, or if they are broken or come in contact with the lower limbs. Yantras should be made of gold, silver, or the bark of the Bhūrja tree or of copper and ought to be purified before being worn. If made of gold, the Yantra can be worn a lifetime; if of silver, for twenty years; if of Bhūrja bark, for ten years; if of copper, only for five years."

Such are the Mantras and the Yantras that are necessary for the worship of the Daiva Sarga.

R. ANANTHAKRISHNA SHASTRY.

(To be concluded.)

Reviews.

MAGAZINES.

Lucifer.—Madame Blavatsky's "Tibetan Teachings" which are continued; Vera Johnston's "Forgotten Story" which is concluded, and a further instalment of "The Book of the Azure Veil" by *Arelas*, are the principal features of the October number. Mr. Mead, under the very happy title, "Involuntary Contributions" gives the gist of Mr. Gladstone's views on the Atonement and Prof. Max Müller's opinion of the Vedānta. H. T. E.'s "Modern Vaingloriousness" is an attempt to compare the science of the East with that of the West. We agree with him that, "the two tasks of a Theosophical magazine are to blaze abroad the failures of the modern cult, and to bring from every available source proofs of the superiority of ancient systems," if such a policy has in view simply the suppression of undue vaingloriousness on the part of modern scientists. But such a policy must necessarily be followed with caution, or *Lucifer* will lay itself open to the charge of giving no credit to the scientific industry of the day. There was a man once who never could be got to admit the novelty of anything and whenever he was shown anything new, he always remarked, "I've Se'ed it afore". *Lucifer*, while relegating scientists to their proper plane, must avoid seeing too many things before.

The Path.—October. Contains (*inter alia*) "T. S. Solidarity and Ideals" by Colonel Olcott; "Communications from Spirits" by Mr. Judge; "Seeking the Self," which is signed with what appears to be a Chinese name; and "Supersensuous Planes and Mind" by Mr. Connelly.

The New Age.—This new Spiritualistic journal—for it is a journal of spiritualistic not of spiritual experiences—is better in get-up, form and general appearance than most such papers. Its contents too are well varied and likely to prove of much interest to those whose craving for phenomena and the emotional, seems never satisfied.

It is evidently hostile to the Theosophical Society, to judge by the one reference which the two numbers before us contain to our movement; but that does not alter the fact that such efforts to stem the tide of materialism deserve all commendation.

Among the contents, the most interesting matter for the well-informed reader is furnished by the "Autobiography of a Hindu"—evidently the work of Babu Parvati Charan Roy of Calcutta, who in these pages gives a most graphic and readable sketch of his own life and experiences. Such an autobiography will be new to many a Hindu, to whom the idea of association with the shades of the departed seems strange as well as repugnant. But the facts related are valuable and may serve in some cases at least to lead a few of his countrymen to a realisation of the actual reality of that subtler world into which man passes on the death of his physical body.

HINDU CIVILIZATION UNDER BRITISH RULE.*

In writing a history of Hindu Civilization since the time that the British first came to India, Mr. Dutt has no light task before him. Each of the five sub-heads into which he divides his subject—Religion, Socio-Religion, Sociology, Industry, Education, is capable of expansion to an almost unlimited extent. To say how far the author has succeeded in the first two of the

*By Babu Pramatha Nath Bose, Calcutta: Newman & Co., London: Kegan Paul, 1894.

four volumes of his work, which we have before us, in making an accurate, comprehensive and yet concise survey of the first four headings above recited, would require from us a more careful perusal of the book than we have had time for. The chapters on the religious condition of India appear to us to be written in an unprejudiced spirit, and show a just appreciation on the author's part of the labours of the Sanskritists and Orientalists. The Brahmo Samāj and the religious activities of Protāp Chandra Mazumdar receive a passing notice, and there is also mention made of the work of the Theosophical Society, which, though admitted to have had some bearing on religion in India during the last fifteen years, is regarded by the author as "already on the decline." As, however, his opinion seems to be based on the published statistics of the Indian Section, which record, in 1892, only five really active branches, and fifteen fairly active ones, he cannot be considered as in any way prejudiced against the movement. It should be noted, however, that the influence of Theosophy in India, cannot be gauged, as it can in Western countries, by the number of active branches of the Society existing. Its real influence is shown in the better, more unselfish, and more useful of lives of many Hindus, and a considerable amount of useful work on their part, is the more or less the direct outcome of the influence of the T. S., though the Society does not get, nor does it seek to claim credit therefore.

The chapters on the Socio-Religious condition of India deal with Caste, English influence thereon, Child-marriage, Sati, Cow-Protection, Sea-Voyaging,—all of which are of immense importance. The chapters on "Acting in Ancient Times" and "Out-door and In-door Games" are particularly interesting, containing as they do information that will certainly be new to many Western readers. "Industries" is a subject rather outside our province and we must leave the criticism of the author's treatment of it to abler pens.

THE MOQUI INDIANS.

We are indebted to Mr. John L. Houston, F. T. S., for a copy of the Extra Census Bulletin of the United States, which is devoted to an account of the Moqui Pueblo Indians of Arizona and the Pueblo Indians of New Mexico. Mr. Thomas Donaldson, who has written the report, has issued a most interesting volume, rendered doubly attractive by what appear to be "snap-shots" from a Kodak camera. The coloured plates represent a very high style of art. The volume will find an honoured place on the shelves of the Adyar Library, and it should certainly find a place in the libraries of all students of folklore and myth as well as ethnology.

AESCH MEZAREPH*

OR

PURIFYING FIRE.

Collectanea Hermetica, Vol. IV.

This little Chemico-kabalistic treatise forms a very suitable addition to the series of Hermetic Tracts which the T. P. S. is publishing under the competent editorship of Dr. Wynn Westcott. Its contents are of some value to

*Edited by W. Wynn Westcott ("Supereundi") M. B., D. P. H. &c. &c. Published by the Theosophical Publishing Society, 7, Duke Street, London, W. C. Price 2/6 nett.

the student of Western Occultism in its alchemical garb and Dr. Westcott's notes and comments give to this new edition of a rare work additional interest.

It is, of course, a book intended for the special student rather than the general theosophical reader; though it possesses importance (in common with the other volumes of this series) for our general movement in that it illustrates and exhibits the unity of thought which underlies all the various schools and forms of occultism and mysticism.

The book is printed and got up in a manner which does credit to its publishers; and its appearance is one more proof of how rapidly and widely the interest in such studies is growing in the West. This revival of a living interest in alchemy and the older Hermetic writers is a very significant feature of the last five years and points to the dawn of a new day when official science will once more seek its inspiration in the deeper views of man and nature put forward by the Esoteric Philosophy.

Theosophy in all Lands.

EUROPE.

LONDON, October, 1894.

Since I last wrote we have had the Countess Wachtmeister with us again, though only for a short while. After all her arduous work in America, she yet found time and strength to stop and lecture, and receive enquirers, on her way here. Dublin, Liverpool, and Southport were visited, and lectures delivered there; and now the Countess tells me that she is just off to deliver a lecture at Brighton, before leaving England for Switzerland, where she hopes by rest and quiet to gain complete restoration to health. For her strength has been sorely overtaxed all these past months, and a real rest is absolutely necessary, before she goes on to India again.

An admirable suggestion for effective propaganda work has been made, and is about to be carried out. The idea is, to issue leaflets and circulars to all the members of the Teacher's Guild in Great Britain and Ireland. The Guild, which numbers over 5,000 members, naturally contains many earnest, thoughtful men and women, and if the scheme is well supported, much good should thus be done.

You will be sorry to hear that the H. P. B. Home for Children will have to be shut up on account, principally, of want of active support. In a notice issued by Mrs. Marshall, President of the Committee, she says that:—"The hopes formed at first that the Home would receive the support of those to whom active philanthropy appears to be the best embodiment of Theosophy, have not been realized, and the Committee are forced to admit, after two years' work, that very little interest has been aroused outside their own immediate friends." And so they are reluctantly forced to announce that they feel obliged to take immediate steps towards closing the Home. Much substantial good has, however, been done, during its two years of activity.

The country Lodges and Centres all send in good reports of quiet and steady work; and then we have the meeting of the Northern Federation T. S. which is to take place early next month, and at which our General Secretary hopes to be present.

There is no dearth of "copy" this month, in fact the difficulty is to know which—out of all the many items which present themselves—to choose. I will take *Borderland* first, and of it I may say at once that, from our point of view, the *October* issue is an exceedingly interesting number. To begin with, "Our Gallery of Borderlanders" contains an account—or "portrait"—of H. P. B. as seen by our President, "Colonel Olcott's Madame Blavatsky" as Mr. Stead calls it. This portrait is of course the H. P. B. of "Old Diary Leaves," which thus early in the day begins to fulfil its intended mission, the making of history. Incidentally, Mr. Stead says a great many very true and noteworthy things about H. P. B. for which we owe him grateful thanks. His tribute to her real greatness is timely, and will reach and influence many who might otherwise remain unaffected. Among other things he says:—

"Theosophical ideas are subtly penetrating the minds of multitudes who know nothing about Theosophy, and are profoundly ignorant of all the controversies which have raged round Madame Blavatsky. This is eminently the case with the doctrine of reincarnation, and with the altered estimate which the average man is beginning to form of the mystic teachers and seers of India.....altogether apart from the question of the actual truth of the doctrine, it is indisputable that the sympathetic recognition of the possibility of reincarnation has widened the range of popular thought, and infused into religious speculation some much-needed charity. And this, which is unquestionably a great achievement, will ever be associated with the name of Madame Blavatsky."

And then Mr. Stead goes on to say how great has been the success with which "this remarkable woman" has driven home in the West the conviction that the East can teach us much in matters religious and metaphysical; that indeed we are "learning somewhat of humility and self-abasement" before our Eastern brethren. In Mr. Stead's words:—"We are learning at last to respect the Asiatics, and in many things to sit at their feet." In accomplishing this, H. P. B. is acknowledged to be the "leading thaumaturgist."

"She and those whom she trained have bridged the chasm between the materialism of the West and the occultism and metaphysics of the East. They have extended the pale of human brotherhood, and have compelled us to think at least of a conception of an all-embracing religion, with wider bases than those of which the reunionists of Christendom have hitherto dreamed. These two achievements, even if they stood alone, would have made Madame Blavatsky notable among the leaders and moulders of the thought of this generation. But they do not stand alone. Perhaps even more important was the impetus which she gave to the revival of the doctrine of the continuity of existence beyond the grave, and the Divine justice which enforces the law of moral responsibility, unthwarted and uninterrupted by death."

And much more to the same effect. At last H. P. B. is receiving some small measure of that justice and recognition at the hands of her contemporaries which was denied to her in her lifetime—perhaps because in life she loomed too large upon their vision to enable them to see clearly. Well, be that as it may, none can doubt the genuineness of Mr. Stead's present convictions. He reminds us "that, despite all ridicule and misrepresentation and abuse, Madame Blavatsky, by her unswerving and passionate assertion of the reality and continuity of her communications from the Mahâtmas, has revived the almost extinct belief in Christendom in the constant presence and active intervention of guardian angels and saints in the affairs of men." Of course, Mr. Stead alludes to the so-called S. P. R. "exposure," but only to say that

those who believe that they have thereby "demolished the whole fraud" are welcome to their conclusion; and politely hints that such "complacent stupidity" can best be dealt with in language more strong than polite.

And now to turn to another tribute to the reality of the permeation of the Western world of thought by Eastern ideas and ideals. This comes from no less a person than Professor Max Müller, whose latest contribution to Oriental literature—"Three lectures on the Vedânta Philosophy"—should be read by every student of Theosophy. Never before has the veteran Orientalist so clearly put before the public the twin doctrines of Karma and Reincarnation; subjects on which Professor Max Müller here writes—well, most Theosophically! Of the latter doctrine he says that "it is well known that this dogma has been accepted by the greatest philosophers of all countries." While of Karma he writes:—

"Whatever we may think of the premises on which this theory rests, its influence on human character has been marvellous.....However sceptical we may be on the power of any ethical teaching, and its influence on the practical conduct of men and women, there can be no doubt that this doctrine of Karma...has met with the widest acceptance, and has helped to soften and the sufferings of millions, and to encourage them not only in their endurance of present evils, but likewise in their efforts to improve their future condition."

And then he goes on to enlarge upon the conception of national Karma, leading in due order to the idea of universal brotherhood. What more could we desire! For he says:—

"This would lead to the conception of the human race as one body or one family in which the whole suffers when any individual member suffers, for we are all members one of another; it would account for the working of hereditary, or the perpetuation of acquired, habits; nay, it would make us understand the meaning of the iniquity of the fathers being visited upon the children unto the third and fourth generations."

Yet another witness to the spread of Theosophy, and of its mark on latter-day thought. In a review of Mrs. Miln's book, "When we were strolling players in the East," which I came across last month, I found the following:—

"The general tendency of Mrs. Miln's book is to set one doubting whether, after all, it is 'better fifty years of Europe than a cycle of Cathay.' That this is a fast-growing doubt in our Western minds is certain, and, doubtless, the missionary movements will before long become practically aware of it. We are no longer so arrogantly confident in our Western ideals as we were, say, twenty years ago. Eastern art has entirely conquered us, and Eastern religion, in the form of Theosophy, is becoming rigorously naturalised. Perhaps, after all, there is something to be said for Eastern ideals of morality and happiness."

Quite so. But who would have expected such a speedy recognition of these things, say, ten years ago! I have not yet read M. Zola's book, "Lourdes," but in some of the reviews I see that it is, in a sense, considered to be an unconscious contribution to our literature! One reviewer says, "The book has now been before the public for more than six weeks, and yet no one seems to have noticed that it is, to some extent, an argument in support of the ingenious religion invented by the late Madame Blavatsky.....It is certainly strange to find so hardened a materialist as M. Zola accepting unconsciously the teaching of the High Priestess of Theosophy." This is inevitable; and it is not too much to say that, consciously or unconsciously, present day writers must necessarily be affected by the immense outpouring of Eastern ideas embodied in Theosophical teaching, and literature.

I seem to have left myself little room for much else that I should like to chronicle, but which must clearly be held over till my next. However, I am sure you will be glad to hear that magazine articles by Theosophists are at last beginning to find an entrance into current literature. Of course, I do not here mean Mr. Sinnett, whose well-known literary reputation gives him an *entrée* anywhere. I refer more particularly to a capital article by H. T. Edge on "The Higher Powers in Man," published in the current number of *The Humanitarian*. He tells me that he has other articles in preparation, which the Editor has promised to insert. All this is good; and it seems to me that this will be the line of press propaganda upon which we shall, in the future, most readily progress.

A. L. C.

INDIA.

The General Secretary arrived at Adyar on the morning of the 2nd November, after visiting Bombay, Surat and Poona since visiting the branches mentioned last month. He stopped here a fortnight and left for the south on the evening of the 14th. He visits Kumbakonam, Tanjore, Negapatam, Trichinopoly, Coimbatore, Palghat, Calicut, Erode, Madura and Tinnevely and then goes to Colombo to meet Mrs. Annie Besant.

The scheme to transfer the Head-quarters of the Indian Section to Allahabad or Benares, has been laid before the branches by the General Secretary. Madras will remain as a sub-Section under the management of one or more Assistant Secretaries.

It is proposed to hold our Annual Convention this year on the 25th and 26th of December, if Branches approve.

Dr. J. Hübner Schleiden, F. T. S., President of the Berlin Branch, T. S., Founder and Editor of the *Sphinx*, and chief of the large quasi-theosophical German league called the *Theosophische Vereinigung*, has come to India for a period of rest and to return the visit made him by Col. Olcott at Berlin in June-July last. He landed at Bombay on November 12th and received the attention and kindness from our Bombay members which his eminent ability, as a political economist, statesman and champion of Theosophy in Germany entitled him to expect. Dr. Hübner Schleiden will not return to his country until March; meanwhile attending and speaking at the Annual Convention, and visiting certain portions of India and Ceylon. It is hoped that he may be persuaded to give a few lectures.

AUSTRALASIA.

AUCKLAND.

Mr. S. J. Neill writes us:—

You may hear from other sources of Annie Besant's visit to these Colonies, but in case you do not I have thought it good to write you. She is still in New Zealand and expects to remain until the first week in November. Auckland was her first port of call, where she was met by the local lodge and a crowd of friends who had known her of old time. She had four public meetings here which were well attended, and also a special meeting by invitation for friends on the Sunday night at the Choral Hall which was packed with eager listeners, quite eight hundred, I should think, being present to hear of the Masters. Perhaps the most successful meetings were those each day from 11 o'clock to 2 o'clock in the T. S. Rooms for friends and enquirers to ask questions, and from 2 o'clock to 4 o'clock for those who wished a private

interview. These meetings brought the people into close contact with Mrs. Besant, and with Theosophy, and many prejudices were removed and a wide impression in favor of Theosophy created among some who were not before, disposed to be friendly.

ADELAIDE BRANCH.

During this month of October our devoted Secretary, Mrs. Elise Pickett, has left us on a protracted visit to her son in Victoria. Miss Castle has been appointed Secretary *pro tem*. The services of Mrs. Pickett, have been greatly appreciated by the members of the Branch; her thorough devotion to the cause of Theosophy, being a constant example to the members.

The Centre, established by Mr. Wilton Hack at Melrose, is prospering under the guidance of Mr. B. Williams; a small circulating library was established here—many books having been kindly donated by Brother Benson of Victoria and other friends. Several enquirers are availing themselves of this literature, which is being thoughtfully studied. Mr. Wilton Hack has also been conducting two classes on Theosophy at Glenelg, he has had to relinquish these, as he leaves at once for England—from there, if spared, he hopes to pay Adyar a visit.

The Adelaide Theosophists, and the public generally, are anxiously looking forward to Annie Besant's visit, which will be at the end of November.

CUTTINGS AND COMMENTS.

"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

A correspondent of the *Madura Mail* gives another account of the remarkable performances of a South Indian Astrologer named C. Sabhapathi Pillay, of Mannucondam, a village in the Tanjore District.

He asked for writing materials such as slate, paper and pencils which were supplied to him, and then began asking for certain numbers, names of months, weeks, places &c., &c., which, when given both by the Pandara Sun-nadhi and myself, were made the bases of his calculations. Then he was scribbling some time on the paper with the pencil and placed it down between us. He then wanted (1) the horoscope of the P. S. to be read to him, but did not wait to hear it wholly, he interrupted and wanted me (2) to name a place to which I did. He required the P. S. (3) to think of a purpose, and me (4) to utter any word; again turning to the P. S. he wanted (5) to hear something in some other language than Tamil; and lastly he requested me (6) to get up and take anything from the hall where we had assembled and put it down in the middle, which I did.

Then he threw the paper on which I have said he had scribbled and placed it in the P. S.'s hands and wanted him to read it aloud. When lo! what a wonder, and thrice wonder! It contained the year, month, date, week and hour of the P. S.'s birth to the minutest fraction. It contained also a full recital of the nine planets in the P. S.'s horoscope with reference to their positions in the zodiac. The other contents of the paper were, 2 Rameswaram; 3 civil suit, after first symptoms of adversity, would end favourably in the result; 4 Ponan (he went); 5 Agajanana Pathmarcam &c., Sanskrit Sloka; and 6 Fan from the north-west corner.

Now these were the things we said and did at his request.

The Government of His Highness the Gaekwar of Baroda has issued a notification to the effect that within his territories no new liquor shops shall henceforth be opened without the sanction of the minister. As for existing shops, if five-sixths of the house-owners and inhabitants of any village or town represent to the minister their wishes that the liquor shops be closed, the minister, if he sees no objection, will give the necessary sanction.

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A certain school of modern medicine avers that salt-eating is the prime cause of much disease, and there are members of the T. S., Countess Wachtmister, for example, who have not tasted it for ten or twelve years. The regimen prescribed in Yoga also excludes it, and in all authoritative treatises it is included in the category of pungent and acid things as forbidden articles of diet. On the other hand we have the universal practice of mankind and of certain of the animal races. Mr. Frank Cushing, of the National Bureau of Ethnology, U. S. recently discoursed on the use of salt by savages, with special reference to the universal liking for it among the North American Indians. The Zuni tribe believe that salt came from the sun, and attracting water to itself, made the sea. It is, to their mind, intimately connected with the mystery of life. In their mythology the salt goddess is the daughter of the ocean, and is related to all other powers. It was the desire for salt which led the cliff-dwellers of New Mexico to descend to the plains and live in puebblos or communal houses, and Mr. Cushing advances the idea that savage men in general have followed the same course, and sought the sea shore where salt could be found. The desire for salt has, he thinks, influenced the migrations of mankind everywhere. Who shall decide when doctors disagree?

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A Series of very wonderful experiments conducted by Dr. Luys, of La Charité Hospital, Paris, have proved that cerebral activity can be transferred to a crown of magnetized iron, and that it can be also passed on to a second person. The medical man just mentioned placed the crown, which in reality is only a circular band of magnetized iron, on the head of a female patient suffering from melancholia with a mania for self-destruction, and with such success was the experiment attended, that within a fortnight the patient could be allowed to go free without danger, the crown having absorbed all her marked tendencies. About two weeks afterwards he put the same crown, which meanwhile had been carefully kept free from contact with anything else, on the head of a male patient suffering from hysteria, compli-

cated by frequent recurrent periods of lethargy. The patient was then hypnotized, and immediately comported himself after the manner of the woman who had previously worn the crown. Indeed, he practically assumed her personality and uttered exactly the same complaints as she had done.

Interesting facts bearing upon this subject are referred to in the valuable little pamphlet "Psychometry and Thought-Transference."

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"How," asks *Sophia*, a Roman Catholic Magazine, of Karachi, "is India to be converted to Christ? The Protestants have done their best and have miserably failed. We need not enumerate here the causes of their failure. Suffice it to say that they have not with them the blessing of Almighty God, because their religion is only a rebellion against Divine authority." This will interest the Protestant missionaries even if it make on their consciences no permanent impression. To outsiders the only aspect of the case is an amusing one, since it is absurd for either party of a common religion to hope to convert non-Christians so long as they mutually discredit and denounce each other. Our Catholic Editor touches the acute point, however, when he says:—

"The first step to be taken, according to our humble opinion, to effect her conversion, is to eradicate from the minds of the Indian people certain erroneous and mischievous doctrines. They are the following:—(1) God is all, all is God; (2) God, man and matter, all three are eternal; (3) the doctrine of transmigration. These three doctrines are eating into the very vitals of the Hindu race. So long as these doctrines are the ruling principles of their life, it is well nigh impossible to make them even understand rightly what the Christian faith is. When the Brahmo Samaj was in full vigour, these doctrines were cast into the shade. But now the Brahmo Samaj itself is lapsing into old errors. One section of it is a medley of neo-Hegelians, Vaishnavites and Rationalists. Another section is slowly drifting towards Pantheism. Their chief organs boast of their synthetic doctrine that man is of the same substance with God. This doctrine is the deadliest enemy of Theism. If the Brahmos hold to this doctrine seriously the hour of the reign of Theism in their Samaj will be struck ere long. If we look around we find of Theism, though it is the religion of natural reason, nowhere but in the bosom of the Catholic Church, where it is jealously guarded by her divines and philosophers. India cannot expect from any other quarter but from the Catholic Church to be enlightened by the light of Theism and learn the true nature of God and His relation to man, so far as it can be perceived by reason. Theism is the preamble of faith and it will be unwise to attempt to build up the structure of the supernatural religion of Christ before the solid foundation of Theism is properly laid. Therefore, we say, the first step to be taken towards the conversion of India is to wage a deadly warfare against the three doctrines mentioned above."

He has his plan cut out, however. There must be a "central mission" created by the Indian Bishops in combination; itinerant mis-

sionaries must travel all over the country and "confront the principal teachers of Pantheism, Theosophy, and other anti-theistic religions and hold public discussions with them." But, with clairvoyant prevision, he foresees that the greatest difficulty will be in getting a sympathetic hearing.

"Protestantism has created a deep-rooted impression amongst the people that Christianity is synonymous with denationalization. People have a strong aversion against Christian preachers because they are considered to be destroyers of everything national. Therefore, the itinerant missionaries should be thoroughly Hindu in their mode of living. They should, if necessary, be strict vegetarians and teetotalers, and put on the yellow *Sannyāsi* garb. In India a Sannyāsi preacher commands the greatest respect. The central mission should, in short, adopt the policy of the glorious old Fathers of the South. The missionaries should be well-versed in Sanskrit, for one ignorant of Sanskrit will hardly be able to vanquish Hindu preachers."

"We submit our humble proposal to the Archbishops and Bishops for their kind consideration. On them has fallen the mantle of the Divine Good Shepherd. God has commissioned them to spread the kingdom of Christ in India. It is they who are to devise ways and means for her redemption. Therefore, we appeal to them to consider the feasibility of establishing a central mission as proposed. There is no time to lose. Theosophy, Pantheism, Anthropomorphism and idolatry are sitting heavily on the bosom of India as so many nightmares. If she be not awakened from her torpor without delay her heart may before long cease to beat."

A very sensible scheme, as missionary schemes go, for it is undeniable that Protestant propagandism has been heavily handicapped by the non-ascetic habits of the missionaries and their close resemblance to Anglo-Indian layman. The cunning trick of dressing like the Heathen people they labour among is not new, our colleague of *Sophia* should know, it was adopted long ago by the Jesuits in this country, and the last time I came from Japan, I saw aboard the French Steamer, a very learned priest of that Order who was made up like a Chinaman, from the shaven crown and long pigtail, at the apex, to the thick felt boots, at the base, of his corporeal pyramid.

A few miles from the home of our friend, Prince Harisinghji Rupsinghji, the Staunch, a hypnotising sorcerer of rather unusual skill has recently been showing what he can do in the way of forcing hypnotic illusions on a mixed audience by thought transference silently willed.

A Bhownagore correspondent writes under date 4th October :—

"A *tamasha* of an unique character was witnessed yesterday at Verawal. A 'dhed' who pretended to be possessed, slit his tongue with a pen-knife till the blood gushed out. He marked with the fluid the foreheads of his followers who were present on the spot. Afterwards he tried several 'puries' cakes; dipping his hand into the boiling oil in the frying pan, to the astonishment of all present. Lastly, he caught hold of a boy aged about nine years from

the crowd and making him stand in the centre, he questioned him as to the whereabouts of his parents, &c., to which the boy returned totally irrelevant answers. The 'dhed' then made him lie flat on his back, after which, to the horror of the assembled crowd, he drove his sword through him. The boy gave a shrill cry of pain and to all appearance fainted.

"A bed sheet was then thrown over him, and after the 'dhed' had waved his magic hand-drum and made grimaces, he removed the sheet, when there was not the slightest trace of a wound and the boy jumped up as hale and hearty as ever."

It was amusing to read at the time, the supercilious denials by Western medical men of the truth of Dr. Tanner's claim to have fasted several weeks on end : it was, they pretended, a physiological absurdity.

Since then the public fastings of Succhi and others have proved them once again wrong. In a back number of this magazine, I called attention to the habitual fasting among the Jains, who think little of a forty days' abstention from food. They fast for merit and it is an amusing fact that there is a market price for it, and that a faster will transfer his acquired merit to a third party for a *quid pro quo* ! I now see in an Indian journal a paragraph to the following effect :—

"A *Sadhu*, named Kevachandji, belonging to the Jain Sthanakvasi sect, has come down to Bhownaggur from Marwar to pass the monsoon. According to the Jain religion, the Sadhus are restricted from staying at one place for more than a prescribed period except during the monsoon. Maharaj Kevachandji began his life of asceticism at the age of 35 in the year 1942 Sm., leaving a son, named Amulakhji, who also shortly after followed his father. At Bhownaggur, he undertook to fast for 141 days continuously, and to-day (1st October) is the 104th day of his fast. He had at first intended to fast for 71 days, but at the end of that period finding himself still able to continue further, he lengthened the period by adding 70 days more."

Many of our Indian readers may know the story of *Altera Pars*. a Brahmin priest and a Kayastha. Asked the latter of the former :—"What may be the penance for the sin of killing a spider? My son killed one this morning." "Oh, it is a great sin to kill a spider," replied the Brahmin. "It will cost you a good round sum to do penance for it." "But *Thakur*," rejoined the *Kayastha*, "I know your son killed a spider the other day." "In that case," the Brahmin hastened to reply, "it is nothing."

A somewhat analogous case has actually happened recently at the Egmore Presidency Magistrate's Court, Madras. Mr. Wedderburn, the opposing counsel, objected to Barrister Gantz receiving whispered communications from Attorney Short's clerk, on the ground that the clerk could not replace his principal in instructing counsel. Soon afterwards, however, one of the accused for whom Mr. Wedderburn appeared, stepped out of his place near the prisoner's dock, and had a conversation with his counsel. Mr.

Gantz, who is a sharp man, objected to this on the ground that the instructions should come through the Attorney engaged in this case, and that Mr. Wedderburn was doing the very thing he had objected to a few minutes previously. Mr. Wedderburn said the person was his client; to which Mr. Gantz naturely replied, that his learned Brother was equally bound with himself to the code of professional ethics, and was not free to take instructions from anybody save the attorney. No alternative offering itself, Mr. Wedderburn kept silent, and the report tells us, the Magistrate "wisely refrained from making any ruling on the delicate point raised." It would be so pleasant if our own Members could learn to put themselves in their neighbour's place before condemning him.

* * *

We extract the following snake story from the *Ophidian Amrita Bazaar Patrika*. A friend suggests that we should offer a medal to anyone who can affirm upon his conscience that he believes it:—

"It is well-known that the *Sankhini* is the king among snakes. There are many stories current about its never making the least effort to get food. Here is a story related by the *Sanjibanees* which would go to show how willingly and devotedly the other snakes serve the *Sankhini* or *Raj Shap*. Now, we need hardly say that there is a belief among the people that if a snake chanced to pass by the spot where there is a *Sankhini*, it must either furnish the latter with some food or allow itself to be devoured. Sometime ago, we are assured by the *Sanjibanees*, a large number of people saw such an incident in a village at Tangail. It would appear that a *Sankhini* was seen with open mouth lying on the ground at full length, evidently dying, so exhausted and famished it looked. Sometime after another snake, of another species, it should be noted, came up and without any hesitation thrust its head into the mouth of the *Raj Shap*. While the spectators watched, the poor snake was gradually devoured till not the least vestige of it could be found. So wonderful is the loyalty and devotion of serpents to their king!"

* * *

A South Indian paper—the *Malabar and Travancore Spectator*—tells the story of the punishment inflicted upon a miserly Madras Brahmin graduate, by the angry deities of the Tirupathi Temple. The facts are given as follow:—

"It appears this gentleman, who belongs to Ramanathapuram in Palghat, with a few others, went to the famous shrine at Tirupathi, and, while there, he was requested to put a few coins in the temple coffers to propitiate the deity. Our new-fledged graduate had no faith in bribing anybody, much less God and refused to comply with the request. His friends suspecting niggardliness to be at the bottom of the refusal and not want of faith, put a couple of chips into the hands of our hero and desired him to shove them into the Bhannaram box. But, he would by no means throw away money in that fashion, for it was taking away "capital from circulation" and therefore contrived to secrete the money and put two pebbles instead into the box. No sooner was this sacrilege committed, than the poor fellow's vision began to impair and in less than twelve hours, the man is reported to have been stone blind. The

news was telegraphed to his relative who left this station two days ago to supplicate jointly for the restoration of his sight in return for a sufficient atonement."

We are not in a position to express any opinion as to the truth of the story, but give it for what it is worth, as one out of many instances that have come to our notice of the danger there is in trying to cheat the elemental guardians of Indian shrines, wells and trees. However much so-called enlightened youth may sneer at such superstitions, the existence of malevolent entities of this sort is a fearsome fact as, also, is the further one that their power for evil is incalculably increased by worshipping them in special shrines, where in their honor, the blood of animals is shed, from the fumes and aura of which they derive strength, and even astral substance enough to enable them to materialise from time to time.

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Old readers of the *Theosophist* may remember a description (see *Theosophist* vol. VII, p. 230) of certain feats of memory (*Ashthâvadhânâ*) displayed before me at Hyderabad and Madras. If they will turn back to it, the following fresh example of this marvellous mind-culture, taken *verb. et lit* from an Indian exchange, will be read with additional interest:—

"On the 26th October, a grand public meeting was held at Multan to see the wonderful intellectual feats of our well-known Pandit Ambikadatt Vyas, under the presidency of his Holiness Goswami Sree Jewanacharya. Pandit Ambikadatt showed his literary wonders successfully, that is, Latin, Arabic, and English sentences were given to him out of order as also several *Samas*. He was also engaged in chess play, card play, mathematical working, discussion, and conversation, but he reproduced the sentences, and did without mistake all these twenty-five works to the entire surprise of the audience. On the second day, the hall was filled to suffocation, when the said Goswami presided, and said that the learned Pandit composed one-hundred slokas in 24 minutes on given subjects, and showed several surprising feats in the composition of Sanskrit and Hindi poems. All those present—Vakeels, Hakims, Raïses, Pandits and others, praised and thanked the President and the Pandit heartily."

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The Nestor of Spiritualistic Editors has discontinued. Mr. Luther Colby, of Boston, Mass., has just died at the age of 80, beloved by thousands throughout the world, who have read his journal or known him personally. He was a good man and able Editor, devoted heart and soul to his cause and to its oldest surviving organ, the *Banner of Light*, of which in 1857, he was one of the founders. I had the pleasure of knowing him at the time when my "People from the Other World" was published (1874), and have had letters from him occasionally since. Though he was hostile to our Eastern teachings as to elemental and elementary spirits, and took no interest in the revival of Oriental literature, yet I have always respected him as a sincere, if rather—as I thought—credulous champion of modern Spiritualism. He

is succeeded in the Editorial chair by Mr. John W. Day, long his Assistant Editor and a man of ability.

That self-puffing 'muscle-reader,' Stuart Cumberland, avers that the phenomenal muscularity displayed by a class of "Human Magnets," which has been so widely noticed by the press, is due to a mere trick of balance, and not to any abnormal magnetic currents in the human body. He has published accounts of various exhibitions given before crowned heads, notably of one at the Danish Court where his female assistant lifted a "chairful of Czars and Kings." His pretended explanation is, like all those proffered by Materialists respecting psychical phenomena, more difficult of acceptance than that given by the psychists. It is hard, for instance, to reconcile any theory of muscle-balance with examples like that recently given by a Miss Annie Abbott, at New York, before the Medical faculty. She is a "small, slim woman," of no apparent muscular development, yet she did this: a doctor raises her little girl of 12 years of age with the greatest ease; the mother then places one hand on the child's spine between the shoulders, and the other on a hand of the doctor; he then puts forth his whole strength, but the girl seems to have become a part of the floor and cannot be raised; a Dr. Townsend was then called to assist; he was found to weigh 195 lbs. (13 stones, 13 lbs.); a board was then placed on the scale-platform, and Mrs. Abbott and Dr. Townsend stood upon it; the doctor placed his two hands on Mrs. Abbott's and "then bore upon them with all his weight. The combined weight of the two was less than 100 pounds." How does the Cumberland humbugging theory of "balance" apply? The crowning experiment seems to have made it still more absurd. A champagne-glass was "placed under her hair, and there was a sound which could be heard twenty feet off, like that in the receiver of a telephone when the bell is being rung at the other end of the wire." The *R. P. Journal*, from which the above is quoted, mentions a fact which throws light upon these incidents. "Mrs. Abbott suffers from severe nervous attacks, and there is little doubt that the peculiar phenomena which she exhibits are of nervous origin."

India has been bereft of one more of her great sons in the death of Mr. M. C. Apte, LL.B., a Bombay High Court pleader, whose collegiate career was a brilliant one, whose mind one of great powers, and whose crowning joy was the benefaction of founding and endowing the Anandashrama at Poona, an institution for collecting and publishing Sanskrit manuscripts, and encouraging their study by maintaining learned Sanyâsi students therein, after the ancient fashion. The deaths of Telang and Apte leave gaps hard to fill.

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THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.

ORIENTAL SERIES, CHAPTER IV.

THE popular proverb "Heaven helps those who help themselves," which, in one phraseology or another, has been common to all nations, is—as every intelligent person knows,—the key-note and cornerstone of Brahma Vidya. No Guru would dream of teaching his pupil any other rule than this. If one hears a person complaining that it has not proved true in his case, depend upon it that he has not made real, unselfish effort on the higher planes of Will, however much he may have dissembled externally. It is as impossible that it should fail as that an unopposed weight should not fall to the ground when dropped from the hand. Good people often deceive themselves in mistaking their ultimate interior motive for altruism, when it is but the refined selfishness of some personal yearning or other. That is why so few Adepts and fit spiritual Teachers are seen in the world nowadays. But if I allow my truant mind to follow out this theme, my digression from the straight course of our narrative will be inexcusable.

The above train of thought was suggested by entries in my Diary, which relate to certain American commercial interests, which I had in temporary charge, and by getting which, I was enabled to leave America, when I did. I was being importunately pressed to get away, yet but for this help could not have done it just then. As elsewhere stated, the American Government was at that time very anxious to extend our national commerce to the East Indies and, as I was rather well-known to the authorities for services rendered during the war, the President and the Department of State requested me to look over the ground in India, and report what legislation Congress ought to make to facilitate this desirable object. Pleased with this mark of confidence, I accepted the mission and, before sailing, received my credentials from the President and Secretary of State. I also undertook to try my best to find Bombay agencies for a number of leading American manufacturing companies and private firms, who were associated with a Trades' Union, whose

seat was at Philadelphia, and who represented a vast aggregate of capital. No pay was attached to my Government appointment, it having been accepted purely on patriotic grounds, but the several houses represented contributed, each, a sum towards my travelling expenses, and on the strength of that meat we went many days. There would have been no landing by us at Bombay in 1879, if I had not grasped the chance offered me, instead of waiting for the rupees to be showered upon us by supernatural agency. That, in a sense, came later of itself. Before leaving the subject, I may say that, owing to their higher cost—one element in which was the extra freight across the Atlantic,—the American goods found no market in India, although I did my best.

Beginning with the 29th March (1879), there were a series of strange occurrences in which Mooljee Thackersey was an essential, sometimes the chief witness—excluding H. P. B. On the day in question she told Mooljee to fetch a buggy, and when it came mounted into it with him. She refused to answer his questions as to whither she was going, simply telling him to order the driver to turn to right or left or go straight ahead, as she might direct. What happened Mooljee told us on their return in the evening. She had directed the course by numerous windings of streets and country roads, until they found themselves at a suburb of Bombay, eight or ten miles distant, in a grove of conifere. The name is not written in my Diary, but I think it was Parel, though I may be mistaken. At any rate, Mooljee knew the place because he had cremated his mother's body in that neighbourhood. Roads and paths crossed each other confusedly in the wood, but H. P. B. never faltered as to her course, and bade the driver turn and turn until they came to the sea-shore. Finally, to Mooljee's amazement, they were brought up by the gate of a private estate, with a magnificent rose-garden in front and a fine bungalow with spacious Eastern verandahs, in the back-ground. H. P. B. climbed down and told Mooljee to await her there, and not for his life to dare come to the house. So there he waited in a complete puzzle; for such a property he, a life-long resident of Bombay, had never heard of before. He called one of several gardeners who were hoeing the flowers, but the man would tell him nothing as to his master's name, how long he had lived there, or when the bungalow was built: a most unusual thing among Hindus. H. P. B. had walked straight up to the house, had been received cordially at the door by a tall Hindu of striking and distinguished appearance, clad entirely in white, and had gone inside. After some time the two re-appeared, the mysterious stranger bade her farewell, and handed her a great bunch of roses which one of the gardeners brought to his master for the purpose, and H. P. B. rejoined her escort, re-entered the buggy, and ordered the driver to return home. All that Mooljee could draw out of H. P. B. was that the stranger was an Occultist with whom she was in relation and had business to transact with that day. The roses, she said, he had sent by her to myself. The strangest part of this

story to us was that, so far as we knew, there was no possibility of H. P. B.'s having learnt anything about this suburb and the way to it, at any rate since our arrival at Bombay, for she had never left the house alone, yet that she had shown the completest familiarity with both. Whether any such bungalow existed or not, we had no means of knowing save on Mooljee's testimony. He was so amazed with his experience as to go telling it to his friends in the town, which led one who professed to know the suburb in question perfectly, to lay a wager of Rs. 100 that there was no such bungalow by the sea-shore, and that he could not guide any one to it. When H. P. B. heard this, she offered to bet Mooljee that he would lose the other wager: whereupon he, declaring that he could re-trace every foot of the way by which they had gone, closed with the offer, and I had a carriage called at once, and we three entered it. By another Hindu interpreter, I ordered the coachman to strictly follow Mr. M.'s directions as to our route, and off we went. After a long drive by devious ways, we reached the wood, in whose shady depths the mysterious bungalow was supposed to stand. The soil was almost pure sea-sand, bestrewn with a brown mulch of pine-needles, or those of some other conifer, possibly the casuarina. We could see a number of roads running in different directions, and I told Mooljee that he must keep a sharp look-out, or he would assuredly get lost. He, however, was as confident as possible, despite the gibes thrown at him by H. P. B. about his state of mystification and the certain loss of his Rs. 100. For an hour we drove on, now to this side, now to the other, now stopping for him to dismount from the box and look about him. At last—and just a minute or so after his declaring himself perfectly sure that we were driving straight for the seaside bungalow—a train rattled by on a near embankment, and thus showed poor Mooljee that he had guided us in the very opposite direction from the one desired! We offered to give him as much time as he liked to pursue his search, but he felt completely baffled and gave in as beaten. So we drove home. H. P. B. told all of us that Mooljee would have found the mystical bungalow if a glamour had not been brought to bear on his sight, and, moreover, that the bungalow, like all other spots inhabited by Adepts, was always protected from the intrusion of strangers by a circle of illusion. Mooljee was alarmed about it and guarded and kept potent by elemental servants. This particular bungalow was in the constant keeping of an Adept who could be relied upon, and used as an occasional resting and meeting-place by Gurus and Chêlâs when travelling. All the buried ancient secrets, and those vast hoards of treasure which must be kept hidden until Karma requires its restoration to human use, are, she said, protected by the discovery by the profane, by illusory pictures of solid rocks, by the yawning chasm, or some such obstacle, which the feet of the wrong men, but which Mâyâ dissolves away when the predestined finder comes to the spot in the fullness of time. This incident coincides with all folk-lore tradition, and any one who has seen

even one of an hundred recorded proofs of hypnotic inhibition in modern hospitals and cliniques, can readily accept the reasonableness of such a tale of mayavic engirdlement: the Devil is no longer accepted (outside the Vatican) as sole hypnotiser of mankind, and Charcot, Liébault, de Rochas and others have shown us the scientific reasonableness of the old tales of Sorcery and Magic. At any rate, I give this story for what it may be worth, as I do in all cases where I myself was not an eye-witness, when I say my say in all candour, and leave the public to believe or disbelieve as they see fit: it is nothing to me. If my own opinion be asked, I should say that to my mind the story of the bungalow seems probably true, for, as mentioned in a former chapter, we were visited in our Girgaum cottage by more than one Adept in the flesh, and one moonlight night, Damodar and I were with H. P. B. on the road leading towards the hidden house, when one came up to and saluted us at not more, than arm's-length distance. But the details need not be mentioned here as I have other things to first tell.

We now come in chronological order to a momentous country trip whose incidents have been expanded and glorified through some sixty pages in "The Caves and Jungles of Hindustan." Until comparatively a short time ago, it lingered in my memory as a chapter of the most trustworthy as well as exciting episodes in my relations with H. P. B. As perfect candour is my aim, I shall narrate my facts, with such comments as the present state of my mind permits me to offer.

H. P. B., Mooljee and I left Bombay by train April 4th, 1879, for a trip to Karli Caves. Our servant Babula accompanied us. This was our entire party. We had with us no "Brahman from Poona, Moodelliar Rajput"—visible to me, at any rate. At Narel station we left the train, and took palanquins up the hill to Materan, the chief sanitarium of Bombay. I was given to understand that we had been invited to Karli during the writing of "Isis;" and that the sundry provisions for our comfort *en route* had been ordered by him. I was not in the least surprised, then, to find at Narel station a Hindu servant of the better class, *i. e.*, not a house menial, who came forward, and, after saluting, gave me a message in Marathi, which Mooljee interpreted to be the compliments of his master, and a request that we should graciously choose whether of would have palanquins or ponies for the ascent, as both were ready. H. P. B. and I chose palanquins, and Mooljee and Babula were ready. away we went in the day-bright moonshine, twelve bea^{rs}. Then "palkee:"—fair-sized, strong, muscular, dark-brown fello to each Thakoor clan, who trotted along in broken step (so as not, of the person in the palkee), keeping time by a sweet-voiced, me^{as}o jar the that, in its novelty, was extremely pleasant to hear, but red cadence monotonously tiresome after awhile. I had never before which grew poetical journey as this through that tropic night, with made such a the sky ablaze

with vividly bright stars before the moon had risen, myriad insects chirping to each other, the night birds crying to their mates, the great bats silently sailing in tortuous gyrations in quest of food, the palm fronds crackling and jungle leaves rustling, the smell of the earth, mingling now and again with that of spicy buds in a warmer air-current through which we passed, and with all the chant of the panting palkee-wallahs as they nimbly swung along. As for the escort of numberless chattering monkeys, the "thundering roars of tigers," and the "Portuguese inn, woven like an eagle's nest out of bamboos," the less said the better in a sober historical narrative. We certainly reached the Alexandra Hotel in due course, supped at 11, went to bed quietly, rose early the next morning and enjoyed the splendid view from the verandah. Mooljee was out when I awoke, but returned an hour later with the story that he had been aroused before day-break by the man who had met us at Narel, and shown a completely furnished bungalow which, he said, was at our disposal free of rent, for such time as we chose to occupy it. But by breakfast time, H. P. B. had become nauseated with what she called "the aura of Anglo-Indian civilisation," and refused to stop over a single day. So, despite the landlord's warning against the fierce heat of the sun, away we started and rode to Narel again, in a temperature like that of the stoke-room on a steamer. By good luck neither of us were sun-struck, and in due course got the train and went on to Khandalla, a delightful place in the hills. Our same universal provider met us here also, with a spacious bullock-carriage in which he took us to the Government rest-house (dāk bungalow) where we spent the next day and night. The evening of our arrival, Mooljee strolled down to the Railway station for a chat with the Station-master, an old acquaintance, and got a surprise. A train came in from Bombay and stopped at the platform, when he heard his name loudly called. Looking from carriage to carriage he saw a Hindu beckoning and went to his window. The unknown proved to be the personage whom H. P. B. had visited! He handed him a fresh bouquet of what seemed to be the same kinds of roses as he had seen in the mysterious garden of the taciturn gardeners, and which were the most beautiful he had ever seen. "These", said the gentleman, as the train moved on, "are for Colonel Olcott, give him them, please." So Mooljee brought them to me and told his story. An hour later I told H. P. B. that I should like to thank the Adept for his courtesies to our party, and if she could get it delivered, should write him. She assented, so the note was written and given her. She handed it to Mooljee and requested him to go down the public road before us and deliver it. "But," he asked, "to whom, and where: it bears no name nor address on the cover?" "No matter: take it and you will see to whom you must give it." He accordingly moved off down the road, but after ten minutes came running back, breathless and exhibiting every sign of surprise. "It's gone!" he faltered. "What?" "The letter. He took it," "Who took it?" I inquired. "I don't know, Colonel, unless

it was a *pisācha*: he came up out of the ground, or so it seemed to me. I was walking slowly along, looking to right and left, and not knowing what I must do to carry out H. P. B.'s orders. There were no trees or bushes for a person to hide in, but just the white, dusty road. Yet suddenly, as if he had come out of the ground, there was a man a few yards off, coming towards me. It was the man of the rose-bungalow—the man who gave me the flowers for you at Khandalla Station, and whom I had seen carried away in the train towards Poona!" "Nonsense, man," I replied, "you've been dreaming." "No, I was as wide awake as I ever was in my life. The gentleman said 'You have a letter for me—that one in your hand; have you not?' I could hardly speak, but I said 'I don't know, Maharaj, it has no address.' 'It is for me, give it.' He took it from me and said 'Now go back.' I turned my back for an instant and looked to see if he was there, but he had disappeared: the road was vacant! Frightened, I turned and ran, but had not got away fifty yards when a voice at my very ear said 'Don't be foolish, man; keep cool; all is right.' This frightened me still more, for no man was in sight. I fled and here I am." Such was Mooljee's story, which I repeat exactly as he told it to me. If appearances go for anything, he must have spoken truth, for his fright and excitement were too evident to have been simulated by so clumsy an actor as he. At all events, a certain request contained in that letter was answered in a letter from this same Adept, which I got later, at the *dāk bungalow* in Bhurtpore, Rajputana, more than a thousand miles distant from this place of Mooljee's adventure. And that goes for something.

It was a moonlight night, glorious beyond anything we see in the colder Western lands, and the air sweet, bland and pure, making physical existence a charm. We three sat out on the lawn enjoying it until late, planning our visit to Karli Caves for the next day.

Towards the end of the evening, H. P. B. came out of a state of mental abstraction in which she had been sitting for some minutes, and told me that at 5 p. m., the next day, a *Sanyāsi* or *Sanyāsis* would visit us at the Caves. I recorded the forewarning before retiring: the sequel will be seen presently.

At 4 o'clock in the morning Baburao, the Adept's supposed agent, silently entered the room where Mooljee and I slept, wakened me with a touch, thrust into my hand a small, round lacquered box containing a *pani sapāri*, or betel-leaf with spice-accompaniment, such as is given to guests, and whispered in my ear the name of the Adept under whose protection we were alleged to be on this trip. The significance of the gift was that in the mystical school with which we have had to do, this is the sign of adoption of the new pupil. We rose, bathed, had coffee, and at last left in the bullock-coach (*shigra*) for Karli, which we reached at 1¹⁵ p. m. By this time there was a blazing sunshine, and we had a hard climb or it up the footpath from the foot of the hill to the Caves. H. P. B. became so distressed for breath that finally some coolies brought a chair and carried her the last half of the ascent. It is foreign to my purpose

to enter into a description of the awe-inspiring, grandiose rock-temple and its adjacent smaller cave-dormitories, which are given in every guide-book, with all their details of measurements. My narrative is concerned only with the personal adventures of our little party.

We found a festival of Rama in progress in the neighbouring village, with a great crowd, and I found it very amusing to observe its novel features. Tired with our hot climb, we went inside the great Cave, and spreading our blankets camped on the rocky floor. By and bye we had our lunch, although feeling half-ashamed to be satisfying the vulgar cravings of the stomach in the aisle of a fane where, centuries before our Era, thousands of ascetic recluses had worshipped, and with chants of sacred slokas and gathas, united in helping each other to dominate the animal self and develop their spiritual power. Our talk, of course, ran upon the noble theme of the rise, progress and decadence of the Brahma Vidya in India, and our hopes of its recrudescence. On these worthy subjects discoursing, we passed the time away until, looking at my watch, I found that it lacked but 6 minutes to 5 o'clock: so Mooljee and I left H. P. B. and went to the gate-house which guards the entrance to the Cave, and waited. No ascetic was then in sight, but in about 10 minutes, there came one who drove before him a cow, which was deformed by a short fifth leg that grew from its hump. A servant accompanied him. The ascetic's face was gentle and attractive. He had flowing black hair, and a full beard, parted down the chin in the Rajput fashion, with the ends turned over the ears and worked in with the hair of the head. He was robed in the saffron-hued cloths (*bhūgwa*) of his order. Across his intellectual forehead was the smear of grey ashes (*Vibhuti*) which indicates the follower of Shiva. We watched for some sign or look of recognition, but getting none, at last joined and drew him into conversation. He explained his presence there when by rights he should have been faring on towards Hardwar, by saying that the previous day, while on his road to that noted shrine, his Gurn had ordered him to be here at 5 o'clock this day, as there were persons for him to meet. No orders beyond that had been given him. If we were expecting him, then we must have been the persons his Gurn had in mind, but he had no message for us, as yet at all events. No, his Gurn had not told him in person but—this we drew from him after much cross-questioning and after an interval of silence, in which he seemed to be listening to some invisible person—by a voice, as if spoken into his ear. That was the way he always received his orders while travelling. Finding that we could get no more out of him, we took temporary leave and returned to H. P. B. Our determination to pass the night on the hill being made known to Baburao, he and Mooljee went in search of a suitable shelter, and on their return we and our luggage were removed to a small cave-dormitory cut into the hill, some distance to the right of the great cave-temple. The ancient sculptors had fashioned a two-pillared small porch at the entrance, and inside ten cubicles, with open doorways, giving on to a central square hall or chamber of assembly. To the left of the porch a basin, cut in the

rock, received the waters of a spring of deliciously cool and clear water. H.P.B. told us that from one of the cubicles in one of these small caves, a secret door communicated with other caves in the heart of the mountain, where a school of adepts still lived, but whose existence was not even suspected by the general public: and that if I could find the right portion of rock, and handle it in a particular fashion, no hindrance would be made to my entrance:—a liberal offer considering the circumstances! However I tried, and in another little cave some way off, I did actually put my hand on a place and was about to try to move it, when H.P.B. began calling me back in haste. The Adept writer of the Bhurtore letter told me that I had actually hit upon the right place and would have prematurely penetrated to his retreat if I had not been called away. However, this is unproveable for the present, so let me proceed. Mooljee and Babula had gone to the village bazaar with Baburao, to buy provisions, and H.P.B. and I were left alone. We sat in the porch smoking and chatting until she bade me stop where I was for a few minutes and not look around until she told me. She then passed inside the cave, as I thought to go into one of the cubicles for a nap on the rock-hewn block that served as the old monks' bed. I kept on smoking and looking over the wide landscape that lay before me like a great map, when suddenly, from within the cave, I heard a sound like the slamming of a heavy door and a burst of satirical laughter. Naturally I turned my head, but H.P.B. had disappeared. She was in neither of the cells, which I examined in detail, nor could I with the minutest search over every inch of the rocky surfaces of their walls, find the least crack or other sign of a door: there was nothing, palpable to eye or touch but living rock. I had had so long and varied an experience of H.P.B.'s psychological eccentricities, that I soon ceased to bother myself about the mystery and returned to the porch and my pipe, in placid inclination to wait for what might happen. A half-hour had passed since her disappearance, when I heard a footstep just behind me and was addressed by H.P.B. in person, in a natural tone, as if nothing had happened out of the common. In reply to my question as to where she had been, she simply said she had 'had business' with (mentioning the Adept) and gone to see him in his secret chambers. Curiously enough, she held in her hand a rusty old knife of a strange pattern, which she said she had picked up in one of the masked passages, and purposelessly had brought along. She would not let me keep it, but flung it out into the air with all her force, and I saw it fall in a thicket far down the hillside. I do not explain the above occurrence, leaving each reader to make what he may out of the facts. Yet, to forestall what will unquestionably occur to many minds of a certain bias, I may say that, barring the rusty knife, all is explicable on the theory of hypnotic suggestion. The sound of the slammed rock-door and the shout of laughter, H.P.B.'s seeming disappearance and subsequent sudden reappearance, can all be accounted for as hypnotic *mayá* cast on me by her. She may have passed out by the porch at my very side, gone elsewhere, and returned before my very eyes without my seeing her.

This is one explanation, and a very rickety one it will be to any one who has had to do, in the state of pupillage, with a real Adept of Eastern Magic.

Our people in time returned; we had a warm supper served to us in the cave-porch, and then after admiring the moonlight panorama, and having a last smoke, all rolled ourselves in our blankets and lay down on the rock-floor and slept quietly until morning. Baburao sat at the porch-door and tended a wood-fire that we kept burning as a protection against wild beasts. But—save one wretched little jackal that slunk by in the night—none came to break our rest. The "Caves and Jungles" story about my falling down a precipice and being rescued by the Sanyási and his five-legged cow is all fiction; so are the "far-away roars of the tigers rising from the valley," the night attack on us by a huge tiger, the casting of it into the abyss by adept will-power, and the weeping of "Miss X."—a totally unknown quantity. These were the plums and spices that H.P.B. put into her charming Indian wonder-book, to make it interesting to the Russian public, in whose language it was originally written. Equally misleading is her account of a snake-charming performance as occurring at Karli Caves, the truth being that the thing happened in our own house at Girgaum; as will be seen later on, when I come to the case in its due order.

Mooljee and I were up before H.P.B. the next morning, and after a wash at the spring, he went down to the village while I stood on the path, enjoying the early morning view over the plains. After awhile, to my gratification, I saw the cow-owning Sanyási coming towards me with the evident intention of speaking. I was at a loss what to do, as neither H.P.B. nor I knew a word of either of the vernaculars. But my doubt as to the issue was soon solved by his coming close up to me, taking my hand, giving our T.S. private tokens of brotherhood, and pronouncing in my ear the Adept's name! Then saluting me most gracefully, he bowed and went his way. We saw him no more.

We passed that day in exploring the caves, and at 4.30 P.M. wended back to the Khandalla rest-house. But while still in the Great Cave H.P.B. passed on to me an order telepathically received, she said, from the Adept, that we should go to Rajputana, in the Punjab. After supper we sat out again on the moon-glorified lawn of the travellers' bungalow, this time in company with two other travellers—Anglo-Indians, who retired early, leaving us three alone. My two companions strolled about conversing together and disappeared behind the house, but Mooljee speedily returned and, as it seemed, in a daze of confusion, saying that she had disappeared before his very eyes while he stood talking to her in the moonlight. He seemed really about to have a fit of hysterics, so much did he tremble. I bade him sit down and keep quiet, and not make such a fool of himself, as he had merely been made the subject of a glamour, which was a very harmless affair, such as any good

mesmeriser could accomplish on his sensitive subject.* She soon re-appeared and resumed her seat, and our chat went on. Presently two white-robed Hindu men were seen crossing the lawn obliquely past us, some fifty yards off. They stopped when opposite our position and Mooljee was sent by H.P.B. to talk with them. As he stood with them doing this, she repeated to me what she said was their conversation and which Mooljee corroborated a moment later on rejoining us. It was a message to me to the effect that my letter to the Adept had been received and accepted, and that I should get the answer when I reached Rajputana. Before Mooljee could finish this brief report, I saw the two pupil-messengers walk away a short distance, pass behind a small bush not thick or large enough to screen a white-robed man, especially in that vivid moonlight, and disappear: there was open lawn about the bush, but the two had vanished from sight most effectually. Naturally I obeyed my first impulse to run across the lawn and search behind the bush for some signs of a subterranean place of refuge; but I found nothing, the sod was unbroken, the bush had not a twig bent out of its natural place. I had simply been hypnotised.

We left for Bombay the next morning by mail train, but our adventures were not yet finished. Baburao bade us farewell at Khandalla Station after refusing to accept the *douceur* I pressed upon him:—a rare stretch of self-denial, as any one familiar with Hindu serving-men will declare. We three friends had a second-class carriage to ourselves; Babula found room in the third class. After a while, Mooljee stretched himself out on one of the benches and fell asleep, while H. P. B. and I sitting side by side on the cross-bench—she next the left-hand window—talked about our occult affairs in general. She finally said “I do wish that.....(the Adept) had not made me pass on verbally to you his message about Rajputana.” “Why?” “Because Wimbridge and Miss Bates will think it all humbug, a trick to make you take me on a pleasant journey and leave them moping at home.” “Bosh!” I said. “I don’t need anything more than your word for it.” “But, I tell you,” she replied, “they will think hardly of me for it.” “Then” I said, “it would have been far better if he had given you a note, which he could have done easily. Well it’s too late to worry about it now. Khandalla is 15 or 20 miles behind us, and so let it go.” She brooded over the idea a few minutes, and then said: “Well, I shall try, anyhow: it is not too late.” She then wrote something on a page of her pocket-book in two kinds of character, the upper half *Senzar*—the language of all her personal

* She herself specifies with full candour on p. 588 of Vol. II of “*Isis*.” This illusion-casting power as one of the acquired functions of a thaumaturgist, thus: “The thaumaturgist, thoroughly skilled in occult science, can cause himself (that is, his physical body) to seem to disappear, or to apparently take on any shape that he may choose. He may make his astral form visible, or he may give it a protean appearance. In both cases, these results will be achieved by a mesmeric hallucination of the senses of all witnesses, simultaneously brought on. This hallucination is so perfect that the subject of it would take his life that he saw a reality, when it is but a picture in his own mind, impressed upon his consciousness by the irresistible will of the mesmeriser.”

writings, from the Mahatmas,—the lower half English, which she allowed me to read. It ran thus,—

“Ask Goolab Singh to telegraph to Olcott the orders given him through me at the cave yesterday; let it be a test to others as well as to himself.”

Tearing the leaf out, folding it into a triangular shape, and inscribing on it some peculiar symbolical signs (which, she said, dominated the Elementals), she took it between her thumb and forefinger of the left hand, as if about to throw it out of the window. I, however, caught and held her hand, saying, “You want this to be a test to me? Then let me re-open the billet, and see what you do with it.” She consenting, I looked inside the note, returned it to her, and at her express bidding, watched it when she flung it from the train. It was touched by the outer edge of the air-rush made by the train, and whirled outwards towards a solitary tree near the track. We were then 3,000 high, up among the peaks of the Western Ghâts, with no human habitation in sight at the moment, and but very few trees beside the railway track. Just before I let her fling out the billet, I awoke Mooljee, told him what she was about doing, with him took the time by my watch, and he joined me in signing a certificate in my own note-book, which now lies before me, and from which I have refreshed my memory as to these details. The certificate is dated at “Kurjeet Station, G. I. P. R., April 8, 1879, at 12-45 P.M.,” and signed by Mooljee Thackersey as witness.

At Kurjeet, Mooljee and I wanted to descend and stretch our legs a bit on the platform, but H. P. B. said that neither of us should leave the train until we reached Bombay: she had her orders, and we would understand them in due time. So we remained with her in the carriage. In schedule time we reached home and I at once went on an errand to the Kabbadevi Road and was gone an hour. On returning I was met by Miss Bates, who handed me a sealed Government telegraph cover, saying that she had received it from the messenger (peon) and receipted for it in my name. It read as follows:—

“Time 2 P.M. Date 8-4-1879.

From Kurjeet To Byculla.

From Goolab Singh To H. S. Olcott.

Letter received. Answer Rajputana. Start immediately.”

As I said above, until a few months ago, I regarded this as one of the most unmistakably genuine proofs of H. P. B.’s occult relations I had ever received. It so impressed all my friends, among them one in London and one in New York to whom I forwarded it for examination. The friend at New York, moreover, reported a strange fact, which I am glad to say I recorded in my Diary for the following July 1st, after receipt of the Overland Mail of that day: Mr. John Judge, brother of W. Q. Judge—the friend in question—wrote that the name of the sender of the telegram (Goolab Singh) had entirely faded out, and he had no clue, therefore, to the sender. He enclosed the original dispatch in his

letter and I found the name had again become *perfectly visible*, as it is to this day. The one weak point in the whole series of phenomena is that—as I learned quite recently—Baburao had been engaged by Mooljee! to look after our party at Materan, Khandalla and Karli Cave. It is for this reason that I have so minutely described the incidents of our pleasant trip, leaving each reader to judge for himself.

H. S. OLCOTT.

OUTLINES OF ASTRONOMICAL MOTION.

RECESSION, AS A GUIDE TO MOTION.

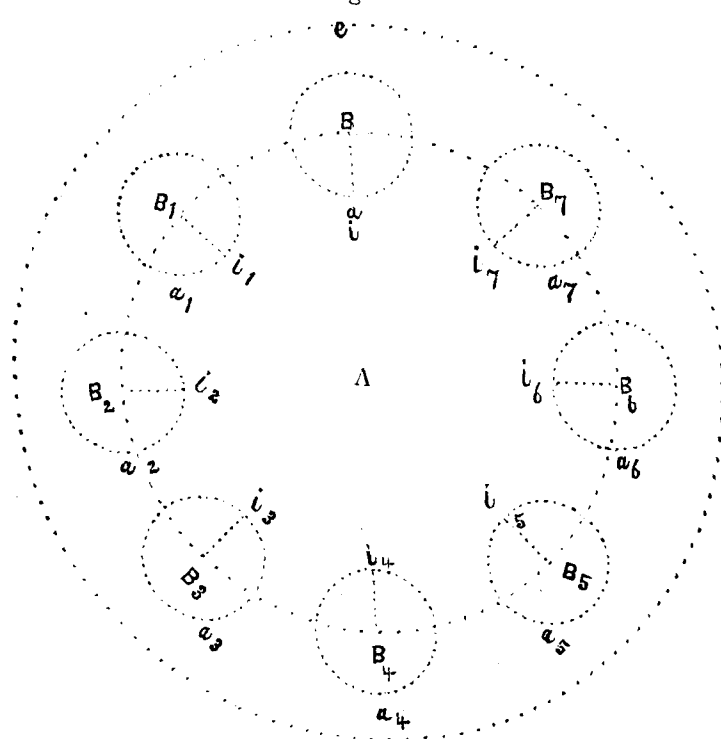
VIII.

MULTIPLE RECESSION.

(Continued from p. 149.)

(14) Multiple recession takes place when one body rotates on its axis more than once during each revolution made by it round another body; or where one body revolves more than once round another body during the single revolution of that body round a third body.

Fig. 4.



In Fig. 4, A represents the station of the observer, and B, a body simultaneously rotating on its axis and revolving round A. At B, *a* is between B and A, or in conjunction with A. At B₁, *a* has completed a

single rotation round B, but is no longer between B and A. To regain that position it has to advance from *a*₁ to *i*₁. This advance represents the segment of its circle of revolution which B has simultaneously traversed, and is rendered necessary by the advance of B. At B₂, *a*, having completed a second rotation at *a*₂, has to advance to *i*₂ to regain its position between B and A, this advance having been rendered necessary by the further advance of B in its circle of revolution. Here one quarter of the additional circle of rotation caused by the revolution of B, and one quarter of the circle of revolution of B have been completed. At B₃, *a*, having, at *a*₃, completed a third rotation, has to advance to *i*₃ to regain its position between B and A. At B₄, where B has completed one half of its revolution, *a*, having, at *a*₄, completed a fourth rotation, has to advance to *i*₄ to regain its position between B and A, where one half of the additional circle of rotation has been completed; and so on, through B₅, 6 and 7, back to B. At B, *a* is once more between A and B, and its position now coincides with that of *i*, as it did at the commencement of the revolution of B. The observer at A will now perceive that there have been nine recessions of *e* round *a*; and with these one recession of *a* with *e*, due to the simultaneous revolution of B, which compels *a* to make the additional rotation which brings it back to the right line of departure *e* B *a* *i* A, where it reunites with *i*. The effect of this additional rotation, under the conditions stated, is that while *e* recedes nine times round *a* it recedes only eight times round *i*.

It might be supposed by some that this demonstration proves that the Moon must rotate once upon its axis during each revolution in its orbit; and that this added rotation represents its single rotation. But this added rotation causes an additional recession of *e* round *a*: so that if the Moon were rotating on its axis its revolution would be accompanied by two recessions of *e*; and it would not always show the same face to the terrestrial observer (para. 13). The observed fact that the Moon's revolution is only accompanied by a single recession of the zodiacal constellations places the conclusion beyond doubt that it is not rotating on its axis.

If *a* were a separate body or satellite revolving round B, while B revolved round A, it would make eight conjunctive revolutions from the right line *e* B *a* *i* A back to that line, and simultaneously nine sidereal revolutions, the ninth sidereal revolution being caused by the revolution of B. These would be indicated to the observer at A by nine recessions of *e* round A, only one of which would be a recession round B.

(15) The most direct astronomical example of multiple recession, in which axial rotation is associated with orbital revolution, is found in the rotating and revolving Earth. This planet makes 366 sidereal but only 365 synodic rotations during each revolution in its orbit. That is to say, in the terms of recession, the zodiacal constellations recede 366 times round the revolving Earth, while the Sun only recedes 365 times round it; and it is through these recessions that the axial rotation and orbital revolution of the Earth are learnt.

(16) An equally direct and clear astronomical example of multiple recession, in which orbital revolution is associated with orbital revolution, is found in the revolution of the Moon round the revolving Earth. During each single complete revolution of the Earth, or passage of that body from the right line between a given zodiacal star and the Sun back to that line, the star makes fourteen recessions round the revolving Moon, while the Sun makes only thirteen, corresponding with the thirteen lunar months of the solar year. Here the fourteenth sidereal recession is due to the orbital revolution of the Earth, which causes the Sun to advance through the constellations of the Zodiac once during each passage of the Earth round itself (para. 34). This advance of the Sun is only an apparent, not an actual motion. The Moon has to make the additional revolution, which causes this additional recession, to overtake the right line between the Sun and the Earth, which advances with the advancing Sun, the cause of whose advance is the advancing Earth. When this right line coincides with the right line $e B a$ of departure, the fourteenth recession is completed. These recessions prove that the Moon is revolving round the Earth, as that planet passes round the Sun.

It is necessary thoroughly to grasp these relations of recession to advancing motion in order to be able accurately to interpret the observed phenomena of astronomical motion, because the right understanding of these relations is the basis on which the correct interpretation must rest. All the misunderstandings of modern astronomy are due to disregard or oversight here.

IX.

COMPLEX RECESSION.

(17) So far the problems involved in the recessions caused by the revolutions of A, B and a have been considered. In complex recession the effects of a further revolution are discovered. That of C.

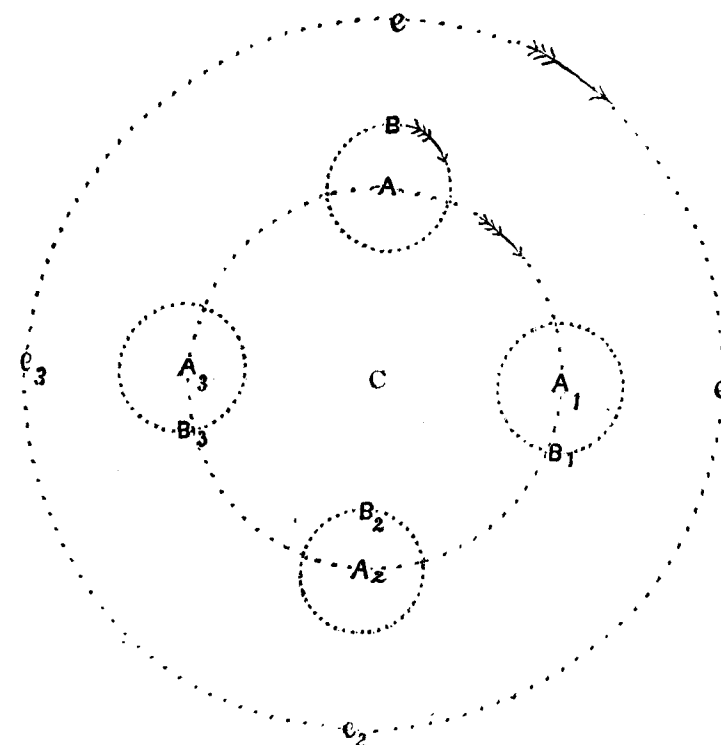
The revolution of C causes a simple recession of e , accompanied by a similar recession of A, which on regaining the receding e at the close of each successive revolution round C, has with it been left behind by, or receded from C (para. 14).

These recessions cannot be demonstrated in a diagram which gives the revolution of C, because they are caused by that revolution and are the witnesses that it is taking place. When, in such cases, the revolution is given with the recessions it causes, to associate the cause with its effects, it is necessary to treat the revolving body as stationary in computing the recessions its revolution produces.

Besides this simple recession of A with e , the revolution of C causes the recession of B. While receding with A and e , B is simultaneously receding from e , so that at A, (Fig. 5) it has reached B, having receded one quarter of a circle from e , to which the added recession of e gives another quarter circle, making half a circle of recession from their common point of departure, e . At A₂, B is at B₂, having now receded half a circle from e , but a whole circle from the point of departure of e , which

has here reached e_2 . At A₃, B has receded to B₃, and at A, back to B. Here B has regained their common point of departure, with e , which has also returned to that point.

Fig. 5.



In this case, and under these conditions, an instance of duplex recession (para. 13) is associated with one of single or simple recession (paras. 9, 11). This double recession is constituted of the recession caused by the revolution of C, to which is added that due to the simultaneous successive revolutions of A (para. 13).

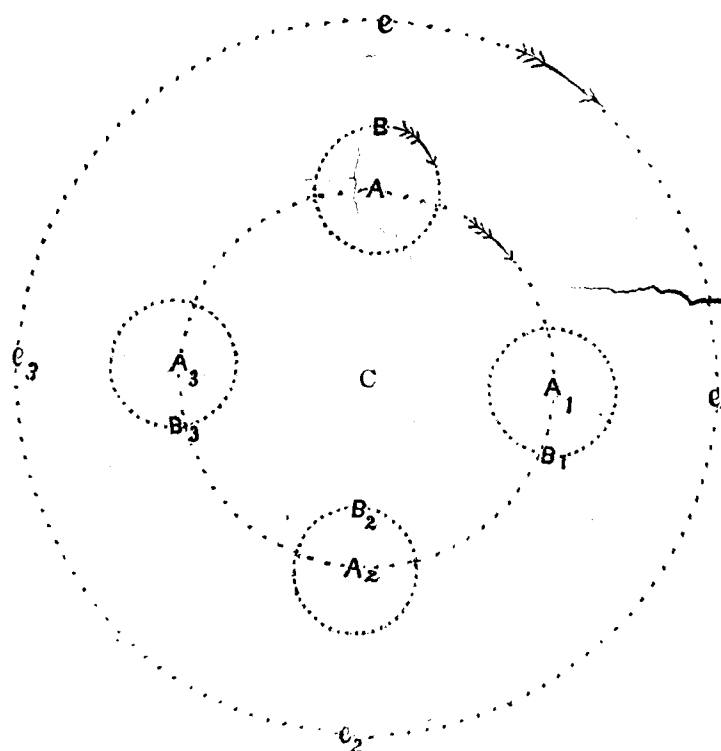
(18) The astronomical example of complex recession is found in the recession of the lunar nodes. The cause of this recession is the orbital revolution of the Sun.

As the Sun, C, revolves in its orbit the terrestrial system, A, B, recedes (from the right line e , B, A, C) with the zodiacal star of departure, e , or fails to regain that right line (para. 14) at the completion of each successive revolution round the Sun, C, until at the completion of the revolution of the Sun, C, the terrestrial system, A, B, and the zodiacal star, e , regain their original point of departure on the right line e , B, A, C.

During this recession of the terrestrial system, the Moon, B, is simultaneously receding on the Zodiac from e , the zodiacal star of departure; but, as the lunar orbit is inclined to the ecliptic, this reces-

has here reached e_2 . At A_3 , e receded to B_3 , and at A , back to B . Here B has regained their common point of departure, with e , which has also returned to that point.

Fig. 5.



In this case, and under these conditions, an instance of duplex recession (para. 13) is associated with one of single or simple recession (paras. 9, 11). This double recession is constituted of the recession caused by the revolution of C , to which is added that due to the simultaneous successive revolutions of A (para. 13).

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During this recession of the terrestrial system, the Moon, B , is simultaneously receding on the Zodiac from e , the zodiacal star of departure; but, as the lunar orbit is inclined to the ecliptic, this reces-

B was simultaneously left behind by the recession of e , it would be necessarily assumed to be advancing from e . Then if this masked recession were duplex in character (para. 13), e would recede in such a ratio as to give an apparent double advance to B .

This duplex character of the recession is brought out when the seeming advance of B is followed during the recession of A . It is almost impossible to demonstrate these mixed relations geometrically. In Fig. 6., which is a somewhat arbitrary diagram, this has been attempted to be done by associating a revolution in advance of D with a recession of e . Under this arrangement, while at A the radius vector A, B is in conjunction with D and e , as A recedes to A_2 , B advances to B_1 , where the radius vector A, B is directed to D , and B is in opposition to e . Hence, while as computed from e , their common point of departure, D and B have described one quarter of the circle, whether of advance or recession, they have described half a circle as computed from e , the present position of e . At A_2 , B is again in conjunction with D and with e , as though it had returned to the point of departure. Here B and D having, at e_2 , arrived at their supposed point of departure, seem to have completed a whole circle of revolution, although as computed from e , their actual point of departure, they have only completed half a circle of revolution in space. At A_3 , the radius vector A, B is still directed to D as D_3 , but B is now in opposition to e , as e_3 . At A , the radius vector A, B is still directed to D , which has returned to conjunction with e at their common point of departure, so that B and D seem to have once more described a whole circle in advance although they have only completed another half circle of revolution in space.

But as D and B have not been advancing on the circle of comparison, but have been relatively stationary as regards the recession of e , it is evident that e has made a double recession, or, in other words, that its recession has been duplex in character.

It is desirable that such complicated relations should be made as clear as possible, since they cannot be shown in a single diagram. They comprise an example of multiple recession (para. 14.), which resolves itself into an instance of duplex recession (para. 13), combined with an apparent advance. The multiple recession is caused by the successive revolutions of the terrestrial system round the Sun, during the orbital revolution of that body. The duplex recession consists of the additional recession caused by these successive revolutions and the further recession caused by the revolution of the Sun in its orbit. The additional recession round the terrestrial system is due to the difference between the sidereal and synodic revolution of the Earth, itself due to the advance of the Sun in its orbit (para. 14), which causes the continuous advance of the right line of conjunction between the Sun and the Equatorial Sun, and by doing so compels the revolving Earth to as continuously overtake this line after completing a full sidereal revolution. The direct recession caused by the orbital revolution of the Sun, with

which this is combined in its duplex relation, is a simple recession (para. 9).

(20) The astronomical example of masked recession is found in the advance of the lunar apsidal. As the Sun, C, revolves in its orbit round the Equatorial Sun, D, that body advances through the constellations of the Zodiac, just as the Sun itself does during the orbital revolution of the Earth (para. 34). Now it is found under observation, that one full recession of the lunar nodes, which is the expression of the duplex recession of the Zodiac, includes somewhat more than two full revolutions of the lunar apsidal. The difference here suggests that the apsidal advance, while testifying to the double recession of the Zodiac, points to and is the measure of the period of the sidereal revolution of the Earth, while the nodal recession is the similar measure of its synodic revolution, which is completed when the Earth regains the right line between the Sun and the Equatorial Sun, which does not take place till after the lunar apside has regained the zodiacal star of departure at e .

XI.

COMBINED RECESSION.

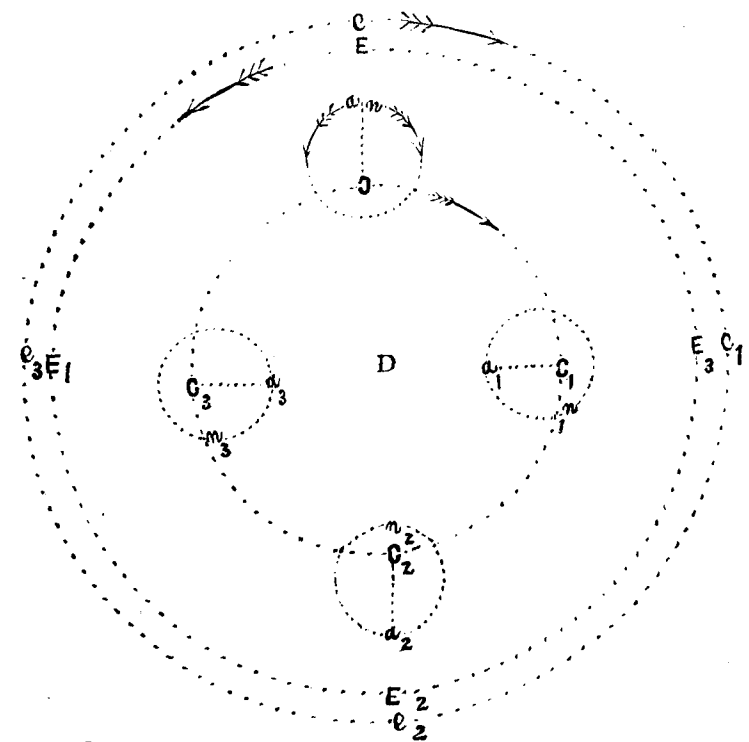
(21) In the circulation of the heavenly bodies the several forms of recession are simultaneously and ceaselessly taking place, and silently bearing witness to the motions producing them. Amongst the many remarkable problems they present for solution, perhaps the most remarkable and at the same time the most simple, when the correct line of investigation is followed, is found in the association of masked and complex recession—that is, of the advance of the lunar apsidal with the recession of the lunar nodes.

(22) Hitherto these phenomena have been studied separately. In Fig. 7 the analogous phenomena, the precession of the terrestrial equinoxes and the advance of the terrestrial apsidal, are associated, that their common cause may be demonstrated. There D represents the Equatorial Sun and E the Polar Sun, round which D is assumed to be revolving. As D revolves round E, e and C recede from E, and thus give E an apparent motion (para. 34). The actual motion of D, which is the cause of the apparent motion of E, cannot be shown in the figure, but in order to demonstrate the double recession of e , through its effects, the apparent motion of E is given.

(23) The recession of C and of e represent the revolution of D. At C, a and n are in conjunction with E and with e . As C recedes to C_1 , E advances to E_1 , and a advances to a_1 . Simultaneously with this e recedes to e , and n to n . When these associated motions in advance and recession are compared, it is found that E and a have advanced one quarter of a circle from e , the common point of departure, but half a circle from e , the present position of e . That is to say, E and a have advanced through half of the constellations, or made half a circuit, of the Zodiac, while only describing one quarter of a circle in space. During this

advance, n has receded on the receding Zodiac, and described half a circuit of recession, as computed from e , but only one quarter of a circuit, as computed from e ; so that as computed on the Zodiac (supposed to be stationary) a has described half a revolution in advance, while n has described only one quarter of a revolution in recession. At C_2 , E at E_2 and e at e_2 , meet and cross each other; so that a , which ceaselessly follows E, will appear at a_2 to have made a whole circuit of the Zodiac in advance, because advancing on a receding Zodiac, though it has only described half a circle in space, as computed from e , the actual point of departure: while n at n_2 will appear to have only described half a revolution in recession, as computed from e_2 , the present position of e , although it has actually completed a whole revolution in space, as computed from e . At C_3 , E at E_3 and a at a_3 , will have made one and one half revolutions on the Zodiac, but only three-quarters of an actual revolution from e ; and n will have made three-quarters of a revolution in recession on the Zodiac, but one and one half actual revolution from e . On returning to C, E and a will have completed a single revolution in advance, which will have appeared to be two revolutions on the Zodiac and n will have completed two revolutions in recession, which will have appeared to be only one revolution on the Zodiac.

Fig. 7.



(24) This demonstration shows—(1) that the revolution of the Equatorial Sun round the Polar Sun causes that body to advance on

the Zodiac *pari passu* (para. 34), that seeming advance being due to the actual recession of the Zodiac (with the solar system), accompanying and caused by the orbital revolution of the Equatorial Sun. (2). That the terrestrial apsides are produced by the attraction of the Polar Sun, which they follow in its seeming advance (para. 25). (3). That they appear to make a whole revolution in advance while only making a half revolution, owing to their meeting and crossing the receding zodiacal star of departure (para. 19). (4). That the receding equinoctial point describes two circles of recession in space while only showing one on the Zodiac, because receding on a recession (para. 17) and (5). That this double or duplex recession (paras. 13, 14) indicates a double advance in space—of the Equatorial Sun in its orbit round the Polar Sun, and of the Sun in its simultaneous successive revolutions in its orbit round the Equatorial Sun.

HENRY PRATT, M. D.

(To be continued.)

PAUL DEUSSEN'S VEDA'NTA.

IT is now two years since Dr. Paul Deussen visited India. Before he left this country, where he was so well received everywhere and particularly by all Hindus, he delivered an address before the Bombay Branch of the Royal Asiatic Society (February 25, 1893). This lecture, on the philosophy of the Vedānta in its relations to occidental metaphysics, was printed at that time and widely spread; but the supply did not meet the demand. And we have, therefore, to thank our indefatigable member, Mr. Tookaram Tatya, for having now brought out a new edition of this excellent little pamphlet in English form for the Bombay Theosophical Publication Fund.

I fully understand the reason why my friend Professor Deussen was so generally liked here, why he made so many sincere friends, and why he was so well appreciated particularly by the best Indian scholars. It is, indeed, astonishing, how a German savant, without any other help but European books and European teachers, has mastered within a few years the Sanskrit language so fully, that he can keep up conversation in it quite as well as in our own native tongue. And to any one unacquainted with German metaphysics, it would even be more astonishing to see how he has understood so much of Vedānta, the highest spiritual philosophy of all mankind. His own enthusiasm for the Indians and their mental attainments necessarily won for him the sympathy of these very Indians, and the same cause naturally secured a wide circulation to his lecture on Vedānta Philosophy.

This lecture is really very good—very good in its spirit and in its intentions. But being asked by our editor to say a few words in review of it, I cannot help repeating here in print what I have person-

ally upheld towards Deussen himself, in word and writing, and, as I think, with success. I differ from him in his exposition of Vedānta almost on *all* essential points.

And this for very obvious reasons. I do not think that what he represents is more than what our great German Philosophers, Kant and Schopenhauer, have laid down in their grand pioneering works. Deussen, I think, has not added to these Western acquisitions those treasures of wisdom that have been from time immemorial in the possession of Vedāntins. I will state here only a few main points.

When Deussen says: "The conception of Īśvara is merely exoteric and does not give us a conform knowledge of the Ātman," I think this is misleading. For if only the final realisation of Ātman is to be called esoteric, then in fact almost the whole of the Vedānta and Yoga philosophy is to be called exoteric. The European term "*exotéric*" bears an entirely different meaning from the Sanskrit term "*nirguṇa vidyā*." Īśvara, the "Lord," is the kosmical will of world-existence; and I should think that the task of only (?) realising this Īśvara as self, is already quite esoteric enough; and this has to be accomplished, ere the final delivery of the Jivānmukta in Moksha can be attained.

But Kant says, and Deussen believes, that this can *never* be attained. The latter says the very organisation of our intellect excludes us from a knowledge of the spaceless, timeless, godly reality for ever and ever. Does it? Well, if the human entity had no chance of attaining higher consciousness than our intellect, if no consciousness could raise itself to any higher conception of reality than that of our present innate forms of intuition, what would then be the use of striving for such higher perfection which as everybody knows is the very practice of Advaita Vedānta!

This defect, however, which is hitherto found in every Western philosophy, has a much deeper origin. This shows itself clearly in Deussen's paragraph on Vedāntic Psychology, like in any other European Psychology.

Kant is mostly credited with having proved that there is something behind or beneath the "reality" of our senses, which these cannot fathom. The European scientists say sneeringly: what of that! If we cannot get at it, let's ignore it!—And on the other hand the Neokantian metaphysicians say: no, this is the only *real* reality; therefore all the rest is useless rubbish, only fit for momentary amusement; and that's all!

That is the Western conception of the Indian term *Māyā*,—indeed a rubbish conception! And mistaken by this sad illusion Western philosophers have declared that Eastern philosophy, and particularly Vedānta and Buddhism, are "Akosmism," *i.e.*, that they deny the existence of the universe altogether. An incredible absurdity!

Is not the real meaning of Śāṅkara easy enough to understand? Every one knows that there are different states of consciousness; that of an animal is different from that of a man, that of a savage different

from that of a savant, that of a waking man different from that of a dreaming man, and all these are different from that of a sage in Samādhi. Now, it is a matter of course, that the "reality" of a waking man is different from that "reality" which he conceives as such when he is dreaming, and both are very different from that "reality" or those different states of "reality" of which he becomes conscious when he enters *sushupti* and *turiya*, and all these are again other "realities" than that as which the *mukta* "realizes" *Ātman*. Viewed from the standpoint of any of these different states of consciousness, all the other conceptions of "reality" appear as *māyā*, as illusion or as unreal. The material scientist, together with most European philosophers, would even not hesitate a minute to declare the "alleged" realisation of *Ātman* an illusion, although he would not deny that this might be some state of consciousness.

By the way, it might here be mentioned, that the "*Avidyā*" of such sensuous consciousness ought not to be translated "ignorance." For this word implies always an intellectual defect. A highly advanced philosopher who is theoretically well aware that *jñānavidyā* is possible, but who cannot yet realise it practically, is certainly subject to *avidyā*, but we cannot possibly call him ignorant; we might rather call him "unwise," that is to say, "not yet a sage."

Now, for Deussen's "Kosmology."—Kant has never said (Deussen, p. 20), "that the world is merely a representation of my mind and nothing beyond it." (That was rather a mistake of Schopenhauer's, not of Kant's). Kant said the world, as we conceive it, is "*Erscheinung*," i. e., a manifestation of reality, the forms or appearances of which in space and time are subject to the means and limits of our conceptive faculty. Schopenhauer added to this our conception of existence in the form of causality; but he declared the whole of it to be but the "*Vorstellung*," i. e., the ideation, of each one's own individuality. If this is understood to mean the same as Kant has it, then it is right. But Kant is wrong in saying that we cannot solve the problem of infinity (it being an antinomy). Our intellect *can* solve it, for infinity in space and time is fully supplemented by infinity in *number*. If we call "universe," the largest form of kosmical organisation, say the ring of our galaxy together with all the stars we see, then the *number* of such "universes" which are in existence must be infinite, as *space* is infinite, must be infinite; and if the evolution and involution of each universe must certainly have a beginning and an end, then the *number* of universes that exist one after the other in the same place, must also be infinite, for *time* is infinite, must be infinite. Causality, however, reigns only for *each* universe during its *own* existence (*mahā-kalpa* of 314 billions and odd years).

Very unsatisfactory seems to me Deussen's answer to the question: "Why has God created the world?" or rather: Why does not *Ātman* always remain—latent? Why does anything manifest itself at all?—He says: "The never-ceasing new creation of the world is a moral necessity connected with the doctrine of Samsāra."

A moral necessity for *Ātman*? What a *contradictio in adjecto*! *Ātman*, as we all agree, is that which is beyond all necessity, and necessity, that is causality reigns or exists only in our manifested world of *individual* consciousness of any sort.

No, there is no "necessity" and no "morality" for the Absolute (*Ātman*). But existence is the manifestation of the will to exist, and this will—as every one knows and feels in himself, or sees in any playing child or hears in the half-conscious jubilee of any lark—is *trishna*, *tanha*, the desire for enjoyment, or as the German language better expresses it: "Lust, Gelüste."*

Existence (*ajñāna*) being the desire for enjoyment, bears its full cause and reason in itself. And being a manifestation of the Absolute, it must be infinite, i. e., without beginning and without end, like the Absolute itself, although the particular individual manifestation of *ajñāna* in each universe (*makrokosm*) or in each person (*mikrokosm*) must have a beginning and an end.

All European philosophers, Deussen included, have not yet comprehended what the true meaning of Samsāra is, because none of them have realised yet that all existence is only consciousness in different states within any universe, the evolution of which consists in the *differentiation* of monads, and the involution of which is the *individualisation* of these monads towards the largest form of individuality (*Īśvara*) which is this universe itself. For this reason all truly Western minds acknowledge only faint-heartedly the law of Karma and Janma, that every birth is a re-incarnation (*punar janma*). As Deussen says: "The theory of metempsychosis is unattainable by our intellect."

Not at all! On the contrary this "theory," or rather fact, solves all the hitherto unexplained vital problems of science and religion, of life and of philosophy. But, of course, that what reincarnates, is not, as Deussen thinks with Schopenhauer, "spaceless and timeless." The individual existence pursues its own causality (*karma*) in another state of consciousness than that of our ordinary waking life, and wakes afterwards again to another term of such a life, bringing with it in the form of gifts and fate all the results of its former lives and enjoying them or suffering from them again adequately on the same plane of consciousness on which the causes were given.†

The easy European explanation of the world-existence as *māyā*, that is, as an aimless delusion of our mental conception, helps Deussen nicely in his "Eschatology," to skip over all the "exoteric" doctrines

* I have explained this fully in a small book with many diagrams and pictures, which I published in 1891: "Das Dasein als Lust, Leid und Liebe. Die alt indische Weltanschauung in neuzeitlicher Darstellung. Ein Beitrag zum Darwinismus" (C. A. Schwetschke & Sohn in Braunschweig). But this book being written in German, is yet excluded from the English-speaking world.

† The absolute necessity of all this as a logical outcome of modern European science and philosophy is explained in my above mentioned book. I have also tried there to make the way and mode in which reincarnation takes place, intelligible by analogy of well known facts in science and in industry.

of *pitrīyāna*, *devayāna* and *tritiyāna sthānam*. In fact, he thinks, with all the rest of the European pantheists, that "the moment we die heaven and earth are blown away like the nightly phantoms of the dream; and what may then stand before us? or rather in us? Brahman, the eternal reality, which was hidden to us then by this dream of life"!

Indeed, it would be an easy thing to realise the self as Brahman or *Ātman*, if mere physical death did attain this! And if every savage and every brute did attain this quite as easy as a sage! verily, suicide would be the only reasonable thing to commit on the spot—no, not only has death to be conquered but also life, not only the fear of death, but also the desire for individual life, that is, every will of existence.

And if there were no individual existence outside the world of our sensuous consciousness, how could there be any evolution at all? how could there be any of that striving for individual improvement and perfection, of which Nature as well as civilization show proof everywhere. Why should any one "love his neighbour as himself" (the logic consequence of Vedānta, as Deussen shows, p. 30), if there was really nobody, no individuality behind that mask of personality which then "dissolves into the absolute with the death of the body"? And what could be the purpose of Vedānta philosophy, if the end of its wisdom was nothing but a play of intellect, if its end was not a practical and grand realisation?

Indeed, there can be no more fatal error than to believe with those furthest advanced Western philosophers, that *jñānam moksha* means nothing else but the intellectual conception of monism (*Advaita*), nothing else but the intellectual enjoyment of a proud theory. No, surely, every one has to realise this final truth *practically for himself*. And death alone will never bring this realisation, but only Yoga in its highest attainments after many lives of true devotion and of invariable aspiration to the Absolute, the Eternal.

HÜBE SCHLEIDEN.

IN THE MOONLIGHT.

THE night that I spent in the caves of Elephanta with Bruce Earlington is one that I shall not easily forget, for it stands out as the most dramatic and weird experience of my life. Elephanta is a place that has always impressed me, and previous to my visit with Earlington I had spent many a day on its sunny island, wandering about and exploring every inch of the caves there. The fallen majesty and desolate grandeur of the cave temple contained for me an irresistible charm, which numerous visits had by no means lessened. So that when Earlington, in his impetuous and enthusiastic way, proposed that we should sleep in the large cave, to test, as he said, the influences of the place, I hailed his proposal with an enthusiasm almost as great as his own.

Earlington was one of those fortunate individuals whom a large private fortune enables to travel and see the world. He and I had been at school together, but had not met for four years, till I, an Artillery subaltern, welcomed him to the shores of India on the Apollo Bunder at Bombay. He belonged to an old family,—a family of traditions and landed estates, who boasted that most respectable of all county family possessions—a ghost, or at least something approaching one. The Earlintons, unlike other owners of family ghosts, made no attempt to deny or conceal their unearthly heirloom; they took it as a matter of course and as much a part of the family estate as the grand old mansion in which they lived, or the church—the living of which was in the family gift,—which stood near the park. The church, as it appeared, played an important part in the family tradition. I had never heard the particulars of the legend till the day Earlington and I visited Elephanta together. Earlington himself had never known it while at school, since it had not been considered advisable to divulge it to him.

As we dashed along in the Artillery steam lanch, over the sparkling blue water, towards the island of Elephanta, I asked Earlington if he would give me the particulars of his family ghost-story. He made no objection, and gave me the following details with a seriousness that showed that he at least believed thoroughly in the legend. When any member of the reigning house of Earlington was about to die, or in grave danger of his life, whether from accident or from natural death, the large bell in the Earlington church-tower invariably tolled of itself, and the number of its strokes were supposed to indicate the number of hours the doomed Earlington had to live. In addition, the tolling of the bell could be heard by any member of the reigning house, no matter where he might be, and if he heard it, it was a sure sign to him that some member of the family was passing away. For instance, Bruce Earlington's father had been in Norway, salmon-fishing, when his father had died, yet he had heard the ghostly bell and had remarked to his fellow-fishermen that he feared his father was dead. His fears were realised! As Bruce said, it was not a pleasant family legend to have in one's possession, and he confessed that the Earlington church bell was oftener in his thoughts than was desirable. However the blue skies of India were over us now, the sunlit waters sparkled beneath us; and it would require, I laughingly remarked, a very terrible ghost indeed to haunt us under these conditions—an opinion in which my friend heartily concurred. Then we left the subject and Earlington began to speak of his cousin Grace Earlington, a beautiful girl, to whom he was engaged, and whom he was to marry when his journeyings were over. A description of his *fiancée*, her characteristics and tastes, occupied the time till we reached the little stone pier where we had to land.

The cool cave was indeed most welcome to us after the long and toilsome ascent from the shore under the blazing midday sun; and I spent some pleasant hours showing my friend round, explaining to him, as well as I was able, the meaning of the many carvings on the walls.

After dinner we made preparations for our night in the cave. We had only one cot, or *charpoy*, which we borrowed from the bungalow near the cave, and had to improvise another out of a plank and two wooden benches.

It was a glorious moonlight night, and the silvery moonbeams fell through the rifts and side-entrances of the cave-temple, as we entered it about ten o'clock to see if things were properly prepared for the night. Our *charpoy*s had been placed nearly in the centre of the cave, facing the mighty *Trimûrti* or three-faced image of Brahma, Vishnu and Shiva.

It was Earlington's fancy that we should sleep facing the great three-faced bust, for, as he remarked, there was something so reposeful and tranquillising about its massive features. The expression on the face of the central figure reminded me strongly of the calm, immovable dignity of the Egyptian Sphinx. We had before us the symbolic representation of Eternal Being, supported on either hand by its aspects—Life and Death. There was something oppressive, almost overpowering in this cave-temple at night, and as we lay there, we were both of us affected by our surroundings.

A death-like silence reigned, broken only by the fluttering of the numerous bats that wheeled in and out of the cave, or by an occasional splash from the small tank that lay beneath a shelving rock in the small cave adjoining. The moonbeams fell on the time-worn walls of the cave, turning them to silver, idealising them, as if endeavouring to console them for years of neglect and ill-treatment. Our solitary lantern threw a dim light on the features of the Holy Three. We had brought it with us with a view to guarding against snakes, for we had seen a cobra in the afternoon which had glided out from a rocky recess.

We lay on our *charpoy*s for some time without speaking, neither of us being inclined for sleep. Earlington moved restlessly from side to side. Feeling that conversation of some sort was better than this melancholy silence, I turned to my companion and remarked: "I don't know how you feel, but I find this place distinctly depressing at night. It's like some great tomb, and one feels as if cut off for ever from the world."

"Well," rejoined Earlington, "to tell the truth I feel very much as you do, and yet it's really rather absurd for two men like ourselves to be afraid like children in the dark. The place is very depressing. I feel, too, as if some sort of danger or misfortune was hanging over us, and though it's foolish of me, I've been thinking about the Earlington bell. I suppose that's because we were talking about it this morning. If I hadn't made up my mind to sleep here I'd go outside and we'd roost in that shed just in front."

"We had better stop where we are," I rejoined, "it will be so much trouble moving these beds. Let us forget the haunted bell."

A quarter of an hour later I was dropping off to sleep,—the drip of the water and the fluttering of the bats sounding faintly in my ears.

Suddenly a hand was laid on my arm, and I started up to find Earlington bending over me. His face was white and he looked terrified.

"Don't you hear it?" he exclaimed.

"Hear what?" I asked.

"Why, the bell," he rejoined, "the Earlington bell. It is tolling and some one of my family is dead. Oh! it is horrible," and he covered his face with his hands.

"Nonsense! man," I said, "you are imagining all this. You've been brooding over that family ghost of yours, and being in this cave has made you nervous. We had better go out."

"No, it is not imagination," Earlington protested, "I can hear the bell now quite clearly. Look here, hold my hand a minute: I have an idea."

I took his outstretched hand and then to my unbounded astonishment heard distinctly the mournful note of a funeral bell sounding throughout the cave!

The deep booming seemed to echo around, till it filled every corner of the building. I loosened my grasp of Earlington's hand and the bell ceased. I took his hand again, and again heard the tolling! This was the most remarkable instance of *rapport* I had ever come across.

'After all,' I mused, 'there must be something in this Earlington superstition.' But I nevertheless felt it my duty to persuade my friend that the whole affair was imagination. It would never do to let him believe in the reality of this ghostly bell. My efforts, however, were useless, and Earlington continued to sit on the edge of his bed in a state of profound dejection, nor could I get him to speak.

Silence prevailed for a minute or two, and then Earlington looking up fixed his gaze on the three-faced image.

"My God!", he exclaimed, seizing my arm in a vice-like grip, "do you see that?"

I looked at the image. To the right of it, where the altar ended, a brilliant shaft of moonlight fell through a hole in the roof. Close to the altar wavered an indistinct shadowy *something*. I thought for the moment that it was but an effect of the moonlight, but soon saw that I was mistaken. The shadow seemed to grow into substance and it took the form of a human being. Though the outline of the figure was perfect, it seemed in itself to be composed but of notes of light. I could see each one dancing individually, and yet all of them collectively composed a form unmistakeably human in its outline!

A creep of horror ran through me! Ghostly bells were bad enough, but a veritable spectre was really too much of a good thing. Certainly Earlington was a very uncanny sort of person to travel with, a man who carried about with him, so to speak, a perfect museum of horrors.

The luminous apparition grew clearer and then I saw that it was that of a female figure. For the moment I lost my fright in admiration for the

beauty of the form that quivered beneath the shadow of the three-faced image. A girl stood before us clad in a flowing robe of some white, sheeny material that glistened in the moonlight till it looked like the spray thrown up by a fountain or waterfall. Her hair, which was loosened, fell over her shoulders, and the moonbeams lighting on it turned part of the golden tresses to silver. The face was that of a young girl of about twenty, and it bore an expression of pleading anxiety piteous to see. Even to-day I can recall every incident of the strange scene and see clearly in my mind's eye that graceful figure resting against the rock-cut altar.

So absorbed, almost spell-bound, was I by the apparition that for the moment I had forgotten Earlington. Suddenly a loud cry from him brought me back, as I might say, to the physical world. "O! Grace," he cried, "O! my darling, is it for you that the bell has been tolling, is it you who are dead or who are to die?"

"Don't you see her?" he exclaimed, almost fiercely, grasping me by the arm, "don't you see her standing there. She is dead. I tell you, she is dead. Oh! what shall I do without her?"

He flung himself down on the bed, burying his face in his hands.

The figure of the girl moved and flitted into a small chamber adjoining the large cave. As she did so, she turned, cast an imploring look on me and beckoned with her hand.

"See!" I cried to Earlington, "she is calling you. Let us follow." Earlington looked up just in time to catch the last glimmer of the sheeny robe as it disappeared in the darkness.

"Yes," he exclaimed, "let us follow,"—at the same time seizing my hand and dragging me forward. We rushed into the adjoining cave, and found it silent and deserted! There was not a trace of the girl. She had vanished into thin air, for there was no outlet! We looked at one another and then——!

A fearful crash, that echoed throughout the whole cave, came as a veritable climax to the events of the evening. We rushed to the entrance of the chamber and saw to our horror that a large piece of the roof of the large cave had fallen down on to our charpoys, smashing them into matchwood! Our dry lips could frame no words, and we looked into each other's eyes as men do who have faced death together. What would have been our fate, we asked one another, had we remained where we had intended to sleep?

As Earlington and his cousin Grace lived to marry each other, it is to be presumed that the ghostly funeral-bell was intended as a warning to the former; but it would, I must admit, have been ineffectual without the apparition of the very charming young lady who is now his wife.

PERCIVAL GRAHAM.

THE BHUTAS, PRETAS, AND PIS' A' CHAS.

(Concluded from page 190.)

POWER OF POSSESSING.

THOUGH, as we have observed, the Rig Veda contains many Mantras for averting the influence of entities, there is not a single allusion to their 'possession.' The first information we get on the subject of 'possession' is from the Brihadāranyaka Upanishad. There we are told how the wife and the daughter of the sage Pantanjalakāpya were possessed by Gandharvas. Perceiving the strange behaviour of these ladies, the S'ishyas of that Rishi asked them who they were and why they acted so. The ladies, or more correctly the entities possessing them, answered that they were Gandharvas by such and such name. Then the students asked them certain questions concerning the secrets, or the mystery of Brahman or the universal soul; and the ladies began to the wonder and surprise of those students to clear all their doubts. This is the first evidence we have of the power of possession which the entities are said to have.

This subject is not dealt with in a systematic way in any work on Mantra S'āstra. As possession chiefly affects the body, the subject has been of importance to medical science. Thus we have the matter treated of at length in the most ancient and famous works on medicine—*Sus'ruta* and *Charaka*. The theory expounded in these works seems to agree with modern views on possession. Possession is said to result from sudden excitements, or from failure to observe certain hygienic principles. Modern medicine also holds that possession is a species of hysteria, and is said to result from similar causes.

Possessions are classified according to the causes from which they result and are of five kinds. Possession:

- (1) From eating narcotics, and impure and bad things—*e. g.*, certain plants which affect the brain and certain kinds of rotten, putrid food.
- (2) From insulting the Devas, the Rishis, the Manes, the Gandharvas, the Yakshas, the Rākshasas, the Pis'āchas, the Gurus, the great men, the Siddhas, the A'chāryas, &c.
- (3) From sudden joy or fear.
- (4) From achieving heroic feats, and
- (5) From previous bad karma.

Of these five kinds, the four are easily cured with the application of medicines and with certain preliminary Mantras. The last one alone can be properly called possession (for in the others the possession is more or less an affection of the body; but in this the possession is not attended with any permanent affection of the body) and is the most difficult to exorcise. In this kind, medicine plays but a secondary part and the Mantras a primary one.

Possession proper can never take place without one's own bad Karma. "For no Devas, Gandharvas, Rākshasas, Pisāchas, &c., will ever possess one without his own karma," Charaka, Ch. VII. *Possession* from bad karma is of three kinds—(a) For the purpose of killing; (b) for enjoyment; and (c) for worship and redemption. In the first, the person possessed will climb up tall trees, and fall into wells, and, in short, will do things calculated to endanger his life. These symptoms should show us that the *possession* is for killing. There is no remedy. In the second and the third the possessed will himself demand his own terms. They will be unattended with violence, and compliance with the terms demanded will effect a cure.

The first four kinds of *Possession* are called *Ummādas* or *Manu-Vibhrama* (i.e., mental affection). *Ummādas* are impossible with a man of high *Satva* (great strength of mind). At the first stage of *Ummādas*, the following symptoms are noticeable—muddle-headedness, loss of firmness of mind, rolling eye-balls, loss of courage, irrelevant talking, loss of memory and absent-mindedness. These symptoms develop with time and are in keeping with the cause of the *Ummāda*. For instance, *Ummāda* resulting from disappointment by separation from an object of love, has the following intense symptoms—revealing whatever is in the patient's mind, unconsciousness, singing, laughing, weeping, &c. In the last stage of *Ummādas*, the patient will stare at the earth or the sky, will be reduced to a skeleton by starvation, will have no sleep, and will thus die. Therefore the science of medicine devotes a great deal to the treatment of the *Ummādas*. Great care should be taken in nursing the patient. But these *Ummādas* are curable.

Possession proper is the most important of all and deserves more attention than the *Ummādas*.

There are different times and periods when different entities possess. The Devas prefer the Full Moon days; the Asurās* the evenings and the mornings; the Gandharvas, mostly the eighth and the twenty-third days of lunations; the Yakshas on the days following New Moons or Full Moons; the Pitris the black part of the lunations (chiefly New Moons); the Nāgas the fifth and twentieth days of lunations; the Yakshas and the Pisāchas, the nights and the days previous to the New Moons or Full Moons. Though the entities prefer certain days and times they are by no means limited to them.

Certain places are favourable for particular possessions. For *possession*, it is essential that the person should be about to begin a sinful act; or the effect of a previous bad karma should be about to commence. If a person happens to be at such a time in a haunted or deserted house, or a junction of four roads, in the evening; without devotion or occupation, in the mornings, or without good temper, *possession* will be the result. Also if at such a time, he is engaged in the study of Vedas, in sacrifices, in good karma or in propitiating Agni (Fire), in observing

* Asurās and other new names are nothing but the sub-divisions of *Iṣvara* Krishna's eight-fold classification of the entities.

strict celibacy, in a great battle, in the destruction of the Devas, families or cities, or in getting (entering) a large house; or if he is then about to separate from his wife; or in touch with impure things; or if he comes in contact with dirty things; or if he is entering a sepulchre or temple; or if he is using flesh, beverages, gingely, jaggery; or if he is naked; in these cases too *possession* will be the result. Again, if in the night he enters a town, a junction of roads or burning ground; or if he insults Brahmins, Gurus, Ascetics or Worthies; if he stops in the middle of a good karma or begins a bad karma, we may expect a *possession*.

Another essential condition for *possession* is that the mind of the patient should be at one with that of the possessing entity. *Possession* is always unperceivable. 'The possessing entity enters the body, in the same way as the image enters the mirror or the soul enters the body.' The manner of possession is peculiar to different entities. The Devas can possess even through sight: Siddhas, Rishis and worthies by curses: Pitris by threats: Gandharvas by touch: Yakshas and Rākshasas by smell: Pisāchas by actual possession.

The nature of the possessing entities is known from the behaviour of the patient. If the patient is possessed by a Deva, he will be mirthful, pure; he will feel as if he is wearing divine garlands; he will feel active; he will speak fluently in Sanskrit; he will have lustrous eyes; he will deal out fortunes to men; and he will show great devotion to Brahmins. If possessed by a *Daitya*, he will always be sorrowful, condemning Devas, Gurus and Brahmins; he will have cruel eyes; he will be fearless; he will be always inclined to bad ways; he will feel replete even without eating and drinking; he will always be mischievous. If by Gandharvas, the patient will always be merry; will prefer sandy hills and forests; cannot be impeached for failure in duty; he will be fond of singing, scents, and garlands; he will dance gently and sing and be merry. If by Yaksha, the patient will have dusky eyes; will be fond of beautiful, red cloths of fine texture; will be high-minded; will walk very fast, talk little, bear calamities; he will part with anything he has for those that ask for it. If by Pitris, he will sit in places and will always be offering Pindas (i.e., balls of rice given to Pitris); he will be quiet; he will always pour water by twisting wet cloths; he will thirst for flesh, sugar-cane, gingely, jaggery, and Pāyasa (i.e., a preparation in milk). If by Rākshasa, he will always thirst for flesh, blood, and various kinds of beverages; he will behave as if without shame; he will be haughty, powerful, choleric, and of superhuman strength; he will move about during the night; he will be angry with pure people.

If by Pisāchas, the patient will throw off his clothes; will be reduced to a bag of bones; will be cruel; will prate indecently; will have a bad odour; will love impurity; will hunt after food and drink; will take surprisingly large quantity of food; will run to solitary places or jungles; and will spend his days roaming here and there and crying.

These symptoms are found only in possessions for enjoyment or worship and redemption. The symptoms in possession for killing are, as we have described above, more violent. Similarly there are symptoms for possession by almost every entity, in the sub-divisions of entities.

There is yet another species of *Possession* which has not been dealt with, but is by no means rare in India. I refer to *Possession* by a deity while invoking it, or even without such invoking.

This kind of *Possession* is not the result of previous bad karma or other acts of the subject as above enumerated. All that is needed is devotion to the deity invoked: the subject's belief that the deity will *possess* him, is enough. All the physical or other conditions above enumerated are no bar to this species of possession. The strongest, the boldest, the purest, as well as the impure, the Vedic as well as the *Ābhichāra* practitioner, are all alike subject to this kind of possession. A devotion of a very strong character to the deity invoked is the sole condition for it.

Again, this *possession* is temporary, while the others may be said to be of a permanent nature; nor does it recur at intervals as is the case with other forms. This possession, popularly known as *Āveśa* (lit. getting on or into), is roughly speaking one of the moment: it generally continues only during the invocation or it may end even sooner: but there have been a few cases in which *Āveśa* has continued for days.

The deities that thus enter the human body are generally not the higher entities, the guardians of the universe, but those of local or household importance—the *Grāmadevatī* (the guardian of the village) or the *Kuladevatī* (the guardian of the family). The only entities of any higher importance that affect us thus are the *Venkatāchalapati*, *Subrahmanya*, *Sīsta* and *Bhagaratī*, and some others. But some writers hold that these deities too affect us only in their capacities of the *Grāma* or the *Kuladevatīs*.

Unlike *Possession*, the *Āveśa* is not for the benefit, or the redemption of the entity, but is generally for a public benefit. As, for instance, when any member of a family is seriously ill, the *Kula* or *Devatī*, the 'household divinity', enters a member of the same family, but especially that member of it who is most interested in the patient. The *Kuladevatī* then says that a particular treatment or the appearing of a particular entity will cure the patient. Similarly, when a village is attacked with a pestilence or plague, the *Grāmadevatī* enters one of the villagers and prescribes the necessary remedy.

It is curious to observe even with regard to *Āveśa*, that the entities concerned are mostly females. The *Grāmadevatīs*, female or male, are, as a rule, of a very low character, lovers of flesh, blood, drink and other things prohibited in Vedic observances. Their forms are hideous, their actions cruel, their abode generally burning-grounds or the banks of rivers, and they are usually of a revengeful nature. Any neglect of this class on the part of the villagers is said to result in plague, pesti-

lence or famine. In Southern India, therefore, it is customary to make *pūjah* to these at least once in a year, the occasion being known as *kodai* (the gift). The Tuesdays in the month of *Kataka* (July-August) and the Fridays of *Makara* (January-February) are the favourite days. These *Grāmadevatīs* are, as a rule, of a fiery character. The practice can be seen even to this day in Southern India. As the *Āveśa* subject passes each door in the village, water is poured on him in enormous quantities and bunches of plantains are given him. The *Kuladevatīs* are a more interesting study. Among them are the *divine mothers*. These in no way resemble the *Grāmadevatīs*. These are good entities, neither cruel, nor hideous, and of a higher order, belonging to the upper four of the *Daiva Sarga* and are always believed to be engaged in good work. *Āveśa* by these is not attended with the fatigue that follows the other kinds. This *Āveśa* is of the shortest duration and has never been known to last for more than an hour.

As a general rule, those household divinities, unlike the *Grāmadevatīs*, are not worshipped half-yearly or yearly, but when any auspicious events occur in the family, such as births, marriages and the like. On the other hand, the *Grāmadevatīs* are heeded only when the village is oppressed with pestilence or plague.

The "divine mothers" are worshipped by the high caste Hindus invariably before every auspicious ceremony in the family. The popular belief about this worship is that it is to pacify any female member of the family who has died a *sumangali* (i.e., after marriage and before widowhood): for a *sumangali* (a married woman, not a widow) dying becomes a *mātrikā* or a divine mother. Propitiation to these entities is strictly and devoutly observed even to this day. This propitiation is one of the purely female ceremonies in which the male members of the family take little or no part. The days that are specially favourable to the *mātrikās* are Tuesdays and Fridays.

One of the chief possessing entities of this class is the female entity known as *Draupadi*. This is popularly identified with the wife of the Pandavas. But in reality she is one of the aspects of *Kālī* or *Durga*. This deity is such a fiery one that even fire does not affect her.

Before concluding this part of my paper, I shall say something about the invocation of deities for predicting the future. This obtains mostly among the lower classes. It is generally employed to diagnose diseases; in short, to serve all the purposes that are now served by modern science—such as medicine, midwifery, &c., and also by such mystical sciences as Astrology. The oldest member of a family among the lower castes is considered the best to perform the ceremonies of this invocation. This practice is also found among the Telugu Brahmins in Southern India. The ceremonies are performed by females, and are known as *moggu* and are resorted to only as methods for foretelling.

Now to the last of the divisions of our subject.

Hitherto we have been speaking about entities which were open to all castes equally. But we come now to the Brahma Rākshas. This entity is defined thus—: “First a Brahmin and then (by bad karma) entering bad *yonis* or becoming a Brahma-Rākshas (= Brahma + Rākshas).”

The karmas which will lower a Brahmin to the position of these entities are many; but in Manu xii. 60, we have it stated (as we have mentioned above) “whoever has associated with outcastes, or has approached the wife of another, or has stolen the property of a Brahmin, shall become a Brahma-Rākshasa.” Generally these entities are very learned in the Vedas; but being degraded, they put their Vedic learning to bad uses. We have in the Rāmāyana, I ch. 8.

“Particular care should be taken that the sacrifice is not defective on account of any serious omission, inasmuch as the learned Brahma-Rākshasas are ever on the look out to espy shortcomings in the ceremony: the result thereof fails should anything take place not consonant to the ordinance.”

We have the same caution again in the Rāmāyana I, ch. 12. About the Bālagrahas, Rāvaṇa* has an elaborate treatise known as Bālatantra.

These deities affect only *Bālas*, i.e., children up to twelve years. Hence the natural division of these into twelve classes. There is a peculiarity observable in this connection, viz., that the entity ruling a certain year rules also the corresponding month and day. (1) Nandā, (2) Sunandā, (3) Pūtanā, (4) Sukhamundikā, (5) Kātā Pūtanā, (6) Śākunikā, (7) Śāṇṣh-karevatī, (8) Aryakā, (9) Sūtikā, (10) Nirritā, (11) Pili Picchikā and (12) Kāmukā, are respectively the rulers of the 12 days, 12 months and the 12 years after birth.

Bhairavas are another species of entities; they are of eight kinds, such as Siddhas, Sambuganas, &c. On each of these there is a separate work in the Āgamas. The limits of this paper will not permit of a detailed discussion. The eight works are known by the names of the kinds they treat of and are as follows:—(1) Mahā, (2) Samakāra, (3) Asitāṅga, (4) Ruru, (5) Kāla, (6) Krodha, (7) Tāmbrachūda and (8) Chandrachūda. A theory about these is prevalent that Śiva himself had these aspects; and at some places the names are multiplied by naming the different aspects of the several entities.

R. ANANTHAKRISHNA SHASTRY.

* Many Vedic works of this author are extant, but nothing definite is known about his life.

HELENA PETROVNA BLAVATSKY.*

MY Sister, Helena Petrovna Blavatsky, *née* de Hahn, better known in our country under the *nom de plume* of Radha-Bai, which she adopted for her writings in Russia, was a sufficiently remarkable person even in these days, when striking personalities abound. Although her works are but little known to the general public, nevertheless they have given birth to a spiritual movement, to an organization founded on the theories therein contained which it pleases her disciples to allude to as “revelations”—I speak of the Theosophical Society, so well known and widely spread throughout America, England, India, and, in a less degree, throughout Europe.

The Society was planned and founded by Madame Blavatsky, in the year 1875, at New York, in which city she had established herself—why she herself hardly knew, except that thither she was drawn by an irresistible attraction, inexplicable at that time to her, as we shall see by her letters.

Without money, without any kind of influence or protection, with nothing to rely on but her indomitable courage and untiring energy, this truly extraordinary woman in less than four years succeeded in attaching to herself devoted proselytes, who were ready to follow her to India and to cheerfully expatriate themselves; and in less than fifteen years, she had thousands of disciples, who not only professed her doctrines, but who also proclaimed her “the most eminent teacher of our times, the Sphinx of the century,” the only person in Europe initiated, into the occult sciences of the East—they were, indeed, with five exceptions, ready to canonize her memory, had the philosophy she taught them permitted any such thing.

There was hardly a century in which the death of H. P. Blavatsky did not produce a most profound impression. All quarters of the globe responded, in one fashion or another, when the news reached them of the death of this poor Russian woman, whose only claim to such celebrity lay in her personal genius. For a time her name rang throughout the press of the entire world. Doubtless it is true that more bad than good was spoken of her, but none the less they spoke of her, some abusing her up hill and down dale and loudly complaining of the injuries wrought by her; and on the other side twenty or so Theosophical journals proclaiming her “illuminated” prophetess and saviour of humanity—humanity which, without the revelations which she had given out in her works, above all *The Secret Doctrine*, would—so they affirmed—be dragged to its doom by the materialistic spirit of the times.

* The Series of articles of which this is the first appeared originally in the *Nouvelle Revue* in French. Permission to translate them into English and publish them having been accorded to the editors of *Lucifer*, we gladly take the opportunity of reprinting them from the latter journal for the benefit of those who do not see *Lucifer*, nor can read Madame Adam's wonderfully interesting French publication. It is most fitting that all veracious narratives of H. P. B.'s personal history should have place in the permanent record which the pages of the *Theosophist* will afford.—*Ed. Theos.*

It is not my business to decide as to whether the truth lay with her friends and enthusiastic disciples or with her bitter enemies. My intention is simply to offer to the public some impartial family reminiscences, and to lay before them some letters of undoubted interest.

It would be easy for me to fill many volumes from the mass of materials which I have at my disposal. I will, however, merely select that which is most remarkable and weave it together with my own personal recollections.

Our mother, M^{me}. H^{él}éne de Hahn, *née* Fadéew, died when she was twenty-seven. Notwithstanding her premature death, however, such was the literary reputation she had already acquired, that she had earned for herself the name of the "Russian George Sand"—a name which was given her by Belinsky, the best of our critics. At sixteen years of age she was married to Pierre de Hahn, captain of artillery, and soon her time was fully occupied in superintending the education of her three children. H^{él}éne, her eldest daughter, was a precocious child, and from her earliest youth attracted the attention of all with whom she came in contact. Her nature was quite intractable to the routine demanded by her instructors, she rebelled against all discipline, recognized no master but her own good will and her personal tastes. She was exclusive, original, and at times bold even to roughness.

When at the death of our mother, we went to him with her relations, all our teachers had exhausted their patience with H^{él}éne, who would never conform to fixed hours for lessons, but who, notwithstanding, astonished them by the brilliancy of her abilities, especially by the ease with which she mastered foreign languages and by her musical talent. She had the character and all the good and bad qualities of an energetic boy; she loved travels and adventures and despised dangers and cared little for remonstrances.

When her mother was dying, although her eldest daughter was only eleven years old, she was filled with well-founded apprehensions for her future, and said:

"Ah well! perhaps it is best that I am dying, so at least I shall be spared seeing which befalls H^{él}éne! Of one thing I am certain; her life will not be as that of other women, and that she will have much to suffer."

Truly a Prophecy!

At the age of seventeen H. P. Blavatsky married a man thrice her age, and some months later, she left her husband in the same headstrong and impetuous manner in which she had married him. She left him under the pretext of going to live with her father, but before she got there she disappeared, and so successful was she in this that for years no one knew where she was, and we gave her up for dead. Her husband was the Vice-Governor of the province of Erivan, in Transcaucasia. He was in all respects an excellent man, with but one fault, namely, marrying a young girl who treated him without the least respect, and who told him

quite openly beforehand that the only reason she had selected him from among the others who sought to marry her was that she would mind less making him miserable than any one else.

"You make a great mistake in marrying me," she said to him before their marriage. "You know perfectly well that you are old enough to be my grandfather; you will make somebody unhappy, but it won't be me. As for me, I am not afraid of you, but I warn you that it is not you who will gain anything from our union."

He never could say that he did not get what he had bargained for.

H. P. Blavatsky passed the greater part of her youth, in fact almost her entire life, out of Europe. In latter years, she claimed to have lived many years in Tibet, in the Himalayas and extreme north of India, where she studied the Sanskrit language and literature together with the occult sciences, so well known by the adepts, wise men, or Mahâtmas, for whom later she had to suffer so much. Such, at least, is the account of her doings that she gave to us, her relations, as also to her English biographer, Mr. Sinnett, the author of the work entitled, *Incidents in the Life of Madame H. P. Blavatsky*. For eight years, we were without any news of her. It was only at the expiration of ten years, the period necessary to render legal the separation from her husband, that Madame Blavatsky returned to Russia.

After her return to Russia, she first came and settled herself in the Government of Pskoff, where at that time I was living with our father. We were not expecting her to arrive for some weeks to come, but, curiously enough, no sooner did I hear her ring at the door-bell than I jumped up, knowing that she had arrived. As it happened there was a party going on that evening in my father-in-law's house, in which I was living. His daughter was to be married that very evening, the guests were seated at table and the ringing of the door-bell was incessant. Nevertheless I was so sure it was she who had arrived that, to the astonishment of everyone, I hurriedly rose from the wedding feast and ran to open the door, not wishing the servants to do so.

We embraced each other, overcome with joy, forgetting for the moment the strangeness of the event. I took her at once to my room, and that very evening I was convinced that my sister had acquired strange powers. She was constantly surrounded, awake or sleep, with mysterious movements, strange sounds, little taps which came from all sides—from the furniture, from the window-panes, from the ceiling, from the floor, and from the walls. They were very distant and seemed intelligent into the bargain; they tapped once, and three times for "yes," twice for "no".

My sister asked me to ask them a mental question. This I did, selecting a question as to a fact only known to myself. I recited the alphabet, and the reply I received was so true and so precise that I was positively astounded. I had often heard talk of spirit-rappings, but never before had I had an opportunity of testing their knowledge.

Before long the whole town was talking of the "miracles" which surrounded Madame Blavatsky. The not only intelligent, but even clairvoyant answers given by these invisible forces, which operated night and day, without any apparent intervention on her part, all round her, struck more astonishment and wonder into the minds of the curious than even the movements of inanimate objects, which apparently gained or lost their weight, which phenomena she directly produced by merely fixing her eyes on the object selected.

All these phenomena were, at the time, fully described in the Russian newspapers. There was no longer any peace for us, even in the country, where we shortly went to live, on a property which belonged to me; we were pursued by letters and visits. Matters became insupportable when, by the intervention of "Messieurs les esprits" as our Father laughingly called them, was discovered the perpetrator of a murder committed in the neighbourhood, and the officers of the law became convinced believers, clamouring for miracles. It was still worse when, one fine day, Héléne began describing "Those whom she alone saw as having formerly occupied the house," and who were afterwards recognized from her descriptions by the old people and natives of the place as having been former lords of the manor and their servants, all long since dead, but of whom they still preserved the memory. I may as well remark that this property had only been mine for a few months. I had brought it in a district completely unknown to me, and none of us had ever before heard these people she described spoken of.

My father, a man of vast intellectual power and most learned, had all his life, been a sceptic, a "Voltaire" as we say in Russia. He was compelled by the force of circumstances to change his convictions, and before long passed days and nights writing, under the dictation of "Messieurs les esprits," the genealogy of his ancestors the "Gallant Knights of Hahn-Hahn von Rotterhahn."

Ever since her return to Russia, H. P. Blavatsky was at a loss to explain her mediumistic condition, but at that time, she by no means expressed the disdain and dislike for mediumship that she did later on. Ten or twelve years later she spoke of the mediumistic performances of her younger days with much repugnance—in those days the forces at work in the phenomena were unknown and almost independent of her will, when once she had succeeded in obtaining entire mastery over them, she no longer cared to recall the memory. But at the age of twenty-eight, she had not the power of controlling them.

With reference to this the following is of interest:—

In the summer of 1860, we left the Government of Pskoff, for the Caucasus, to pay a visit to our grant-parents the Fadéews and Madame Witté, our aunt, my mother's sister, who had not seen Héléne for more than eleven years. On our way there at the town of Zadonsk, in the Government of Voronège, we learned that the Metropolitan of Kieff, the Venerable Isidore, whom we had known well when we were children at

Tiflis, where he had been the head of the exarchate of St. George, happened to be in the town, passing through on his way to St. Petersburg, and was for the moment officiating in the monastery. We were most eager to see him; he remembered us and sent us word to say that he would be very pleased to see us after mass. We made our way to the archiepiscopal Church, but not without misgivings on my part. As we were on our way there, I said to my sister—

"Do please take care that your little devils keep themselves quiet while we are with the Metropolitan."

She began laughing and saying that she would like nothing better, but that she could not answer for them.

Alas! I knew it but too well. And so I was not astonished, but all the same suffered agonies when I heard the tapping begin as soon as ever the venerable old man began to question my sister about her travels One! two! one! two! three! Surely he could not but notice these importunate individuals who seemed determined to join the party and take part in the conversation; in order to interrupt us they made the furniture, the looking-glasses, our cups of tea, even the rosary of amber heads, which the saintly old man was holding in his hand, move, and vibrate.

He saw our dismay at once, and taking in the situation at a glance, inquired which of us was the medium. Like a true egotist, I hastened to fit the cap on my sister's head. He talked to us for more than an hour, asking my sister question after question out loud, and asking them mentally of her attendants, and seemed profoundly astonished and well pleased to have seen the phenomena.

On taking leave of us he blessed my sister and told us that we had no cause to fear the phenomena.

"There is no force," he said "that both in its essence and in its manifestation does not proceed from the Creator. So long as you do not abuse the gifts given you, have no uneasiness. We are by no means forbidden to investigate the hidden forces of Nature. One day they will be understood and utilized by man, though that is not yet. May the blessing of God rest on you, my child!"

He again blessed Héléne and made the sign of the cross.

How often must these kindly words of one of the chief heads of the Orthodox Greek Church have been recalled to the memory of H. P. Blavatsky in later years, and she ever felt gratefully towards him.

VERA PETROVNA JELIMOVSKY.

(To be continued.)

THE INTERPRETATION OF HINDU SCRIPTURES.

IN the Sanskrit language there exist a number of canons or rules regulating the rank to which literary works काव्य (*Kāvya*) of all kinds are entitled. There are 3 ranks, viz: *Uttama* उत्तम, *Madhyama* मध्यम and *Adhama* अधम. Where Vyangyārtha व्यंग्यार्थ prevails over the Vāchyārtha वाच्यार्थ the Kāvya is placed in the first category: where it is less in the second, and where there is no Vyangyārtha at all, the Kāvya is allotted only the third rank.

It is now necessary to explain what Vangyārtha and Vāchyārtha mean. The latter is the अर्थ or the import conveyed to the mind by the words of any passage. Vyangya is more difficult to explain, as there exists in the English language nothing which corresponds to it or even roughly conveys its meaning. Vyangya is commonly known in Sanskrit as Dhvani ध्वनि. Just as when a bell is rung the sound continues to affect the organ of hearing as long as the vibrations in the air act on the tympanum, even after the ringing is discontinued, so the import of the words in a literary work of the first rank is followed by impressions on the mind which reveal, as it were, the hidden inner sense of the author's mind.

It is now clear that Vyangya is something more than an allegory. It is not a play on words or even S'lesha श्लेष (double meaning), of which there are numerous and very clever illustrations in Sanskrit.

We have now a fairly correct idea of Vyangyārtha. It is conveyed either by one word or a series of words—as in a sentence—or the inner meaning is revealed throughout the work itself.

The Rāmāyana is considered by all Hindus—particularly by the sect of Rāmānujas—as the highest type of a Vyangya Kāvya, inasmuch as the spirit of the author is revealed throughout. What then is this secret import of the Rāmāyana? An exhaustive treatment of the whole subject is obviously impossible within the limits of a small article, as it is believed that one great principle is illustrated and taught in each of the seven books of the great epic.

We shall take the fifth book known to us as the Sundara Kānda. It is venerated by all Hindus as the most sacred portion of the Mahā Kāvya. It is read in almost every Brahmin household as a part of the daily ritual and sometimes specially recited to ward off impending misfortune or to hasten the recovery of the sick.

Sītā, the abducted wife of the hero of the poem, is confined in the Āśoka groves of the city of Lankā and surrounded by Rākshasa attendants of terrible appearance. Rāvana, the wicked sovereign of Lankā, who abducted the royal lady by deceit, fixes a period of 2 months within which she has to yield to his desires or be killed and eaten by her monster attendants. The ravished Queen is in the sorest affliction, when Hanuman, the Vānara chief deputed by Rāma and his ally

Sugrīva, discovers her presence in the Āśoka grove after a laborious search in the palaces and gardens of the sovereign of Kāvya. The regal emissary delivers his message and conveys to her the token sent by her husband. Hanuman's appearance is detected, but he succeeds in leaving the accursed city, not without causing considerable damage to it.

The above is a brief outline of the events related in the Sundara Kānda.

The initiated reader understands in the above the procedure of the Teacher—the Guru गुरु—in his attempt to spiritually educate and save the individual soul (Chetana—चेतन) by educating him to recognize the eternal relation between himself and the Lord. The first verse of the book is strongly corroborative of this. I have no intention of writing an elaborate commentary on it or any other verse. An explanation of the words employed in some of the verses is, however, necessary to make my meaning clear. Sītā is the Chetana चेतन or the individual Jiva. Vedic authorities are agreed in regarding the Jiva as a female, viewed in contrast with the Lord. The one male is the Purusha—the Supreme Lord—and all things by his side are *Strīprāyan*, or equal unto a woman. Description by the sexes is a convenient method of showing the dependence of the Jiva on the Supreme Lord and is common in both Sanskrit and Dravida writings on Vedānta. The abduction by Rāvana is a straying out from the right path impelled by inherent forces or his (Ajñāna अज्ञान) ignorance and (Kāma काम) desire. Rāvana is rendered in Sanskrit as असत्प्रलाप (asatpralāpa) or the utterance of what is not. Lankā is the Sthūla Sharīra—the gross body; and the monster attendants whose frightful and fantastic forms are so graphically described by the poet, are the Indriyas, the senses. The sovereign Lord of Lankā and its evil-minded population represent the Ahankāra—the sense of individuality and independence. His brother of Herculean strength and his warlike progeny correspond to Kāma, desire, (काम); Krodha, anger (क्रोध); Mada, pride (मद); Lobha लोभ, Moha (मोह) and Mātsarya avarice, (मात्सर्य), &c.

Placed amid such surroundings is Sītā, the individual soul. Hanuman, the royal messenger, arrives at this juncture to befriend and guide the afflicted Jiva. Hanuman is the Teacher or the Guru who brings the message of rest and peacefulness to the soul. He, by the light of his understanding, is the dispeller of the darkness in which the Chetana is immersed. This is the literal meaning of the Sanskrit word Guru.

The 51st stanza of the 27th canto of the Sundara Kānda is a significant indication of the way in which the spiritual guide is equipped in his voyage to save the despairing soul.

Manmathanath Dutt (Calcutta) translates it thus:—"The birds again and again entering their nests and highly delighted are pouring forth their notes announcing the advent of a happy occasion."

पक्षि is the Sanskrit word used in the stanza for bird. पक्ष is a wing, and the Guru is likewise equipped with the two wings of knowledge (Jnâna) and good work (Karma) by which alone the flight of the Jiva to salvation can be accomplished. The nests (निलय—lit. the habitations on the branches) are the Vêdas—*shâkhâ* being the ordinary name of any of the four Vêdas. The Guru has his habitation, or the basis of his teaching rests, in the Vêda shâkhâs, which constitute the highest spiritual lore of the Brahmins. "Hrishta" (highly delighted) indicates the rapture with which the teacher approaches his duty. The notes denoting the happy advent are poured forth again and again into the ears of the afflicted Jiva. A passage from Jives'vara Sambadha tells us far more clearly than I can ever hope to what these happy notes are and when they arrive. "I'shwara—Oh! Jiva! you are mine (you are dependent on me, you are my Dâsa दास servant), you serve me and obey my orders: you believe in me as the Lord. I love you."

"Jiva. I am I (oh! no! I am independent).

Ish. Why is it so?

J. Why is it even so (as you say)?

Ish. My assertions are based on the Vêdas.

J. Mine are true by eternity and experience.

(The sense of individuality has developed through the lapse of time and the sense of independence is testified by my ability to act in the affairs of the world by myself).

Ish. I have always said so (I have constantly maintained my theory) that you are dependent on me. I am eternal and my experience limitless. Hence even by your standards my testimony is paramount).

J. Where have you said so?

Ish. In my Gîtâs (such as the Bhagavatgîtâ).

J. Who bears testimony to this?

Ish. The man of knowledge.

J. But is not such a one inclined in your favor (see stanza of the Bhagavatgîtâ where the man of knowledge is said be the most favored by the Lord)?

Thus does the wavering and doubtful Jiva quarrel with the internal light. At this juncture the Guru steps in and bestows the benefit of his counsel to guide the Jiva in his quest after the Lord: in such words as these "The Lord is in yourself." "Reconcile yourself to the Lord."

Griffith in his metrical translation of the Râmâyana omits the 51st sloka of the xxvii canto. He considers it an interpolation and cites Gorressio as his authority. The reasons adduced in support of the allegation of interpolation appear to me to point the other way. The alleged interpolation is the concluding verses of a canto in which one of the Râkshasa attendants, on the strength of a dream, foretells the downfall of

Lanka and its sovereign, as also of the successful advent of Sri Râma. She admonishes her comrades not to molest Sitâ any further. Sitâ had just undergone the terrible ordeal of an interview with her powerful abductor, in which he intimates his final intentions towards the Queen. Hanuman, the monkey emissary, is the unobserved witness of the interview, as he conceals himself in the branches of a large tree in the Asoka grove. Sitâ feels in her own self certain auspicious indications sent to cheer her, the throbbing of the left eye, arm and side. The verse in question describes similar tokens in outside nature. The content at all events does not justify the charge of interpolation.

Had Griffith or Gorressio endeavoured to look beyond the words of this and other verses in the Sundara Kânda, I venture to think that such a charge would never be made. Vyangyârtha, as I have already pointed out, is a sealed secret. It is never attempted to be learnt and is lost to all but the initiated pupil. Griffiths' remarks regarding the Sundara Kânda are quite in consonance with the truth of my assertion. I quote them. "This book is called Sundar or the beautiful. To a European taste it is the most intolerably tedious of the whole poem abounding in repetition, overloaded description and long and useless speeches which impede the action of the poem. Manifest interpolations of whole cantos also occur. I have omitted none of the action of the books, but have occasionally omitted long passages of commonplace description, lamentation and long stories which have been again and again repeated."

T. VARADA RAO.

HYPATIA AND ANNIE BESANT.

PREVIOUS to the third century of the Christian era, the philosophic speculations of the Stoics and the Epicureans had, in a measure, resulted in Scepticism, and the negation of all positive assertions, in the domain of philosophy and ethics. The complete indifference to all things which these thinkers affected, instead of bringing about mental peace, forced them into disputations that produced dissatisfaction and unrest. Reactionary thought then set in and a longing for a knowledge of the fundamental truths in Nature gave rise to the Neoplatonic School of Philosophy.

The Neo-Platonists taught a philosophical Monism, and aimed at the establishment of a system of absolute philosophy. They attempted a revival of the pure and esoteric teachings of Plato, whose writings they held in the highest veneration.

Ammonius Saccas was the first philosopher of importance who attempted a regular combination of the various elements of the different Schools, and taught his eclectic philosophy at Alexandria. His most celebrated follower was Plotinus (205 to 270 A. D.), who taught at Rome, and attracted to his lectures many Romans of high rank, some of whom

resigned their official duties to lead a life of philosophic contemplation. His personal character was of the highest, and the deepest respect was entertained for his integrity.

The Neo-Platonic School was propagated by many eminent men, and it spread widely; its principal seats being Alexandria, Rome and Athens. Amelinus, Porphyry, Jamblicus, Plutarch, Proclus, Marinus, Isidore, Damascius, and others were at different times the leading lights and expounders of this philosophy. "One of the Alexandrian philosophers was Hypatia, the celebrated daughter of the able Mathematician Theon. Her acquirements both in literature and in science were so remarkable as to qualify her in an eminent degree to become a public preceptress in the Plotinian School. In this capacity she undertook to reconcile Plato and Aristotle with an eloquence that flowed from a highly cultivated genius and which was regulated by a sober judgment, while the gracefulness of her address and lustre of her personal attractions were unobscured by vanity, and the purity of her character continued untainted by suspicion."* Hypatia was born in the latter part of the 4th century. "From her earliest years she exhibited an amazing intelligence, in consequence of which her father, one of the most erudite savans of his time, resolved to give her genius a thoroughly philosophic culture. She succeeded her father in the chair of philosophy at Alexandria, and the fame of her lectures drew round her students from all parts of the East, where the influence of Greek thought and knowledge was felt. She seems to have been worthy of the lofty eulogies she has received. Amid the widespread corruptions of Alexandria, she lived as spotless as a vestal virgin, and if her teaching was not one that could lay a strong hand on the vices of heathenism, and arrest their course, it was at least sufficient not only to preserve herself from pollution, but also to inspire her with a love of beauty, truth and goodness that was christian in its spirit and earnestness, if heathen in its form and limitation."†

"The citizens of Alexandria were proud of her and such reliance was placed on her judgment and sagacity, that the magistrates used frequently to consult her in important cases. At this time the Bishop of Alexandria was Cyril, a fierce hater of the heathens and heretics. Orestes, the Prefect of Alexandria, being most intimate with Hypatia, Cyril detested him, and regarded her as a Satanic enchantress and the grand obstacle to his reconciliation with the Prefect." We read in Gibbon‡ that the crafty Cyril had styled himself the Patriarch of Alexandria. Assisted by large numbers of the wild monks of the Nitrian desert, and by the *Parabolani*, he first oppressed the *Novations*, the most harmless of the Christian Sectaries, and confiscated their holy vessels. He next led a seditious multitude to the attack of the Synagogues of the Jews which were levelled to the ground, the plunder being distributed

* Dr. J. A. Jeremie in his History of Greek and Roman Philosophy.

† Chambers' Cyclopædia.

‡ "Decline and Fall of the Roman Empire."

among the rioters. Orestes complained against the tyrannical and lawless acts of the Patriarch, but Theodosius, the Emperor, was too weak to interfere, while Cyril continued to hate the Prefect. As he passed through the streets his carriage was assaulted by 500 Nitrian monks and he was wounded in the face. The loyal citizens of Alexandria hastened to his rescue, and the monk Ammonius, who had wounded him, expired under the rod of the lictor.

"At the command of Cyril his body was raised from the ground, and transported in solemn procession to the cathedral; the name of Ammonius was changed to that of Thaumasius, the *Wonderful*; his tomb was decorated with the trophies of martyrdom, and the Patriarch ascended the pulpit to celebrate the magnanimity of an assassin and a rebel. Such honours might incite the faithful to combat and die under the banners of the saint; and he soon prompted or accepted the *sacrifice of a virgin* who professed the religion of the Greeks, and cultivated the friendship of Orestes."

"Hypatia, the daughter of Theon, the mathematician, was initiated in her father's studies: her learned comments have elucidated the geometry of Apollonius and Diophantus, and she publicly taught both at Athens and Alexandria the philosophy of Plato and Aristotle. In the bloom of beauty and maturity of wisdom, the modest maid refused her lovers and instructed her disciples. The persons most illustrious for their rank or merit were impatient to visit the female philosopher; and Cyril beheld with jealous eye the gorgeous train of horses and slaves who crowded the door of her academy. A rumour was spread among the Christians that the daughter of Theon was the only obstacle to the reconciliation of the Prefect and the Archbishop; and that obstacle was speedily removed. On a fatal day in the holy season of Lent Hypatia was torn from her chariot, stripped naked, dragged to the church and inhumanly butchered by the hands of Peter the Reader and a troop of savage and merciless fanatics. Her flesh was scraped from her bones with sharp oyster shells, and her quivering limbs were delivered to the flames. The just progress of inquiry was stopped by seasonable gifts, but the murder of Hypatia has imprinted an indelible stain on the character and religion of Cyril of Alexandria."

This cruel and dastardly murder of the most revolting character was perpetrated in the year 415 A. D., at the *Cæsareum* which was used as the church where a dense mass of *Parabolani* and monks mingled with the fish-wives and dock-workers who leaped and yelled round their innocent victim.

H. P. Blavatsky thus speaks of this incident in Isis.—"With the death of the martyred daughter of Theon, there remained no possibility for the Neo-Platonists to continue their school at Alexandria. During the lifetime of the youthful Hypatia her friendship and influence with Orestes, the Governor, had assured the philosophers security and protection against their murderous enemies. With her death they

lost their strongest friend. How much she was revered by all who knew her for her erudition, noble virtues and character we can infer from the letters addressed to her by Synesius, Bishop of Ptolemais, who writes—"My heart yearns for the presence of your divine spirit, which more than anything else could alleviate the bitterness of my fortunes." In another letter he says—"Oh my mother, my sister, my teacher, my benefactor! My soul is very sad. The recollection of my children whom I have lost is killing me.....When I have news of you and learn, as I hope, that you are more fortunate than myself, I am at least only half unhappy." The progress of Christian proselytism was impeded by the learned expositions of Hypatia, for "she too successfully dispelled the mist hanging over the religious 'mysteries' invented by the Christian Fathers. It was precisely the teachings of Plato that had been freely borrowed by the Christians to give a finishing touch to their otherwise incomprehensible scheme, and now the Platonic light—through Hypatia—began shining so inconveniently bright upon the pious patchwork, as to allow everyone to see whence the 'revealed' doctrines were derived. But there was still a greater peril. Hypatia had studied under Plutarch, the head of the Athenian School, and had learned all the secrets of Theurgy. While she lived to instruct the multitude, no 'divine' miracles could be produced before one who could divulge the natural causes by which they took place. Her doom was sealed by Cyril, whose eloquence she eclipsed, and whose authority built on degrading superstitions had to yield before hers which was crested on the rock of immutable Natural Law."*

More than fourteen centuries have passed away since the happening of this melancholy event, which has been quite forgotten, as the very race and religion to which the martyred virgin philosopher belonged have long since perished. Let us now turn to modern times and try to find therein someone whose career will recall the memory of the unfortunate Hypatia.

The history of the life of Mrs. Annie Besant is known to many in its broad outlines, and the recent publication of her autobiography gives us all the details of the career of a most unique and impressive personality. Losing her father at the early age of five years, her mother had to struggle hard for a living and she was educated by a friendly lady who was a rigid evangelist. As a child she was sensitive, dreamy, and enthusiastic; she was very much impressed by what she read, and in early life she came across the "Library of the Fathers," when she was so much taken up with the doctrines of the Primitive Christian Church that she commenced to fast, to use the sign of the cross, and go to weekly communion. She then joined the High Church Revival, and her ecclesiastical zeal led her to make the acquaintance of a young cleric whom she soon after married.

Her prayers at this period were like those of ecstatic nuns. She became engaged to the young clergyman, not because she loved him

* Isis, Vol. II, p. 253.

particularly, or had even the faintest conception of what marriage entailed, but only because it seemed as if he being a clergyman could by his very office bring her nearer to God. Her husband was scarcely able to appreciate the depth and originality of her character, and consequently the happiness that she had longed for was soon found wanting. Two children were born to her, and it was during the trying, painful, and prolonged illness of the second baby that there grew up in her mind a feeling of angry resentment against the God whom she thought had been torturing her helpless baby. Other and more formidable doubts were not slow in coming. One by one all the Christian dogmas gave way as she resolved carefully to probe the truth underlying them. Even the dogma of the Divinity of Christ to which she clung the longest was reluctantly given up. She refused then to attend the holy communion, and was forced to leave her husband's home. His cruelty to her ultimately brought about a legal separation, and she was thrown upon the world without adequate means of support, and with a baby daughter to look after. The difficulties that she had to encounter taught her to sympathize with those who were struggling like herself. Gradually she gravitated towards Atheism, and finally joined Bradlaugh and the National Secular Society. It was from the platform of Free Thought that she hurled her eloquent denunciations against the dogmas of the Christian Church. From the purest motives and with a view to ameliorate the miseries of the wives of the poor and of the middle classes, she took a prominent part in the publication of the Neo-malthusian tracts, which, however, brought her the greatest sufferings of her life. She wrote and spoke constantly in defence of Atheism and in support of radical politics. She was naturally attracted by the moderate form of Socialism and took part in it. Next she came to investigate a little of spiritualism, and finally, on reading the "Secret Doctrine," that monumental work of Madame H. P. Blavatsky, she joined the Theosophical Society, in which for the last five years she has been by far the most prominent worker. Regarding this last phase of her conversion to Theosophy, she thus writes:—"1889 is to me the never-to-be-forgotten year in which I found my way 'Home' and had the priceless good fortune of meeting, and becoming a pupil of H. P. Blavatsky. Ever more and more had been growing on me the feeling that something more than I had, was needed for the cure of social ills. The socialist portion suffered on the economic side, but where to gain the inspiration, the motive which should lead to the realization of the brotherhood of man. As I turned page after page of the "Secret Doctrine," the interest became absorbing; but how familiar it seemed, how my mind leapt forward to presage the conclusions, how natural it was, how coherent, how subtle and how intelligible. I was dazzled, blinded by the light in which disjointed facts were seen as parts of a mighty whole, and all my puzzles, riddles, problems, seemed to disappear."

Did all this happen by a mere accident, and was it all a chance? As to her eloquence, it seems to have come to her as unexpectedly

as did theosophy. "In the spring of 1873," she says, "I delivered my first lecture. One day as I was all by myself practising the organ in the church, I ascended the pulpit in a big, empty, lonely church and there and then delivered my first lecture. I shall never forget the feeling of power and delight that came upon me as my voice rolled down the aisles, and the passion in me broke into balanced sentences and never paused for rythmical expression, while I felt that all I wanted was to see the church full of upturned faces instead of the emptiness of the silent pews."

Hypatia is said to have been a remarkable type of the old Greek beauty, and her eloquence was unsurpassed. She believed that the gods never deserted those souls that aspired towards them, and she longed for the old gods, the old heroes, the old sages who had ganged the mysteries of Heaven and Earth. Erudite and deeply versed in all the subtleties of argument and of logic, she made her antagonists the laughing stock of the assembly. She wanted earnest, courageous men who could work, while she thought; and expounded the philosophy by means of which she hoped to stem the advancing tide of Christianity and revive the old Greek religion and philosophy. Her ardour was intense, and the success of her teaching inspired the deadliest hatred in the heart of Cyril and his myrmidons. She was treacherously waylaid and brutally murdered. It is said that she had been warned of the coming danger, but so great was her faith in her own innocence, having done no wrong or harm to any one, that she disdained to believe she would be assaulted, and fell a victim to Christian blood-thirstiness. What must have been her last thoughts as her beautiful soul winged its way upwards, leaving the remains of her mangled body? She was forced out of existence in the early prime of her life, and all her noble hopes and aspirations, her desire to inspire the Greeks, Romans and Alexandrians, with lofty ideals, and with the teachings of an all-embracing philosophy, her longing to expose the hollowness of the dogmas of the Christian Church, her yearning to revel in spiritual knowledge and participate in the light and harmony of the Divine spirit, all this and much more was cut short just as a beginning had been made. If the individual soul has its life made up of many lives, and it lives and manifests its power in a series of bodies carrying with it all its accumulative forces for good or evil, then must the soul of Hypatia have reincarnated over again on this earth in a suitable body through which it could carry on its unfinished work. To those who would take the trouble to think of the incidents in the lives of Hypatia and of Annie Besant, there cannot but appear a remarkable similarity in these two personalities. Love as well as hatred exercise a similar attraction, and it is nothing unnatural to suppose that the soul of Hypatia should be reincarnated in a Christian family. It may be taken that so learned an eclectic would never despise the pure and real teachings of Jesus, however much she would find fault with the accretions thereto made by the wily Fathers. The fervour for leading a truly religious life was apparent from her earliest years in Mrs. Besant, exactly as the soul of Hypatia owing to

its previous training may be supposed to manifest. Both personalities are seen to keep their audiences spell-bound by their eloquence, by the grace of their person and of their manners and the nobility and importance of the themes they descant upon. The same philosophy is taught by both. The eloquence in Mrs. Besant, at an accidental trial, wells up like stored-up music and goes on ever increasing. She masters the various forms of Christian beliefs, studies the arguments *pro* and *con* and ultimately rejects all the dogmas. Agnosticism and Materialism then show her one side of the difficult problems regarding God, Man and the Universe, and she vehemently goes into the subjects, but gets dissatisfied again, for agnosticism and denial are not *knowledge* and she longs for real knowledge as a basis for altruistic work. The simple reading of the "Secret Doctrine" recalls to her, as it were, portions of long-forgotten wisdom, which seems to her familiar and convincing, and she feels that at last she has found the light for which she was so long and so ignorantly searching, not knowing where it could be found. Hypatia was prevented by her enemies from completing her work of destruction against the evils of Christianity, and carrying out her constructive work in the domain of philosophy. In Annie Besant that same soul seems to have taken up the same work at the point at which she was last compelled to leave it. What she has done as Secularist writer and preacher and what she is doing at present in the cause of theosophy need not be recapitulated here. She has pointed out most forcibly and ably all the weak sides of a so-called 'Revealed' and exclusive religion and she will be able ere long to inspire large bodies of Christians to look upon their religions as a part of the universal wisdom-religion of antiquity which is the source of all human religious knowledge. Mrs. Besant's love for India and the Hindus is not to be wondered at. Even if she was a Greek in her last birth, the Greek philosophy and religion being so closely allied to the Hindu, she would in the present age feel for Hinduism a yearning which would be perfectly natural. The numerous sorrows, cares, difficulties, opposition and calumny that she has gone through in the present life have given her a priceless education, for she has now practically lived the philosophy that she is so ably expounding all over the world.

Hypatia lived a life of spotless innocence and purity, and died a virgin. Mrs. Besant while a mere girl accepted marriage, little knowing what that state of life meant, and all the while thinking that her partner would supply to her the place of a spiritual instructor. When she separated from her husband, although "she was tracked by detectives, enveloped in a cloud of scandal, and made the mark for every reckless calumniator",* no human being has ever ventured to stand up in public, and attempt to substantiate a single accusation against her character.

The oft-repeated objection that she has so often changed her beliefs, and there is no knowing what next she may go to, comes from a very superficial observation of her life. No person who is a deep student and

* Isis, Vol. II. p. 258.

an earnest inquirer can help changing some of his earlier beliefs and taking up new ones at some time or other of his life. People do not generally declare in public that their beliefs have undergone a change, hence those few who happen to make such declarations are hastily denounced as unsteady. It is constantly asserted again that she will ultimately go and join the Roman Catholic Church. This she might have done when she was attracted by the High Church Revival, but now there is no possibility of her taking such a retrograde step. That most immobile of churches can never afford a haven for one who has obtained an insight into the reality of spiritual knowledge and an initiation into the means of its attainment.

There is too much of the ideal in her nature and she may at times be carried away so as to forget some of the practical side of her work, but she has to live and work so much under the fierce light of criticism from friends and from foes, that she would soon be able to retrieve any false steps she might unconsciously take. She believes that she must have been a Hindu in one of her previous births, and that may probably be a fact. In whatever other nation she may have been born at one time, there appear the greatest possible reasons for connecting her with Hypatia. According to the Secret Doctrine it generally takes about 15 centuries for a soul to reappear again on earth, and after a little more than 14 centuries, we find a soul similar to that of Hypatia taking birth in Annie Besant. The coincidence is remarkable. In the whole of history there is probably no instance like this one, where two different personalities separated by many centuries, come so close to each other in many of their ways and work as to give rise to the conjecture that one and the same soul animated them both. There is no doubt that Annie Besant is a counterpart of Hypatia in the present century. Her character, her knowledge, her eloquence, her beliefs, and her work forcibly remind us of Hypatia, all of whose unspent powers could find no better outlet for the manifestation of their obstructive energy than through the personality of Mrs. Annie Besant, the foremost woman of the present age.

N. D. KHANDALVALA.

GERMANY: THE WESTERN INDIA.*

DEAR BROTHERS AND FRIENDS,—Through me an old nation from the West sends you her greetings, a nation and a country which are more like you yourselves and your old wondrous country than any other in the world. Aryavārta is that part of this old continent, whence the whole of Indian culture sprang; and from which it spread far over the vast plains and high mountains, from the Panjāb and the Indus river, following the course of the old Ganga to Bengal and towards the far East; and from the snowy ranges of the Himalayas over the Deccan unto Cape Comorin and beyond; to Ceylon, the old Lanka. In the

* A paper read at Madras at the 19th Anniversary celebration of the Theosophical Society.

same way was Germany not only the old mother-country from which came the Anglo-Saxon race, whose pluck has now conquered the world to her commerce and her language, but Germany was in the West, like Aryavārta in the East, the fountain head from which always sprang the strongest and the deepest waves of spirit that have shaped the Western culture of our race.

Copernicus, the astronomer, to whom we owe the scientific knowledge of our solar system and the proof of our present view of the Kosmos, was a German; so was Keppler, the other astronomer, who adjusted the calculations of the planetary movements and completed the plans laid out by Copernicus. And amongst that long series of their German successors was also our Alexander von Humboldt, who was the first to give a complete description of the Kosmos as science now knows it; but he conceived the material Kosmos with the divine spirit working in it.

As in science, so in arts, since a century and more Germany has undisputedly given to Europe the greatest geniuses. Handel, Mozart, Beethoven, Wagner, the representatives of spiritual music; they and many more are Germans. Goethe and Schiller, the greatest poets of their time, philosophers and theosophists as well as poets, they were Germans. And for many years the art of painting has nowhere produced a higher and more spiritual school than my land, Germany, which has to show her long series of painters, beginning with Cornelius and now evolving new men like Gabriel Max, and even more promising idealistic spirits among our youngest generation.

Twenty-four centuries ago a great religious movement tried to reform the then degenerated teachings, rites and institutions of *this* country. Buddha Gautama, although perhaps more rational than spiritual in his demands on his followers, and although his Sangha has now almost entirely become extinct in this country, undoubtedly gave a very energetic and wholesome impulse towards the revival of the religious spirit. Very similarly did the great reformation of Christianity, 400 years ago, become the cause of an entire regeneration of Europe, in science as well as in religion. But the men who did this were Germans; Johann Huss was a German, Martin Luther was a German, and his two contemporaries, Zwingli and Calvin, were sons of German tribes.

And has not *the* one science which above all has built the golden bridge from the West over to the East, has not Orientalism or Indology been mostly furthered by German Sanskrit scholars and German savants? Need I recall to you names like Bopp, Albrecht Weber, Max Müller and Paul Deussen? Have ever any Westerners understood Vedānta philosophy comparatively better than the Germans? No wonder they have not! Is not the whole of that world-famed German philosophy, since Master Eckhardt in 1300, and Leibnitz in 1600, and Kant, Hegel and Schopenhauer, is not the whole of this philosophy only an attempt to reproduce in Europe what your Rishis had taught you, here in India, 3,000 years ago?

All those philosophers were Germans. But mind, none of them knew anything of India and your philosophy, except Schopenhauer, who had only heard a word or two of it at second or third hand, from Anquetil and others.

How is it then, that they could of their own accord, without the help of the great Rishis, find out so much of the truth of this divine wisdom?

There is only one answer to this question, and there can only be one.

It was and is the same old Aryan spirit that lived in them; the same spirit of the Rishis, the same spirit that is living in you all, the same spirit that unites now all of us to-day here in this hall. This spirit, I venture to say, lived in no other Western nation more than in the German peoples. And just as with you, this spirit has during the later centuries withdrawn from outward activity and become more a theoretic knowledge and a latent idealism, so it has been with the Germans since many generations.

But these analogies mentioned hitherto, are not all and perhaps not the most striking proofs of our near relation to the spirit of the Indian nation, that is, of all those many peoples who derive their culture from that source which is most embodied in the Sanskrit literature. The most important fact which proves this is, I think, rather this, that no other country in the West is so specifically as Germany, the country of practical mysticism, of Yoga. It has also been that of occultism and of all black arts; just as they have been practised not less in this country. I am sorry to say. But that is not what I am speaking of. I mean only the practice of true Rāja-yoga, and that is the only true meaning of the word *mysticism* in the West. It had this meaning originally with the Greeks in their mysteries; and in no other sense has it ever been used in Germany, while occultism always was synonymous with phenomenalism and the black arts.

Now, the greatest practical mystics or Yogis of philosophical and Protestant Europe, all those who gave far-reaching impulses to the spiritual life in the Western world, were Germans or most nearly related to the German nation and the German mind. I mentioned before Meister Eckhardt. His disciple Johann Tauler was not less great than he, and there were dozens of men going about in Germany at that time who wielded divine powers and who rightly called themselves "the friends of God." Their successors were the *Rosicrucians*, the Theosophical Society of former centuries, but then composed entirely of real Yogis, and some amongst them perfected Yogis. At the same time men like Jakob Boehme and, again, the great Swede, Emanuel Swedenborg, both natural seers and the latter one of the greatest scholars of his time, gave out wisdom to their contemporaries which could only have been acquired from the sphere of sages. If their writings are not to the taste of the present world, then is it to be said, that they were not written in the present time nor for the present time; they did their splendid work for their

times. Besides these natural-born sages, however, the training of the Yoga school was never lost in Germany, not up to this very day, and even books on practical and truly religious Yoga have been written even in the present century in Germany; not small books only, but books the like of which there are none in any other European language, I trust, and books which show that German Yoga is and has always been exactly the same as Indian Yoga.

Now, for what reason is it that I tell you all this? Is it my pride that prompts me to boast of the achievements of a great nation of which I am one of the latest and lowest descendants?

No, my dear friends and brothers, it is not that. For listen to me, I have not yet told you all! It is rather that I wish to gain your sympathy for this, my poor nation; a poor nation, just as you might call yours a poor nation for many reasons; but mine is poor for even more reasons than yours.

The national and political history of Germany is only a sad repetition of your own. It has been split up into ever so many tribes and peoples, fighting against each other under the selfish impulse of different kings and petty princes. Germany, like India under Asoka and, later on, under Akbar, has been more than once united under strong emperors into one mighty nation, and for many centuries it has ruled the world, there and even beyond the ocean. But again and again has our poor country been made the battleground on which to fight out all the great ideals of freedom of thought and conscience in Europe. Under Karma, her soil has been manured with the blood of German soldiers and of German peasants, that the flower of Independence of the Individual might spring from it and grow on it. And I am sadly impressed that this battling is not yet at an end; that even the last battle for the victory of social and economical independence of every man and woman, will have to fought again principally to the waste of German blood. Only in the middle of this century had Germany re-acquired approximately the same number of population which it had had four hundred years ago, ere those religious and social-political wars began. Shall Germany yet have to shed all the rest of her heart-blood in this very same great cause?

In this respect, Germany is much worse off than you have ever been, and particularly are now. Truly, Germany is now once again united under the strong military grip of a young emperor—united to be again led out by force to do that butchery which will waste its own blood, and, from which those that survive will return from the shambles and fight again the last battle on our country's own soil, the battle which, let us hope, will give stable peace to Europe and to mankind, which will brand for ever all national differences as the primal cause of all social and political evils.

But why is this so, why must this be so? And why is there no fear that such a fate might ever befall India and its many peoples?

For the very simple reasons that Germany never had the benefit, never the great boon of a liberal Government, like that of the English, which has made India the free nation it is now. You may have ever so many incidental grievances to bring forward, and perhaps just grievances too, but none of them is anything like so grave and serious as those which afflict the German nation under her different circumstances, and we have much less hope of having ours mended in a peaceful way than you have yours.

If you would realize what is signified by the fact, that the English nation, or rather the Anglo-Saxon race, which governs India, is a world-ruling race, you would comprehend how strong a drawback it is to the old German nation that it yet lives under the egotistical impression that its out-of-the-way country is the world, or anything like the centre of the world.

This national conceit closes our nation against all free breezes of spiritual movements of so many kinds which have, during this century, advanced the culture of England and America so immensely. That is the reason why old Germany is much more *theoretically* materialistic than any other country in Europe, while it is *practically* idealistic and full of latent spirit yet.

You know yourselves how, by the introduction of the so-called scientific, rather materialistic, European education, the best intellects of your younger generation have been brought under this world-ruling influence. But, then, how many are they out of your population of 300 millions? I venture to say, perhaps, not even a hundred thousand.

Now, in Germany, the whole of our nation is brought up in materialistic ideas and, of course, it becomes now consequently more and more infected by practical materialism. Their idealism becomes more and more impaired, and their latent spirituality will die out altogether, if help be not soon brought to them.

Help—by what and by whom?

I know no other help but one. But *this can work the change.*

It is Theosophy. And this is just the reason why I speak to you on this subject.

As the heart of every true German, who feels yet the old blood of his fathers running in his veins, as his heart flies to this country of an old and wonderful civilization, the cradle of our Aryan race and all its spiritual culture—so do I wish I could make the heart of everyone of you be warm to my poor native country.

For there is force in *sympathy*. There are such things as spiritual currents in the world. And if you all make up your minds, and direct firmly your good will towards your German brethren in the West, towards Germany—that Western India—then you and we all shall succeed in throwing off that deadening spell of materialism, and we shall be able to inflame again that still quietly-glowing spark of spirit and of

true mysticism into a bright shining light of divine love and wisdom. And Germania might, nay, she *will* one day become a centre, yes, the centre of Theosophy for all the continent of Europe. Then will she stretch out her fraternal hand and take that of Aryavārta. That will be the day when, once again, the Aryan race will feel its unity in spirit all over the world; the spirit of wisdom and of love and freedom; of that freedom which is the deliverance from all distinctions that are made through any selfishness whatever, the freedom of the true spiritual brotherhood.

H. HERBE SCHLEIDEN.

Reviews.

MAGAZINES.

Lucifer—November.—“The Web of Destiny” by G. R. S. Mead deals with the three “vestures” of Vedāntic Philosophy and with the corresponding ideas on the subject in the beliefs of other nations and countries. “A Master of Occult Arts” is a translation from the Russian of N. S. Leskoff, forming an episode in that author’s article on “Russian Demonomaniacs” from which we also presented our readers with an extract in our October issue. “Helena Petrovna Blavatsky” by her sister Mme. Jelihowsky we reproduce elsewhere.

“Some first-hand notes on Tibet” are interesting though we are inclined to regard them as somewhat open to criticism. Upon enquiry at Darjeeling we have been assured that no European has been known to embrace the Lamaic religion, much less to have been accepted as a Lama: and no European has been granted a pass to Lhassa. Nor, moreover, is *Lucifer’s* informant recognized as a savant, although, it is said, he kept a small shop at Darjeeling and was sold out. We give the information for what it is worth. The Tibetan Lamas, we learn hold up before their polyandrous congregations the widespread immorality of the West “as a warning”! But the truthfulness and honesty of the Tibetans are particularly emphasised. It is interesting to note that all writers seem unanimous in this opinion. “The Book of the Azure Veil” continues its interesting lessons in symbology, and the teachings of the *Popul-Vuh* are therein brought into line with those of the “Secret Doctrine”; the *Drying of the World* is a very pretty allegory. Mr. Herbert Coryn’s “The Heaven-world,” which he defines as “the current of the states of feeling that sets in, when the self, freed by death from the body and from the desires that are concerned with the body, rests from pain”, is a thoughtful article. Eliphas Lévi’s Letters and the Kalki Purāna are continued.

The Path for November begins with “A Little Vision” whose author evidently in writing follows the wise suggestion of the famous Montesquieu: “Quand vous traitez un sujet, il n’est pas nécessaire de l’épuiser; il suffit de faire penser”—and this article furnishes plenty of food for thought, as do the others signed by the well-known names of “Julius,” W. Q. Judge and Claude F. Wright. “Conversations on Occultism” will prove helpful to students and the “Magic Mirror” interesting for wonder-loving novel readers.

Book Notes.—No II. 9.—contains announcements of recent and future publications of theosophical, occult, oriental and miscellaneous works, and some interesting general literary chit-chat.

Journal of the Mahābodhi society—November—contains "Recent Notes on Buddhism," "Notes and News" and some personal items. Mr. Dharmapāla exclaims: "If I fail to rescue the Mahā Bodhi, I will give up my life for its sake and die under the shade of the sacred tree."! H. D. is young.

THE WORLD'S PARLIAMENT OF RELIGIONS.

Through the kindness of the Rev. John Henry Barrows, D. D., the Chairman of the General Committee on Religious Congresses of the World's Congress Auxiliary, the Adyar Library has been enriched by the addition of the two handsome volumes which contain the proceedings of the late Parliament of Religions. Dr. Barrows, who is the editor of this priceless record, calls his work "an illustrated and popular story of the World's First Parliament of Religions." No trouble and expense seem to have been spared in producing these volumes, which will be valued and appreciated by all students and lovers of religion. It is the most valuable brief of the religious beliefs of the world ever published.

As the now confessed object of the promoters of the Parliament of Religions was the vindication of the superiority of Christianity, we can understand the very strong bias in favour of this religion which pervades Dr. Barrows' work. However, as many visitors at the Congress were of opinion that the religions of the East were by no means thrown into the shade by the blaze of Christianity, we may safely leave readers to judge for themselves whether the lesser object of vindicating Christianity was accomplished, or the far greater and nobler one of emphasising the underlying unity of all religions.

THE LITERARY NEWS.

Messrs. G. P. Putnam and Sons, who have undertaken the publication of "Old Diary Leaves," have sent us a copy of *The Literary News*, an "eclectic review of current literature." Messrs. Putnam are to be congratulated on the great artistic merit of their trade circular book.

ZOROASTRIANISM.

We have before us two papers on Zoroastrianism, a subject which has been occupying public attention considerably of late. The first is Dr. Alexander Wilder's review of the "Philosophy and Ethics of the Zoroasters," which originally appeared in the *Journal of the American Academy*, November 1885, and is republished in *Theosophical Siftings* for the benefit of Theosophical readers. The second paper is published in pamphlet form by its author, Dr. Nishikanta Chattopadhyaya, and is entitled "A Lecture on Zoroastrianism."

THE ETERNAL PILGRIM AND THE VOICE DIVINE.

Our esteemed Brother J. Sorabjee, the author of the above dialogue, explains briefly the origin, nature and destiny of the human monad or the *Ātmā* in man, and points out that to gain freedom from the miseries of conditioned existence, which are the result of his past thinkings, he should think and act rightly and work in harmony with Nature, and have before him the highest ideal and reach it by going within the innermost recess of the heart where lies his Saviour—the Divine voice (which should not be confounded with conscience) concealed. It is with the help of this voice that liberation is gained.

He further points out—as the *Shastras* do—that *Mukti* is sought, not for oneself, but for the purpose of helping other souls who writhe in pain to reach the path of liberation. We recommend this dialogue to the consideration of students of Theosophy, who will be benefited by its perusal.

A RISING SWEDISH STAR.

Theosophisk Tidskrift for November continues from a previous number a very lucid and instructive article by Sven Nilsson: "Some misconceptions about Theosophy corrected," in which the author points out how Theosophy satisfies the cravings of both heart and mind.

Fröken Frida von Bétzen contributes in "*The Road to Cheluship through Self-study and Self-control*," an article that in poetic beauty of language reminds me of the famous Bishop J. O. Wallin, whom Fröken Bétzen, however, surpasses in depth of thought.

The obtaining of knowledge is impeded by our love for the personal self, which the writer shows by the following allegory:—

"There was once upon a time a mighty Hindu Ruler who valued knowledge above anything else in this world. One day the King met a *Deva* of whom he asked: "What shall I do that I may obtain the true wisdom?"

The *Deva* whom he addressed, answered: "If Thou wilt give me all Thou possessest I will in exchange endow Thee with the pearl of Truth."

The King promised joyfully.

The *Deva* then asked him for all his earthly possessions. The King gave them. His kingdom: He gave it: His wife and children: Although it pained the King to part from his dear ones, he sacrificed even them to the *Deva*. Lastly, the King was requested to give up his fame and reputation, and when he had consecrated those he waited impatiently to receive the promised knowledge: but he got nothing. The King then complained that he had been unjustly and dishonestly dealt with, and said, therefore, when he met the *Deva*: "I have given Thee all I had and yet Thou hast not kept thy promise." To this the *Deva* responded, "Thou must first give *Thyself*."

Since we have learned to control our lower self, its passions and desires, we must also give up our very thoughts, because only when we concentrate our thoughts on the highest ideal are we fit to become the instrument through which the Spirit can speak; but in looking away from the outer world the power of thought is stimulated to its utmost. It resembles a wild steed which needs the whole force of our will for guiding the fiery animal that it may not drag us into destruction. To elucidate—says Fröken von Bétzen—I will quote some thoughts from the commentaries on "*Per Gynt*" by Ibsen.

Per Gynt does not live in this world. His dominion is in that of the Imagination. He has not been long in possession of his kingdom ere he discovers that there are two different roads opened before him: the one is "*To be oneself*," to live for the ideal, which here is represented by the beloved one of his youth; the other road is "*to be a monster*" (*rære ett trold*) to sink lower than a human, i.e., to live in the imagination without any thought for the suffering of others, to let the soul soar freely in the rosy light of fancy and make oneself a mighty king, enjoying the more or less foul products of this creative power, entangled in the dangerous snares of the now refined sensual desires. "I empoverish nobody by my own enjoyment," says the

soul, apologetically. "I ask for nothing because I possess all."—"Wilt Thou abandon the ideal, since once Thou hast begun to devote thyself to it?" whispers the warning voice from the depth of the soul, the voice we call *conscience*. "Wilt thou transfer thy whole unbridled selfishness to the thought-plane and sink lower than a monster (*ett trolld*), lower than human, because the passions and desires of the latter are not, like yours, only and entirely for self; you find in them often an element of sacrificing love?" And the soul listens to the warning voice, rouses itself, and begins to control the different streams of thought."

In order to live among, and communicate with beings of this world, we need the organs of the senses; so it is also necessary to have suitable organs developed for penetrating the still unknown regions of thought. By constant concentration on the highest aims and ideals these organs are developed, and only on my own efforts and power to unfold those senses depends my acceptance as a Chela, and the knowledge the Masters give is Spiritual. People endowed with those powers, are in the Bible called 'regenerated', and without the possession of these powers, we can never hope to rise to the pure realm of spirit where the higher Manas is active and knowledge comes to us through intuition.

In the *Secret Doctrine*, the Pineal Gland is spoken of as the organ for the third eye, and the same book states that this organ has ceased to function in the present generation. It is our duty to again bring it into activity."

Lack of space hinders me from further quoting Fröken Bétzen's article, but I congratulate the Swedes on their gifted and tireless Theosophical workers, and, on this bright rising star. If any promise given us is true, it is that the blessing of the Masters is on their servants.

At a recent meeting of the *Lundalodge* Herr Sven Bengtson proposed that its members should devote themselves to the study of Magic. The only Magic worth studying is the transmutation of baser metals into gold, i.e., trans-forming our lower nature into higher, spiritual powers. Sitting for Yoga, without wise supervision, frequently strands the student in the most helpless and dangerous mediumship, and we do not recommend other practices in Magic than those of Rāja Yoga, which help to make man a God and whose fruits only are obtainable by unselfishness and constant efforts in the service of others. Only the pure in heart "see God."

E. W.

Theosophy in all Lands.

EUROPE.

LONDON, November 1894.

You will have heard by this time of what *Lucifer's* editorial terms the "indiscriminate and vicious onslaught" made by the *Westminster Gazette*, at the inspiration of W. R. Old, "on several of our friends and colleagues." Probably, indeed, the whole of the series of the "Isis Very Much Unveiled" articles, and the subsequent correspondence, is now in your hands. The surprising part of it all is the exceeding flatness with which the attack has fallen. Not a single great London daily that I know of—with the exception of the *Daily Chronicle*—has taken the slightest notice of the so-called *exposé*; and we all go

calmly on with our work and propaganda. Indeed, Mr. Sydney Coryn, who does a good deal of lecturing among London working men's clubs, said to me the other day that, with one solitary and unimportant exception, he had had no reference made to the affair in the discussions following his lectures; that his audiences had been exceptionally good, and the questions put to him particularly earnest and intelligent; others, I fancy, can say the same. I think we cannot doubt but that the Theosophical ship will weather this storm, much as she has weathered many another, in past years.

At a recent meeting of the Blavatsky Lodge it was decided to abandon the quarterly *conversaciones*: to have a class for the study of the "Secret Doctrine" on alternate Saturdays, to be conducted by James M. Pryse: and to establish a lending library for Members and Associates of the Lodge. The library starts at once with about seventy volumes, the charge being only one penny per week. Miss Cooper retired from the Secretaryship, and Mrs. Sharpe was elected in her place.

Sweden, as usual, sends a full and good report of work done during the past month. A valuable and unique book has just been presented to the library at Stockholm, by Mr. K. Drougge. This book contains "a perfect collection of newspaper-cuttings, articles and reports from thirty-two Scandinavian papers about Mrs. Besant's visit to the first Scandinavian Convention." It is elegantly bound, and dedicated to the Scandinavian T. S. Quite a "Besant Memorial"! To give you some sort of idea of the way in which the work advances over there, I may mention that the Arion Lodge, Malmö, has—in the one year during which it has existed—reached a membership of no less than forty-eight.

The Brighton Lodge will miss our brother J. C. Staples, who has just left for New Zealand, having offered himself for T. S. work in that part of the world. He had started a "Secret Doctrine" class and was doing much good, active work. However, New Zealand will be the gainer by the Brighton Lodge's loss; though others will doubtless be found to take up the work he had begun.

The Countess Wachtmeister attended a meeting of the Paris Lodge T. S. early this month, on her way to Switzerland, and there met Señor Jose Xifre, of Madrid. She writes that the subscribers to *Le Lotus Bleu* have increased considerably, so M. Bailly tells her; and that he is meditating fresh activities, principally in the shape of tours on propaganda work in the principal southern towns.

The North of England Federation held its sixth meeting this month at York, Mr. Mead being present, and taking the chair. The attendance was very good, and included representatives from eight Lodges and three Centres. All reported steady work during the past three months, both in study and propaganda.

A plan for a correspondence circle in the south-west corner of England, which was some time ago suggested by Mrs. Cooper-Oakley, has begun to take shape and form, and some twenty members in that part of the world have started the circle to carry out Mrs. Oakley's idea; one similar to that which has proved so successful in Essex. In this way the formation of a South-Western—or Southern—Federation may be made more possible in the near future.

Mrs. Besant will, I hope, be with you when this reaches you, and so you will hear at first hand of her Australasian tour. From accounts which have reached us in the Australian and New Zealand papers, that tour seems to have been almost one long triumphant progress: everywhere winning mind and heart alike, by her unrivalled eloquence, and whole-souled devotion to the cause of suffering and oppressed Humanity.

* * * * *

I have just been looking over Professor Henry Drummond's new book, "The Ascent of Man." Professor Drummond, always an extremely liberal thinker, comes—in his present work—so extraordinarily near to the teaching of the "Secret Doctrine," that it is difficult to believe he has not actually studied it. In Chap. III. on "The Arrest of the Body," speaking of the man as animal being everywhere in danger of losing ground, he says:—

"Man has expanded until the world is his body. The former body, the hundred and fifty pounds or so of organised tissue he carries about with him, is little more than a mark of identity. It is not *he* who is there, he cannot be there, or anywhere, for he is everywhere. The material part of him is reduced to a symbol."

Here Professor Drummond seems to have grasped the idea of man as a *Unity*, confined to no special organism, but, as mind, permeating the whole world. His next chapter, "The Dawn of Mind" is specially interesting to us, for we find that he no more identifies mind with the body, than, as he says himself, he would identify electricity with the metal rods with which it is linked. "Intellect," he says, "is linked with animal matter, but is not therefore animal. As we rise in the scale of Nature we encounter new orders of phenomena, matter, life, mind, each higher than that before it, each totally and for ever different, yet each using that beneath it as a pedestal for its further progress." As to the actual origin of mind, Professor Drummond agrees with Darwin whose words he quotes—"on this subject. Darwin, in "The Origin of Species," distinctly declares "I have nothing to do with the origin of the mental powers, any more than I have with that of life itself;" and with this view Professor Drummond fully agrees; adding, that the more this problem has been investigated, the more the difficulties of the whole field increase; for no serious thinker "has succeeded in lessening to his own mind the infinite distance between the mind of man and everything else in Nature." As he says, on this point the consensus of scientific opinion is extraordinary, and may be summed up in Huxley's confession:—"I know nothing, and never hope to know anything, of the steps by which the passage from molecular movement to states of consciousness is effected."

Professor Drummond is indeed a true evolutionist, for in his chapter on "The Evolution of Language" he gives a very clear pronouncement of his views as to the immediate direction which man's evolution (which he fully believes to be by no means completed) must take. I will give you the passage, which is a very fine one, as nearly in full as space will allow:—

"As there was a stage in the ascent of man at which the body was laid aside as a finished product, and made to give way to mind, there may be a stage in the evolution of mind when its material achievements—its body—shall be laid aside and give place to a higher form of mind. Telepathy has already become a word, not a word for thought-reading or muscle-reading, but a scientific word.....By men of science, adepts in mental analysis, aware of all sources of error, armed against fraud, this subject is now being made the theme of exhaustive observation. It is too soon to

pronounce. Practically we are in the dark. But there are those in this fascinating and mysterious region who tell us that the possibilities of a more intimate fellowship of man with man, and soul with soul, are not to be looked upon as settled by our present views of matter or of mind. However little we know of it, however remote we are from it, whether it even be realised or not, telepathy is theoretically the next stage in the evolution of language. As we have seen, the introduction of speech into the world was delayed, not because the possibilities of it were not in Nature, but because the instrument was not quite ready. Then the instrument came, and Man spoke.....What now delays its absolute victory of space is not that space cannot be bridged, but that it is not ready. May it not be that that which delays the power to transport and drive one's thought as thought to whatever spot one wills, is not the fact that the possibility is withheld by Nature, but that the hour is not quite come—that the instrument is not yet fully ripe?.....The movement is in the direction of what one can only call spirituality.... If evolution reveals anything, if science itself proves anything, it is that man is a spiritual being, and that the direction of his long career is towards an ever larger, richer, and more exalted life. On the final problem of man's being the voice of science is supposed to be dumb. But this gradual perfecting of instruments, and, as each arrives, the further revelation of what lies behind in Nature, this gradual refining of the mind, this increasing triumph over matter, this deeper knowledge, this efflorescence of the soul, are facts which even science must reckon with."

I could add much more, but should probably end by wanting to quote nearly half the book, so I will desist; and turn to the notice of a couple of articles by Dr. Hendsoldt in the August and October numbers of the *Arena*. I have already mentioned the first of the series, which he calls "Occult Science in Thibet," and these two complete it. The third and last article is exceedingly interesting, for Dr. Hendsoldt describes therein two [bogus? Ed.] interviews which he says he had with the Dalai Lama (at Lhasa), and who proved to be "a totally different being from what I had imagined him to be." In effect, the Dalai Lama—"a boy perhaps eight years of age; certainly not over nine"—told Dr. Hendsoldt "all that ever he did;" and astonished him not a little. "He displayed an amount of wisdom which I have never seen equalled in the most famous Oriental or Western thinkers. He had a profound knowledge of Western Science and was so thoroughly at home in every department of research that he astonished me beyond expression by his detailed knowledge of mineralogy, botany, microscopy, &c." And indeed it is, &c.: &c.: Finally, Dr. Hendsoldt promises us further details, at some future time, of "my notes and observations during eighteen months of travel" in Thibet. These ought certainly to prove curious and extensive.

The series has drawn forth a reply, published in the current number of the *Arena*, called "The Brotherhood of India," and written by some person who calls himself, "A Student of Occultism," and who states that he has devoted more than twenty years to that study. He controverts much that Dr. Hendsoldt states was taught him in India and Thibet; but finishes up by declaring that—

"The Brotherhood of India is a *bona fide* and definite organization. It has back of it a long history of concerted effort in behalf of humanity, fraught with both failure and success. It has a most active and intense present existence whose potent influence on behalf of the universal progress of mankind is felt in every quarter of the civilized world."

I may add that "A Student of Occultism" declares himself to be "a regularly admitted member of that mystic order....."

A. L. C.

CUTTINGS AND COMMENTS.

"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

Dr. John Henry Barrows, the soul and organizing mind of the Chicago Parliament of Religions, has already begun to reap the harvest of his good work. Not only has he seen it influencing thousands of the most enlightened publicists throughout the world, and tending to beget a sweet spirit of religious tolerance, but the endowment of a course of lectures on "The Relation of Christianity and the other Religions," with a fund of \$ 20,000 has been made by a Mrs. Haskell, with the proviso that this Lectureship shall bear the name of Dr. Barrows. That gentleman writes me that "it is proposed to send to India leading scholars of Europe and America and a lecture to be given there biennially. I hope to give the first course myself in 1895 or '96." He will be most welcome, for enlightened Asiatics are always ready to listen to representatives of Christianity who approach them with courtesy and never allow their polemics to be degraded by a tone of insolent disrespect. If the Protestant Missionaries hitherto sent out to India had had the good breeding and noble kindness of Dr. Barrows, their tale of converts might have approximated to that of St. Francis Xavier.

* *

The movement for a reform in the matter of the names adopted by the Buddhist Sinhalese, under the Portuguese and Dutch rules, including the farcical purchase of the nobiliary prefix of "Don," which I began on first visiting the Island, was taken up with enthusiasm by H. Dharmapala (the first, I think, to set the example by dropping his "Don David" and adopting his present Aryan cognomen). Many Sinhalese followed suit, reform was advocated in our local Vernacular organ, the *Sandaresa*, and a large public meeting was held in Colombo on the 8th December, at which an influential committee was formed to enquire into the practicability of dropping their Christian aliases of Perera, Silva, Jansz, Dias, Almeida, Fernando, Caberal, Abrew, etc. etc : names of the proudest nobles and warriors of Portugal, Knights of Malta and the Temple, Crusaders and Conquistadores ! Can anything more comical be imagined ? The other day I visited the famous Church of St. John, in Malta, and read these very names on the monumental slabs which perpetuate the glorious achievements of the Knights whose dust they cover. And then I was forced to recall the vilages upon villages of brown, half-naked Sinhalese, whose entire male population came up to my subscription-tables, and gave in their names—these high-sounding foreign Christian names—as subscribers of their few pence towards the Buddhist National Fund I was raising. The reformation of the Sinhalese dress is as necessary as that of their names. A national

costume does not exist. The ordinary male villager wears one cloth, confined by a waistbelt, sometimes supplemented with a white cotton short jacket and a pair of leather sandals. The English-educated man adds to his father's cloth and belt a European shirt, cloth coat, bowler, and shoes and socks : a medley of a most inartistic and inconvenient character. The dress of the Sinhalese women comprises the national cloth and the short house-jacket of the Dutch vrouw, but cut low in the neck and, alas ! for old women, too short below. The contrast between this tasteless costume and that of the Kandyan ladies of good family is painful ; the latter being artistic and tasteful because purely Hindu. May good fortune attend the reform movement. If Sinhalese are not ashamed of their nationality, why should they not wear the dress of their forefathers ?

* *

Theology being driven to its last ditch by the progress of victorious science, the miracle is now being metamorphosed into a fact of occult science. *The last Analysis of the Miracle.* And that is its last resting place. Dr. Dallinger gives his views on miracles and prayer in the November number of *The Young Man*. Regarding the former, the Doctor says he sees no reason why they may not be considered simply the result of the employment of the laws of Nature in a manner in which they were not known to operate by the experience of men. True, man has to discover laws in order to obey them. But it is quite conceivable that laws, unknown to the many, might be discovered and employed by a human life, intellectually nobler and spiritually higher than man's own. Thus, what we call a miracle would ensue, accomplished, however, by supreme obedience to Nature's laws, although to us entirely unknown. Just so !

* *

That talented and high-minded young Hindu lady, *Bai Rukhmabai* Sagun, of Bombay, will have returned to Bombay with *home again.* Miss F. H. Müller, F. T. S., before this number of the *Theosophist* reaches its readers. Her career has been completely successful and earned for her general esteem. It recalls and rivals that of the lamented Anandabai Joshi, F. T. S., who, poor thing ! died shortly after her return to India after gaining her M. D. degree in America. Rukhmabai has taken the Belgian full degree of M. D., after graduating at a Scotch Medical College most creditably. She was one of the first Hindu girls to call on H. P. B. in Girgaum, and her father and I were good friends. If I am not mistaken, she owes her medical education and personal support throughout her terms principally to the noble generosity of Mrs. Müller and her daughters, at whose homes in England she has been treated like a relative rather than a mere acquaintance. Undoubtedly she has a great future before her.

A correspondent, signing himself "An English Theist on Theist," writes to the *Indian Messenger*, an organ of Mrs. Besant. the Brahmo Samaj, about Mrs. Besant as follows :—

"As to the rightness or wrongness of her interpretation of Hindu scriptures, I know absolutely nothing. I confess candidly that I know very little about Theosophy or Esoteric Hinduism or Buddhism or any other occultism—and, moreover, that I don't much want to know more. And yet there is no woman publicly known in this country of whom I think so highly as of Mrs. Besant. But it is the Mrs. Besant of the Secularist press and platform. No one who has read her best writing, or who, above all, has heard her masterly eloquence on the platform, can have failed to be touched by her devotion to Truth, or by her fiery, and yet always womanly enthusiasm for whatever is pure and noble and good. It seems to me that she has always been truly religious, even when avowedly 'atheistic' (there is not so much contradiction between the terms as one would imagine. May there not be religion in the heart even while there is 'atheism' in the head?) Mrs. Besant's autobiography is a deeply interesting book, full of fine humanity: as a narrative of a soul's progress it is most fascinating."

* *

Permission
asked to Rein-
carnate!

I don't know when I have been more amused at anything in the line of state-religionism than in the following paragraph, from an editorial article in the (Calcutta) *Statesman* :—

"As the Buddha of the day, it rests with the Emperor to recognise the transmigration of the soul of a Lama into the body of his successor; and one of the severest punishments he can inflict on an offending Lama is to forbid the transmigration. A Lama lately died while under such a ban, and a petition was promptly despatched to Peking pleading for the liberation of his spirit from the embargo thus placed upon it, whereupon the Emperor was moved with pity and a decree went forth to the effect that: 'We decree that, as is besought of us, search may be made to discover the child in whose body the soul of the deceased Hut'ukht'u has been re-born, and that (being found) he be allowed to resume the government of his proper Lamasery.' So difficult is it for any one accustomed to modern Western modes of thought to enter into the state of mind implied in a belief in the possession of such powers by any human being, that one is strongly tempted to regard the ascription of them to the Emperor as no more than a figurative way of expressing his authority to regulate the succession to a Lamasery. But this would probably be an erroneous conclusion; and, after all, the Chinese are very far from being the only people in the world among whom prevail customs implying the belief that the acts of the living are capable of influencing the fate of the souls of the dead. When we reflect on the exalted status which the Emperor thus occupies in the estimation of the people, we can no longer be surprised at the punctiliousness of those responsible for the maintenance of his dignity in exacting the most profound reverence from all who approach him, or regard as other than natural and proper the resentment aroused by any attempt to withhold from him the outward tokens of honour which immemorial custom has prescribed."

A more complete ignorance of the fundamental teaching of Buddhism, both as regards the laws of Karma and Re-incarnation, and of the power of Buddha or any other third party to compel or prevent the re-entry of the Individuality into corporeal activity, is impossible. Fancy the Queen pretending to say when and how Dr. Darwin or Lord Beaconsfield should be reborn!

* *

Some clever, and not too scrupulous, literary man *A new Baron* is contributing to the *Arena*, magazine, under the seeming *Munchausen*. ing nom de plume of "Dr. Hensoldt," a series of articles on the Adepts of Srinagar and Tibet and Indian occult science in general. He writes so well and tells his tales so speciously as to have deceived nearly the whole press. His latest, and most audacious feat, is a description of his personal audience with the Dalai Lama; apparently suggested by Thomas Manning's account of his Embassy to L'hassa in 1811-12 (*vide* Markham's Narratives of the Mission of George Bogle and the Journey of Thomas Manning, London, Trübner and Co., 1876, p. 287). For example:

HENSOLDT (1894).

"A youth indeed, I found him—a boy perhaps eight years of age, certainly not over nine—but instead of a face of idiotic meaninglessness and indifference, I encountered a look which at once filled me with astonishment and awe. It was a face of great symmetry and beauty, a face never to be forgotten on account of its singular melancholy expression, which contrasted strangely with the child-like features; but what startled me most were the eyes."

MARKHAM (1811).

The Lama's beautiful and interesting face and manner engrossed almost all my attention. He was at that time about seven years old: had the simple and unaffected manners of a well-educated princely child. His face was, I thought, poetically and affectingly beautiful."

The preservative action upon flesh, of the dry climate of L'hassa, is known, but justice has never been done to it if it can keep a boy at the age of seven or eight years from 1811 to 1893-94! But, unfortunately, the reigning Dalai Lama is twenty-two years of age. Has Munchausen been reborn?

* *

The soul of some old Brahmin seems to have been re-born at Moradabad in a boy of seven, who talks Yoga philosophy, discusses abstruse religious questions, is in manners and appearance a man of dignity of character and ripe mental training. Untaught, he reads the Ramayana and translates it with a fluency and accuracy to put Pandits to shame, gives an esoteric explanation of the teachings of Tulsidas, and astounds all visitors by his command of philosophy and metaphysics;

while the fervour of his appeals to them to know themselves "touch the very core of the heart." His name is Bishunji, and by caste, it appears, he is a non-Brahmin.

A similar boy-prodigy is being exhibited at Berlin. His face "looks old"; when a baby he began to read all that he saw, and while being dragged about in his baby-carriage he used to read the shop signs aloud. The well-known history of Zerah Colburn, the arithmetician, will be recalled in this connection. When a very little child, playing among the shavings on the floor of his father's carpenter-shop, he would go on repeating sums in multiplication to himself and, this extraordinary congenital faculty becoming thus recognized, he was exhibited in various countries as an infant phenomenon. The only phenomenon in such questions is that an adult soul has taken a fresh body and brought over its previously acquired knowledge.

* *

Modern spiritualism having more lives than the *Type-writing* "harmless, necessary cat," has survived the multitudinous exposures of the past forty years. Its vitality *Spirits.* is due to the fact that, after discounting all possible theories and proofs of fraudulent mediumship, it has a vast array of facts not to be gainsaid or explained away. In this respect our own record of psychical wonders resembles it; and but for the applicability of the same rule to the records of Sorcery, Magic and Thaumaturgy in general in the history of the past, the so-called "superstitious bias" of mankind would have been rooted out long ago by the teachings of physical science. One of the most striking among recent proofs of the mediumistic faculty is afforded in the report of certain seances held at the private residence of Colonel Kase, a gentleman of good position in Philadelphia, at which one of the chief witnesses was Mr. Yost, the inventor of the Yost type-writer. The *New York Herald's* reporter accompanies his narrative in that paper for October 14th last past, with a portrait of the medium, one Dr. Henry Rogers, a ground-plan of the seance room, and a picture of the room with its occupants in the places they occupied throughout the experiment. The type-writer was placed on a stand behind curtains; the medium sat outside at a short distance from it; the spectators were placed in a horse-shoe order about 7 feet off; Colonel Kase played the piano within a long arm-reach of the medium, and the room was dimly lighted by two shaded lamps. Under these conditions, "long messages purporting to be from "Darwin," were printed automatically by the type-writer. The *Herald* reporter minutely describes all the details and was satisfied that there was no trickery whatever. His fair-minded readers must share that opinion. He saw in the gloomy corner what seemed electrical sparks leaping from the keys, at the

rate of one spark for each four or five letters written. All present saw, when the curtain was drawn aside, the machinery working by itself and the medium not nearer to it than four feet. Such phenomena as these are most conclusive of the reality of the agency of a psychic force at genuine mediumistic seances. As for the message written and its pretended authorship, the former was platitude, the latter apparently a deception. And that is the weak point in Spiritualism. So many of these mediumistic communications are of a character which makes it hard to accept them as valid evidence of our intercourse with the great departed.

Hope—a bright, well-edited Calcutta journal—says that there are many signs that a real revival of public interest in Sanskrit learning has begun in Northern India. Endeavours are being made to establish a Vedic College at Lucknow, and a deputation is travelling over the country with a view to subscriptions. Thereupon, the Editor of *Hope* makes these sensible remarks:—

"The establishment of this College can only be a question of time for, there is a widespread feeling all over the country that it has become urgently necessary to revive the ancient literature and religion of the Hindus. Hence we hope that those that can spare anything will not fail to invest it in an undertaking from which their children and their children's children will reap immense benefit. In Europe there are pious men who gladly deny themselves the luxury of sugar with their tea in order to pay the savings thus effected in aid of Church funds. Time was when, even in India, those on whom fortune smiled considered it the one great object of their life to establish religious institutions in which their deities were worshipped and the poor sumptuously fed. But alas! how the time has changed. There are Rajahs, Maharajahs and Chiefs, but how many of them consider it as the one great object of their life to establish temples and to make ample provision for feeding the poor? There are *pujals* and *pujals* in the country, but have they not become the occasions for mirth and festivity, with the serious, solemn and religious part of the work completely divested of their importance? Now-a-days *pujals* have become occasions for advertising oneself. What with the *vautes*, the theatricals and sumptuous dinners, even the Anglo-Indian papers are often obliged to publish the names of "kind and obliging hosts. Indeed, there are very few who care to think that the *pujal* of *pujals* is the feeding of the poor."

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One of the most impressive of recent examples of the tendency of crime to multiply itself through mental suggestion, is given in a tragical incident which occurred at Toledo, Ohio, in the United States, the other day, the story of which is going the rounds of the world's press. A lad of fifteen had recently been reading the story of the White-chapel murders, and was constantly discussing their gruesome details. Going into the woods near the town he met two children—a

boy of nine and a girl of six—playing together with a skipping-rope. He took the rope from them and tied their arms together, and then, with a large knife which he had with him, cut their throats, nearly severing their heads from their bodies, after which he proceeded to mutilate them in the manner described in the story. The affair has caused a great deal of excitement in the town and neighbourhood, and feeling rose to such a pitch that it was at first feared the lad would be lynched.

Three classes of minds will apply three very different theories to the case. The materialists of the Salpêtrière clinic will ascribe it to mere abnormal brain action, the boy's moral sense and mind being naturally weak and easily influenced by his imagination. The suggestionists of the Liebault and Bunheim School will affirm that the mere suggestion of the fascinating horrors of the London murders would be powerful enough to take possession of the young murderer's brain and moral sense, sweeping away their healthy normal opposition, as a stream in flood would a weak dam. The third party are the believers in Eastern psychology, who, knowing that man is ever surrounded by occult potencies, some of them fierce and brutal and only to be kept aloof by constant cultivation of the higher nature, will explain such tragedies as the provocation of the lower elementals and the earth bound elementaries.

* * *

An account is given in the October number of *The A new Calcutta Secret. Light of the East*, of a Hindu orthodox lady, of a highly devotional nature, who has recently developed the clairvoyant faculty. The crises are preceded by tremblings of her body, violent palpitations of the heart, and finally a swoon. In this cataleptic condition, her inner sight opens and she sees the past, present and future, and reads the secrets of life. A practical example is described. A valuable ring dropped from the hand of a sleeper and disappeared. No one was suspected and the conclusion was reached that it must have been lost outside the house. The lady, however, fell into one of her trances while at her household work, and startled all by calling out to a servant to restore the ring which she had stolen; for the honesty of the accused had never been impugned. The latter at once went to the bedroom of the sleeper on the pretext of making further search. During her absence the secess said that the thief had thrown the ring on the floor beneath the bed of the loser, and on going to the place, the family found it in the exact spot described.

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THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.

ORIENTAL SERIES—CHAPTER V.

THE extension of our movement to foreign countries obliged me to devise a plan for its expansion on cosmopolitan lines and make some change in its rules. This was effected at Bombay, and the new draft being approved by several of our wisest Indian colleagues, it was published along with the text of my Framji Cowasji Institute lecture. Other modifications have been since made from time to time as experience suggested, and events of recent occurrence point to the necessity for still further modifications. The ideal which should be ever kept in view is the making of a Federation under which the completest autonomy may be enjoyed by local Sections, while ever keeping a strong sense of the dependence of the whole movement upon the central nucleus and the common interest in its strict preservation and effective management.

On Good Friday—April 11th, 1879,—H. P. B., Moolje Thackersey, and I, with our servant Babula, left Bombay for the visit to Rajputana ordered at Karli Caves. The temperature of the air was suffocatingly hot, and, with the dust, made us suffer greatly in the train. Whether on account of my physical discomfort or not, I cannot say, but I went that night in the astral body to visit the resident of the Karli subterraneans, but did not penetrate to his inner retreat. All I can recollect is what is noted in my Diary, viz., that I entered one of the galleries leading to it from the dormitory where our party encamped, with Baburao sitting on guard at the entrance-door.

We reached Allahabad on the 13th, and were met at the station by Swami Dyānand's local chief disciple, Pandit Sunderlal, who gave us small encouragement as to the prospects of our work in the North-Western Provinces—a forecast since happily negated by the results of sixteen years' changes in Indian public opinion. We put up at the Railway Company's Dāk Bungalow which stands within the station compound,

and I can well recollect that the heat was so terrific as to make even the Hindu Mooljee catch his breath when we ventured outside the house. A lively Frenchman, Babula's former master, formerly steward of the Byculla Club, Bombay—and not, as so often asserted, a professional conjurer—was in charge of the station refreshment-room, and he enlivened our repasts by telling stories of the frequent deaths of Europeans in the trains from heat-apoplexy! To stout persons like H. P. B. and myself this was most re-assuring. In the cool of the day we went to the bank of the Jumna to pay a visit to a remarkable old ascetic, named Babu Surdass, a follower of the Sikh Gurm Nanak, who exemplified in his person to a pre-eminent degree the possibilities of an obstinately fixed purpose. Since the year 1827, that is to say for 52 years, he had sat through all the seasons of heat, of rains and of cold, on a low brick platform near the Fort, without a shelter over his head: braving all violent extremes of weather and ever meditating upon religious things. There he had sat throughout the Mutiny, paying no attention to the thundering cannon or the fights that raged throughout that district of country: their turbulent rumours could not penetrate within the realm of thought where he passed his existence. On this day of our visit the sun blazed on us like a fierce fire, but his head was bare and yet he did not seem to feel any inconvenience. The whole day long he squats on his place and the whole night as well, save at midnight, when he goes to the confluence of the two sacred streams, Ganges and Jumna, to bathe and worship. The hardships of his protracted penance have made him blind and he has to be led to the riverside, yet his face wears a cheerful look and his smile is frank and sweet. If New Yorkers will recall the features of the late Mr. George Jones, founder of the *N. Y. Times*, they will have an excellent idea of this Sikh Sanyâsi's appearance. Through Mooljee as interpreter, H. P. B. and I conversed with the old man. He told us he was 100 years old, which may be true or not, it doesn't matter, but as to the length of his stay on that brick *gadi*, that is a matter of history. And how curious a commentary is his case upon the ideals of our worldly society; how impressive the fact of his sitting silent and unmoved, in religious introspection, throughout a half century of human passions, raging around him, yet as powerless to affect him for weal or woe as the surges beating about the foot of a cliff are to move it upon its base. His conversation embodied some poetical images, as for instance, when he said that the Wise Ones caught at and appropriated grains of truth as the pearl-oyster catches a rain-drop to convert it into a pearl. He was quite unmoved by my telling him the real truth about the making of pearls; Science was wrong, he said, and he held to his comparison. Using the familiar illustration in the *Shâstras*, he reminded us that only by keeping the mind calm and the soul unperturbed can one perceive truth, as the image of the sun can only be seen in smooth water. And, as regards adversity and troubles: experience of these things brings out the sweetest essence of human knowledge, as the attar is obtained by expressing and distilling the petals of

roses. When asked if he could show us phenomena, he turned his sightless orbs towards the speaker and sadly remarked that the Wise Man never permitted his attention to be drawn aside from the search after spirit by these playthings of the ignorant; which was what they really are. When in the proper mood he has the faculty of seeing forward and backward in time, but he declined to give us any practical proofs of his clairvoyance. Every time that I have revisited Allahabad since that first occasion I have been in the habit of paying my respects to the old Sanyâsi, but on the last occasion I learnt that he was dead. It would be most instructive to learn to what extent his life-long physical self-restraint has modified his condition in the next sphere of consciousness.

From Allahabad we moved on to Cawnpore, where we met our new friend Ross Scott and his brother, an Engineer in Government service. An early morning visit was paid the next day to another Sanyâsi, who had been living on the sandy plain across the Ganges, in a state of nudity, for about a year. He had a refined, spiritual face, an emaciated body and an air of perfect indifference to worldly things. I was struck by the collapse of his stomach, which seemed as if its digestive functions were seldom called into action. He, too, refused to show us phenomena, with an expression of apparent disdain: evidently these Hindu seekers after spirit are on a different level from our own Western ones, and would make little account of the best miracles of our most excellent mediums. So it seemed to me, at any rate. He, however, told us about a famous ascetic named Jungli Shah, who is credited with having done the miracle of the 'Loaves and Fishes' more than once, by multiplying the food of a single person to such an extent that he was able to feed hundreds with it and give each a full meal. Since then I have heard several times of the same thing being done by different Sanyâsis. It is considered by the higher proficients in Magic a comparatively easy thing to multiply a single thing, like a grain of rice, a fruit, a quantity of water, etc., the main requisite being that there shall be a nucleus around which the adept can collect the matter of space. But I should greatly like to know if these miraculous increments of food and drink are anything better than illusions; and if, provided they are not, whether those who partake of the wonder-food are nourished by it. I recollect Prof. Bernheim's showing me how, by suggestion, he could make a hypnotised patient at one moment feel his stomach full of food, and the next feel it empty and be voraciously hungry. Our young Sanyâsi also ascribed to Lukhi Bâwâ and another ascetic the power of changing water into *ghee* (clarified butter). He also told us that he himself had, twenty years before, seen still another Sanyâsi cause a felled tree to be restored to full vigour of branch and leaf; and, the less wonderful fact—provided it was a mere case of paralysis of the optic nerves—of his own eyesight having been restored to him by a Guru at Muttra, the sacred city of Shri Krishna.

At 3 P. M. we mounted an elephant for a visit to Jajmow, an ancient ruined city, 4 miles from Cawnpore, which is said to have been the capital of the Lunar Race in 5000 B. C. It figures in "Caves and Jungles" in a much travestied form. Our objective there was the *āshram* of the old Sanyāsi named Lukhi Bāwā, above mentioned. We found him a man of venerable presence, a philosopher and erudite astrologer. He was as like the late Mr. John W. Mitchell, the New York lawyer, as if he were his twin brother. And I may say here, in parenthesis, that throughout Asia I have been finding everywhere these striking likenesses to Western friends, acquaintances and public personages. The colour of their skins makes the resemblances all the more impressive and suggests the question whether a parity of evolutionary psychical forces, under the guidance of Karma, produces the same type of features regardless of racial peculiarities. The likenesses have equally struck my attention whether the local type was Caucasian, Mongolian, Semitic or Negroid.

Again we were denied our wish for wonders, this third ascetic appealed to within as many days refusing to produce phenomena for us, or help us to find a wonder-worker. So much for the serious part of this excursion, but there is its other and comical side. There was no howdah (cab) on the elephant (whose florid name was Chenchal Peri, the Active Fairy), but only a 'pad,' or large mattress which is strapped on by huge girths fastening under the animal's body. It requires some skill and a good balance to keep on this seat when the animal is in motion, and I leave the acquaintances of H. P. B. to imagine what happened when she turned rider along with four other neophytes to share the limited area of cushion. Out of politeness we first helped her up the short ladder, of course expecting that she would play us fair, but not she, indeed: she planted herself square in the middle of the pad and not one inch would she budge to give us a chance. In fact, her expressions were extremely forcible when we asked her to remember that she was not to have the pad all to herself. So, as Chenchal Peri's ears began to flap and she showed other signs of impatience at our wrangling, we four—W. Scott, Mooljee, Babula and I—scrambled up and stuck on somehow at the corners, as best we could contrive. Scott sat towards the rear and, letting one leg hang down, the she-elephant benevolently threw her tail over his ankle and held him firmly to his seat. Then we started, H. P. B. smoking, radiant as though she had been an elephant-rider from her youth upward. But the first quarter-of-a-mile took the conceit out of her. She rolled about unwieldily, getting her fat shaken up and her breath squeezed out of her, until she grew furious and consigned us laughers, together with the elephant and its *mahout*, to perdition. Ross Scott rode in one of the funny country vehicles called *ekkas*, a trap with a flat seat bigger than a postage-stamp but not so big as a barn-door, to sit upon, with one's legs either folded up under one or dangling over the wheel; a lot of brass discs attached to the axle that rattle, a wobbling canopy of, say, 2 feet square over head, and the shafts mounting

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over the pony's back and, coming together to a point, resting in a crutch on the saddle. Ross Scott's leg was disabled and he could not ride the elephant with us as he wished. Throughout the four miles—which H. P. B. vowed were twenty—we rode in misery and she in wrath: but when it came to the return, no amount of persuasion could induce H. P. B. to resume her part of the elephant's pad; she made Scott squeeze over to one side of his tiny *ekka* seat and took the other, and as Pepys puts it, so home.

Thence on to Bhurtpore, Rajputana, by way of Agra. We were now on what to my "chum" and myself was classic ground, for it was associated with the history of the splendid Solar Race of Rajputs, to which our own Teacher belongs and which enchains all our sympathies. The Maharajah was not at home, but the Dewan gave us the hospitalities of the State; put us up at the Dāk Bungalow; sent us carriages; held discussions with us on philosophical subjects, and gave us facilities to visit the ancient palace of Sooraj Mull at Deegh, 23 miles away. Here we found ourselves for almost the first time in the ideal Orient, the East of poetry. Nine palaces, each bearing a different name of a god, stand in a quadrangle around a shady garden: the whole called Bhawan. Beginning at the N.-E. corner they are called in turn, Kissun, Hardev, Suraj, Samun, Gopal, Bhaduri, Nunda, Keshub and Ram palaces. The centre of the garden is marked with a domed marble water-kiosk, surrounded by a shallow tank from which rise 175 water jets, met by streams that fall from an equal number of nozzles projecting from the underside of the cornice of the structure, and when in play shroud the occupants from view by a translucent wall of water; which keeps the air within deliciously cool in the hottest day and sparkles in the sunshine like a silver veil embroidered with gems. From this centre raised walks radiate in every direction and one strolls about under the cool shade of neem, tamarind, mango, babul, banyan and pipul trees. No less than one hundred grand peacocks were strutting about on the day of our visit, swift parrots darted in emerald flashes through the air, striped squirrels flitted from tree to tree, and flocks of doves softly called to each other in the dense foliage, completing an ideally beautiful picture. The palace architecture is all Indian, the carvings in stone exquisite in design and the angles as sharp as if finished but yesterday. In the Zenana palace, Sooraj Mull, every room has a tessellated marble floor of a different design from the rest; the lintels and frames are in pure statuary marble, decorated with patterns of climbing vines in high relief. Yet alas! amid all this beauty moral deformity rankly flourished, and we heard such stories of vulgar debauchery as prevalent in Bhurtpore and other Rajput towns, that we were glad to get away as soon as possible. We returned to town the same evening and passed the night at the Dāk Bungalow, where I had the adventure mentioned in the last Chapter. H. P. B. and I were sitting alone in the rear verandah, when an old Hindu, robed in white, came around the corner of the house towards us,

salaamed to me, handed me a letter and retired, from view. On opening it I found it to be the promised answer to my letter sent to Goolab Singh at Khandallah, and which I was told in his Kurjeet telegram I should receive in Rajputana. It was a beautifully worded and, to me, most important letter, inasmuch as it pointed out the fact that the surest way to seek the Masters was through the channel of faithful work in the Theosophical Society. That way I have persistently travelled, and even though the letter had been a false one, it has proved a blessing and a perpetual comfort in times of trouble.

Our next station was Jeypore, which we reached at 9 p. m. on the 20th April, and put up at the Dâk Bungalow. We were sorry that we did not stay there, for we were beguiled into accepting the invitation of an uncle of the Maharajah to shift to his palace and accept his proffered hospitality. We paid dearly for our wish to know what it was to be the guests of a smooth-talking Rajah. The quarters assigned us was an open shed on the palace roof; a dust-paved brick and plaster terrace, without a bed, chair, table, mattress, bath or a single comfort. The Rajah left us after promising to settle us comfortably, and we waited hour after hour with admirable patience, sitting on our luggage, watching over the parapet the picturesque street crowds, and smoking to kill time. Lunch time passed and dinner time also, yet no food made its appearance nor anything to eat it with or upon. At last Babula was sent out to buy food and get wood for a fire to cook it with, and in time we stayed our hunger. No cots or mattresses coming, we opened out an iron chair-bed for H. P. B., and the rest of us spread each his blanket and lay on the hard terrace, passing a wretched night what with heat, dust and mosquitoes. The first thing the next morning our brutal cad of a host sent for Mooljee and literally turned us out of doors without a word of explanation. We had reason to believe, however, that it was because we were then suspected of being Russian spies (!) and had a Police officer dogging our footsteps wherever we went. Fancy that! I went straight away to Col. Beynon, S. C., the British Resident, and protested as a true American naturally would, against this sneaking policy which was so utterly useless, considering that we had nothing to conceal and that the Government was welcome to read our every paper, examine our every acquaintance and even, if it chose, have daily reports of what we had for dinner. The Resident was very courteous, expressed regret that we should have been inconvenienced, and offered me a carriage and elephants if we wished to visit the old capital of the Jeypore State, Ambêr. We gladly returned to the Travellers' Bungalow, where we enjoyed once more a comfortable meal and had a good night's rest.

Ambêr was deserted for a caprice of the former Maharajah, who built a complete town, the present capital, Jeypore, after his own taste as to architecture, and when it was finished ordered the whole population of Ambêr to remove there, bag and baggage! There is no other city in India to compare with it. H. P. B. wittily said it looked "like Paris

done in raspberry cream." It is a town of brick and pink stucco, in almost every conceivable style of architectural façade. The streets are wide and at right angles, with boulevards and, at the crossings of streets, playing fountains; there are paved sidewalks—a most unusual thing for India—gas-lighting, a large and well equipped College, a Public Library, superb public gardens with a fine zoological collection, and many palaces belonging to His Highness and his tributary chieftains of Rajput tribes.

Our guide at Ambêr was a stupid fellow, quite ignorant of the things we cared most to know, and full of petty odds and ends of gabble like most *valets de place*. But we did draw out of him one thing that was interesting. There is (or then was), it seems, a Mahâtma who lives not far from the capital, and occasionally appears to the ruling Prince and one or two others. There are subterraneans of which the Maharajah has the secret, but which he is not permitted to visit or explore save in some desperate contingency, such, for instance, as a rebellion of his subjects or some such dynastic catastrophe. What truth there may be in the story I, of course, have no means of knowing. It is said of this Mahâtma that once when the Prince was going on a journey he told him he should bear him company for a certain distance. But nothing was seen of him at the time of departure, and yet he suddenly appeared to him when at a considerable distance on the way.

We formed a number of very pleasant acquaintances among the Durbar officials at Jeypore, among them a close relative of our tried colleague, Babu Norendronath Sen of Calcutta. Delightful hours were passed by us in their company, and our theme was ever Hindu and Western ideas, ideals and social aspects. The Rajputs are of a magnificent ethnical type, and a Punjab crowd excels in beauty every public concourse I ever saw. A considerable number of feudatory chieftains were in town at the time of our visit, and the frequent passage of their trains of armed followers on gaily caparisoned horses and elephants to and from the Maharajah's Palace was, to my American eyes, like the calling back out of the world's astral record-book of scenes of the Crusades. The Chief Justice of Bhurtpore had given me letters to several of these Chiefs, and I visited two of them in their camps, but on learning from the British Resident that the handsomest, and seemingly most independent, sincere and hospitable of them had privately enquired of him whether we were safe acquaintances, I got so disgusted that I left the others to the security of their political sycophancy. The race of Rajput Princes is degenerated under foreign rule and the killing of time by gross indulgences. How one of the old Ranas of Udaipur would have been horrified and what swift punishment would have been inflicted upon a Chieftain who should have shamed his race by doing what our contemptible host of a Rajput Rajah did—in asking me at parting, after his inexcusable behaviour to our party, to give him a "chit," that is to say, a certificate that he had entertained us at his

house. His only possible motive must have been, it would almost seem, that he meant to show it to the Maharajah and thus account for the supplies of food and wines which he had requisitioned for but kept for himself. Such dastardly tricks have often been played on Princes and local committees whose guests we have been, sometimes by our servants, sometimes by individual committeemen who have cheated their colleagues and pocketed the cash. At Colombo, on our first visit, a rascally fellow of the sort charged in his refreshment account some 400 cups of tea as supplied to us, although some of our party were strict Hindus and others did not drink tea! And once, at another station, the money subscribed for our entertainment was misappropriated, or misspent and the peculator paid the committee's bills out of the entrance fees paid him by candidates whom I accepted as members during our brief stay at the place. I have heard indirectly, too, that our servants sometimes levy blackmail on entertainment committees by requisitioning articles we never touch—liquors, for instance—and excessive supplies of such as we do. To try and checkmate this I have taken the precaution of circularising Branches in advance that I should not permit them to spend more than one rupee a day for each person, but it has been of no avail: in the national spirit of generous hospitality they prefer being robbed to giving me the pain of knowing what was going on. The demand of the Jeypore humbug for a chit was a complete mystery to H. P. B. and myself at the time, but now on recalling it the only reasonable explanation appears to be that it covered a shady transaction of some sort.

From Babu Mohendranath Sen, one of the highest of the Jeypore Durbaris, we heard of a Yogi (at that time at Hardwar on pilgrimage) who is a proficient in the practice of *samādhi*. In the presence and under the supervision of our informant, he had been entombed 27 days, and then in the presence of hundreds of eye-witnesses had been dis-entombed. The ears, nostrils and other orifices of his body had been stopped with ghee and the tongue turned back into the pharynx. At his resuscitation, the refilling of the lungs with air was accompanied with a wheezing sound like the letting of steam into a radiator. The incident can be attested by many living witnesses of credibility. Mohendranath Babu told us of another Yogi—also absent at Hardwar—whose forehead glows with spiritual light (*lajana*) when he sits in contemplation.

H. S. OLCOTT.

OUTLINES OF ASTRONOMICAL MOTION.

(Continued from p. 224).

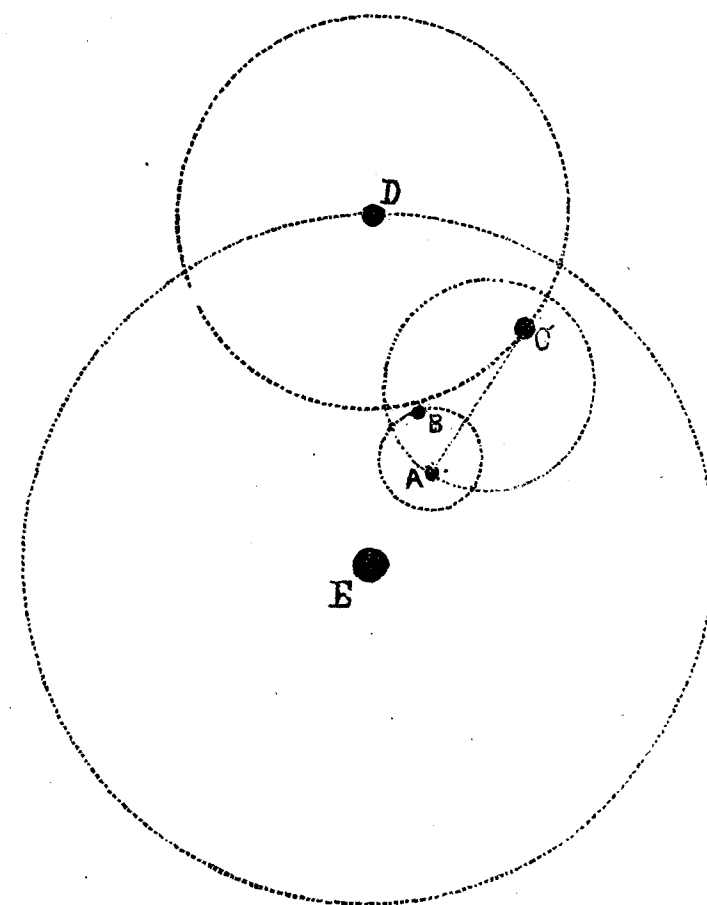
XII.

THE SYSTEMIC INFLUENCE OF ECCENTRIC ATTRACTION.

(25) When it was proved, by the discovery of the planet Neptune through its disturbing influence on the orbit of the planet Uranus, that, under certain conditions, eccentric attraction draws revolving bodies, within given limits, from their centre of revolution, it is surprising that the question was not raised, whether, under certain other conditions, eccentric attraction might not be the cause of orbital eccentricity.

It is true that as long as their minds were prejudiced and their judgments warped by an unquestioning acceptance of the received theory, which affirmed that eccentricity, with its associated apsidal advance, was a mechanico-physical effect of revolving motion, astronomers saw no necessity for seeking further.

Fig. 8.



Moreover, they perceived that perturbations were temporary, though recurring under the same conditions, and produced no sensible systemic effects until extended over vast periods of time. Whereas orbital eccentricity was practically persistent, with a secular variation between zero and a maximum, and therefore systemic in character and functional in its influence.

But beyond this they would have been checked in any further investigation by a theory of the solar system which has no place for systemic sources of eccentric attraction capable of producing the observed phenomena.

When, however, it is at length recognized that the focal body round which the Sun is revolving might exercise such an influence and produce such an effect, it is evident that the time has arrived when an investigation of the problem should be attempted.

(26) Those who have followed me in these demonstrations so far, will have already realized this possibility, even if not yet prepared to accept its consequences as conclusively established. Its geometrical expression is given in Fig. 8. In this diagram B represents the Moon revolving round A, the Earth, with the long axis of its orbit, A B, directed to D, the Equatorial Sun. C represents the Sun, round which, as it passes round D, A, the Earth is revolving with the long axis of its orbit, A C, directed to E, the Polar Sun, round which D is revolving.

(27) As these revolutions are simultaneously going on, the long axis, A B, of the Moon's orbit is always directed to D, the Equatorial Sun, when B, in passing round A, reaches the right line between A and D, because the attraction of that body (D) draws B progressively towards itself as it (B) approaches the right line between D and A, until at that right line it has reached its greatest distance from A. In passing from that right line the attraction of D gradually diminishes as B pursues its orbital course, along which it slowly recedes from D; while the attraction of A as gradually resumes its predominance, and B progressively reapproaches, until it reaches its point of greatest proximity to A.

The same holds good of the long axis of the orbit of the Earth, A C, which is always directed to E, the Polar Sun, when A, the Earth, in revolving round C, the Sun, reaches the right line between C and E.

(28) In these revolutions the eccentric attractions scarcely disturb the circular form of the orbit, because in about one-third of each orbit (more or less as the case may be) the eccentric and concentric attractions act together, the effect of which is to draw that side of the orbit towards what would otherwise be its centre of revolution, and thus increase the eccentricity.

Observation shows that the apsides are advancing on the Zodiac. Geometrical demonstrations prove that they ought to be so advancing

under the conditions claimed. Under these circumstances it can hardly be denied that the assumption is a fair one, that eccentric attraction is at once the cause of orbital eccentricity and of apsidal advance. In *Principia Nova Astronomica* this important branch of the subject has been fully discussed and illustrated.

XIII.

THE EFFECT OF ECCENTRICITY ON ORBITAL PATHS.

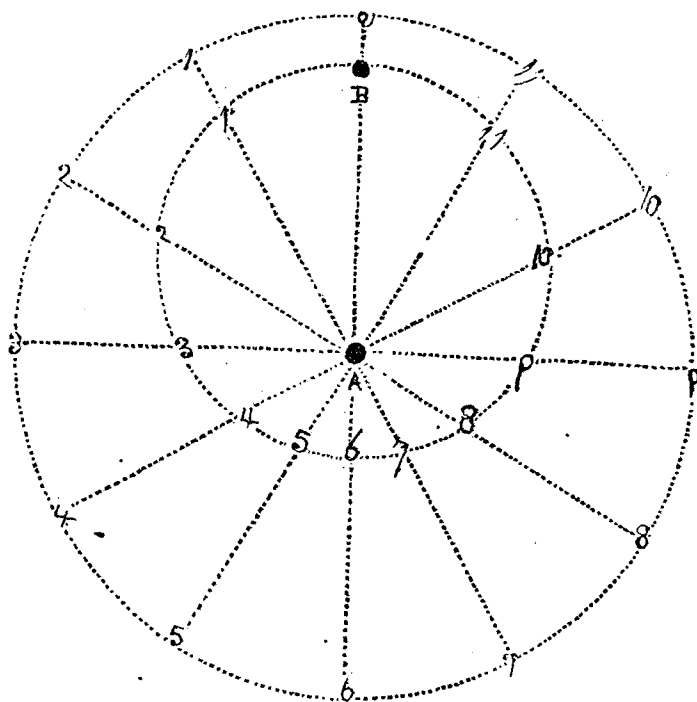
(29) It has been demonstrated that systemic eccentric attraction would cause orbital eccentricity, and that the sources of such an attraction adequate for the purpose would be found in the focal body of the solar orbit, and in the more remote body round which that body is revolving.

(30) The effect of eccentricity, however produced, on orbital paths has now to be considered. These paths are measured on the Zodiac, which is the astronomical circle of comparison. The Zodiac is divided astronomically into 360 degrees, equal to each other. The progress of the moving body in its orbit is measured by these degrees. As the result of measurements carefully taken it has been determined that a body moving in an eccentric orbit takes progressively less and less time in traversing the zodiacal degrees as it passes from its point of greatest distance from the focal body of its orbit to its point of nearest proximity thereunto. And that it reverses these relations as it repasses from its least to its greatest distance from that body. Hence it has been concluded that a body so moving, as, say, the Moon, advances with a progressively increasing velocity as it draws near to its focus of revolution; and with an as progressively diminishing velocity as it recedes therefrom, and this conclusion is a fundamental principle of the mechanical theory of Universal Gravitation.

(31) But in arriving at this conclusion a very important factor in the problem was overlooked: for, although on the Zodiac the degrees are equal to each other, this is not the case in the orbital path. Here the degrees progressively diminish in length with approach to, and as progressively increase in length with recession from, the focal body of the orbit. With this the time occupied in progression, even when the velocity of motion is uniform, necessarily diminishes in the one case, and as necessarily increases in the other. It is evident, therefore, that the conclusion arrived at is based on a misapprehension of the apparent—a mistake that has been so often fallen into by students of astronomy—and that the differences in time, interpreted as due to differences in

velocity, are really caused by the differences in length of the segments of the orbital path successively traversed.

Fig. 9.



(32) This is very clearly shown in Fig. 9. There the segments 1, 2, 3, 4, 5 and 6 of the circle of comparison, *e*, are equal to each other, while the segments 1, 2, 3, 4, 5 and 6 of the eccentric orbit of B progressively diminish from 1 to 6, so that an observer not taking these differences into account, and measuring the progress of B on the circle of comparison, would inevitably conclude that, as the times occupied in passing from 1 to 6 progressively diminished, the velocity of motion must necessarily have increased. And yet these differences in time are actually caused by the differences in length of the segments of the orbit successively traversed, and have no relation to the velocity of motion, whose uniformity they would, at least, suggestively indicate.

Then as B passed, from 6 through 7, 8, 9, 10 and 11, back to its point of departure, the progressive increase in the time of transition, similarly misinterpreted, would cause the unsuspecting observer to assume that the velocity of motion was now diminishing, even though it was actually uniform.

(33) The interpreting rule here is very simple. *As the radius vector diminishes in length, the segments of the orbit diminish in length pari passu; and as the radius vector increases in length the segments of the orbit increase in length with it.*

This rule applies to all eccentric orbits, and suggests that all members of systems revolve in space at a uniform velocity—each at its own velocity. The relations of these several velocities to each other may be determinable even while the actual velocity of each remains an unknown quantity.

The planets, with their satellites, are moving in eccentric orbits. It is evident, therefore, that progressive variation in the rate of their apparent motion does not indicate that they are actually moving with a variable velocity, while the guiding rule just given suggests that they are passing through space, each at a uniform rate of motion.

XIV.

THE ECLIPSE CYCLE.

(34) The orbital revolution of the Earth causes the annual passage of the Sun through the constellations of the Zodiac. This is not an actual motion of the Sun, but an effect of the zodiacal recession round the advancing Earth. The observer at B (Fig. 9.) sees A at 6 on the circle of comparison. On arriving at 1 he sees it at 7. On reaching 2 he sees it at 8; and so on throughout the whole circle, which simultaneously recedes from B and A as B advances in its course.

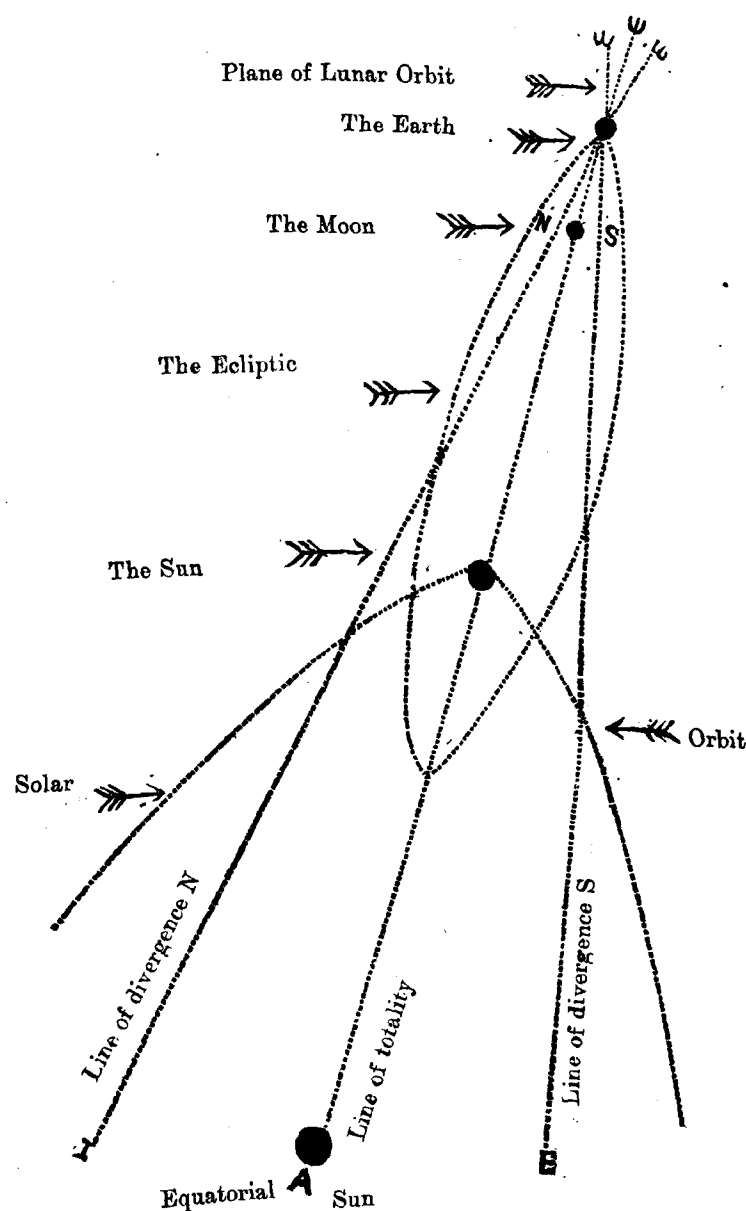
(35) The orbital revolution of the Sun produces a similar recession of the Zodiac round itself and the local body of its orbit, the Equatorial Sun, which causes that body to pass through the constellations of the Zodiac simultaneously with itself—where it is always moving in the opposite constellation. This passage, like the similar passage of the Sun due to the orbital revolution of the Earth, is only an apparent and not an actual motion.

(36) The attraction of the Equatorial Sun on the Moon as it passes towards itself (the E. S.) during its revolution round the Earth, causes the eccentricity of the lunar orbit by drawing the Moon to the right line between itself and the Earth, so that when on this line, which is then the line of the lunar apsides, the Moon is between the Earth and the Equatorial Sun. This line necessarily advances on the Zodiac owing to the recession of the zodiacal constellations.

(37) This is why the Moon—always drawn to this line by the attraction of the Equatorial Sun—causes its apsides to follow that body in its passage through the constellations of the Zodiac, which is the reason of the advance of the lunar apsides in space. Hence that the

Equatorial Sun is advancing on the Zodiac is known from the observed advance of the lunar apsides.

Fig. 10.



(38) The attraction of the Equatorial Sun on the Moon produces another remarkable effect on the lunar orbit. Assuming that the solar orbit is inclined to a mean equatorial plane, as are the orbits of the several members and sub-members of its system to the plane of the Equator,

then the Sun in passing along one-half of its orbit would be ascending, and in passing along the other half would be descending the incline.

(39) This alternate ascent and descent would be reflected in the heavens by the relatively stationary Equatorial Sun; for as the Sun ascended in the heavens the zodiacal constellations would ascend with it, as regards the less distant Equatorial Sun, and this would give to the Equatorial Sun the appearance of descending: while as the Sun descended the constellations would descend with it and give to the Equatorial Sun the appearance of ascending.

(40) The Moon, under the influence of the attraction of the Equatorial Sun, as has been already seen, always following that body as it (the Moon) revolves round the Earth, as the lunar apsides, necessarily follows it in this alternate ascent and descent; and it is this sequence that gives to the plane of the lunar orbit its balance-like oscillation in the heavens.

(41) The mean of this balance-like oscillation is the inclination of the plane of that orbit, so that the attraction of the Equatorial Sun is at once the cause of the inclination and of the balance-like oscillation of the lunar orbit.

(42) This balance-like oscillation is the determining cause of the recurring cycle of eclipses known to the Chaldeans as the Saros.

(43) When the Equatorial Sun, the Sun and the Earth are on a right line, as the Moon crosses this right line there will be an eclipse of the Sun if the Moon is between the Earth and the Sun, or of the Moon if the Earth is between it and the Sun. This is the line of total or of annular eclipses. It is indicated in Fig. 10 by the line *a u*.

As the Equatorial Sun passes from *a* to *e*, or ascends in the heavens, this line ascends with it to *e u*, as the line of divergent attraction North, and the eclipses, following this line as it ascends northwards, progressively diminish in extent and become more and more partial, till they pass off altogether.

Then the Equatorial Sun commences its descent and a new series of eclipses is initiated, similar in character to that which has passed off, but in a reversed order. These progressively increase in extent till the line of totality is reached.

As the Equatorial Sun continues its descent the line of divergence southwards descends with it to *i u*, and the eclipses following the Moon as it is drawn downwards by the attraction of the Equatorial Sun, with this line, progressively diminish in extent till they pass off altogether, to give place to a new series when the oscillation is reversed.

In Fig. 10 the oscillations of the lunar orbit, following the oscillations of the line of attraction, which are their cause, are somewhat arbitrarily shown. These relations are fully discussed and illustrated in *Principia Nova Astronomica*.

HENRY PRATT, M. D.

(To be continued.)

COBRA AND OTHER SNAKE LORE.

THE large amount of information that any educated Brahmin of South India can pour forth on the subject of Cobras in particular, and snakes in general, is remarkable, particularly to a European who only regards snakes as poisonous and deadly reptiles to be avoided if possible, killed if necessary. Round the Cobra there has been woven a web of legend and folk-lore, the strands of which are fiction and fact in fairly equal proportions. The following notes represent in the main the gist of the writer's conversations with several Brahmins on the subject of the native belief regarding, and their treatment of Cobras and other snakes.

It is believed by Hindus that wherever a "Brahmin Cobra" takes up its abode that particular place will become a fortunate locality; it will thrive and flourish and its inhabitants will be happy and prosperous. A Brahmin Cobra, is said to be a light almost white Cobra with a yellow stomach. In Malabar there are particular places dedicated to Cobras which are called Kávoos. The *mantrika*, or charmer, who is in charge of the Cobras treats his snake pets once a day to milk. At the sound of a whistle the Cobras emerge from their holes and jump into the tub of milk that has been provided for their delectation, where they amuse themselves by drinking the milk and occasionally disputing among themselves. The well-known belief current among the Brahmins and other classes that sterility is due to a woman having killed a Cobra in a previous birth or existence, results in certain ceremonies being performed to appease or remove the anger of these snakes. The principal ceremony is known as the *Nāga-pradishta* and consists in making dough representations of Cobras, their young and their eggs. The presiding deity of the *nāga* or snake family is then invoked and it is believed to enter the dough models which are then carried with profound reverence and placed on a large ant-hill.

The Cobra-charmer is a man of considerable importance, and it is expected that every village through which he passes periodically shall contribute something to his maintenance. The Cobra-charmers control over, and his daring familiarity with his grisly pets have always been a source of wonderment to Western travellers in India. The influence of music over Cobras is too well-known to need mention, but the Cobra-tamer has accessories in the shape of charms and incantations and also the *nāga-dūli* or snake-plant, the smell of which has a very soothing effect on the Cobra, causing him to lower his crest and become absolutely quiescent. Tinnevely is a famous locality for Cobras. The charmers, who are Mahomedans, are known in the district as Kalpottāns. The profession of snake-charming, like so many similar professions in India, is handed down from father to son, the surest way of securing complete efficiency in the dangerous calling. The particular *mantras* or charms are kept very secret, the *mantrikas* reserving them for themselves. Among the tricks that these snake-charmers exhibit are making their

pets "whisper in their ears," wash out their owners' eyelids with their tongues—a sufficiently risky experiment one would think to satisfy even the most enterprising snake-charmer. The children of these snake-charmers play with their snaky pets with complete confidence and immunity. At night pillow-cases form the Cobras' sleeping place, and we are informed that a snake-charmer will sleep with his head resting on a pillow or pillows stuffed with snakes. It is not uncommon to see in a Cobra-tamer's house as many as 15 or 20 baskets of snakes! The snakes are washed regularly by their owners and every care is taken to ensure their comfort.

We have mentioned above the light-coloured Cobra, or "Brahmin Cobra," as the natives call it, which we have been told, is a distinct species, shorter and squatter than the ordinary Cobra. Whether they are actually a distinct species or merely albino freaks of Nature, we are unable to say. The Brahmin Cobra is not so fierce or vicious as the ordinary black or "Pariah Cobra." The former will not strike unless molested; while the latter will often "go for" you without provocation. Tradition asserts that at one time there were four varieties of the Cobra in India, but owing to the curse of a certain king two varieties disappeared. If some modern representative could be found who would curse off the face of India the other two classes of Cobras, he would deserve assuredly a C. S. I., which might (*inter alia*) stand for "Curser of the Snakes of India." One of the "properties" of a snake-charmer is a curious stone known in Tamil as *Vishakallu* (venom-stone) which has the property of extracting poison from a snake-bite. Where this stone is obtained from appears to be a secret jealously guarded by snake-charmers, but the popular belief is that some particular stone, which hitherto may not have possessed any such property, is endowed by the snake-charmers with the property of extracting snake-poison, by herbs and charms. The stone is placed on the spot where the snake has inflicted a bite, and it adheres to the skin until the poison is all drawn out, when it drops off. If there is no poison the stone falls off at once. After being used the stone is washed in milk, when it is ready for use again. The milk is considered poisonous and is carefully thrown away in some safe spot. A curious method resorted to by Cobra-charmers is that of the "magnetic-circle." The charmer takes a handful of sand, and after due incantations, scatters the sand in the form of a circle round the Cobras which are crawling at his feet. The snakes are unable to get outside the circle.

There are several temples in South India dedicated to Cobras—both in Travancore and Tinnevely. It is said that whenever the presiding deities of these temples visit their devotees in dreams or visions, they appear in the form of serpents, particularly Cobras. In the *Rāmāyana* there is a graceful legend showing how the Garuda bird is the sworn foe of Cobras. The *Garudāstara*, a quiver of arrows presided over by Garuda, is opposed to the *Nāgāstara*, or quiver of snakes. The arrows of each quiver are shot against each other and the *Garudāstara* arrows pre-

vail. The Garuda bird, as is well known, kills snakes, and in this respect it is emulated by the peacock, who has earned the title of *Nāgāshana*—or “snake-eating one.”

Speaking on the subject of snake legend in general and Cobra lore in particular, Dr. Nicholson, in his treatise on Indian Snakes, remarks:—

“The legends on the subject of snakes, especially the *Nāga* (Cobra) are endless; the following basilisk-myth, which I gathered in Malabar, is an example out of a number.

“When a Cobra finds a pot of gold (the *Nāga* demons are guardians of underground treasures) he lies down on it and guards it; the gold shrinks, and after many years concentrates itself into dust and a single luminous gem of immense value called the *mānikkum*. By this time the Cobra has also shrunk to a small size; he takes the *mānikkum* in his mouth and flies away to bathe, his track being shown by the radiance of the gem. Shooting stars are thus accounted for. He goes to bathe in the North Sea. It is considered unlucky to see him flying north, but lucky to see him returning from that direction.

“Sometimes this Cobra is killed for the sake of the *mānikkum*. To ascertain the value of the gem, gold is poured over it; it floats on the surface of the gold until its full value has been poured: it then sinks.

“In Malabar the legend of Parasurāma teaches forbearance towards the *Nāga*. According to the *Kēralopatti*, Parasurāma standing on the heights which then formed the coast of the Western sea, threw his hatchet into the sea; it flew as far as Gokarnam, and so far the sea receded all along the coast. He then rendered the land stable by foundations of gold and brought in Brahmans from different countries; but the newly-formed land was so infested with snakes that the colonists would not stay and returned to their own countries, leaving Kerala to the *Nāgattānmār* (*nāgas* or *nāga*-demons). Parasurāma went in search of new colonists, and having brought *Ārya* Brahmans he divided the land into sixty-four gramams (parishes) and in each allotted a part to the snakes. He ordered that the snakes should be propitiated by *pūja* and regarded as household divinities, and this being done the colonists were troubled by them no more.”

As students of the “Secret Doctrine” will be aware, the authoress of that work mentions that it is only in esoteric Hindu mythology that the interpretation of the word *Nāga* as referring to a class of semi-human beings prevails. The exoteric meaning of the term, Madame Blavatsky contends, is, wise men, or initiates, and in Buddhism, she informs us, a similar interpretation prevails.

Among the North-American Indians the rattle-snake appears to occupy a position of importance equal to that of the Cobra in India. Many are the quaint legends and myths regarding this deadly reptile, and its supposed wisdom and cunning. The following story of “The Coyote and the Snake,” I extract from one of the reports of the American Bureau of Ethnology* :—

“Once upon a time a snake lay across a road, at right angles to it. The Coyote came and said to him, ‘Why! snake, lie further off! If I step over you, you shall die.’ To this the snake replied, ‘Though the path is just this

size (i.e., not large enough for both of us), you are the one, not I, to pass to the one side!’ ‘Whew!’ said the Coyote, ‘do as I said, lie further off!’ It is you, not I, who must pass further from the path,’ said the snake. ‘Well,’ said the Coyote, ‘I will step over you, and you shall die.’ ‘No,’ said the snake, ‘when a person steps over me, he usually dies.’ ‘Yes, I will die. Let us see which one of us has told the truth,’ said the Coyote. When he stepped suddenly over the snake, the latter bit him on the leg or foot. ‘Ho!’ said the Coyote to the snake, ‘you shall die, as I have stepped over you.’ ‘You shall die,’ said the snake.

“Then the Coyote departed, and as he went he said, ‘Whew! my body was never in this condition heretofore. I am very fat!’ He stretched his neck as far as he could, looked at his back, and examined himself all over. Notwithstanding his condition, he gave the scalp-yell often. When he found himself gaping incessantly, with his mouth wide open, he said, ‘Whew! the snake told the truth!’ At length his entire body was swollen so much so that the skin was tight on him, and the tip of his nose was puffed up. ‘The snake told the truth!’ said he again. He seated himself at a sheltered place warmed by the sun, coiled himself as far as possible as a snake does, fell into a sound sleep, from which he never awoke. Thus he died. And on account of this event, when the snakes bite any quadrupeds, the entire bodies of the latter swell, and the animals die.”

The following Sinhalese story will show in what esteem the cobra is held among Buddhists: *

“There are many kinds of serpents, some of noble and generous natures; but the *Nāga* (cobra) is the noblest of all. He is benign to mankind, fond of music, readily susceptible to kindness. Indeed, there is, people say, a cobra-world with a king and many grantees and commoners, all cobras. Now, while the cobra is the most princely, the polanga is the meanest and vilest of snakes. These two serpents are at constant feud. How the feud began was on this wise.

“One very dry year, when little rain fell, when rivers had dwindled into a slender thread, when tanks were baked hard and brown, and wells and water-courses were dried up, a polanga, suffering agonies from thirst and faint from the overpowering heat, met a cobra looking very lively and refreshed.

“‘Have you found water anywhere?’ gasped the polanga. The other said yes. ‘Where? O where is it? Tell me, I implore you; for I am dying of thirst,’ said the polanga. The cobra replied, ‘I cannot tell you unless you promise to do no harm to any living thing that may be beside the water.’ ‘As for that,’ answered the polanga, ‘I will promise anything, so that I may quench this horrible thirst.’ And he gave a solemn promise. ‘Well then,’ said the cobra, ‘beyond those bushes is a large earthen pan of water in which a child is playing. Go and drink from it, but at your peril do not harm the child!’ So saying, they parted. The cobra, after going a little way, began to distrust the polanga, knowing the latter’s treacherous disposition and rugged temper, and turned to follow him. He arrived too late; the polanga had not only drunk of the water, but crept into the pan, where the child began to play with him. On this he grew violently angry, bit the child with all his force,

* Sinhalese stories appended to Steele’s translation of the *Kusa Jātakaya*.

* Department of the Interior, Vol. vi, (1890), page 539.

so savagely indeed, that the infant died in a few minutes. The cobra, in hot and fiery indignation, attacked the polanga, and punished him severely, biting off a piece of his tail. Hence to this day all polangas have blunt tails. Ever since, cobras and polangas have been at deadly feud. They are the most venomous of all serpents in Ceylon. When people hate each other mortally, they are said proverbially to be like cobra and polanga."

NAGANATHA.

THE DATE OF SHANKARA'CHARYA.

THIS Journal has, from time to time, placed at the disposal of the learned public, materials for determining the date of the great Advaiti Reformer Shankarâchârya, to whom India owes so much of her spiritual and philosophical revival. The latest contribution is from Mr. Govind-dâsa who, in the *Theosophist* for December 1894, has placed before the public the important list of the successive *Sanyâsi Gurus* of the Dwârka Matha in the Baroda territory. The list is apparently complete, as it gives the names, with dates, of all the *Gurus* from the time of the great Shankarâchârya, the founder, up to the present holder. The Dwârka Matha is the one founded at the Western end of India, out of the four founded in the four directions of the country. According to this list, the date of birth of the great Shankarâchârya is Vaishâkha Shukla 5th, of the Yudhishtira era 2,631, the date of his going to Kailâsa or death being Kârtika Sukla 15th, Yudhishtira era 2,663. As the determination of the date of the great Shankarâchârya is of immense importance, and as very different dates have been ascribed to him, I think it desirable to place every available information before the public in order that at least an approximate agreement about the subject may be arrived at in time. I therefore bring to the notice of the readers of this Journal the following information which was collected by my friend, the late Raghunâth Bhâskar Godbole of Poona, and which he has published in his book the "Bhâratavarshiya Arvâchîna Kosha," that is, the Historical Dictionary of Modern India. It is to be remembered that his *Modern India* means India from the beginning of the present Kali Yuga as he has written another Dictionary of the period previous to it. It has also to be noted that the author states in the preface of the book that his historical investigations, which ultimately took the form of the Dictionary, were originally undertaken with the sole object of determining the date of the great Shankarâchârya.

Mr. Godbole's materials for determining the date of Shankarâchârya are as follows :—

Anandagiri, the well-known grand disciple and contemporary of Shankarâchârya, as stated in the book itself, has written his grand-Guru's life, and Mr. Godbole shows by giving an extract from it the place of birth, and the names of parents of Shankarâchârya. The place of birth, according to Anandagiri (see his *Shankaravijaya* Ch. II), was Chidambar,

the name of the father Visvajit, the name of the mother Visistâ *alias* Ambikâ. Though Anandagiri has given the place of birth and the names of the parents, he has not mentioned the year or the day of the month or week, &c. The old Hindu books generally labor under this disadvantage, but to Mr. Godbole's great surprise and delight he came across a book of the Jains which supplied the deficiency in Anandagiri's work. The name of the book in question he gives as "Jinavijaya," and from it he gives the following extract to show the dates of birth and death of the great Shankarâchârya :—

ऋषिर्वाणस्तथाभूमिर्मर्त्याक्षौ वाममेलनात् ।
एकत्वेनलभेदकस्ताम्राक्षस्तद्विवत्सरः ॥
विश्वजिच्च पितायस्य विल्यातश्च चिदंबरे ।
तस्यभार्याबिकादेवी शंकरं लोकशंकरं ॥
प्रसता सर्वलोकस्य तारणाय जगद्गुरुं ।
शंकरेण निशीथेही स्वकीयेनच तेजसा ॥
ब्रह्मवत्काशितं सर्वं सूत्यागारं स्वलीलया ।
वामाशायनब्रह्मस्य माघेकृष्णे शुभेदिने ॥
चतुर्दस्यां निशीथेतु पुष्पवंतौ तदाघटे ।
ग्लौवासरे प्रादुरासीद्वादकृच्छंकरो महान् ॥
पश्चात्पंचदशे वर्षे शंकरस्य गतेसति ।
भट्टाचार्य कुमारस्य दर्शनंकृतवान् शिवः ॥
द्वात्रिंशद्वर्षं विज्ञेया स्थितिरासीद् द्विमालये ।
शंकरस्य शरीरस्यावसानमभवत्तदा ॥
नंदो वसू भूमिनेत्रे मेलनेशकउत्तमः ।
ज्ञातव्यः पंडुपुत्रस्य जातो वामेन वै तदा ॥
दुर्मुखिमार्गशीर्षेच शुक्लपक्षे त्रयोदशी ।
सोमप्रदोषे सायान्हे कैलासे शंकरोगतः ॥

Meaning :—By putting the figures seven, five, one and two, from right to left, that is, 2,157—after so many years (of the Yudhishtira era) had gone (therefore in the 2,158th year of that era), the name of the Samvatsar being Raktâkshi, was born Shankara, the doer of good to the people, his father's name being Visvajit well-known at Chidambar, and his mother's Ambika Devi. Shiva brought him into being by his own fire (power) for becoming the Jagadguru for the salvation of the people. He illumined the place of his birth by his radiance. It was Uttarâyana then, the day and month being Monday midnight of the 14th of the dark half of Mâgha; the sun and moon were then in the Kumbha Râshi (sign Aquarius of the zodiac). He conquered his opponents in debate. He met Kumâra Bhattâchârya at the age of fifteen. He lived for thirty-two years on this earth. He died in the Himalaya, when the era of the

son of Pandu (that is Yudhishtira era) had ended 2,189 years (therefore in the 2,190th year); the name of the *Samvatsar* was Durmakha, the day and month being midnight of Monday the 13th of the bright half of Mārgashīrsha.

Mr. Godbole gives two other extracts from Jinavijaya to corroborate the above date. In writing about Kumārila Bhatta (Kumār Bhattāchārya) the Jinavijaya says that when Kumārila was forty-eight years old, Shankara was born, and Kumārila's date he gives as 2,110th year of the Yudhishtira era. Again, in another extract it is stated that 887 years of the Yudhishtira era were to finish when Shankarāchārya was born. Mr. Godbole states that the Yudhishtira era lasted for 3,044 years when it was succeeded by the Vikrama era, so that the extract exactly corroborates the date given above.

According to the above extracts, the great Shankarāchārya lived about 2,838 years ago, counting back from the present year.

In the present day there is a great tendency to suppose that Shankarāchārya lived only a thousand or twelve hundred years ago or even later if possible. Jinavijaya furnishes a clue to this misapprehension, and Mr. Godbole shows how the misapprehension has probably arisen. Shankarāchārya has become a generic name, being applicable to all who have succeeded to the sees of the Mathas he established. One of these latter Shankarāchāryas is noticed in the Jinavijaya, he too having made Digvijaya, that is, conquered opponents in all directions of India by his learning, like the great Shankarāchārya, the original founder. He flourished 1,443 years after the great founder. The Jinavijaya gives the following details of this Shankarāchārya. He was born in the year 421 of the Sālivāhana era, on the 14th of the dark half of Māgh, the name of the Samvatsar being Pramāthi. He was born in Malyāl. His father's name was Shivaguru, and mother's Sati. He succeeded to the see of the Shringeri Matha after Vidyā Nrisimha Bhārati, who gave him the name of Vidyās'ankara Bhārati. He started for Digvijaya in his thirtieth year and conquered all. In Sālivāhana era 491 he went to the sea coast for bathing in the sea, as there was an eclipse of the sun, and while in that part he died at Nirmala in his seventieth year on the 13th of the bright half of Kārtika. He is mentioned in Jinavijaya as the author of Sankshepa-Sāriraka Prabodhasudhākar, and other works. This Shankarāchārya therefore died 1,325 years ago.

The *Shankaravijaya* of Mādhavāchārya (who, by the bye, Mr. Godbole shows to be quite a different person from the great Sāyana Mādhava), gives the names Shivaguru and Sati as those of the parents of the Shankarāchārya he treats of, so that by the light of the Jinavijaya he is the second Shankarāchārya mentioned in the latter work. Confusion and misunderstanding have been caused by Mādhavāchārya having imported some of the incidents, which clearly belong to the first Shankarāchārya, into the life of the second.

accor.

The place Nirmala is near Bombay, close to Bassein. I have visited the shrine of Shankarāchārya there, and a fair is held there to this day about the 13th of the bright half of Kārtika every year. This is an additional corroboration of the correctness of the account in the Jinavijaya that the shrine there is of the second Shankarāchārya who is mentioned as having died on the 13th of the bright half of Kārtika.

There is also a third Shankarāchārya mentioned by Mr. Godbole as having been born in 710 of the Shālivāhan era and having died in 766 of that era, that is, 1,050 years ago. It is this Shankarāchārya whose *Digvijaya* has been treated of, according to Mr. Godbole, by Sadānanda Swāmi, though, like Mādhavāchārya, he too has caused confusion by importing into it some of the incidents of the life of the first Shankarāchārya.

It may be useful to note here the different dates assigned to Shankarāchārya by the different writers who have treated of the subject in the different volumes of the *Theosophist* so far as they have come under my observation.

In Vol. I of the *Theosophist*, pp. 71, 89, 203 Mr. K. T. Telang gives the date as the 8th century A. C. according to Wilson, Colebrooke, &c. This makes him to have flourished 11 centuries ago.

In Vol. IV of the *Theosophist*, pp. 295 and pp. 304 to 310, Mr. T. Subba Rao shows how the conclusions of Wilson, Colebrooke, &c., are unsatisfactory, and supporting A. P. Sinnett's account in *Esoteric Buddhism*, gives the date of birth as 510 B. C., that is 24 centuries ago.

In Vol. XI of the *Theosophist*, pp. 98, 182, 263-271, Mr. Bhāshyāchārya thinks that it may not be far from truth if the date be held to be in the 5th century A. C. This makes him to have flourished 14 centuries ago.

In Vol. XIV of the *Theosophist*, pp. 253 to 256, Mr. S. E. Gopalacharlu gives the list of the Sringeri Matha *Gurus* with dates, which puts the birth of Shankarāchārya in B. C. 43, that is 20 centuries ago.

In Vol. XVI of the *Theosophist*, pp. 163-168, Mr. Govind-dāsa gives the list of the Dwārakā Matha *Gurus* with dates which puts the birth of Shankarāchārya in the year 2,631 of the Yudhishtira era, that is 24 centuries ago.

Mr. Raghunath Bhaskar Godbole, as shown above, on the authority of Jinavijaya, puts the birth of Shankarāchārya in the year 2,158 of the Yudhishtira era, that is 29 centuries ago.

The above variations are certainly extremely wide, but if the clue furnished by Mr. Godbole, of three Shankarāchāryas having made Digvijaya and of having been really different personalities, should prove to be correct, some sort of approximation to truth could be evolved out of the apparently hopeless perplexity. Mr. Godbole's third Shankarāchārya flourished eleven centuries ago and to him can be ascribed the date fixed by Wilson, Colebrooke and others. Mr. Godbole's second Shankarāchārya

flourished fourteen centuries ago and to him can be ascribed the date fixed by Bhāshyāchārya. The dates given by Subba Rao, Gopala Charla, and by the Śringeri and Dwarkā lists must evidently be referred to the first Shankarāchārya of Mr. Godbole, and though they and the Jinavijaya make the date to fluctuate between them, from twenty to twenty-nine centuries ago, they all make the great Shankarāchārya out to have lived before the Christian era. The inclusion of the events of life of the first Shankarāchārya in the events of life of the second and third is explainable to Theosophists on the theory that the biographers of the three personalities understood the three personalities to belong to one individuality.

J. S. GADGIL, F. T. S.

THE SAMADHI OF HARIDAS SWAMI.

THE history of the voluntary burial, and resuscitation after six weeks, of Haridās, a Brahmin sanyasi, in February 1837, before the Maharajah Runjeet Singh, is now so well known as to be quoted by the principal medical authorities. The English version of the story originally appeared in Captain Wade's "Camp and Court of Runjeet Singh," and was copied into Dr. M'Gregor's "History of the Sikhs" (pp. 227 *et seq.*). The facts are given in "Isis Unveiled," and in the *Theosophist* for August 1887 are repeated with the fresh corroborative evidence of Sikh eye-witnesses. To still further strengthen the case, the following independent narrative of one Dr. Honigberger, is rendered into English for us from the French translation given by the learned Dr. Gibier in his "Analyse des Choses," a most interesting work. It is a curious circumstance that Dr. M'Gregor, who gives what he pretends to be a complete list of the Europeans in Runjeet Singh's service at the time specified, makes no mention whatever of Dr. Honigberger. The European eye-witnesses of the Haridās Samadhi were, he says, "General Ventura, Captain Wade and myself." As Dr. John Martin Honigberger, a native of Transylvania, wrote a learned work entitled "Thirty-five Years in the East," in which is included the detailed account of Haridās' wonderful feat, the only reasonable inference to be drawn from Dr. M'Gregor's silence respecting him is that he had the average British doctor's scorn for foreign practitioners, and out of jealousy omitted his name from his narrative. Another not very candid feature of Dr. M'Gregor's tale, is his entire omission to mention the second and absolutely conclusive interment of the Yogi for four months, the details of which are given below.—Ep., *Theos.*]

Dr. Gibier says :—

One can form an idea of the perseverance of the Yogis and of the terrible macerations they coolly inflict on their bodies, by the following story, which I condense from a long and minute statement made by an eye-witness, Dr. Honigberger, and confirmed by Sir Claude Wade, British Resident at Lahore.

Dr. Honigberger is an Austrian physician who for several years had filled the position of private doctor to Runjeet Singh, the Rajah of Lahore.

As to the Yogis, let us explain at once that they are ascetics, usually living in solitude in the forests or among the mountains. They belong by religion to a Brahmanic order. [Not always. Ed.]

Here is the story according to trustworthy documents :

After having long meditated on the choice of existence, judging doubtless from examining his past lives that it was time for him to terminate his cycle and unite with Brahma in an eternal Nirvāna, *i.e.*, with the Universal Intelligence, the Brahman Haridās became a hermit and began a series of the religious, physical and intellectual exercises which constitute the impulse towards what is called by Dr. Preyer "*Anabiosis*" and by the Hindus *Yog Vidyā* and *Bhu Stambha*, or *Vāyu Stambha*, *i.e.*, the art to produce (by trance and rejecting the help of the elemental spirits, intelligent forces of the earth or the water) a complete and not dangerous suspension of the vital functions. In this state one can be buried for a very long time and afterwards come back to life, or float on the water without drowning.

After having constructed a kind of cave with only one narrow door, Haridās, aided by his disciples, entered this half-underground building, and stretched himself on a soft bed made of woolly skins and carded cotton. When the ascetic had installed himself in his hut, his servants closed up the entrance with clay, and, sitting in the position of *Padmāsana* or stretched on his bed, he concentrated his thought while reciting prayers with the Brahman rosary or meditating profoundly on the Divinity. At first he stayed only a few minutes, then some hours, and, finally, he stayed for several days in his narrow cave, so as to gradually accustom himself to the absence of air. At the same time he began to practice *Prāṇāyāma*, or suspension of the breath. He suspended the breath first for five, then ten, then twenty-one, then forty-three, and finally for eighty-four minutes.

Moreover, he made under his tongue 24 small incisions, one incision each week. This operation combined with massage was intended to facilitate [by severing the frenum. Ed.] the action of throwing the tongue back into the pharynx, so as to close the opening of the glottis during the state of the *Anabiosis*.

During the whole time these preparations lasted the solitary observed all the rules of Yoga; he lived solely on vegetables and abstained entirely from carnal intercourse.

When he finally was ready for the trial he submitted to it, and several times perhaps before he presented himself at the Court of Lahore. [From my Sikh witnesses, I ascertained that to be the fact. H. S. O.]

Why did he go before the Rajah? I suppose he went in order to convert him in case he was a Mussulman, or, as formerly the prophets of Israel did, to reproach this King with his faults; (kings possess all faults: they are human) reprove the Court for its dissoluteness; and preach penitence and amendment to the one as well as the other. And in order to prove his divine mission, he offered to show that he could remain buried in a coffin in the ground for weeks and months and afterwards return to life.

His proposition was accepted. The Yogi Haridās made his last preparations. He purified his body externally by ablutions and internally by fasting and the juice of sacred plants; he did not clean his stomach with a tube as in modern procedures of cleansing this organ, but with long fine cotton strips, which he swallowed and afterwards drew back through the mouth.

When the fixed day arrived an immense crowd assembled. Haridās, surrounded by his disciples and accompanied by the Rajah and his Court, advanced gravely towards the place where the test was to be held. After having spread a cotton sheet on the ground, he placed himself on the middle of it, turning his face towards the East; sitting down, he crossed his legs in the fashion of Brahma seated on the Lotus in *Padmāsan*. He seemed to collect himself a moment; then he fixed his eyes on the point of his nose after having thrown his tongue back into the opening of the throat. His eyes shortly closed, his limbs stiffened: catalepsy, or rather the Thanatoïdie* (a new word which I offer), i.e., a state resembling death, set in. The Yogi's disciples then hastened to clean his lips and close his ears and nostrils with cotton, coated with wax, undoubtedly in order to protect him against insects. They tied together the four corners of the sheet above his head; the Rajah's seal was put on the knots, and the body was enclosed in a wooden box—four feet by three—which was hermetically closed and also sealed with the Rajah's seal. A walled cave, made three feet deep in the ground to contain the body of the Yogi, received the box, whose size fitted exactly to this tomb. The door was closed, sealed and stopped up with clay.

Nevertheless, sentinels were ordered to keep watch night and day at the tomb, which besides was surrounded by Hindus, who piously had come as to a pilgrimage, to the funeral of the saint.

After six weeks, the agreed time for the disinterment, a still larger crowd assembled at the place. The Rajah had the clay that closed up the door removed, and saw that his seal was intact.

The door was opened, the box with its contents taken out, and when it was verified that these seals also were intact, it was opened.

Doctor Honigberger observed that the sheet was covered with mould, which was explained by the humidity of the case. The body of the Yogi, taken out of the box by his disciples and always covered by the sheet, was laid on the cover; then, without uncovering him, hot

* From *Thanatos*, death and *Eidos*, form.

water was poured on his head. At last the shroud was taken off, since the seal had been verified and broken.

Doctor Honigberger then made a careful examination. He was in the same state as on the day of the burial, only the head was leaning on the shoulder. The skin was wrinkled, the limbs were stiff. The whole body was cold, with the exception of the head, which had been bathed in hot water. No pulse could be perceived, either on the radials, arms or temples. Auscultation of the heart indicated nothing but the silence of death.

The lifted eyelid showed only the vitreous and extinguished eye of a corpse.

The disciples and servants washed the body and rubbed the limbs. One of them applied on the skull of the Yogi a layer of paste made of hot wheat, which was changed several times, during which the other disciples took away the cotton from the nose and ears and opened the mouth with a knife. Haridās, resembling a wax statue, gave no sign of returning to life.

After having opened the mouth the disciple took the stiffened tongue and put it in its normal position, where he held it as it all the time was springing back into the larynx. The eyelids were rubbed with grease and a last application of wheat paste was made on the head. At this moment the body of the ascetic was seized by a shiver, his nostrils dilated, he drew a deep breath, his pulses beat slowly and his limbs relaxed. A little melted butter was put on the tongue and, after this painful scene, the outcome of which seemed doubtful, the eyes recovered all at once their brilliance. [The soul had come back to its *Kosha*. H. S. O.]

The resurrection of the Yogi was accomplished, and as he perceived the Rajah he said simply: "Dost thou believe me now?"

It had taken half an hour to revive him, and after an equally long time, although still feeble, but dressed in a rich robe of honour and decorated with a necklace of pearls and golden bracelets, he was enthroned at the royal table.

Some time afterward, the Rajah having undoubtedly defied the Yogi, he again allowed himself to be buried, but this time six feet under the ground. The soil was packed closely round his coffin, the tomb was cemented together, earth was piled on top on which barley was sown. According to the same eye-witnesses Haridās was left four months in this grave; at the end of which time he returned to life as he had the time before.

E. W.

[NOTE.—The weak point in Haridās' performance will probably escape the Western reader: he *accepted* the Maharajah's presents of gold, jewels and shawls. A true Raj Yogi would have refused. A Hatha Yogi might not. Since he did not refuse, Runjeet Singh evidently doubted his good faith, and therefore challenged him to the severer test. In fact, I heard at Lahore that such was the case. H. S. O.]

HELENA PETROVNA BLAVATSKY.*

(Continued from page 243).

HELENA Petrovna for the next four years continued to live in the Caucasus. Ever in search of occupation, always active and full of enterprise, she established herself for some time in Imeretia, then at Mingrêlia, on the shores of the Black Sea, where she connected herself with the trade in the high-class woods with which that region abounds. Later on she moved southwards, to Odessa, where our aunts had gone to live after the death of our grand-parent. There she placed herself at the head of an artificial flower factory, but soon left that for other enterprises, which in turn she quickly abandoned, notwithstanding the fact that they generally turned out well.

She was never troubled by any dread of doing anything derogatory to her position, all honest trades seemed to her equally good. It is curious to note, however, that she did not light on some occupation which would have better suited her talents than these commercial enterprises; that, for instance, she did not take instead to literature or to music, which would have better served to display her grand intellectual powers, especially, as in her younger days she had never had anything to do with commerce.

Two years later she left again for foreign parts at first to Greece and then for Egypt. All her life was passed in restlessness and in travelling; she was ever, as it were, seeking some unknown goal, some task which it was her duty to discover and to fulfil. Her wandering life and unsettled ways did not end until she found herself face to face with the scientific, the humanitarian and spiritual problems presented by Theosophy; then she stopped short, like a ship which after years of wanderings finds itself safe in port, the sails are furled and for the last time the anchor is let go.

Mr. Sinnett, her biographer, alleges that for many years ere she left definitely for America, Madame Blavatsky had had spiritual relations with those strange beings, whom she later called her Masters, the Mahâtmas of Ceylon and Tibet, and that it was only in direct obedience to their commands that she travelled from place to place, from one country to another. How that may be, I do not know. We, her nearest relations, for the first time heard her mention these enigmatic beings in 1873-4, when she was established in New York.

The fact is that her departure from Paris for America was as sudden as it was inexplicable, and she would never give us the explanation of what led her to do so until many years later; she then told us that these same Masters had ordered her to do so, without at the time giving any reason. She gave us her reason for not having spoken of them to us that we should not have understood, that we should have refused to believe, and very naturally so.

* Reprinted from *Lucifer's* translation made with the kind permission of the Editor of the *Nouvelle Revue*.

From that moment all else was put on one side, and never from that moment forward did her thoughts for one moment deviate from the goal which had been suddenly revealed to her, namely, the publishing abroad in the world that most ancient of philosophies which bears witness to the supreme importance of things spiritual as compared with things material, to the psychic forces both of nature and of man, to the immortality of the human soul and spirit. Thus she writes to me:—

"Humanity has lost its faith and its higher ideals; materialism and pseudo-science have slain them. The children of this age have no longer faith; they demand proof, proof founded on a scientific basis—and they shall have it. Theosophy, the source of all human religions, will give it to them."

Soon all her letters were full of arguments against the abuse of spiritism, that which she termed spiritual materialism, of indignation against mediumistic séances, where the dead were evoked—"materializations of the dear departed," the dwellers in the "land of the living" (the summerland)—who in her opinion were nothing more than shades, elves and lying elementaries, often dangerous and above all, evil in their effects on the health of the unfortunate mediums, their passive victims.

Her visit to the brothers Eddy, the well-known mediums of Vermont, was the last drop which made her cup run over. She became from thenceforward the deadly enemy of all demonstrative spiritualism.

It was at the Eddy homestead that Madame Blavatsky made the acquaintance of Col. H. S. Olcott, her first disciple, her devoted friend and future President of the Theosophical Society, the child of their creation, and on which all their thoughts was thenceforward centred. He had come there as a keen observer of spiritualistic phenomena, in order to investigate and write about the materializations caused through the agency of the two brothers, of which all America was talking. He wrote a book on this subject, a study called "People from the Other World"—that was the last service done by him for the cause of the propaganda of modern spiritualism. He accepted the views of Helena Petrovna Blavatsky, which the American papers readily published. Being both of them deadly enemies of materialism, they considered that spiritualism had rendered a great service to humanity, in demonstrating the errors of the materialistic creed; but that now that once spiritualism had proved the existence of invisible and immaterial forces in nature, its mission was fulfilled; it must not be permitted to drag society to the other error, namely, to superstition and black magic.

As we could not understand this sudden change of front in one whom we knew to be a powerful medium, and who quite recently had been the Vice-President of the Spiritualistic Society of Cairo, she wrote to us begging us to forget the past, her unhappy mediumship to which she had lent herself as she explained, simply through ignorance of the truth.

"If I have attached myself to a certain group of Theosophists, a branch of the Indo-Aryan Brotherhood, which has been formed here," she wrote to us from New York, "it is precisely because they fight against all the excesses, the superstitions, the abuses of the false prophets of the dead letter—against the numberless Calchases of all the exoteric religions, as well as against the maunderings of spirits. We are spiritualists, if you choose so to call us, but not after the American manner, but after the ancient rites of Alexandria."

At the same time she sent us cuttings from the American newspapers publishing her articles, as well as the comments on what she had written, from which it was evident that her opinions met with much sympathy. Her brilliant powers as a critic revealed themselves, above all, in a number of articles treating of Professor Huxley's meetings at Boston and at New York—articles which attracted considerable attention. That which astonished us extremely was the profound learning, the deep knowledge, which became suddenly evident in all she wrote. Whence could she have gained this varied and abstruse learning, of which until that time she had given no sign? She herself did not know! Then it was that for the first time she spoke to us of her Masters, or rather of her Master, but in a most vague manner, speaking of him sometimes as "he who inspires me"—as if the source of these mental suggestions was unknown at that time; it did not assist us towards understanding her, and we began to fear for her reason.

"I am embarked on a great work treating of theology, ancient beliefs and the secrets of the occult sciences," thus she wrote to me in 1874: "but fear nothing for me; I am sure of my facts, more or less. I should not, perhaps, know well how to talk of these abstract things, but all essential matter is dictated to me.....All that I shall write will not be my own; I shall be nothing more than the pen, the head which will think for me will be that of one who knows all....."

Again Helena Petrovna writes to our aunt, N. A. Fadèef:—

"Tell me, dearest friend, are you interested in the secrets of psychic physiology?.....That which I am about to relate to you offers a sufficiently interesting problem for the students of physiology. We have, among the members of our small society, lately formed of those who desire to study the languages of the East, the abstract nature of things, as well as the spiritual powers of man, some who are well learned. As for example, Professor Wilder, Archæological Orientalist, and many others who came to me with scientific questions, and who assure me that I am better versed than they themselves are in abstract and positive sciences, and that I am better acquainted with the old languages. It is an inexplicable fact, but one none the less true!.....Well! what do you make of it, old companion of my studies?.....Explain to me, if you please, how it comes about that I, who, as you are well aware, was, up to the age of forty, in a state of crass ignorance, have suddenly become a savant, a model of learning in the opinions of real savants? It is an insoluble mystery.

"In truth I am a psychological enigma, a sphinx and a problem for future generations as much as I am for myself.

"Imagine, dear friends, that poor 'me,' who never would learn anything; who had no knowledge either of chemistry, of zoology, of physics, and very little of history and geography; this same 'me' holding my own in discussions on learned subjects with professors and doctors of sciences of the first rank, and not only criticizing them, but even convincing them! I give you my word, I am not joking when I tell you I am frightened. Yes, I am frightened, for I do not understand it! . . . Understand that all I now read seems to me as if I had known it long ago? I perceive errors in the articles by such masters of science as Tyndall, Herbert Spencer, Huxley and others. I speak with conviction concerning the views held by learned theologians and it is found that I am right . . . Whence comes this learning? . . . I don't know, and sometimes I am tempted to think that my spirit, my own soul, no longer is mine . . ."

While her book, "Isis Unveiled," was appearing in numbers, it was read and commented on in the newspapers. She sent us the criticisms; they were most flattering, and reassured us as to her literary reputation; but they contained, nevertheless, such strange revelations that we continued to feel anxiety. The statements of Olcott, of Judge (President of the American Section of the Theosophical Society), of numbers of reporters of the *Herald* and *Times of New York*, and other newspapers, spoke of remarkable phenomena. Of these we will speak later on. I will close this chapter by saying that, notwithstanding the poor opinion Madame Blavatsky herself had of her first great work, which she regarded as badly written, obscure and without definite sequence, she esteemed highly the truly exceptional triumphs and honors which it brought her. Leaving on one side the numberless articles which appeared dealing with this book, she had the honor to receive forthwith two diplomas and many letters from scientific men as eminent, for example, as Layman, John Draper and Alfred Russel Wallace. This latter, among others, wrote to her as follows: "I am truly struck, Madame, by your profound erudition. I have to thank you for opening my eyes to a world of things of which, previously, I had no idea from the point of view which you indicate to science, and which explains problems which seemed to be insoluble. . ."

The diplomas were sent by Masonic Lodges of England and Benares (Society of Svat-Baï), which recognized her rights to the superior grades of their brotherhoods. The first was accompanied by a cross of the rose in rubies, and the second with a most valuable and ancient copy of the Bhagavad Gîtâ, the bible of India. But that which is more remarkable still is the fact that the Reverend Doctor of the Episcopal Church of the University of New York, took this book, "Isis Unveiled" as a text for his sermons. For a series of Sundays he occupied his pulpit and the Rev. McKerty, taking his themes from the third chapter of

Vol. I., edified his parishioners by hurling thunder-bolts and opprobrium on the materialist disciples of August Comte and such like.

H. P. Blavatsky, to the day of her death, remained Russian and a good patriot; the goodwill and approval of her compatriots were always the laurel she most coveted and most valued. Her works, prohibited in Russia by the censorship (notwithstanding their being incomprehensible to the majority of the people owing to the fact that they were in English, a language little known in Russia), had few readers. The honor, therefore, was the greater if those who had read them in speaking of them, quite independently, used terms almost similar to those of the Rev. Archbishop Aivasovsky (brother of our well-known painter), and the son of our celebrated historian Serge Solovioff, the well-known novelist Vsévolod Solovioff.

Aivasovsky asked me to lend him "Isis Unveiled," also Olcott's "People from the Other World." After reading the two, he wrote to me that in his opinion "there never had been and there never could be any phenomenon more wonderful than this writing of a book, such as 'Isis,' by a woman in the space of a few months, when ten years would, in the ordinary course of things, hardly suffice a scientific man to complete such a work."

The following is the opinion of M. Vs. Solovioff, contained in a letter from him dated July 7th, 1884, after reading, in manuscript, the French translation of the same work.

"I have read the second part of 'Isis Unveiled,' and am now entirely convinced that it is a true prodigy."

So they agreed! M. Solovioff and the Archbishop Aivasovsky have both often said to me, that it seemed to them to be unnecessary to speak of other of my sister's miracles, after that which she had accomplished in writing that book.

In regard to the phenomena, called natural, psychological tricks, as they were termed by H. P. Blavatsky, who always spoke of them with indifference and disdain, it would have been better both for her and for her Society if they had been less spoken about or not at all. Her too ardent friends, in publishing books like the "Occult World" of Mr. Sinnett, rendered her a bad service. Instead of adding to her renown, as they believed, the stories of the wonders worked by the Founders of the Theosophical Society did her a great deal of harm, making not only sceptics, but all sensible folks call it a falsehood and accuse her of charlatanism.

VERA PETROVNA JELIOVSKY.

(To be continued).

THE MAHA'TMA' QUEST.

II.

AS Bower "traversed Chinese Tibet from end to end, but found no signs of a Mahâtma,"—although he perhaps unwittingly talked with several who were otherwise designated—so have the countless generations of men been blind to the existence among them of divinely developed personages, who try to uplift the debased masses, with the compassion of the world-saviour. Asking no recompense, not even the reward of popular gratitude, their too frequent portion is the stake, or the physical agony of the torture-chamber: their most frequent, to be "reviled and persecuted of men." Yet these benefactors have not died without leaving witnesses behind to record their names in our world-history. The purpose of the present writing is to note some of the numberless titles under which succeeding epochs have known them. However various these have been, they have expressed but one type of man, the developed, saintly sage: *stat magni nominis umbra*. This idea is majestically worked out in Bhagavad Gîtâ (Chap. X), where Shri Krishna enumerates some of the manifestations throughout nature of his one and indivisible divine spirit; present in all things, under all names, yet unsuspected in either, save by the wise. So the unrecognized Adepts, inspired by this divine spirit and endowed with wisdom, have stimulated, led, taught and saved humanity, when but for their helping love, it might have perished off the face of the earth. Presiding at the cradle of a race, and imparting to it the knowledge of arts, sciences and religion, they have nurtured it throughout its evolution, and only abandoned it when its course was run, its primitive virility exhausted, its man-bearing capacity lost, and its force spent. Then, in the continuance of their self-sacrificing mission, they have helped form the next new vortex, where the ever-acting life-force of our planet would naturally gather for the development of another race, and their previous labour has been repeated. This is the teaching of Occult Science, and the facts of history give it the colour of probability.

There are, it is averred, among Adepts sixty-three grades—seven divisions of nine degrees each; the lowest degree of each superior division higher than the seventh of the next inferior one. So, I have been made to understand, the helping of mankind is apportioned to the more advanced and less advanced Adepts proportionately to their several degrees of ability and their various personal characteristics. For example, one whose temperament might have made him more than usually sympathetic with art, would be attracted to and inspire the genius of the painter, sculptor, architect, or musician; one with a natural bias for mechanical science, might stimulate the creative talent of the inventor; the fervent lover of mankind in their relations to physical, social life, might cause the breast of the philanthropist to glow with the spirit of self-martyrdom for the suffering and oppressed; while the one most capable of handling nations along the lines of their Karma,

might move the rulers and leaders of men to play out their games of politics and war, to the accomplishment of their several karmic destinies. So, moreover, among these guides and Elder Brethren of Humanity, there may be, nay, there are,—for why should I not bear testimony to what I believe I know as a fact?—some so far lifted above the minor concerns of the fractional personalities, groups, families and nations of the world, that they love, watch over and help to guide the human family as a whole. These concern themselves with the appearance of religious leaders: they fortify their courage, stimulate their spiritual perceptions, aid in removing obstacles to the spread of their ideas, and comfort them with their holy peace of mind in the dark hours. They pour through the reformer's soul the stream of spiritual energy which makes him the equivalent of a tidal wave in the domain of human thought. The biographers of the Rishis, of Krishna, Buddha Gautama, Zarathustra, Jesus, the Hebrew prophets, Mohammed and all great Adepts, practically accept this view and embody it in their narratives. If the above-stated law of the apportionment of world-saving work among the various grades and groups of Adepts according to their individual tastes and capacities be a fact, we should expect that History should show this more or less plainly in its records of the ideas, acts and influence of national guides in spirituality, as well as in the cognomens popularly applied to them. This is, I think, the fact. Let us turn to the most useful compilation within reach, "Isis Unveiled," and see what we can find.

If the reader wishes to trace out the beliefs of the ancients in regard to the primitive teachers and guides of our race, let him consult the authorities as to Thaut, Hermes, Menon, Cadmus, Oannes, Berosus, Dagon, Votan, Montezuma, Orpheus, Moses, etc.

When the first mystic of our race discovered his real self and the sources of real knowledge, none can even guess: there must have been a beginning, of course, but it does not matter which man became the first Jñāni: the chief thing is that he became such, and so discovered the Path and the goal. Modern science would explain the appearance of such an individual as a differentiation, a 'sport' of nature; which is really no explanation, since it does not account for the nature or operative law of the mysterious, intelligent something which, in the one individual in question, causes him to differentiate among, perhaps, a low-caste family, as an ideally perfect saint. Heredity does not explain it, but one ancient dogma does, viz., that each young race is taught divine wisdom by Adepts who have them in charge, and who select for special training the most promising individuals. By surrounding the latter with the best conditions, stimulating any latent germs in them of spiritual capacity, and guarding their physical bodies from the attacks of mortal diseases or the occurrence of fatal accidents, they in time develop, a Seer, Prophet, Rishi, or Saviour. If moreover, a Nirmānakaya Mahātmā of a previous epoch and race is ready to himself be born in a good body in the young race, and his brother Adepts aid him in keeping the new body going, and in adapting its brain and nervous system to the requirements of a reincarnated

Mahātmā, then instead of a pupil evolved, we have a teacher-avatār, a "Christ made flesh." A dread rite, the seventh and final one, is described by some authorities. It was the voluntary transfer by the Epop, or Hierophant, of his own life, wisdom and powers to his prepared successor. The process is graphically mentioned in "Isis." Similar is the process of the reincarnation of the individuality of the Grand Lama, the Teshu Lama, and the Skooshok, in a child-body, whose birth, as we read in the previous chapter, is foreseen and watched over until the transfer is complete.

The reason why these special transmigrations seem so infrequent and Adepts have always been so few, is that the process involves a terrible peril to the would-be initiate. When the interior faculties are developed and the terrors of the astral world are unveiled to him, he risks madness and even death unless his knowledge of the nature and omnipotence of the Higher Self has previously become perfect. "There was no danger to him whose mind had become thoroughly spiritualised, and so prepared for every terrific sight. He who fully recognized the power of his immortal spirit, and never doubted for one moment its omnipotent protection, had naught to fear. But woe to the candidate in whom the slightest physical fear made him lose sight of and faith in his own invulnerability." This passage ("Isis," II, 119) is followed by a quotation from the Talmud, in which the fate of the four Tana'im (postulants) is related. Ben Asai looked—and lost his sight. Ben Zoma looked—and lost his reason. Acher mixed up the real with the unreal, and failed. But Rabbi Akiba, "who had entered in peace, came out in peace." Franck, in his "Kabbala" explains that the "Garden of Delights" into which these candidates for the sacred wisdom entered, is a symbolical representation of "the most terrible of sciences for weak intellects, which leads directly to insanity." It is not the pure in heart, the altruistic white magician, who has cause of fear in occult study, but "he who makes of the science of sciences a pretext for gratifying worldly motives;" or who, without killing out his desires and conquering his appetites, forces his way across the threshold beyond which horrors lie.

There is a vast difference between spiritual and psychical perceptions. The Buddhist ascetics distinguish them as *Lokottara* and *Loukika*. The former is a development of spiritual knowledge and powers by self-restraint and self-evolution and, once gained, cannot be lost. The latter is a fugitive condition brought on by adventitious helps, such as drugs, stimuli, mesmeric or hypnotic control, extreme asceticism, mediumship, &c., and is not only transitory but most misleading; because the psychical percipient, using powers for whose employment he had not trained himself, mingles the realities of the astral plane of consciousness with those pictures of his imagination which are painted by his preconceptions, prejudices and expectancy. Out of each hundred examples of rhapsodical visions which clairvoyant nuns and ecstatic monks have had, scarcely one is free from the taint of self-inflicted illusion; and nineteen-twentieths, if not even a still greater proportion of the woes that we

members of the T. S., have had to suffer from are distinctly traceable to this cause. We should have had no sham seers if we had had no raw tyros of Psychism floundering through the Astral Light, like wild mustangs broken loose from the corral!

Thus the whole array of schools of seership and adeptship, throughout the whole world and all epochs, may be grouped into these two divisions: those of psychical and those of spiritual training. The former are schools of Sorcery; the latter, schools of White Magic. A convenient illustration is the two schools of Tibetan occultism, the Dugpas and the Gelugpas. From the one, proceed the thaumaturgists who disembowel themselves with impunity and produce every sort of miraculous trick; from the other, the adept Lamas, Skooshoks, and Masters with whom we believe we have had dealings. The real spiritual seership is the state in which, as Plato expresses it, "soul is raised above all inferior good"—when the man recognizes the *Nous*. Plotinus and Apollonius called this state "Union to the Deity;" so rare to experience, so hard to reach, that the saintly Plotinus of Lycopolis, although an ascetic enthusiast from his early age, was not able to attain to it more than six times during his lifetime of sixty-odd years. The Sanskrit word Yoga implies that very thing, and it is probable that Plotinus derived it thence. The "God taught" was the title applied to Ammonius Sakkas, a word peculiarly significant of the theosophical method. The practitioners of the system above mentioned may stand as types for the whole list of "white" Adepts of all times and races, and it obviates the necessity of giving the catalogue. The Theurgists were practitioners of ceremonial Magic, the equivalent of the Indian *Mantravādīs*, who follow the instructions laid down in the ritualistic portions of the Vedas, Smritis and Tantras. These cover the whole range of Ceremonial Magic, from the purest and highest, which deals with the manipulation of cosmic forces for the benefit of the inhabitants of the three worlds—the gross, subtle and spiritual—to the lowest and most pernicious, which has to do with our relations with the lower races of elementals and elementaries—the bhūtas, prētas and pisāchas. Readers of the literature of Occultism will recall, among others, the following distinctions: Rishis—seers and knowers of Brahma Vidyā in all its aspects; Munis—identical with Rishis, the word deriving from *Man*, to think: a man who dwells in the silence of Brahman; Siddhas—men possessed of siddhis, spiritual powers, as the result of Yoga (in the present or some former birth). Under this head come the (adept) Rosicrucians; Herbalists; Therapeutæ; the (adept) Dastars of the Parsis; the Buddhist Arahats, or (as called in Japan), Rakkhans; the Jain Tirthānkars; the Mussulman Sufis, Murshids, etc.; the Hebrew Rabbi Kabbalists; the Sikh Akals, etc., etc. These, practitioners of White Magic. But the Sanskrit word *siddha* would also cover all practitioners of the "black" or evil, Magic; for real powers are possessed by the bad as well as by the good; by such as hate and would injure, or prey upon their fellows, as well as by those whose guiding motive is

divine love and compassion. Thus the sorcerer, the enchanter, the caster of spells, the disturber of the dead, the dealer in demoniac persecutions of selected victims, and the panderers to lust, cupidity, hatred and revenge, by employing 'familiar spirits,' all come within the category if they have developed some psychical powers, and learnt potent formula-ries or mantras for the subjugation of non-human beings.

In Theurgy, so called (from the Greek *Theurgia*—divine work) this same distinction was recognized. Cassell's "Encyclopædic Dictionary" divides it thus:

(1) Divine agency or direct interference of the gods in human affairs, or the government of the world.

(2) The act or art of invoking deities or spirits, or by their intervention conjuring up visions, interpreting dreams, receiving or explaining oracles, &c.; the power of obtaining from the gods, by means of certain observances, words, symbols, or the like, a knowledge of the secrets which surpass the power of reason, to lay open the future, &c.

(3) That species of magic which more modern professors of the art allege to produce its effects by supernatural agency, as contradistinguishing from natural magic.

(4) A system of supernatural knowledge or power believed by the Egyptian Platonists to have been divinely communicated to a hierarchy, and by them handed down from generation to generation.

St. Austin, while acknowledging the two kinds of Theurgy, declared both damnable, but this may be taken as a *jalousie de métier*, for, certainly, the more one acquires the power of getting spiritual wisdom as the result of self-purification and development, the less he would feel the need of seeking help from a common shaven priest, who perhaps has not advanced even one stage upward in the Path; nay, who may disbelieve the very dogmas he spends his life in teaching. But Porphyry distinguishes the one sort, Theurgy proper; as laudable and honourable, an art by which one may receive angels and have communications with the gods (higher Devatās); the other, the grosser, known as *Goetry*, he strongly condemned.

One excellent form of the pure side of magical power is the healing faculty, the ability to cure diseases under a wide range of conditions; as, for instance, when the patient is near at hand or far away, when the healer's power is transmitted by spoken command, by touch, breath or glance, or through a physical medium such as water, oil, a cloth, a handful of earth, a pinch of ashes, a sprig or some leaves of a plant or tree; or by the projection of will-power, or other means. Yet as "the demon is but God inverted," so this healing power when exercised with any selfish motive—say for money-gain, or to lay the patient under the sense of personal obligation, or to gratify vanity by causing complimentary talk or expressions of wondering admiration, with conjectures whether the healer be not some great Mahātmā—may, nay does become an evil influence, a corrupting agency which mixes with the

patient's normally pure and healthy vital currents, and to a proportionate degree a demoralising impulse. Jesus is a type of the healer in his noblest estate, the experimenters of our modern clinics largely those of the opposite extreme. In a conversation with Socrates regarding his healing powers, Aristides said: "I will tell you, Socrates, a thing incredible, indeed, by the gods, but true. I made a proficiency when I associated with you, even if I was only in the same house, though not in the same room; but more so when I was in the same room.....and much more when I looked at you....But I made by far the greatest proficiency when I sat near you and touched you." ("Isis," i, 131). This explains a thing, frequent enough, which has puzzled uneducated Hindus and other Orientals. A is bitten by a snake, or taken with convulsions, or desperately ill with fever, or anything else you like. B, his relative or nearest friend, runs to C, a reputed healer and saint (seldom identical, alas!), and states the case. C gives B a little ashes, or the dust of the ground, to carry to A; or perhaps not even this much, but he simply blows the ashes or dust at B, or gives him a slap or a blow with his staff, and tells him to return to the patient, who will presently recover, or at that moment has suddenly recovered, and it all proves true. Here, the healer 'heals' by transmission of his *prāna* to a third party through a second. But it is a great mistake to jump to the conclusion that a Mahâtma is in question: a Mahâtma can heal, but not one healer in a thousand need be a Mahâtma. Simon Magus is conjectured by the writer of "Isis Unveiled" (ii, 357) to have been a graduate of the school of the Tana'im of Samaria, above alluded to, and defended by her from the malevolent slanders of the Christian writers. His thaumaturgic power seems from all accounts to have been almost without limits. Along with Plotinus, Porphyry, Iamblichus, Apollonius and other saintly men and Mahâtmas, he was, of course, said to have acquired it under a pact with Satan! He "made statues to walk; leaped into the fire without being burned; flew in the air; made bread of stones; changed his shape; assumed two faces at once; converted himself into a pillar; caused closed doors to fly open spontaneously; made the vessels in a house to move of themselves, etc." All very surprising, truly, yet not one a proof of the operator being a Mahâtma; in fact, these are but the commonest feats of the Eastern wonder-working sorcerer and "juggler." Yet to this very day and hour the masses in India regard as a Mahâtma a man who can do these tricks of psychical illusion. Whether a good or a bad one; whether a personage to be worshipped as godlike or shunned as devilish, is quite another affair.

The Kalmucks and some Siberian tribes believe that races antecedent to mankind once possessed what we now term Mahâtmic powers, more properly, *Siddhis*—and that they lost them by rebellion against the Great Chief Spirit: a curious duplication of the Christian legend. Some of their "Shamans," or wonder-working priests, they think, occasionally recover the lost powers by fasting, chaste living and the trained

exercise of the will. A blood-stirring illustration of some aspects of Shamanic thaumaturgy is given by H. P. B. in her romantic tale "The Cave of the Echoes."

The Shaberon is a Lamaic adept of a certain rank, and the good Abbe Huc told Mr. Arsenieff, a Russian gentleman, of an adventure of his at the lamasery of Kounboun. The lama with whom he was one day conversing, suddenly paused, gave ear as if to an invisible speaker, said he must be excused as the Shaberon of a certain distant lamasery was calling for him. Leaving M. Huc, he ascended to a small room on the roof of the lamasery, was locked in by another lama, and—Huc was informed—went a soul-flight to visit the Master who had called him, while his body was kept safe from harm in the locked cupola-room on the roof. If the sceptical and facetious Mr. Knight had ever read this story, he would unquestionably have looked with more intelligent eye upon the sweet-faced, mild-voiced Skooshok of Tikzay Gompa. Like the biblical "fools and blind," eyes he had yet he saw nothing but a dreaming drone, and being unblessed with spiritual understanding, received no more from him than a handful of sugar, some dried apricots—and the memoranda for a paragraph in his stirring books of travel, which writes him down—what Dogberry describes himself—in psychical and spiritual matters.

The superior grades of priests among the Chaldeans, Babylonians, Egyptians, Greeks, Romans, Persians, Armenians and many other ancient nations, were White Magicians; the lower, and the unspiritual disciples whom they attracted about them were of the Leftland Path. In a lecture on the Parsi religion * I describe the sublime feat of Darab Dastur, of drawing the spirit of fire from space, to enkindle the fuel on the altar and mingle itself with the grosser flames from a thousand different hearths. This was the work of a Mahâtma, and the holy fire which Darab Mahâtma lighted for the Parsi exiles at Sanjâm, seven centuries ago, has been kept alight ever since and been the visible type of that pure spirit of light, and wisdom, and power which illumines the purified soul of the adept, and has given him among the ancient Aryans the noble and kingly name of the Great Souled One, the MAHA'TMA.

H. S. O.

WESTERN MYSTICAL SOCIETIES.

THE issue of the *Unknown World* under date of Dec. 15, 1894, contains an article by Mr. E. T. Sturdy criticizing the organization of the Theosophical Society. All that comes from the pen of Mr. Sturdy is instinct with the quality of sincerity that he possesses, and is inspired, there is no doubt, by a benevolent motive—a desire for the purification and final welfare of those "mystical societies in the West", with whose present position he deals in the paper under consideration. But in his haste to enter upon a task of re-organization which he conceives to be

* "Theosophy, Religion and Occult Science," lecture on *The Spirit of the Zoroastrian Religion*. London, Redway.

necessary, he has misread some facts, and submitted some propositions which are crude and not carefully considered.

In so far as Mr. Sturdy addresses himself to a strong protest against any individual authority being built up upon the foundation of alleged communications received from Masters, he has the most unqualified sympathy and support of the present writer. It is strange, in view of the persistent and emphatic declarations to be found in Theosophic literature, to the effect that such communications have and can have no validity (except for the recipient, perhaps, other than is supplied by the nature and internal evidence of the communication itself, that this principle should need re-assertion so late in the day. Still recent events have shown beyond peradventure that it does need re-assertion, and Mr. Sturdy's aid is welcome in giving it the most vigorous and widespread expression possible.

It is when Mr. Sturdy turns to a critical attack on the organization of the T. S. that he misreads facts. He says:—

"First as to organization. There is a President, a Vice-President and General Secretaries of Sections. Theoretically they are mere perfunctory officials and with regard to the President and Vice-President this may be somewhat the case, but, practically, the General Secretaries are not mere officials, but carry with them a weight of authority in doctrinal matters which may, or may not be deserved by them, but accrues to them by the position they hold. Around them cluster a group of people who form the "Head-quarters" of the Section; whether they be worthy or unworthy as teachers there they are, and impress all the Branches under them with their views. The Branches are all in direct relationship with the Head-quarters which influences them in a variety of ways, e.g., by collecting funds from them and issuing literature to them, all strongly tinged with the personal views of the above described group of people, and by sending them lecturers. The system is entirely erroneous and antagonistic to spontaneous growth and study.

"Consequently when anything goes wrong with these officials, whose personality and views have, by the organization, been magnified out of all proper proportion and artificially impressed upon the branches and members, the whole Society is convulsed, its heart is paralyzed."

Now here the gravamen of Mr. Sturdy's charge, emphatically stated, is that the officials "carry with them a weight of authority in doctrinal matters...that accrues to them by the position they hold"; and again, their "views have, by the organization, been magnified out of all proper proportion." But what do we find? In the case of the President whose influence, due to position, should, on the hypothesis, be greatest, we find Mr. Sturdy relinquishing his point and classing him, together with the Vice-President, as a "somewhat perfunctory official." It seems strange at first sight and almost incomprehensible that Mr. Sturdy should relegate the Vice-President to the "perfunctory" class, seeing the thesis he is setting out to prove; for if there be one individual now in the T. S. who has a larger personal following than another, it is the Vice-President; if there be one man whose personality and view are "magnified out of all proper proportion" and whose authority

carries weight with his following, it is Mr. William Q. Judge. But perhaps Mr. Sturdy caught here a momentary glimpse of the truth, that it is not, as he set out to prove, the Vice-President, but the man that exercises this authority. No competent observer would hesitate a moment to declare that, if Mr. Judge were to resign to-morrow, his position as General Secretary of the American Section, his influence and authority with those who accept his leadership, would not be diminished one jot or one iota in consequence. The looseness or stringency of any organization that counted him among its members would in no way affect his personal influence and power any more than would the fact of his being an office-holder or not.

The same is true of the General Secretaries of Sections. Any influence they may exert is due to their learning, their acquirements, their faculty of communicating knowledge, their force of character, and so on, and in no degree to their official position; as Mr. Sturdy would have us believe. There are numbers of simple members whose teachings and writings bear far more weight than those of the General Secretaries. Let us take a striking example. Can it be maintained by any sane being that Mrs. Annie Besant's influence as a teacher of Theosophy is due to her "official position" as President of a simple Lodge?

But let it be granted for a moment, for the sake of argument, that the constitution of the T. S. is too stringent, as Mr. Sturdy says it is, and that there is a tendency towards dogmatism in the literature and oral teaching of the Society, which I, for one, do not believe to be the case to any appreciable extent, and let us examine Mr. Sturdy's remedy. He says:—"The present need, then, seems to be that the disbanding branches (?) of the Theosophical Society should form themselves into autonomous bodies and try to very loosely attach themselves for the sake of mutual sympathy and interchange of information around some centre. No President or other officials are needed: the most convenient centre would probably be a Book depôt and Magazine office combined. Around this other Lodges would no doubt group themselves without in any way risking their complete autonomy"

This is Mr. Sturdy's panacea. It is the substitution of a Book depôt and Magazine office for a Head-quarters and the grouping around that centre of a certain number of Lodges. But, now, this Book depôt and this Magazine office that are to be our salvation: what books are to be sold and what pamphlets? Who are to be the contributors to the magazine and how is it to be secured that neither the publications sold in the one nor the monthly issues of the other shall exercise any appreciable influence on anybody in any direction? For that, in Mr. Sturdy's view, is the vice of Theosophical literature, that it exerts an influence. No, no, you may call your centre "Book Depôt" or "Head-quarters" as you please; the name matters not. Some central nucleus must exist in every association and the nucleus will always radiate an influence. That influence will be tinged and coloured by the

mental and other tendencies of the few who have learning or talent or insight or the faculty of articulate speech. But at least, says Mr. Sturdy, there shall be no officialdom. What? No Editor of the magazine, no Manager of the "Book Dépôt," no Secretary to write to your group of Lodges, to issue necessary notices, and keep registers and records, no official representatives of the associated lodges and groups with whom the Secretary may communicate, no subscriptions to meet postages and stationery, no treasurer and so on and so on? Believe me this also is a dream. I am convinced that the organization of the T. S. is the simplest that can be devised for the efficient working of such a group of associated students as Mr. Sturdy is contemplating and the least liable to abuse.

Theosophy is the grandest, most potent and beneficent spiritual influence of this or any recent age. Though there are tares among the wheat in the Theosophical Society, it can be weeded and purified and made once more a fitting instrument through which Theosophy can exert its power for the spiritual regeneration of the nations. Let Mr. Sturdy continue to help in this direction as, until lately he helped, and abandon the dream of constituting out of the rough material of average humanity a group of any magnitude that shall be free from error and imperfection.

J. C. STAPLES.

THE PERILS OF PSYCHISM.*

TOWARDS the end of 1886, I made almost daily experiments with the spirit-force (*Force Animique*). Two séances were especially remarkable. These were held in a laboratory in the Rollin College (Paris) Old Buildings, at that time temporarily utilised as a practical school for the medical faculty.

The place I occupied, and which served me as a laboratory, was next to the dissecting rooms where, at this moment, there were numerous "subjects." In one of the rooms of this laboratory I had had, some time ago, the corpse of a man on which I studied operative physiology. Those acquainted with the subject in question will understand the importance of these details.

The medium who helped me in my investigations was an American, Mr. S., whose *force animique* emanated strongly enough to produce "materializations," and transportations, without contact, of distant objects.

On a Saturday evening, in the month of December 1886, the medium, Dr. B. and myself went together at about 9 o'clock to the laboratory at Rue Lhomond.

Two of my friends, Dr. A., and Mr. L., editor of a political and literary journal, were already there. The janitor had prepared the

*Translated for the Theosophist from Dr. Gibier's "*Analyse des Choses*."

objects necessary for our experiments: we proposed to obtain impressions in moulding plaster, which was thickened but had not yet hardened.

The plaster, when in suitable condition, was put in a large vessel under the table round which all of us, except the servant, seated ourselves. The vessel was covered with wire gauze bent into a bell shape, and we all rested our feet on it.

That day we obtained very little result, no impressions, only some insignificant tracings as if a finger had lightly brushed the surface of the plaster, and several of us had on their clothes spots of the same substance which were not there before. The medium complained of uneasiness, feeling, he said, bad influences around him, and it was exceedingly difficult for him to repel them and avoid falling into a trance.

Having obtained certain phenomena, not worth mentioning here, we adjourned the meeting and left the building; the medium, almost fainting, was supported by Mr. L. and myself.

On our way from Rue Lhomond to Rue Claude Bernard, where we intended to get a carriage, we were all at once assailed by a shower of blows which we both heard and felt (I have a good reason to remember it) and which particularly singled out the medium. These blows came from behind. When we at last found a carriage the medium, who was very agitated and seemed very frightened, got in with Dr. de B., but they were hardly seated before an irregular series of blows were heard on top of the carriage. These knockings continued, Dr. de B. told us, all the way to the Champs-Élysées where Mr. S. lived. We had agreed to meet again the following Saturday.

On the day fixed we were at the same place and the same number of persons as the previous time: Mr. L., Doctors de B. and A., practising physicians of Paris, the medium, myself and the janitor of the laboratory.

From the very first things began badly: just as we entered the precincts of the school and directed our steps towards the dissecting room we suddenly heard a whistling sound followed by a violent blow of some object against a neighbouring wooden partition. The object in question was a small empty bottle of the kind that is used to keep anatomical parts in; it had rebounded on one of us and fallen to the ground without breaking. Nobody could have been hiding in the place where we were, and the night was, moreover, very dark.

Being afraid of similar disturbances when we entered the hall opening to the stair that led to the laboratory on the second floor, where they had forgotten to light the gas, and where the darkness was complete, I called to the janitor to follow with a light. During this time we began to ascend. We had hardly reached the first floor (the medium walked before and I closed the file) when another whistling was heard, followed by the sound of a bottle violently thrown and smashed to pieces on the steps we were going to climb. When the gas was

lighted we found the broken pieces of a bottle like the one thrown before. There was, of course, nobody in the stairs.

Once in the laboratory which was well lighted, everything passed off very much as at the last time, but the medium became more and more uneasy. As we were seated round the table (a plain square table which I had had made to order), and after having prepared the plaster, I remarked, in a half-serious, half-mocking way in French, so as not to be understood by the medium, who only spoke English, that, considering the place where we were, it was not strange that some bad, good-for-nothing spirits, whose bodies we had dissected, did their utmost to hinder us from being successful in our investigations. I had hardly finished my sentence when the medium was seized by a kind of convulsion that shook his whole body. What next took place was really terrifying. He rose, his half-closed eyes seemed ready to fall out of their sockets, and he made some staggering steps and became entranced. We all felt that something extraordinary was going to happen, so we rose and held ourselves prepared. S. turning round, seized a heavy oaken bench which he swung round like a windmill; my friends fled quickly, but as I was just then seated against the wall I was left alone to confront this huge American, built like a Hercules, who seemed particularly desirous to get at me, who was separated from him only by the square table around which we had been quietly seated a moment before. His face at this instant was horrible to see; he thrust towards me his left arm, his forefinger extended, and with the right one he brandished the heavy bench above his head.

The scene in this old college room, improvised for the moment into a laboratory for experimental psychology, was truly singular on this December night; but I did not think of it at the time. My panic-stricken friends all kept themselves at a safe distance and nobody breathed a word; only the medium emitted a sort of guttural throat-rattle. Unable to escape from the place where I was, namely, between the wall and the table on one side and a bracket and the stove on the other, I did not lose a single one of the movements of the medium, who appeared animated with anything but agreeable intentions. He moved nearer to me, almost at arm's length and aimed a tremendous blow with his bench, right at my head.

I was keeping perfectly cool and on the alert, as may be imagined, and when I saw this mass flung at me, I seized the two feet of the table beside me, raised them quickly, holding the table in front of my adversary, thus protecting myself with a shield. The shock was terrible; the bench struck the table like a blow from a catapult, there was a crash and I was flung back against the wall; the table was split in two. Continuing to protect myself behind it, I thrust it towards S. who dropped his weapon and fell backwards upon a chair in convulsions. We rushed towards him to hold him up, but it was needless; he soon recovered his senses and, in order not to frighten him, we returned to our places round the table without betraying our emotions.

This time I placed him against the wall, which proved a wise precaution, for he was again thrown into a crisis not less terrible than the first one. After some convulsive fits he rose to his feet, then sat down again, his face distorted by a frightful contraction. He rose again and we did likewise. I placed myself so that the stove was between us, but he pushed the table aside and, seizing a chair, strode towards me.

I caught hold of the bench which he had thrown aside and used it, not as an offensive weapon, but simply to parry the blows which he seemed about to give me with the chair which he was shaking in the air. There was a moment of violent anguish for each one in our party, as we were looking at each other and at the strange weapons of this half-fantastic combat. He advanced towards me aiming with his chair, which I made ready to receive on my bench, when I was impelled, by what a force I do not know, to try an experiment by adopting a method once suggested to me as infallible in like circumstances, by a man well acquainted with these things. I threw aside the bench that I held and advanced with my ten fingers extended and pointing towards the unhappy medium, at the same time willing powerfully that he should be rendered motionless. I projected as it were my will-power at him, accompanying this cerebral effort with an energetic gesture. The effect was instantaneous and I was the one most agreeably surprised. Instead of being flung at me, the chair was thrown behind, and, although very strong, so smashed that it could not be mended. S. was as if dazed; his body was seized with a convulsive trembling and, as it were, hurled against the wall at a distance of three or four yards from the place where he was standing; all his limbs were twisted, he was rolled into a ball on the ground near the door, and we heard his joints crack.

A few magnetic passes brought him to himself and, as soon as we could, we left this place so unpropitious for psychological researches, never to return for the same object, but not without providing ourselves with torches while going to our carriages, which were waiting for us in the street.

Editor's Note.—The above narrative, by one of the most careful and brave experimental biologists of the day, a gentleman whom I have had the honor to meet in Paris, vividly illustrates the perils of psychical research when pursued without the proper safeguards. These necessary precautions can only be taken by one familiar with Oriental science and its methods. But for Dr. Gibier's dauntless courage and self-command, he would have either been killed outright by the possessed medium, homicidally controlled, or been himself taken possession of by the enraged elementary. One does not need to be long in India before learning many facts from first hand, which substantiate this theory. In fact, innumerable instances are cited to show that sensitives, especially sensitive women, are seized on by earth-bound elementaries when passing under a tree, or drawing water at a well, or walking over some spot where these evil influences have gathered in anticipation of some such chance. Dr.

Gibier, without clairvoyantly perceiving it, had entered the sphere of Kâma-loca and pitted his untrained spiritual force against its malignant denizens. One moment of fright and he would have fallen a victim to the phantom of the man whose body he had professionally made free with. Psychical research is a noble thing for Materialists to begin on, but a perpetual danger for those to follow up who believe in man's nobler self and need no such proofs of the survival of human consciousness after corporeal dissolution. All the great religious authorities concur in this. Necromancy is condemned under every system of religion and recommended by none. The appalling cruelties to alleged witches and sorcerers were the normal consequence of the Biblical prohibition against seeking intercourse with the souls of the deceased. Shri Krishna declares in the *Gîtâ* that they who consort with the *bhûtas* or elementaries, will go to them after death. Patanjali warns the practitioner of Yoga against being led away by such vain illusions. Lord Buddha does the same. In *Yogatatvopaniṣad* (Madras ed., pp. 390, 391), we read, that the Yogi will arouse in himself the power to perform marvellous feats, but he should never exhibit them to others.

"Then various wonderful powers will appear in him, such as clairvoyance, clairaudience, the ability to transport himself in a moment to distant places, unlimited power of speech, the ability to assume any visible form, to become invisible, to transmute iron and other base metals into gold. By constant practice he acquires the power to levitate. Then should the wise Yogi reflect that these things are the great obstacles to the attainment of true Yoga, he should never take delight in them. One worthy of being regarded a king among Yogis should not display his powers before any person whatsoever. To the world he should seem an idiot, a fool, a deaf man—if necessary to keep the fact of his powers concealed. Only his disciples may properly request him to show his *siddhis* for their instruction. One who is entirely engaged in his external duties forgets the practice of (sublime) Yoga."

All the other Upanishads and the Purânas give the same advice. For example, *Vâyupurâna* (Yogaprasarga Chapter, vol. I, ch. 12), describes the obstacles created for himself by the unwise Yogi. "The intelligent man who desires to obtain the knowledge of *Âtmâ* should not yield to the temptations offered by the *siddhis*; for they are but obstacles in the path towards *Âtmâ*." And verse 15 says: "Even *rishis*, *devas*, *gandharvas*, etc., fall to the state of common mortals by giving their attention to the cultivation of *siddhis*."

An advanced Yogi would feel a sort of horror inexpressible on seeing the experiments of Luys and his confrères in French hypnotic research, the work of the S. P. R., or the séances of the Spiritualists, and—as was stated in a Chapter of *Old Diary Leaves*—every orthodox Hindu would instinctively set down H. P. B. as an unhappy victim of evil powers on hearing our testimony as to her employment of the elementaries to exhibit phenomena to the casual visitor.

THEOSOPHIC POLICY: HINDUISM OR BUDDHISM?

WHEN Buddhism was made by Asoka the religion of the Hindus throughout most parts of India, Hinduism would have signified Buddhism. Since Brahmanism has again pervaded India, it has caused Buddhism to vanish from its soil and has made itself again the religion of the "Hindus" proper; Hinduism means Brahmanism, and we use the word now in this sense, contradistinguishing by it Brahmanism from Buddhism. We ought, however, not to forget, that Hinduism does not so much, or not alone signify a certain form of exoteric religion, but rather a certain state or phase of evolution of the Indian people. And we must remember, too, that Hinduism after the Buddhistic times of India was rather different from the pre-Buddhistic Hinduism. Before those times it had become much degenerated; but since Shankarâchârya it has again been lifted intellectually and spiritually to the level of Vedântism. Since then it has again apparently degenerated, so that on the whole Hinduism now compared to Buddhism and to Christianity is probably not very different from what it was, when, 2,400 years ago, the great sage and teacher from Kapilavastu preached his ever "modern" sermon of true altruism, of the cause of sorrow and the cure of sorrow, of right living and of right samâdhi.

May not the time have come now, when this sermon shall be preached again in India? When again another effort shall be made to help the peoples of India on towards the common goal of true spiritual human brotherhood, giving every human being an equal chance of life to work out his own salvation together with that of his neighbours and compatriots?

By all means, anyone might answer. But the task is difficult, the goal is distant, the road to it is long and very far to walk for most of us.

Surely, it is so. But all the sooner, all the more zealously ought we to set to work. Before, however, we set out on this errand, we may well enquire which is the right road to proceed and along which to lead our brethren.

For some time the most prominent leaders in theosophic policy have given out the parole, that for the Indian people the way to spiritual progress was a leading back towards the ancient times of the Upanishads and that all modernizations were of evil.

Now scarcely anybody will deny that so-called modernizations signify a decrease in spirituality, and that just as the ancient times were more spiritual than the present, so the final future has to be spiritual again. But does it follow from this that we ought to go back to anything of the past and not rather accept the progress of modern times in striving towards a new and higher spiritual aim? Metaphorically speaking, the question is this: does the movements of evolution resemble the swinging of a pendulum, or rather the swinging of a spiral up and down and up again?

I think the latter is the true course of progress. We may, nay, we certainly ought to, learn from the past; but we ought never to turn back to it. Always ahead!

"First be sure you are right, then go ahead!" Turning round and walking back is certainly not the right path ahead. And more so, this path has not even to resemble much the path that lies behind. For, in what is the spirituality of the future to differ from that of the past?

By its including a higher state of wider and of more intense consciousness, and the bliss of this higher state can only be gained by experience, by the sorrow derived from evils. We have, therefore, to face these evils; we have not to shun them, and it is good for our own final welfare that desire makes us rush blindly into these evils; we should otherwise never gain the experience of the necessary sorrow and the wisdom which may be heard of from the experience of others, but which the self within each one can never realize without its own experience of such evils and their sorrows.

Let us take an instance which has many times been the subject of lectures: "Eastern castes and Western classes." No doubt, if the latter are to be considered as a progress at all, they are a progress downwards on the spiral of evolution. But are they not necessary for such progress? Is not the fundamental idea of free competition and of overruling all caste prejudices just the very idea of the ancient sages in Brahmanism as well as Buddhism? Have not some of the most prominent sages worked their way up from the lowest castes? and others at least from lower castes than that of the Brahmans? And will not such re-incarnating souls of sages always find—if needs be, even amongst the Chhandâlas—those germs they want for their bodies without requiring for it a Brahman caste, this hereditary "House of Lords" in Hinduism. Just because we do believe in re-incarnation and in its self-acting re-adjustment, we require no caste and no hereditary right of exoteric organization. True spirituality is gained by genuinely religious spirit, by the spirit of devotion on a basis of high intellectual development. Allow the chance of it to every one, and do not breed pretensions of spirituality in a caste! you will breed spiritual selfishness, and that is its worst kind!

I will not go into the philological question of the genuineness of the shloka or stanza of the Bhagavad-Gîtâ in which the four castes are mentioned. This shloka has been said to be a later interpolation by Brahmans to suit their own interests. But even if this shloka be truly original, it only states the fact that the institution of the castes was divine, like anything that is and ever was or will be, is divine, is made by divine powers—the shark, the cobra and the earthquake quite as well as cows, philosophers and sages. Evolution in all its stages is divine, but each stage has in time and is to be overcome by the next. So it is "God's will" that the caste system should now be abolished altogether, all the more since it has become a complete absurdity in its present ramifica-

tions. What the result of petrefaction of customs would be we see in China. The Hindus would be in great danger of a similar fate, unless the Anglo-Saxons had taken care of them.

Everything is right in its time. Thus were the Western classes once; and thus it is now time that these also shall fade away before the youthful spirit of democracy regenerating our European race.

But this democracy means also materiality, means plutocracy, means vulgarity; should we allow the Hindus to run into this adoration of the golden calf and to estimate the value of a man by his money? should worldly influence and power be set up as an ideal of aspiration for the Hindus? should they be taught the fact, that at the present time the road to power generally lies in the continuation of the road to wealth? should they be advised "to make money honestly if they care but to make money"?

They need not be taught anything of this kind; they will see and do see it by themselves. Facts cannot be hidden for ever. Evolution will go its way in spite of all reactionary objections to it.

One may well from a higher standpoint see the evil and its necessary sorrow. But no sage will ever try to interfere with Karma and to block the road of evolution. He will never do so, all the less, because he at the same time with the evil sees its cure, as well for the individual as for nations and races.

Europe and America, Australia and New Zealand have now suffered from the vulgarizing and debasing influence of plutocracy long enough. Redemption is at hand, deliverance is near, new times dawn on the horizon. Socialism is the next stage of mankind's evolution towards the great aim of solidarity and of spiritual brotherhood. This new stage will not be gained by mere talk and agitation. Hard times, very hard times of severe crises and of long painful and unsuccessful experimenting will have to be gone through in Europe and elsewhere.

The European race will have to be again the leader of mankind in this great move towards a better future; and let us hope that the experience of our Western race will shorten the road towards this next step for the Eastern people quite as much as it now facilitates the realization of the Western "spirit of liberty" here in India. But somehow, also, the Eastern races, every individuality and every nation, have to go through all these stages of evolution for themselves. We may ease the course of nature, but we cannot reverse it, and we ought not to try such an imprudence.

The present mankind has to go through many stages, many incarnations, many hardships, ere the whole, or the majority or even any larger part of it will have matured for the spiritual advancement on the path of Theosophy. In the same way as the whole gradually progresses, the individual entities advance. But few, very few, can force themselves ahead of those walking in the ordinary broad road alongside of

them. In order to know one's own path and present position, one has to learn much about the past and something about the future. But one ought not to look back constantly nor less ever walk back. The future lies in front, never behind.

But as to Buddhism what is now its relation to Hinduism? It is in the East a necessary stage in advance. The progress towards it goes downward, but it is a progress.

True Buddhism is but a reform of Hinduism. In its present aspect in Ceylon it is much less spiritual than Hinduism; but it need not be so. It was meant to be and therefore ought to be, true Hinduism without any exoteric prejudices and drawbacks, esoteric Hinduism made exoteric and given to every one. All the scholasticism and dogmatism which is now thought to be essential to Buddhism is in reality inimical to its true spirit, its spirit of liberty and independence of every true disciple of divine wisdom, of every bhikshu or sanyâsi.

The line of progress for the guarding, and for the spreading of divine wisdom within mankind, is not by leaving it in the hands of an hereditary "House of Lords" of Brahmans, but by handing it over to a democratic brotherhood of true Theosophists, that is to say not of mere F. T. S.'s, but of true bhikshus or sanyâsis. These ought to have an organization of their own, a brotherhood or monastic order which gives them the advantage of learning and of realizing the divine wisdom within their own "selves" and offers to them also facilities and opportunities of teaching it to others and of helping them on their own path towards its realization.

The idea of this brotherhood is the final idea of our Society. But the T. S. can scarcely carry this idea out, for it has other more preparatory tasks to fulfil.

But this idea was also the essence of Buddhism. It was just this what alone distinguished Buddha Gautama's teachings from those of the Brahmans. In instituting his *Sanga*, the order of the bhikshus, he turned the hereditary organization of the Brahmans into a democratic organization open to everyone who thought himself fit for it or who would try to become fit for it.

Of course such an organization would be of no use, if it was formed by incompetent persons, if it was not instituted, organized and constantly guided by a master-sage. If such a monastic order had not in its most inner circle the same divine wisdom and the same divine spirit-power which alone justifies the highest claims of the Brahmans, though upheld by ever so much good-will and good intention; it would, nevertheless, be only a mere sham and false pretension.

But to re-establish in India such a true sanga of divine wisdom, as it was the original idea of the Tathâgata Gautama, that is about the greatest need for India's spiritual welfare now. And I do not doubt that the next coming sage-reformer of India will proceed in this direction, opening the road to divinity in man even to those of European race

who are then prepared for it. We should rather prepare the way for him, I think, than work in an opposite direction now.

It might even be discussed whether or not Buddhism can now be made to help the Hindus on that road to their spiritual aim which they cannot avoid.

In Europe the road from the primitive spirituality of Catholicism to the spiritual advancement of individual independence and self-reliance leads through Protestantism with all its drawbacks and shortcomings. The road from dogmatism to Theosophy leads mostly through scientific materialism. The road from authoritative self-conceit to gnosis leads through true agnosticism. Why should not the road from Brahmanism to a wider reign of intellectual spirituality in India lead through Buddhism?

This need not mean that religious devotion should cease to pervade the every-day life of everyone. But even in the West, in Europe and America, Buddhism has some prospects for the future, after Protestantism has worn itself out. Buddhism has already paved the way for a more general understanding of Vedântism in the West. And as a rational system of ethics and of life it is the only hitherto-known form of religion which recommends itself to those who have by general education been turned aside from the Christian Church; and thus it recommends itself not only to the scientist, but more particularly to large classes of the general public, which on the continent of Europe is now almost entirely materialistic.

Speaking of any future for Buddhism, of course, I do not mean Buddhism, as it appears now in Ceylon or in Tibet, but only its true spirit. And even this, although it will be the guiding star of progress to the Indian peoples, will never be generally accepted by the European race, as little as Christianity will in India. But the esoteric spirit of Buddhism and of Vedântism will gain a much wider and a more intellectual influence on the mind of educated Europeans and Americans than the Christian dogmas can ever have with the educated Indians, who have all the good that Christianity can bring them, in their own religions and in a much more perfect form too.

As it is not Buddhism in its present exoteric form that is here recommended, all objections made against this do not much concern us. But as the consideration on which this exoteric Buddhism is objected to, is even insufficient and short-sighted, it might here be mentioned.

The principal objection which has been again and again raised is this, that Buddhism deteriorates the morals of the people, even more so than Christianity. This fact cannot, and ought not to be denied. If we combine the results of two statistical tables, found in the "Census

of Ceylon, 1891 (Colombo, 1892, pages 16 and 243)," we obtain the following table:—

RELIGIONS OF PRISONERS IN CEYLON.			
Religions.	Population.	Prisoners.	From 100,000.
<i>Buddhists</i> (Sinhalese).	1,859,861	2,676	144
<i>Hindus</i> (Tamils).	613,024	401	65
<i>Muhammadans</i> (Moors and Malays).	207,260	215	104
<i>Christians</i> (Total Numbers)	302,127	388	128
<i>Sinhalese</i> (Christians).	180,926	286	158
<i>Tamil</i> (Christians).	94,405	77	82
<i>Europeans</i> and Eurasians.	25,674	22	86

This table shows that the criminal proclivity of the *Buddhist* population of Ceylon is more than twice as bad as that of the *Hindus* in the same island; 144 against but 65 of each 100,000 persons.

And a rather disagreeable surprise is here brought forward for our brethren and involuntary co-workers, the missionaries. For this table further shows that the criminality of both kinds of inhabitants increases greatly, when and in as far as they are converted to Christianity. That of the *Buddhists* (Sinhalese) rises from 144 to 158, that is to say, by ten per cent., that of the *Hindus* (Tamils) from 65 to 82, or twenty-six per cent. This fact proves that our European civilization does not immediately make the peoples of Indian culture wiser and better, but has at first the opposite effect on the lower classes of the community. But, secondly, we learn from this fact that the *Hindus* are not only less criminally inclined, but that they in their primitive spirituality stand yet further removed from our European civilization than the *Buddhists*.

One might perhaps object to such conclusions from the above tables, that the difference of religion was here made responsible for that which really depends only on the character of different nationalities and races, the Tamils and the Sinhalese. But we find exactly the same proportions in the statistics of British India, if we turn to the bluebook (Parl. Pap., 1894, No. 199), "Statement exhibiting the Moral and Material Progress and Condition of India during the year 1892-93" (page 30).

"The proportions of convicts in each class to the total population of that class were as follows:—

<i>Buddhists</i> and Jains	... 1.4 per cent. ;
<i>Native Christians</i> ...	... 1 " ;
<i>Muhammadans</i> ...	... 0.8 " ;
<i>Hindus</i> and Sikhs ...	... 0.5 " ;
All other classes ...	... 0.3 " ;

The proportions of most of these numbers are exactly the same as those of the Ceylon statistics, 5 : 8 : 10 = 65 : 104 : 128. Only the proportion for the *Buddhists* in India is less favourable as compared to that of the other religious communities; for the proportion of 5 : 14 (*Hindus* to *Buddhists* in India) would be equal to 65 : 182 in Ceylon while here but 144 of 100,000 *Buddhists* are convicts. The absolute proportion, however, of the *Buddhist* convicts to the whole of the *Buddhist* population is about the same in both countries, 1, 44 and 1, 4 per cent.

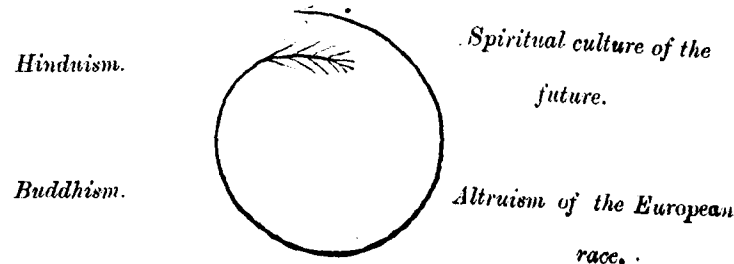
These figures prove, beyond doubt, that the different religious modes of education and of life have very different effects on the moral condition of the lower classes. This effect of the different religions is *proportionately* the same in both countries, although the state of criminality is different in both countries.

If we except the *Buddhists*, the criminality in India is to that of Ceylon like 10 : 13. In India, therefore, trespassing of the criminal laws is less frequent than in Ceylon. This fact can be explained by presuming that the patriarchal or patronizing training of the Indian people by the Brahmins has for thousands of years kept *all* the peoples in India in such a comparatively good moral condition, that even now those who have afterwards accepted other religions, are still favourably influenced by this inherited morality, while those people who have now been under the supremacy of Buddhism for two thousand years have since lost that advantage. But this points out at the same time that the *Hindus* are still in a less advanced stage of evolution; for the experience of the selfish stage of individualistic development is necessary for each race and for each tribe as well as for each individuality. Only after this stage has been overcome by the higher consciousness of solidarity and union with that whole of which one feels to be but a part, only then will a more refined and more spiritual stage of existence be reached. And this new stage will have a good deal in common with the primary one, its wisdom, its morality and spirituality; but it will be far superior to it in experience, in clearness of knowledge and in the living realization of divine wisdom.

European culture has not yet attained this last stage. But it has only gone through three thousands of years yet ; and—who knows !—hundreds of thousands may be required for its attainment by a whole race. However, we can certainly not blame the Buddhists that they have not yet obtained *their* aim within their time of development for only two thousand years ; and they have started with much less favourable talents and conditions than the European race since the most ancient times of Hellas.

But nobody, I dare say, will doubt that European culture is an unavoidable stage of evolution, through which the more primitive races have to pass through, somewhen and somehow. The same is to be said of Buddhism for the Indian peoples ; and the increase of criminality cannot be brought to bear against such a necessity. Such an evolution is a *progress*, but a progress leading *downwards* in the beginning. As this progress consists in a democratic generalization of the chances which are given hitherto in India but to a few by hereditary privilege, it is a matter of course that these lower classes have to learn first to make the right use of their rights and duties ; and they cannot succeed in this quickly.

If we conceive the course of evolution in the shape of a circle or rather of a spiral, we have then to put Hinduism near the beginning of the course on one side at the top. Buddhism is the next stage of progress but downwards ; therefore it is to be put below Hinduism. The next stage of progress on the other side of the line leading upwards again is the altruism of the European race. The future state of a higher spiritual culture of mankind, however, has to be put at the upper end of the spiral near or opposite of Hinduism ; but it is to be considered as on a much higher level of existence and of consciousness.



Although, therefore, the progress of culture may lead at first downwards as to materiality, immorality and externalism of the lower classes of the uneducated population, such progress is always a necessary stage to be passed through. Buddhism and European altruism may well be inferior to Hinduism spiritually ; they are, nevertheless, a later stage ; and it is only from our stage of European culture that again the spiritual life of mankind rises towards a more internal culture and a higher attainment in spirituality.

W. V. SAINTGEORGE.

THE GAYATRI AND ITS COMMENTARIES.

INTRODUCTION.

THE well-known verse of the *Gāyatrī* first occurs in the *Rig Veda* and is afterwards repeated in the other *Vedas*. It is said to contain the essence of all the *Vedas*, and is therefore adopted as the universal prayer of all *Drījas*. Even the *Jains* hold this verse in the greatest regard up to this day.

The virtue of this *Gāyatrī* cannot be over-rated. The ancients held the verse in such high veneration that its repetition was ordained as an expiation for all imaginable sins. The practice is continued even to this day in our *Shamvatsara Prāyachitta* (annual expiation) after *Shrāvana*. Nay more, the ancients even worshipped the several letters of the *Gāyatrī*. The *Rishis* employed them as the first letters of their works. For instance, the *Rāmāyana*, a *Kāvya* of 24,000 verses, has a thousand *shlokas* with one of the 24 letters of the *Gāyatrī*. Such was the efficacy of the *Gāyatrī*. But its present degradation is due to the following causes.

The virtue of the *Gāyatrī*, like all the Vedic mantras, lies in the manner of its repetition, and in the meaning which is attached to it when meditated on. The manner of repeating it involves the proper understanding of the *Shvaras*, &c. This study is now-a-days little heeded, except by *Vaidikas* who have had a regular training in Vedic pronunciation. But even among them, scarcely any know the import of the *Gāyatrī* ; and of those that know both the manner of repeating and the import thereof, few actually meditate thereon.

The *Gāyatrī* verse is as follows :—

तत्सवितुर्वरेण्यं
भर्गो देवस्य धीमहि
धियो यो नः प्रचोदयात् ॥

The literal translation of which is—

We meditate on that desirable light of the divine sun, who influences our intellects.

Let us now take the different commentaries one by one.

SHANKARACHARYA'S COMMENTARY.

Then * shall be explained the method of contemplating upon the *Gāyatrī*, the well-known *Mahāmantra* (the universal prayer) which tells (people) that the all-powerful *Brahman*, the source of lustre to all the luminaries, is the one universal soul or the essence of all entities.

Here it is said that the *Gāyatrī* preceded by the word *Om* and the seven *Vyāhritis*, † and followed by the *Shiras* ‡ (head) is the quintessence of all the *Védas*.

* This word then indicates naturally that this work begins after some other ; or, as others hold, this word (then = *Atha*) is universally used as an auspicious word at the beginning of every work in Sanskrit.

† The *Vyāhritis* are—1 (*Bhuh*) ; 2 (*Bhuvah*) ; 3 (*Suvah*) ; 4 (*Mahah*) ; 5 (*Janah*) ; 6 (*Tapah*) ; 7 (*Satyam*.)

‡ The *Shiras* of the *Gāyatrī* is —*Om apah Jyotirasah amritam brahma*.

The above described Gâyatri should be contemplated upon by *Prânâyāma*. But Gâyatri preceded by OM and the first three *Vyāhritis* and followed by OM, should be contemplated upon by repetition (*Japa*), &c.

The Gâyatri pure (unattended by the *Vyāhritis* and *Shiras*) says that the Pratyak (the inner soul or Jiva) is one and the same as Brahman, the all-pervading soul.

The third pāda of the Gâyatri is interpreted thus :—

‘Whoever directs our intellects’ (*Dhis*).

The above signifies that the omniscient Jiva (enters the body) and directs our conscience and (thereby) our actions.

This Jiva, the director of our actions, is the Pratyak : his own legitimate form as Brahman is treated of in the first two pādas of the Gâyatri.

The Bhagavad Gītā (XVII, 23) has—“*Om, Tat and Sat*. Thus has been handed down the three-fold designation of Brahman.”

So the first word *Tat* of the first pāda of the Gâyatri signifies adequately Brahman.

The next word *Savitri* indicates that Brahman is the cause of the illusion of the duality of this world limited by the three conditions of birth, existence and death.

The third, *Varenyam*, signifies that Brahman is the chosen of all and is therefore ‘infinite bliss.’

The fourth, *Bhargah*, the first word of the second pāda (lit. frying) denotes the frying of all the evils of Avidyā, &c., and in addition implies the consequent leading up to Jñāna.

The next *Deva* (lit. illuminator) means the pure essence of the all-pervading Chit, which illumines all.

The two genitives *Sarituh* and *Devasya* have no genitive force, but are clearly appositional words. It is an idiom peculiar to Sanskrit, which is significant of profound respect : just as Rāhu’s head is a respectful way of addressing Rāhu who is nothing but a head and means Rāhu who is a head.

So the Gâyatri may be rendered thus :—“We contemplate that (the Pratyak) which directs our intellect and actions and which is the witness of all this objective world, is one and the same as Brahman, the seat of all the universe, the infinite in bliss, the one devoid of all evils, the self-shining Chit.”

A primary objection to the main idea of Gâyatri is this : When Brahman and the objective universe are clearly two distinct things beyond all doubt, how can their oneness be established ? This is answered by the following two considerations. When one sees a rope in darkness, he fears it is a serpent, but after inspection knows the truth that it is a rope. Such is also the illusion of the duality of the world, i.e., Brahman and a distinct world separate from Brahman : but after deep thought,

the duality will dwindle into unity. Thus the apparently different Brahman and the objective world are one and the same. The other is this. When we meet a man, whom we have seen at some remote time we at first pass him by for a stranger ; but if we look deeper into his features, a recollection of him comes to our memory and we exclaim ‘Oh ! it is he *Devadatta* whom we met at Benares’. This principle of recognition after inspection is known as ‘*Soyam Devadatta*’ (it is he, *Devadatta*). Thus when we look at the objective world, it is impossible at first to identify it with Brahman. But after proper contemplation, the identification becomes easy.

So the Gâyatri states and establishes the oneness of Brahman and Jiva.

The seven *Vyāhritis* have the following signification :—

1. *Bhūh* (lit. existence) signifies eternity, i.e., the all-pervading, eternal, exalted, ever free A’tman and Sat.
2. *Bhuvah* (lit. cause to manifest) signifies illumination, i.e., the Chit which causes all to shine.
3. *Suvah* (Su + vri = well-chosen) signifies *Svarūpa*, i.e., one’s own form which is the best chosen for each).
4. *Mahah* (lit. to worship) signifies superiority which commands worship.
5. *Jānah* (to produce) stands for the cause or origin of all.
6. *Tapah* (to burn, to shine) is brilliance.
7. *Satya* is truth unalloyed with anything that is impure or evil.

To every one of these *Vyāhritis*, the particle OM is added. This is significant of the same truth, viz., the unity of Brahman with each of the above gradations.

The *Siras* or head of Gâyatri has the following meaning :—

1. *A’pah* (to extend over) signifies the quality of all-pervading.
2. *Jyotiḥ* (to shine) is the quality of shining.
3. *Rasah* (essence) is the quality of superiority.
4. *Amritam* (immortality) is the quality of being liberated from birth, existence and death.
5. *Brahma* signifies ‘I (the Jiva) am He who possesses all the above-mentioned qualities.’ So ends the interpretation of the Gâyatri as given by Shrimat Shankarāchārya.

SA’YANA’S COMMENTARY.

We shall next pass on to the commentary of the great Sāyana. In the pre-Sāyanic period, the Vedas were interpreted by many Sūtrakāras, such as A’patsthambha, Bodhāyana and others, each according to his own inclination and school of thought. Sāyana of the Karmic school,* a later commentator, had very great difficulty in expounding his own particular theory and found yet greater difficulty in making it acceptable to the public. Consequently he accepted previous

* See an article on “Kundalini” in the *Theosophist*, vol. xv, pp. 276.

renderings and with their help deduced a meaning to suit his own school. So throughout his works we find that, whenever he comments on an important verse, he gladly quotes the previous renderings and then gives his own "Karmic" meaning. Thus we find that he assigns three different meanings to the Gâyatri, the most important of the Vedic verses.

These three meanings are accepted not only by his contemporaries and his successors, but also by his predecessors. *Urata*, *Mahidhara*, the great names associated with the Shukla Yajus give the same three interpretations.

i. We meditate on the light which is one with Brahman, his own light which from its consuming influence on ignorance and its consequences is termed *bhargas*, and is that which is desirable, from its being known or worshipped by all (*Varenyam*), the property of the Supreme being (*Paramesvara*), the creator of the world and the animator, impeller or urger (*Savitri*) through the internally-abiding spirit (*antar-yâmi*) of all creatures, the *bhargas*, that light which animates all *dhiyah* acts (*Karmâni*) or illumines all understandings (*buddhik*).

This is known as the Karmic interpretation.

ii. We meditate on the sun, the bright and radiant progenitor of all (*Savitri*, or *Prasavitri*), with his sphere or orb of light, the consumer of sins (*Pâpânâṁ Tâpakam Tejo-mandalam*), &c. &c. &c.*

iii. We meditate on, &c. &c., and we anticipate (*Dhîmahî*) from his favour the reward that is characterised by food and the like (*Bhargas* = food and sustenance), i.e., we pray that he will support us.

Rig Veda III. lxii. 10. Com.

Bhattabhâskara very finely sums up the different views of the Gâyatri (after his rather long notice of the three meanings above mentioned in the following words):—

"We adore the lustre of Brahman, manifest in the sun, the one which is to be worshipped by all who wish to be elevated, and which is of great help to the world in the way of consciousness (*buddhi*) and light (*tejah*).

Yajur Veda I. v. 6. Com.

Urata and *Mahidhara* in their commentaries on Sukla Yajus III. 36., hold the same views.

One point is to be clearly kept in mind, viz., that the entity worshipped by the Gâyatri is not the sun but the inner spirit (*Antaryâmin*) dwelling in the sun. The sectarian schools of philosophy, i.e., the followers of the reformers, Nîlakanta, Râmânûja or Madhava, explain this inner spirit in the sun to be *Shiva*, *Vishnu*, or *Nârâyana* (one aspect of Vishnu). Others there are who give these interpretations to *Savitri* and hold that by this word the material sun is never meant.

Some of the *Smîrtikaras* have written many slokas on the several words forming the verse of the Gâyatri in detailed explanation of them.

* I stop here, for the rest agrees with the first interpretation.

But the different verses contain no new ideas, and therefore I do not insert them here.

I shall conclude with the interpretation of the Gâyatri given by Sir W. Jones, the pioneer of Orientalism.

"Let us adore the supremacy of that divine sun, the godhead who illuminates all, who recreates all, from whom all proceed, to whom all must return, who we invoke to direct our understandings aright in our progress towards his holy seat" (Works vol. XIII, p. 369).

This rendering is exactly the same as that of Dayânanda Sarasvati—Yajur Veda I. iii. 35 Com.

R. ANANTHAKRISHNA SHASTRY.

Reviews.

MAGAZINES.

Lucifer.—The December number contains the continuation of Mme. Jelihovsky's biography of her sister, Mme. Blavatsky, which we are privileged to reproduce in our pages this month. "The Awakening to the Self" is a scholarly translation by Mr. Johnston of Shankarâchârya's *A'tma Bodh*. "Tennyson viewed theosophically" is a word on a subject that might well be developed further. "The Book of the Azure Veil," "The Heavenworld" and "A Master of Occult Arts" are continued. "Theosophy and Crime" is an attempt to solve a difficult problem by the application of theosophical principles: the introduction of "Black Magicians" seems, however, to complicate rather than simplify matters. "Some aspects of Karma" is interesting, though necessarily speculative.

The Path.—The feature of the December *Path* which throws all else into the shade, is the first instalment of a series of extracts from H. P. B.'s private letters to members of her family. These are from New York and, apparently, written in 1876 or 1877, while we were engaged in the preparation of "Isis Unveiled." The scenes she describes are familiar and the conversations and discussions mostly occurred in my presence and hearing. Her usual style of inaccuracy runs through them, but the essentials are correctly given. Her descriptions of the possession (*A'veshu*) of her body and the replacement of her personality by that of another entity endowed with a learning and rich with experiences far superior to her own, most strikingly corroborate and bear me out in the analyses I gave in chapter XVI of *Old Diary Leaves* (July 1893) of the probable authorship of her book and her own quasi-mediumship to the Mahâtmas. It is very gratifying to thus have at first hands full warrant for the views I then expressed and which unjustly excited against me so much hard feeling from the party of her blind devotees. It is worth the reader's while to compare her description of the envelopment of her body by a "misty cloud" which enters it, pushes her out, and uses its organs of speech to teach me and others—she seeming as if "asleep, or lying by not quite conscious, not in my own body but close by, held only by a thread which ties me to it," and her similar statement of what she clairvoyantly saw going on at Chittenden, with William Eddy, the medium and his visitors. His body "assimilated, unconsciously to himself the pictures of the dead relatives and friends from

the aura of the sitters." These shadows she saw in the séance-room, "expanding so as to envelope him or her (a sitter) entirely and then slowly disappearing within the living body as though sucked in by its every pore." ("Incidents in the Life of Mm. Blavatsky," 178-9). The difference, of course, is that in their case the possession of the living person's body was by a phantom form of the dead, while in her own case at New York, her body was entered, occupied and manipulated by the astral form of another living entity. But the misty cloud and the entrance and possession were nearly alike.

H. S. O.

Theosophical Siftings.—No. 12, vol. vii, contains an excellent paper on "The Cambridge Platonists" which will bear careful perusal.

Journal and Text of the Buddhist Text Society of India—Part 2, vol. ii., contains a translation of the Amitayusa Sūtra from the Korean by Dr. Landis; the "Story of Jyotishka," in verse, by Mr. Nobin Chandra Das; the incident of Bimbisāra and Pukkusāti, a translation; "Notes on the Svayambhu Purāna"; texts and appendices.

HOMEWARD SONGS BY THE WAY.*

This little volume of verse displays in every page the poetic feeling and mystical insight of its author. Irish Theosophists are to be congratulated on having among them one who can render the teachings of Theosophy into attractive and elegant verse.

Theosophy in all Lands.

EUROPE.

LONDON, December 1894.

I am afraid I have not very much home news for you this month. Things are going on much as usual, considering the somewhat disturbing conditions which exist just now. A new Lodge has just been chartered at Yarm-on-Tees, to be called the "Eastern Lodge;" and its formation is doubtless due, in great part, to the energy and activity of our Brother W. A. Bulmer, well-known to you all as the able editor of the *Northern Theosophist*.

News comes from Sweden of the formation of two more Lodges, one at Hernösand, and the other at Jönköping. Our Swedish brethren are really indefatigable, and may surely not unreasonably hope to theosophise the whole of Sweden before they have done!

I have just seen a notice of the formation of a lending library of Theosophical literature in Rome, to be open every day for an hour. It is said to contain all "the principal books that have been published by the Theosophical Society in England and America since its establishment; together with the monthly magazines and pamphlets, as well as those issued by the French, German, Spanish, Swedish and Dutch Branches and Centres of activity." The formation of such a centre for the dissemination of our literature in the main stronghold of the most exclusive of modern churches is indeed a sign of the times.

Our General Secretary went North again the other day, on a short visiting tour. I am glad to say that he is feeling stronger and better, and we

* By A. E. Whaley: Dublin, 46 Dawson Chambers, 1894. Price 1/6.

hope that a week in Paris, where he is to be the guest of Mrs. Marshall and her husband, will completely set him up again.

A new activity has just been started by Mrs. Cooper-Oakley, in the shape of open Sunday evening discussions on Theosophy—"free talks and discussions," so the notice runs—which take place in the lecture hall at 7-30. Two have been held, and proved wonderfully successful; thirty people were present at the first, and quite fifty at the second meeting. Various members spoke, following the lines of a most interesting syllabus which has been drawn up for the purpose, and which covers eight Sundays. The meetings do not take place weekly, but about every fortnight, and the syllabus takes us up to March 17th, 1895.

The broadening spirit of the age, to which, it may safely be said, Theosophy has contributed much in a quiet way, was commented upon by our old friend the *Daily Chronicle* in a very able leading article which appeared on Christmas day. "If we do not altogether misread the signs of our time," says the writer, "the modern development of Christianity is away from Pagan accretions, to the more pure and essential idea.....The learning and insight expended on the various Lives of Christ which have been the chief products of our century from the religious point of view—those of Neander, Strauss, Farrar, Keim, Geikie, Renan—reveal the intense desire to get behind the elaborate structure of the church to what Arnold called the 'secret' and 'method' of her Founder." Then he goes on to show how the materialistic doctrine, that science would eventually be the substitute for religion, is steadily dying out; and concluded as follows:—

"What mankind needs, above all, is such inspiration as shall furnish us with an impetus to a raising of the general level of mankind, and which shall yet convince us that life is more than meat and the body than raiment. How shall we derive such inspiration save from the religious conception of life, as furnishing, not a theatre for enjoyment, but opportunities of service The next century will find us with many of our cruder notions about human happiness and progress dying out, but with an inextinguishable longing to be assured that the spiritual life is no dream, but rather the solid reality of which our physical existence is but the visionary counterpart."

It is indeed gratifying to mark our teachings finding such clear expression in a journal which circulates so largely in the life-blood of the British nation. Again, in a review of Dr. Wyld's "Theosophy," which I saw the other day, the writer takes exception to the black binding of the book, as he "thought Theosophy had come as a new light, not to steep us in deeper darkness. As a matter of fact," he remarks, "the subject is an all-absorbing one, in which thousands are interested and eagerly seeking information." This is indeed a concession!

The phenomena of hypnotism, and especially thought-transference, are finding wider and wider acceptance as genuine scientific facts, in spite of the determined and frequent attacks of Dr. Ernest Hart, who, in a recent article in the *Century*, denies that hypnotism is of any practical use to mankind and strives to relegate cures wrought by its agency to the realms of faith and imagination.

To see Mr. Frank Podmore's new book on "Apparitions and Thought Transference" appearing in a series of works upon "Contemporary Science" is indeed significant. An appreciative review in a leading daily paper compares telepathy with transmission of sounds by means of electricity without

wires, and confirms the statement of Professor Drummond, which I quoted last month, that it is a *proven scientific fact*. And this attitude is scarcely surprising when one finds it stated in this book that in a series of 457 experiments a Mr. Guthrie obtained 237 complete successes and 82 partial ones. These were with subjects in the normal state; but in the hypnotic state the proportion of successes was far greater, Professor Barrett conducting 46 consecutive experiments of "inhibition by silent willing" without a single failure. Mr. George Redway, the well-known publisher of some of our earlier literature, recently had a visit from a clever thought-reader, and so struck was he with the proofs he received that he sent a description of the experiments to the *Pall Mall Gazette*. Truly the evidence for "the existence of psychic powers" in man grows apace, and there is every prospect that we shall carry with us into the coming century a firmly-rooted belief in their reality.

The recent attack in the *Westminster Gazette* has done some good in the way of stimulating enquiry as to the existence of Mahâtmas. The *Review of Reviews*, in commenting on it, and also upon the evidence—as to their existence—put forward in *Lucifer* by a recent pilgrim in Tibet, and also in the *Arena* by a "Student of Occultism," once again asks the silly and illogical question, why a Brother does not come forward and give indubitable proof of the existence of himself and his Brethren? That "matter" is scarcely ready to receive "proofs" from "spirit" is well shown by some remarks in the scientific column of a recent number of an evening paper, anent the nature of the astral body, and its control and projection by the conscious will of the Adept. Behold the material mind stopping short on the borders of the debateable land:—

"How the real body, sometimes in a state of decomposition, is able to generate waves in the ether capable of producing the apparition of an astral body, and how these waves manage to travel through the ether in a certain form or group, a sheaf or bundle, so to speak, without spreading in all directions like waves of light or electric waves, and also with the speed of light, namely 190,000 miles a second, is assuredly a mystery which Mrs. Besant may understand, but of which physical science can give no explanation. Perhaps we shall be told that is where the spiritual action comes in—the spirit of the Mahâtma controls the ether."

Exactly, Mr. Materialist, and you will never find the key to this seeming mystery so long as you persist in your present groove. Hear what one of the bolder of your brethren, who has ventured to step outside it, has to say to you:—"Are we even quite sure," asks Professor Drummond (in his "Ascent of Man"), "that what we call a physical world is, after all, a physical world? The preponderating view of science is that it is not. The very term 'material world,' we are told, is a misnomer; that the world is a spiritual world; merely employing 'matter' for its manifestations." And close on this comes Ernest Haeckel's recently published "Confession of Faith," in which he describes "Monism" as the belief in the "oneness of the Kosmos, of the indissoluble connection between energy and matter, between mind and embodiment—or, as we may also say, between God and the world."

And so we find that advanced thinkers in all departments of science, religion, and philosophy are fighting along our lines, influenced may be by some of our humble efforts on this plane; and most assuredly inspired by those great ones, to whom we owe what knowledge we have, to strive for that union of thought, work, and feeling through which alone the true knowledge can be achieved.

A. L. C.

AMERICA.

Since my last letter the American Section has Chartered six new Branches, making one hundred in all. The rule of the Section is always enforced of dissolving wholly inactive Branches, so that the roll represents as before pretty solid material.

Chicago has been very active. It is now about to elect new officers and is engaged in wider Propaganda. That city claims about two million people as inhabitants, and being divided by a curiously tortuous river it has several distinct Sections of its own for work.

The Lotus Circles, or Children's Sunday Schools they may be called, are still going on. The one at New York is quite successful, one Sunday lately 70 attendants being present. These Circles have a series of children's songs in a little book, and quite a good deal of entertaining music has been written for them. The Lotus Circle in San Francisco has been carrying on in addition a little paper which is managed by Mr. Walters, the very earnest superintendent of the Lotus Circles there. Adults as well as children go to these Circles, because it would appear that they need instruction quite as much as children. In fact it has been found by many earnest members that children very readily grasp Theosophical ideas, which we suppose is because their minds are unfettered.

Mr. Claude Falls Wright has started on a long Western trip to carry him as far as Colorado Springs in the centre of the country where some new Branches have been formed. The rapid growth of the Denver, Colo. Branch, gives ground for hope that a good deal can be done in those great States.

Buffalo, N. Y., has a very lucky Branch in so far as concerns its quarters. It was started not long ago, has grown rapidly, and has been given very cosy, commodious, and accessible quarters in the large parlor of a prominent hotel centrally situated. This makes it very easy of access, and the work it is doing is extremely useful.

The General Secretary, Mr. Judge, recently made a flying trip to Buffalo, Syracuse, and other places for the purpose of speaking with members and delivering public lectures.

The American Asiatic and Sanskrit Revival Society cannot be called strictly a Theosophical activity, but it has been started by prominent members of the Aryan Theosophical Society. It aims to interest the general public and their money in the procuring of manuscripts from India and the revival in India on a very wide scale if possible of Sanskrit studies. It does not in any way infringe upon the Society, but aims to help it and to further extend the influence which the Oriental Department of the American Section has begun to wield. As the General Secretary's office really controls a public of about 2,000 or more persons, one can see that quite an influence can be exerted.

The Executive Committee has decided to charge 50 cents a year for the Oriental Department Papers of this Section so as to prevent waste, and also to reduce the cost to the Section. Some members do not care for Oriental matter and consequently waste was unavoidable under the rule requiring every one to have a copy free.

After the summer the General Secretary's office became reduced in funds and made an appeal to the Section. \$821 were given to the General Fund, and \$548 to the Lectureship Fund, so that the year seems to be assured. But the general financial stress has greatly reduced the means of the Section, though not to any fatal extent.

The recent yearly election in the Aryan T. S. resulted in Mr. Judge continuing as President and Mr. Joseph H. Fussell being made Vice-President. Mr. John M. Pryse, so well-known with his brother James, was elected Clerk.

NEW ZEALAND.

Since last I wrote to the readers of the *Theosophist*, the cause of Theosophy here (Auckland) has been going on steadily but quietly as compared with the interest created by Mrs. Annie Besant during her too short stay amongst us. All our little spheres of activity are fairly active, and, so far as can be judged, quite healthy. The weekly open Lodge meetings are fairly well attended, the "Secret Doctrine" class is active and vigorous, and the Lotus circle for the young is still going on though perhaps in a less active form than any of our other functions. The fortnightly Sunday evening lectures, upon the general philosophy of Theosophy, are well attended, strange faces being no uncommon thing at these meetings. A number of our members are very earnest and industrious in the study of the wide-reaching Theosophic philosophy, and in due time will no doubt prove quite able to hold their own when assailed by those unfriendly to the movement.

"THE GEORGIA MAGNET." TO THE EDITOR, "THEOSOPIST."

Dear Sir,

In "Cuttings and Comments" of the December number of the *Theosophist*, there is reference made to Mrs. Annie Abbott, otherwise "The Little Georgia Magnet;" and you appear to favour the idea that she possesses some psychic power, and that her feats are not otherwise explicable.*

Now, while I am a believer in the existence of psychic and other powers, I do not see the need of seeking an explanation of any observed phenomenon far afield when one may be found near at hand.

(Parenthetically, I may observe that we often miss explanations that are to be found under our very eyes, on account of that very tendency to look at a distance).

From the press descriptions that I had read of Mrs. Abbott, I was quite prepared to find that she was possessed of some such power; but after witnessing her entertainment, I was driven to the conclusion that her "powers," as shown at that particular time and place, were such as were possessed by all mankind. I do not profess to explain anything that someone else saw, or thought he saw, on some other occasion, but all the things that I saw her do were tricks and nothing else, for I went home after the performance and did all the things myself, except such as required the presence of a large number of other people.

The whole business consisted of skilfully arranged exhibitions of a knowledge of the laws of gravitation, or rather of the methods of their manifestation, and excellent stage-management.

* Knowing nothing personally about the woman's powers, our remarks were based on the facts given in the authority quoted.—*Ed., Theat.*

The "sound" phenomenon, which consists of the exhibition of a glass which "ticks" audibly, making a sound something like that of a discharge of static electricity, is easily explicable on the ground of the resonance of the glass which acts as a kind of microphone, in making audible a sound that otherwise would be inaudible. The sound may be made by some instrument like a metronome, or even by clicking the finger nails, though for exhibition purposes it would naturally be advisable to have some automatic arrangement. It must not be supposed that any glass will serve, for it is necessary to find by experiment a glass that will respond to the particular sound that it is desired to "magnify." I have no great sympathy with Mr. Stuart Cumberland or Mr. Maskelyne in their attitude towards psychic phenomena, but I must say that in this particular instance I believe their explanations to be the correct ones. Mr. Maskelyne published his explanation of the "Annie Abbott phenomena" in a pamphlet, published by J. W. Arrowsmith, Bristol, entitled "The Magnetic Lady or A Human Magnet De-magnetised."

Curiously enough neither he nor Mr. Stuart Cumberland appear able to explain the "resonance" trick, for they both leave it severely alone, both as regards publication and exposition.

It may be true that Mrs. Abbott "suffers from nervous attacks," but I saw no trace of nervousness in the performance I witnessed; although I must admit that it requires no small amount of "nerve," to profess to give an "entertainment" with such an outfit as that possessed by Mrs. Abbott.

Baildon,
Yorkshire,
England.

Yours fraternally,
O. FIRTH.

CUTTINGS AND COMMENTS.

"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

For many years Mrs. Williams, of New York, has ranked as one of the most successful among American mediums. In her presence thousands of patrons have seen what they took for materialised spirits, or to better express it, consolidated apparitions of the dead. Her trade has, it is said, made her rich as well as famous. Our old friend Mr. Richard Harte, had rooms in her house for several months, attended her séances nightly, and vouches for the genuineness of her mediumship in the most positive terms. A few weeks ago she came to Paris by invitation and began to show off her wonders at the palace of Lady Caithness, Duchesse de Pomar. But the suspicions of the young Duke de Pomar were aroused and no more séances were permitted there. She then shifted her business to other quarters. A bad Karma following her, she was seized by a committee of gentlemen while her 'materialisations' were occurring, found to be masquerading in men's clothing and with wigs and false beards, exposed and driven from Paris. Thereupon arose a great din of dispute, her friends backing up her assertion that a dishonorable trick had been played upon her and the incriminating stage properties brought by her enemies; the other side pronouncing her a shameless impostor and swindler. My long experience in these matters would lead me to

suspect that she is a real medium who resorts to tricks when her psychic powers fail her at a séance. This is the way with most mediums and psychics of every sort, and this is also one of the strongest of reasons why psychical research by competent hands is indispensable to detect false from real phenomena, and define the limits within which psychical development ought to be strictly confined. As for Mrs. Williams's claims I am not in a position to say anything, nor shall I attempt it. But I have just received a letter from Switzerland, from my friend, the Baroness Kroumness—formerly a resident at Adyar—in which she writes :

"Through her, a friend of mine asked to see who died naturally. None of us knew in what way he had taken his life, as he went abroad for that purpose. Mrs. W's 'guides' found him in Kama Loca, he showed himself visibly, told his name, kissed a certain photograph, and on his temple was plainly seen the round hole made by a pistol bullet."

"Brighteyes" is one of Mrs. Williams's familiars; in appearance a child, who materialises and dissolves her form in view of the spectators, sits on their knees, rocks herself in a little chair made for her use, talks, moves about and, when requested, sinks gradually through the floor out of sight and as gradually re-ascending into view. The Paris Committee, however, declare her to be nothing more than a big doll, manipulated by the medium, who by ventriloquism puts into its mouth all the words it speaks. Regarding this, the Baroness writes :

"So far from Brighteyes being a doll, she used to sit on my friend's knees, pull his whiskers, ransack his pockets for sweets, etc."

—rather difficult feats for a mere puppet to accomplish ! The Switzers know nothing and care less for Spiritualistic phenomena, but to a man believe their mountain passes are haunted by elemental sprites, and certain historical châteaux made uninhabitable by walking spectres of the dead.

The libellous falsehood that a political object underlies the work of the T. S. is being used at present by the mountebank Maskelyne to make money with. And this, despite the historical fact that the Government of India, after thoroughly sifting the matter, officially rescinded, as far back as 1881 or 1882, all orders previously given to have the Founders watched, and has made no change since. The Editor of the Muslim journal, the *Philanthropist*, published at Ludhiana, Punjab, said in a recent issue of his paper, *apropos* of this unmitigated falsehood :

"We were amazed to read lately the assertion of the great pessimist Mr. Maskelyne of the Egyptian Hall, London, to the effect that this Society has for its object the amalgamation of the various Indian creeds and races merely with a few of inciting them to take part in a crusade against Christianity and a revolution against the British Government !!! Our source of information also said that Annie Besant was the deputed pioneer of concentrated forces at home bribed by Indian malcontents. Anyone void of prejudice

can see in the Society, its workings, aims and objects, as well as its followers, the highest spirituality, self-abnegation, liberality, tolerance, philanthropy and virtue, though amongst them, as perhaps everywhere else, may also be found a few *charlatans*. In Theosophy we find the common *esoteric* religious teachings of all creeds and ethics epitomised, practically illustrated, unified and harmonised, and the probability made into a possibility of the boasted brotherhood claimed by sectarians and religionists. Muslims who scorn the movement are ignorant of the fact that *pure* Islam advocates *Hakikat*, *Tarikat* and *Marafat*, and nowhere more than in Islam are there indications and remnants showing the very derivation of the word Theosophy to be found (*vide* 'Thasawuf, sufi, ikwan-a-safa' &c.). In Theosophy there is no sectarianism or caste, neither should there be in, nor *was* there in Primitive Islam, which means peace with God and man and active resignation, *not* passive fatalism. In Theosophy there is a common brotherhood between man and man on the physical plane, to be continued, it is believed, in the astral as well as spiritual, void of strained religious convictions. Theosophy sees in all Scriptures and religious rites allegory and symbolism, and believes in intentions and acts, not alone in formalities. It has nothing to do with politics; it makes religion a science and brings all faiths within its scope. The Theosophic conception of God is sublime and reasonable and nowhere more clearly outlined than in *Sura Noor* of the Koran, where it says 'God is the light of heaven and earth, the similitude of his light is as a *niche* in which is a *lamp*, the lamp in a *glass*, the glass shining as a *star* brightly, from a blessed *tree* is it lighted, &c.' Here the *niche* is the human undefiled body, the *lamp* is the soul, the *glass*, the mind, the *oil*, knowledge, the *tree*, prophets (Rishis, Mahâtmas, Murshids and Gurus): the *star* is occult knowledge, and the *Light* is God."

If space permitted, I should be glad to copy the whole of a leading article in the *New Zealand Herald* upon the effect of Mrs. Besant's lectures in the Colony. The stimulus to enquiry which resulted was, the writer says, to be "largely accounted for by the engaging presence, the brilliant talents, the noble oratory, and the lofty earnestness of the lady." But he thinks there is also a deeper and more permanent cause, the "abiding consciousness of an immortal soul," and its quickening in response to the successful exposition of the truth. Of our work, he says :

"The philosophic critics who regard all religion as the outcome and expression of the spiritual needs and aspirations of humanity, must at all events accord this praise to the Theosophy of our day, that it aims at providing for the most opposite wants and mental tendencies. Professing to guard most carefully the inner flame of religious life in the secret chamber of the soul, it fearlessly advocates and encourages the most unlimited freedom of thought, a union which hitherto both religionists and sceptics appear to have thought impossible—for no other implication can be found in the common agreement to use 'free thought' and 'unbelief' as synonymous terms, a convention satisfactory enough to the unbelievers, but surely a little suicidal on the part of their opponents. Be this as it may, the new gospel professes to stand on reasonable grounds which shall prove satisfactory to the philosopher and critic. But when we come to enquire into the proofs, we

are a little chilled by the discovery that these fall into the old and well-known categories of internal and external evidences. There is the doctrine itself, which we are told affords complete satisfaction to the intellectual and spiritual needs of humanity, and there are the miracles which, however, are withheld from our observation. We are aware that the Theosophists repudiate the notion of the miraculous, alleging that the transmission of a written letter through the air is no more supernatural than the passage of a message along the telegraph wire. But we use the term merely to signify acts which are beyond the power of ordinary humanity. As evidences, the believers in them do not rank them high, or put them forward as grounds of conviction to the rest of the world, and yet the original witnesses do not hesitate to admit how much their own faith was created or confirmed by the occult performances of Madame Blavatsky. This is not altogether satisfactory to the enquirer, who is thus thrown back upon the doctrine itself to see what he can make out of that."

A mental reaction of the most healthy kind; for, in truth, in our present condition of comparative ignorance of the laws of psychical phenomena, and the difficulty in finding real Gurus, we are as often liable to the grossest misconceptions as the opposite. On the eternal conglomerate rock of science and philosophy alone can we stand firm and fear no self-deception.

Mr. Buultjens, in starting a monthly magazine for *The Buddhist* the T. S. Buddhist schools under his management, has *Schools Maga.* given another proof of his fitness for the responsible post which he occupies so satisfactorily. The subscription price is only one rupee a year or 10 cents (1-10th of a rupee) for the single number. The objects in view are (1) to make a channel of communication between the boys of our numerous Sinhalese Buddhist schools; (2) to foster literary activity; (3) to give school news; (4) to print reports of debating clubs, cricket matches, local festivals, anniversaries and celebrations; (5) to promote general educational work. The effort is most commendable and the journal, if well managed, may become an important agency towards promoting the success of our educational movement, already popular beyond our expectations. Soon after the Women's Education Society was formed, I sketched out a plan for a woman's paper, to be called *Sinhala Stree* (the Sinhalese Woman), to be edited and conducted entirely by the ladies of that Society. Let us hope to soon see it an accomplished fact.

Lady Pilgrims We were favoured a short time ago with a call at to Adyar from a company of Sinhalese Buddhist ladies, *Buddha Gaya.* on a pilgrimage to Buddha Gaya. They were headed by Dharmapala's most estimable mother, Mrs. Hevavitarana and Mrs. Weerakoon, the present President and Vice-President of the Women's Education Society, Mrs. Harrison, Miss Ratnawera, Acting Principal of the Sanghamitta School, and several Buddhist nuns. This is the first time in several centuries that such a

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pilgrimage has been undertaken by ladies of Ceylon, and it is entirely due to the successful efforts of Dharmapala to revive the religious enthusiasm of his fellow-countrymen and kinsfolk.

The respectable Editor of the *Harbinger of Light*, *Theosophy and Spiritualism.* the well-known Australasian organ of Spiritualism, has succinctly formulated the points of agreement between his party and that which holds to the Ancient Eastern esoteric philosophy. It has never been put so clearly before, to my knowledge. He says in the course of his comments upon one of Mrs. Besant's Melbourne lectures:

"In essentials her teaching is in harmony with what is known as the Higher Spiritualism, to which all phases of phenomena are subservient.* Man, an immortal entity clothed in material vestments adapted to his environment, endowed with a limited amount of freedom of action, and working upward slowly and often painfully to higher conditions, permeated with an all-pervading energy, ceaselessly evolving phenomena, and being transmitted into higher conditions; master minds partially dissociated from matter, and untrammelled by its environment, operating from a higher altitude in the general work of evolution; these are the central ideas of the gifted woman who is the mouthpiece and most prominent leader of the Theosophic movement, and are in entire harmony with those of the philosophic Spiritualist. So also are the ethical teachings comprehended in the principle of universal brotherhood, which both profess, but unfortunately do not practice so fully as could be desired. Each also are students of the Esoteric seeking to discover the powers of the human soul, and to utilize them in the service of humanity. Here are materials enough for accord, and if pride, prejudice and bigotry are sunk, there is no need for opposition or discord between two bodies working for a common aim. Difference of belief as to the exact condition and powers of the disembodied in relation to the embodied are merely matters for philosophical argument."

In the course of time, a wider reading of Indian literature will show Spiritualists that the phenomena of mediumship and the whole range of psychical and spiritual laws were known to and explained by the ancient Sages, a millennium before Europe or America were occupied by the white race. The strongest point of dissent between us and the Spiritualists is that we discountenance and they promote the establishment of intercourse between the living and the dead.

The persistence of Slander. In a recent lecture at the Bradford Institute, the Ven. Archdeacon Farrar lectured on "Society in the Fourth Century," and his discourse was as full of interest as one would expect from this ripe scholar and eminent theologian. There is a marked resemblance in many particulars between the present state of society and that of the epoch under analysis. The point, however, upon which stress should be made in the several organs of our Theosophical movement is the equal prevalence of slander, then and now.

*(A most important and undeniable statement that all mere phenomenalists should mark. H. S. O.)

"Referring to the violence imported into religious affairs, the lecturer said that the election of the bishops was frequently attended not only with the grossest intrigues, but even with tumults and massacres. The fourth century was a period of riotous slander. Not even the holiest prelates escaped the most savage calumny. St. Jerome was absolutely driven from Rome by persistent charges of immorality. St. Athanasius was an object of this reckless lying for party purposes, all because he happened in those days to believe in the Trinity. This fact carried with it one of the most valuable lessons. History had taught us something if it had only taught us that men were not to be judged by the anserupulous rancour of partisan religious denunciation."

Exactly the same fate has overtaken the leaders of this movement of ours. Scarcely one of us has escaped the cruellest, bitterest, most baseless slander. Our motives have been misconstrued, our lives misrepresented in black colours, false charges been made by bigots, partisans and hysteriacs—chiefly the latter. Some of the worst, most malignant offenders have been of our own number. Every possible and impossible crime was imputed to H. P. B., both before and after her death, and the closer any of us have been associated with her work, the more we have had to suffer in this respect. Yet the consolation and reward for everything is that our official statistics prove that the movement we are heading through good and evil report, goes on unchecked and victorious, Karma will recompense us for whatever either of us may have unjustly suffered: the punishment we deserve we cannot complain of. And not one of us is without sin.

* *

Can it be possible that the Church of England will end by taking its stand on the Vedānta? Yet in his recent lecture at the Mansfield Summer School of Theology, Principal Fairbairn made the pregnant statement that "Nature is Spirit." Dr. J. M. Whiton, in the *Christian World*, in noticing this, says that this may savour of paradox to old-fashioned Bible-readers; for nothing can be plainer than the opposition in Scripture between the 'natural' and the 'spiritual,' yet upon close analysis it becomes a logical hypothesis. Nature, he says, is spirit in manifestation; nature is the utterance or expression of spirit; it is, so to speak, the 'Word made flesh,' or thought objectified in form. A pregnant saying like 'Nature is Spirit,' "condenses a volume of philosophy, and outlines a theology which requires large discussion and patient reflection before it can be domiciled in minds to which it is now strange. It logically involves an interpretation on the lines of *Monism, both of the universe and of human life.*" What is meant by spirit is, he continues, "the ultimate and eternal Reality that is, underlying all that transiently appears—the ground of the successively emerging and vanishing phenomena that we behold as nature, the things and beings that are born and die, the world that passes away. This Nature is that spirit—His perpetual utterance or word, His embodied thought."

The learned gentleman follows out his interpretation of Principal Fairbairn's apophthegm along the lines of cosmic evolution as now traced by science, holding closely to the theory that all phenomena are expressions of the hidden one Reality. He says:—

"From the primitive fire-cloud to the present world, from the jelly-fish to man, we see in nature the progressive utterance and embodiment of spirit from more to more. Nor can we draw any line, and say, there nature ends and spirit begins. Professor Rothe long ago observed, 'If the Divine Logos can 'enter into' the Unconscious soul, there is no reason why it should not 'enter into' an animal, a plant, a stone,' &c. We trace the process of the spirit through the successive stages of motion, growth, sensation, self-consciousness and God-consciousness, from the first movements of what we term matter—which physicists now say is in its ultimate analysis simply force—to those consummate unfoldings of the God-conscious life in which at length spirit is clearly recognised as both the goal and source of the whole."

"Then it is seen that Spirit and Life are but two names for the one Reality which is in the whole and in every part. Dead matter, as we call it, is but comparatively dead, not lifeless, else there were no accounting for the unfolding of the fire-cloud into the living world. Its molecular pulsations are the throbs of the prolific spirit, which gives birth to the successive forms of that nature which we distinguish in a comparative way into inanimate and animate. As Spirit, or Life, is one, so from first to last its process of utterance and embodiment is one. At length the event arrives in which the Spirit from whom the whole proceeds is most clearly declared. We call it 'the incarnation.' Such it is in its pre-eminence of light and truth. But it is part of the process of which it is the crown—the process which without a break unfolds through what we speak of as the creation of things into what we recognise as the successive incarnations of life, in that hierarchy of animated existences whose visible head is man."

His logical mind then pushes him on to the natural deduction which is at the foundation of the Vedānta, and he thus applies it to Christian belief:

"The truth that nature is spirit frees us from that dualism which has both confused thought and confounded morals by breaking the One Reality into separate halves—human and divine, natural and supernatural, matter and mind, secular and sacred, God and a world external to Him, an infinite nature and a finite nature, and a Christ who is so inconceivably compounded of the two that the Trinitarian has separated Him from humanity and the Unitarian from Deity. In the recovered unity of thought we find the infinite in the finite, mind in matter, the supernatural or spiritual in the natural, God in man, and a Christ who is one with us in the essential divinity of the human, yet livelier than we because more gloriously human. The uniqueness of the Christ is not hereby obscured, but rather the reverse, because translated from inconceivable to conceivable terms, according to that truly Biblical view of man which regards him as 'the image of God,' not as originally born such, but as ultimately perfected into such."

Really, if the persuasive methods of the Inquisition are not soon revived, we shall see all the Western world converted to Theosophical ideas and the sweet tolerance which Dr. Barrows dreamed of before opening his Parliament of Religions taking the place of the hatreds

and mutual persecutions which now disgrace the world's sectarians. Let us redouble our exertions to create and disseminate our literature for the world's betterment.

* *

Miss F. H. Müller, who is one of the most altruistic and courageous of women, has all her life long been engaged in social reforms. In connection with the subjects of Education, Purity, the uplifting of woman, equal taxation, the abolition of cruelty to men and animals, etc., her name has for many years been conspicuous. She has now taken a step of a very serious nature in adopting a young Bengali as a son. The requisite legal formalities have, I believe, been all completed and the young man has fallen heir to his new mother's ample fortune. Miss Müller's friends will unite in the most sincere wish that her choice may prove a wise one, that she may never be repaid with ingratitude, and that all her aspirations may be fulfilled. Her plan is to have her protégé educated for the Bar, enter Parliament, and devote his life to social and political reform in India. His natural parents and Miss Müller's family have consented to the adoption, and the young man has, I am told, added Müller to his own name, Akshaya Kumar Ghose. The *Indian Mirror*, in a long editorial upon the subject, unreasonably hopes that this case may be prognostic of, apparently, a future family blending of the Eastern and Western peoples. It is inconceivable that this should ever occur, and it would need a lakh of reciprocal filial adoptions to bring it within measurable probability. Physical and family unions are infinitely less potent than spiritual sympathy and altruistic reciprocity for realising the Brotherhood of Man. The *Mirror's* editorial was, it seems, provoked by a slanderous paragraph in an Anglo-Indian paper, implying that Miss Müller's friends should dissuade her from further public exhibitions of affection for her adult son, as they gave rise to scandalous rumours. Those who have enjoyed the privilege of intimate friendship with her, need no editorial assurances to convince them of the purity and unselfishness of her motives, however eccentric her actions might at any time appear.



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THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.

ORIENTAL SERIES—CHAPTER VI.

AGRA was our next station and here we stopped three days. What can I say of the Taj that has not been better said by many cleverer travellers? The single sentence of Bayard Taylor that it is "a poem in marble" covers it all. Our local guide told us a legend that embodies practically the same idea. The plan, he said, had been seen in a vision by an old fakir, who had given it to Shah Jehan, who had followed it out implicitly. It is the materialised replica of a temple in Mohammed's Paradise! Let us hope that the heavenly original was not built at the cost of such human suffering, nor its stones cemented with such a hecatomb of lives as this peerless sepulchre of the lovely Noor-mahal. Words are absolutely inadequate to express the sensations felt by an æsthetic mind on entering the Taj garden through the splendid red-sandstone portal—itsself a palace. Like a fair white dream it rises against the Indian lapis-lazuli sky of April, suggesting a spiritual world untainted with the dirt of this gross world. But enough; let it stand a world-wonder for future tourists—indescribable, unique, a marble thought.

The same guide told us of another fakir* who to satisfy the incredulity of a Bhurtpore Maharajah, had caused a heap of his gold mohurs (coins) to disappear from before his eyes, and reappear in the form of a shower of pieces on his queens in the Zenana part of his Palace!

While we were at Agra we were visited by the local agent of Swami Dyānand Saraswati who gave us his views of that great religious chieftain. His explanations are noted in my Diary as having been "so satisfactory that we have decided to go to Saharanpore to meet the Swamiji on his return from Hardwar." We were misled, it seems, at every step as to his teachings.

* For the concerned I repeat that fakir and sanyasi are respectively the Mahomedan and Hindu names for the same personage, viz., a wandering, religious ascetic and celibate.

At Saharanpore the Arya Samajists welcomed us most cordially and brought us gifts of fruits and sweets. The only drawback to our pleasure was the presence of the Police spy and his servant, who watched our movements, intercepted our notes, read our telegrams and made us feel as if we had stumbled within reach of the Russian Third Section by mistake. The town was crowded with the stream of pilgrims returning from Hardwar, a most interesting sight to us foreigners. The multitude of ascetics (or pretended ascetics, as probably the overwhelming majority of them should be called, being ascetic only in their saffron garments), male and female, particularly impressed us. I noted "one young fellow of most striking appearance—a gentleman in beads and whitewash. Eyes extremely bright and handsome, beard carefully trimmed, teeth white, stature tall; he looks a king."

The Samaj gave us a formal reception and banquet, Indian fashion, off leaf-plates laid on the floor from which we ate perforce with our (washed) right hands. The Swamiji arrived the following morning at dawn and Moolji and I went to pay our respects. I was immensely impressed with his appearance, manners, harmonious voice, easy gestures and personal dignity. He had just finished bathing at a well in a leafy grove and indued his clean cloth, when we met. Equally prepossessed in my favour as I in his, of course our greetings were most cordial. He took me by the hand, led me to an open-air cemented terrace, had an Indian cot (charpoy) brought and made me sit beside him. A few compliments being exchanged we took our leave, and after an hour or so he came to the Dāk Bungalow and made H. P. B.'s acquaintance. In the long conversation which followed he defined his views on Nirvāna. Moksha and God in terms to which we could take no exception. The next morning we discussed the new Rules of the T. S., he accepted a place on the Council, gave me full proxy powers in writing, recommended the expulsion of Hurrychund Chintamon, and fully approved of our scheme of having sections composed of sectarians such as Buddhists, Parsis, Mohamedans, Hindus, etc. My Diary notes having been made at the time there can be no mistake about this, and those who have followed these narratives from the beginning will appreciate our feelings when, later, his altruistic eclecticism changed into sectarian exclusiveness and his gracious kindness into bitter abuse.

We took train for Meerut in his company the next day, and on the way came to an agreement with him that he should draft and send us the three Masonic degrees we intended to make for classifying our advanced Fellows according to their mental and spiritual capabilities. On arrival we were taken to the house of Babu Sheonarain, a wealthy Government contractor and Samajist, who placed his house and all at our disposal. The next evening at 6-30 we attended a crowded meeting of the Arya Samaj which was most interesting to our unaccustomed eyes: a gathering picturesque beyond Western conceptions. It was held in an oblong courtyard, open to the sky and surrounded by buildings. At the further end a brick platform of 50 x 100 ft., covered with

Eastern carpets and rugs; a low raised dais for the Swami with a reading-stool and books lying upon it; the teacher seated on a rug leaning against one of the thick round bolsters or back-pillows of the country. In calm dignity he dominated the assemblage and in dead silence they listened for what he should say: the twittering of homing birds the only sounds audible. Our party having been conducted to the appointed seats, the Swami sunk his chin upon his breast, became abstracted for a few minutes, and then raising his face towards the sky, his sonorous sweet voice intoned the words "Om; Om; Shāntih, Shāntih, Shāntih!" and as the sounds died away began a discourse on the subject of Prayer. He defined prayer as work; it was no idle muttering of words, no lip-vibrations; no flattering or menacing of God, that had the least efficacy. He had heard once a Brahmo Samajist waste two hours in merely repeating the words "Thou God art all mercy and justice!" What good did that do? Some people talk to God as a man does to his sepoy; as though they had the right of dictation! Useless folly; let him who would pray effectively, work, work, work: all beyond one's reach must be sought after by contemplation and the development of spiritual powers. So he continued, eloquent, moving, as easy in speech as the flow of a running stream. Before he closed the silvery moonlight touched the stuccoed cornice of the house in front of us while our side was in inky shadow, the sky hung an azure plain above the tree-tops, and a shaft of the lunar radiance spread behind the Swami like a burnished silver screen, throwing his fine figure out in high relief.

Next day it was my turn to lecture, and the event came off under a *shamianah* (a blue-and-white striped canvas canopy, supported by painted poles and steadied by rope stays pegged into the ground) in the compound of Sheonarain's house. The ground was covered with *durries* (Indian cotton carpets) and spread here and there with Persian and Indian rugs. There was a table for me and a few chairs for Europeans; the rest of the audience, including the Swami, squatting on the ground. Some English officials attended and our Police spy with his moustache shaved—apparently for purposes of disguise—graced the scene. My remarks were devoted to an exposition of the mutual benefits likely to result from a blending of interests and gifts respectively of the West and the East. Moolji interpreted.

The Swami told us, the next day, many interesting facts in the jungle experience of himself and other Yogis. He went seven years naked (save the *langouti*—small breech-cloth or diaper—as we should call it) sleeping on the ground or a rock, eating what he could pick up in the forest, until his body became quite insensible to heat, cold, cuts and burns. Among wild animals and deadly serpents he went unharmed. Once he met a hungry bear in his path and the animal rose to him, but he waved her off with a gesture of his hand and his path was cleared. An adept he saw at Mount Abu, by name Bhavani Gihir, could drink a whole bottle of poison of which a single drop would kill an ordinary man: he could with ease fast forty days and do many other extraordinary

things. That evening there was another large gathering to see us, and a discussion was carried on between the Swami and the Head Master of the local Government School about the proofs of the existence of a God. On Wednesday, the 7th May, we turned our faces homeward (i.e., Bombayward, for the West has never been "Home" to us since we left it for India) and were escorted to the station by the Swami and a large number of his followers, who flung roses after us and shouted their friendly *namastes* as the train moved off.

Days and nights of torrid discomfort carried us at last to Bombay, but before H. P. B. would look after her bags and parcels, she marched off to our adhesive spy and then and there, on the platform, gave him a piece of her mind. In sarcasm she complimented him upon the great results he must have reaped from his expensive trip in first-class carriages, and bade him present her best compliments and thanks to the authorities with a demand for his promotion! The poor man blushed and stammered and—we walked away leaving him there. Then, instead of going to the house for the bath and breakfast of which we stood in so much need, we drove them to U.S. Consulate and demanded that the Consul should send a vigorous protest to the Chief of Police for his insulting treatment of inoffensive American citizens.

The stream of our existence flowed placidly on, the picturesque features of our daily life impressing themselves deeper and deeper upon our senses as the days grew into weeks and the weeks into months. Daily, the circle of our acquaintance with the Indians widened, but, with the exception of a bare handful, we came into contact with no Europeans. What difference could it make to us whether they liked us or not, they could teach us nothing we cared to know, and their round of life and occupations had no interest whatever for us. Until the calls upon my time forbade it I wrote weekly letters to a New York paper descriptive of our adventures and observations. I see from my Diary notes that while they were running, I covered pretty much the same ground that I am now going over. A protest which I addressed to the Bombay Government through Mr. Farnham, the United States Consul, elicited from them a disclaimer of any intentional discourtesy in setting their Police spies to watch our comings and goings. I subsequently learnt at Simla, from the Viceregal authorities that they were much vexed that the espionage should have been carried on so clumsily as to attract our attention, and that the watching of us was nothing out of the common; it being the rule in India to watch all strangers who appear to have particular intimacy with the Hindus and to avoid intercourse with the ruling race.

I took full notes at the time of the incidents connected with the visit to our bungalow of a clever snake-charmer, and as a very fanciful version of the story is given in "Caves and Jungles," I may as well tell the sober truth, which is quite interesting enough. The man's name was Bishunath, a native of Indore, and the thing occurred on the 15th June 1879. His appearance was most picturesque. He had a shock of jet

black hair; a full beard parted, Rajput-fashion, down his chin and the ends brought over his ears; his lean, brown body was naked to the waist; he wore a *dhôti*, or cloth, swathing him from the hips to the feet; over his shoulder another cloth, folded, hung to the waist; a white turban covered his head, and his regular features and bright eyes were of the pure Aryan type. In a covered round flat basket were some cobras, of which he turned one out on the plastered floor of Wimbridge's room. The reptile coiled itself composedly without attempting any hostile demonstration at first, but the effect of his appearance was to make H.P.B. and Miss Bates mount up on two chairs and gather their skirts about them! The charmer, producing a gourd pipe with vents cut in the neck, began playing a soft rhythmic air not at all unpleasant to hear. It seemed to have a surprising effect upon the serpent, which rose on its coil, outspread its double-fan-like hood, darted out its slender tongue and swayed its head from side to side in time to the measure. Fresh from the reading of the declarations of various authors that these performing snakes have been rendered harmless by the extraction of their fangs, I asked the charmer, through one of the three Parsi gentlemen present, if this had been done in the present instance. He denied it and, clutching the serpent by the neck, forced open its mouth with a stick, and showed us the slender, curved teeth with their poison-sacs, at the corners of the mouth. He offered to give us the best possible demonstration if we would procure a chicken to experiment upon. One was presently brought, and then the charmer grasping its body behind the wings, thrust it towards the snake after first irritating him by motions of menace. The snake became most nervous and angry, flickering its thread-like tongue, expanding its hood, and hissing with a noise something like a stertorous breathing. At last, the fowl being held near enough, it suddenly drew itself back and instantaneously delivered a swift blow at its victim, withdrew in recoil and struck at it again. But this time it overreached its mark and instead of hitting the fowl's back struck one of its fangs into the charmer's hand. A tiny drop of blood oozed out of the wound, and we could not repress exclamations of fear. But Bishunath threw the chicken on the ground, opened a small rusty tin box, took from it a bony disc, laid it on the spot of blood, and after keeping his hand quiet for a minute or two used it as freely as the other. The bony disc stuck to the skin as if it had been attached with the stickiest "stickphast" gum or glue. The poor chicken did not offer to rise but lay where it fell, gave some kicks, shudders passed through its body and then it died. Evidently the serpent's fangs had not been removed. But we now watched the charmer with painful interest, apprehending that he too might fall a victim to his temerity. He, however, made light of the affair, saying that the "snake stone" would infallibly suck out all the venom. My curiosity being excited by seeing how it stuck to the man's hand, I asked him to let me take hold of it. He consenting, I did so and found that its adhesion was so strong that the whole skin of the back of the hand rose

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when I pulled the "stone;" we could all see that plainly enough. After some minutes it dropped off of itself, and the charmer said he was none the worse. He then, in reply to our questions, gave us the following information. The wonderful disc is only a piece of bone—of about the size of a waistcoat button—and grows in the mouth of one cobra in fifty or an hundred, between the skin and bone of the upper jaw. The others do not have it. Its presence makes the snake king among its fellows and gives it the name Cobra Raja. The snake-charmers open the mouth of every serpent they catch to see if one of them may not have the precious bit of bone. The same thing is also found in the anaconda, in a species of large, poisonous, yellowish toad, and even in the elephant. Its possessor in each case is king of its species. How curious, if true! And he gave us proof of its possessing some sort of virtue. He first excited the cobra as before until he set it to striking, hissing and expanding its spectacles-marked hood. Then, taking the disc between his finger and thumb, he held it towards the reptile, which to our utter surprise shrunk back from it as one would from a hot iron held towards one's face. Swaying to right and left, it seemed to be either in terror of the mysterious object or to be getting under a sort of mesmeric influence. The charmer followed it up closely in its motions, giving it no respite; the serpent ceased hissing, retracted its hood, swayed more and more feebly and finally settled itself down upon its coils on the floor. The charmer finished his experiment by touching the cobra on the head with the "stone." In thinking out the thing stage by stage, I could see but one alternative—either the "stone" did have the apparent effect on the serpent and thus possess a scientific interest, or the deadly reptile had been trained to go through this performance for the master it knew. To test this theory I took the disc from the charmer and went through the thing myself. My skin being white, I argued, if the snake only acts thus for a brown-skinned hand, it will probably try to bite me instead of relaxing its energies and settling itself down for a nap. I first enraged it as I had seen it done by the charmer keeping, it may be believed, a very close watch upon its movements and instantly withdrawing my hand when I saw the preliminary motion of its bending itself backward before the stroke. The ladies, from their vantage ground on the chairs, protested against my foolhardiness—as they called it—and H. P. B. was more than usually uncomplimentary. However, for the sake of Science, I was obdurate. The cobra being in the right state of anger, I thrust the "snake stone" at it, and was pleased to see that it behaved as before: the excitement died away, its motions grew more and more languid, and finally it settled itself all limp and I touched its head with the disc of power. After the amount of chaffering without which no transaction can be effected in the East, we bought the snake stone for a few rupees, and I used to carry it about in my dispatch-box in case any one should be bitten by a cobra and come to me for cure. But the chance to test its efficacy did not recur, and at last I gave it to

Dr. Mennell, of London, who had paid much attention to the subject of the operation of poisons of all sorts. Bishunath failed to keep an appointment for the following Sunday, when he was to have come and experimented on a couple of Pariah dogs, thus disappointing a rather distinguished company of Europeans and Indians whom I had invited to be present. Our time was not entirely wasted, however, for a friend brought one Ghulam Goss, a Mahomedan juggler, to show us some of his clever tricks. I have notes of two which are worthy of mention. A perforated ball of wood was made by him to rise slowly and fall again on a vertical string, of which one end was held in the juggler's hand and the other by his great toe. When he ordered it to mount it rose, when the opposite it slowly descended. A strung bow of bamboo, of about the size of that of a double-bass, but having only two strings to it, was held by him, the strings upward, with one end pressed against his right side. On the strings three free balls of equal size lay, one before the other. At the word of command the balls moved as he bade them, now all ascending to the top of the bow, now descending one at a time, or two or three; now one ascending while the others descended to meet it at middle distance. None of us could make it out at all. The juggler kept slowly turning on his feet the while and, of course, the idea of the observed effect being attributable to centrifugal force came easily enough; but it would have to be centripetal force, or gravity which showed itself in the case of the falling balls; and how the turning juggler could make one ball be mounting under centrifugal impulse while the others were falling down the string cradle by virtue of the opposing force puzzled the company.

A queer remedy for jaundice was reported to me by a Hindu friend who had actually been cured by it ten times by his mother. A needle is threaded, the patient's forehead stroked downwards with the point of the needle several times, while the operator repeats a mantram; then the needle is laid in a cup of water; the patient is put on a plain diet for a day or two; the needle and thread turn of a deep yellow colour, and the patient recovers! If somebody tries it and succeeds perhaps they will be good enough to tell me. The mantram I cannot give, but I presume any one will do provided that it be repeated with "mesmeric intent," that is, with concentration of thought and belief in the remedy. Still, I may be wrong, for in India there are a great many mantric conjurations for as many different purposes. For one desired result one goddess (elemental) will be invoked by a specific mantram, for another object, another goddess with another formulary. In every case, however, as I understand it, it is an elemental spirit that is besought to help the worshipper to obtain his desire. A very instructive essay might be written on this subject, and I hope it may be done.

Here is an entry for June 23rd, which I do not recollect the meaning of: "At 10-30 P. M. went to H. P. B.'s room and worked with her until 2-30 A. M. on the ideal of an Antetypion, or machine to rescue from Space the pictures and voices of the Past." That is all said about it and what sort of machine we had in view has quite passed out

[March

of my recollection. There are several entries about helping H. P. B. to write "her new book on Theosophy." On May 23rd, it seems, she "broke ground" for it; on the 24th I "gave her, by request, the skeleton outline of a book embodying such crude ideas as suggested themselves to one who did not intend to be the writer of it"; on the 25th I "helped in preparing the Preface"; on June 4th we finished it; and that seed lay in the mummy's hand five or six years before it sprouted as the "Secret Doctrine," for which the only thing I then did was to invent the title and write the original Prospectus. After coming to Bombay I had quite enough common routine work to do without helping to write another book of cyclopædic bulk.

With the best of intentions our quartette undertook to learn Hindi for the good of the Society, but as one cannot be learning a new language and at the same time be daily receiving crowds of visitors and writing scores of letters, the attempt was soon reluctantly abandoned. Yet, so widespread is the knowledge of English in India among the educated class with whom our work has principally lain, I do not think our cause has materially suffered from our ignorance of the Vernaculars.

On the 18th May, I spoke before the Bombay Arya Samaj for the first time. It was an open-air meeting and the attendance was large. It appears that the reverend Editor of the Marathi organ of the Presbyterian Mission was present and that I challenged him to come forward and make good certain slanderous innuendos that he had permitted himself to put forth against our characters—and for which our solicitor, Mr. Turner, later made him humbly apologize in his paper. But he only muttered something in an embarrassed way, whereupon the Chairman of the meeting, the venerable Mr. Atmaram Dalvi, lost his temper at a lively pace. Row. Laughter. The Missionaries laid out flat! And so they were.

A few days later, H. P. B., Miss Bates and I paid a visit by invitation to a Dekkanee Sirdar to meet the (Parsi) Chief Justice of Baroda, and after that gentleman left and we were about retiring, our host excused himself from the room for a moment. He presently returned, leading by the hand a charming child of ten years, whom we supposed might be his grand-daughter. She was richly dressed in the Hindu fashion with a costly silk *saree* (petticoat cloth) and jacket, and her ebony hair, smoothed like polished jet on her head, was almost hidden by gold ornaments. Heavy jewels were in her ears, around her neck, wrists and ankles, and—to our surprise—in one nostril she wore the jewelled ring which, in Bombay, betokens marriage. H. P. B.'s face relaxed into a sweet smile as the child approached, but when the grey-bearded, white-haired noble, holding forward the girl's hand toward hers, said "Madame, allow me to present to you my little wife," the smile gave place to a frown and in tones of inexpressible disgust she shouted "Your WIFE? You old beast! You ought to be ashamed of yourself!" We left the host trying to smile.

Our acquaintance with the Editor of the famous opposition journal of Calcutta, the *Amrita Bazar Patrika*, began with a letter that we received from him on the 12th May. He had read a report of my Framji Cowasji Hall lecture and asked our friendship. He has had it ever since, for he is a fervent patriot and a devotee of his religion—two most excellent qualities in any man. The correspondence eventuated in his coming over from Calcutta to see us, and stopping a fortnight in a bungalow next door to ours which we had hired for the library. As he was so sincerely interested in our interpretations and defence of his sacred books, H. P. B. did some few phenomena for him; for instance, pulled some black hair from her own head, rang the astral bells and—(September 8th) my Diary records—"duplicated in his presence and at his request a magic mirror with a black frame and handle, that she had received to-day from a Master." I was present and thus was it done. He was to leave in two days and begged her to show him the phenomenon of duplication, so that he might fully comprehend her teaching as to the nature of matter and force, and their potential relations to the power of a trained will. She persistently refused for some time, but finally, when he caught up the mirror in question and asked her to duplicate that, she said she would if he would promise not to bother with any more such requests. He promising, she took the mirror in her hand, rose from her chair, turned her back upon us, and in another moment threw on the seat two identical glasses. Then, exhausted, she dropped into her seat and sat silent for some minutes to recover herself. Shishir Babu is, happily, still living and will be able to set me right if I have made any mistake in telling the story.

By what to Americans may seem an interesting coincidence, the conversation which decided us to found the *Theosophist* occurred on the Fourth of July of that year, Independence Day. As elsewhere explained, we were driven to it by the necessity of meeting the growing interest in Theosophy by some better means than epistolary correspondence. It was simply impossible for us to bear the strain of such constant drudgery. Entries in my Diary show that I sometimes worked from 6 A.M. to 9 P.M., and night after night until 2 and 3 A.M., yet in vain. And then the same questions would be repeated by the majority of our correspondents, and to be forever traversing the same ground was a tiresome work. We discussed the question in all its bearings, calculated the *pros* and *cons*, and finally decided upon the venture. But the difficulties were grave, one of them being that the Society did not possess a penny of capital nor an iota of mercantile credit to borrow upon. I made the stipulation imperative that we should issue the Magazine on the terms of the best American and English periodicals, *viz.*, payment in advance and no book debts. I was willing to bring out a year's numbers punctually even although we did not book a single subscriber; but be bothered out of our lives by trying to collect arrears of book debts, and be so harassed as to be unfit for the serious work of thinking, learning and writing, I would not. Our Indian friends strenuously opposed this innovation, as they

regarded it, Babu S. K. Ghose, of the *A. B. Patrika*, particularly so; they prophesied that it would never succeed. But it did not shake my determination. So we provided for meeting the cost of the first twelve monthly numbers, and on the 6th July I wrote the Prospectus and sent it to press. We asked Sumangala, Megittuwatte and other Ceylon priests; Swami Dyānand; Babu Prāmada Dāsa Mittra, of Benares; Shankar Pandurang Pandit; Kashinath T. Telang and many others to send us articles; and got the news spread widely of our intention. This kept us busy all that season. Our active members bestirred themselves to secure subscribers, one—Mr. Seervai, our then devoted Secretary—getting nearly two hundred himself. Not before September 20th did we get the first form of type to correct; on the 22nd we sent the second form to press, on the 27th the last, and on the evening of the last day of that month the first 400 copies of the new Magazine were delivered to us and made the occasion of much jubilation among us. My entry in the Diary concludes with the salutation: "Welcome stranger!" That on the 1st October, the day of publication, is "*Sit Lux: Fiat Lux!*" That, reader, was one hundred and ninety-two months ago, and since that time the *Theosophist* has never failed to appear, never met with a disaster, never caused its projectors to incur a shilling of debt. Since the fourth month it has paid a profit, small, it is true, yet in the aggregate enough to enable us to contribute a good many thousand rupees towards the Society's expenses, besides giving our personal services gratis. Which is saying much for a periodical like ours.

H. S. Olcott.

OUTLINES OF ASTRONOMICAL MOTION.

XV.

(Continued from page 287.)

NORTH CELESTIAL POLAR ATTRACTION.

(44) Another form of attraction is acting on the solar system. Its action on the Earth is analogous to the attraction of that planet on the Moon which causes that body always to direct the same face to the Earth.

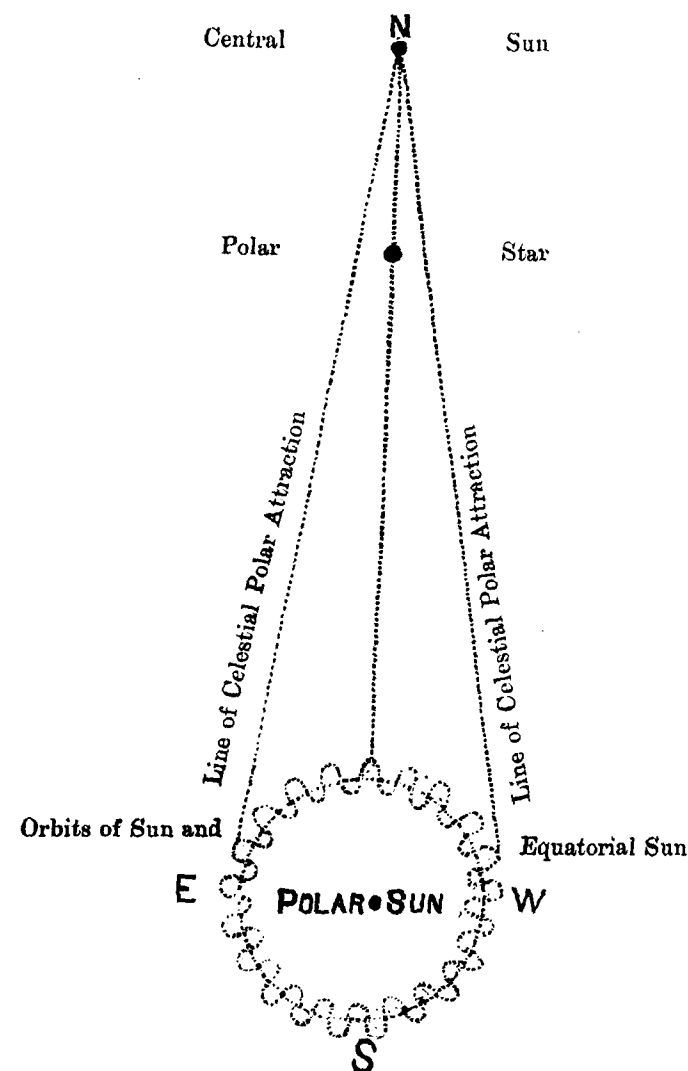
(45) The direction of the polar axis of the Earth is determined by the attraction of a body occupying the North celestial pole and situated at an inconceivable distance from the solar system.

(46) This attraction has drawn a preponderance of the land to the northern hemisphere and caused that hemisphere to be heavier, in this regard, than the southern, and so to gravitate to the source of this attraction.

(47) The solar system is revolving, on what may for convenience be termed an equatorial plane, in an intrazodiacal orbit, though this definition is, of course, only provisional and not strictly accurate. Hence, as the Earth passes round the Sun, and with the Sun round the

Equatorial Sun, and then with the latter round the Polar Sun, while persistently directing its polar axis to the source of the North celestial polar attraction, these revolutions will, as indicated in Fig. 11, give the polar axis the semblance of a series of nutations with reference to any intermediate object, as the polar star.

Fig. 11.



(48) Each of these three sets of nutations, as they have been termed, has been observed. That occasioned by the orbital revolution of the Earth is so slight that it has only recently been detected. That caused by the orbital revolution of the Equatorial Sun is a closed circle, known as the circle of celestial precession. That due to the orbital revolution of the Sun is recognized as an oscillation of the Earth's axis across this closed circle. Hence the designation "Nutation."

(49) The "Nutation" caused by the orbital revolution of the Equatorial Sun, as a closed circle, has a peculiar significance. It shows that this is the last revolution of the solar system on an equatorial plane in an intrazodiacal orbit, and suggests that it is now being drawn by the Polar Sun along a transzodiacal orbit, whose plane is polar.

A glance at Fig. 11 shows that should it ever be possible to determine the extent of the diameter of the orbit of the Equatorial Sun, to which the semi-diameters of the orbits of the Sun and the Earth might have to be added, it would be equally possible through the angles of the polar axis of the Earth, described from that base, to approximately ascertain the distance of the North Celestial Polar Centre of attraction or Central Sun.

XVI.

SECULAR VARIATIONS IN THE FIGURE OF THE EARTH.

(50) The Central Sun is the controlling body of its entire system. Its distance from the solar system so far transcends that of the polar star that it is possible that it is central to the stellar universe, and that it is the controlling body of the kosmos.

(51) Considered in its physical relations it appears to exercise an attracting and a repelling force on the Polar Solar System. When the Polar Sun is nearest to the Central Sun, or in central perihelion, the repelling power causes it gradually to increase its distance as it advances in its approximately circular orbit—its velocity of motion remaining unchanged—until it has gained its point of greatest distance from the Central Sun, or is in central aphelion, having described one-half of its orbit. The attracting power now regains the ascendancy, and as the Polar Sun describes the second half of its orbit it progressively draws near to the Central Sun, until it regains the point of central perihelion. Whether these constitute the original projecting and maintaining forces of the system, it is needless to say, must remain an open question.

(52) Thus each revolution of the Polar Sun in its orbit approaches in character to a separate projection, and may well inaugurate an advancing phase of evolution, equivalent even to a new "Creation."

(53) When in central perihelion the Polar Solar system has attained its greatest concentration. Its several members have reached their points of closest contiguity to each other. Their nearer approach to each other is prevented by the repellent power of the Central Sun, which withholds them as well from each other as from itself.

(54) On commencing to recede from the Central Sun the several members of the Polar Solar system begin to recede from each other, until, on arriving at central aphelion, the whole system has gained its greatest expansion, and the several members are at their greatest distance from each other. With this the inclinations of the several orbits increase, as well as their eccentricities. The equatorial diameters of the respective members become longer, with compensatory shortening

of their polar axes, because the several attractions on which these depend are subject to a diminished control of the Central Sun, owing to the increased distance of that body. In addition to this the periods of revolution are extended, with the increased extent of the orbital paths, although their relative periods remain unchanged.

(55) When in central aphelion the Polar Solar system has attained its greatest expansion. Its several members have reached their points of greatest distance from each other. Their further separation is prevented by the yielding of the repelling to the concentrating power. They now begin to reapproach each other, as they are drawn nearer to the Central Sun, until on arriving at central perihelion, the greatest concentration of the entire system has been regained. All are now at their nearest to each other and to the Central Sun. Orbital eccentricity and inclination, the periods of orbital revolution and the equatorial diameters are at their minima, and the polar axes have attained their greatest extension.

(56) The effects of these alternations in the relative dimensions of the polar axes and equatorial diameters, due to a progressive redistribution of volume, are—in the Earth at any rate—very remarkable. When in central aphelion, this planet has the figure (approximately) of an oblate spheroid, of which the northern hemisphere will be less in volume than the southern. Hence, the Sun being then at its greatest distance, and so much of the surface of the Earth being less exposed to its weakened influence, the polar ice will extend far down towards the Equator, and so produce the glacial periods whose record is geologically preserved. While in central perihelion, when the Sun is at its nearest, the Earth has gained the figure of a prolate spheroid (approximately), somewhat avoid in form, with its greatest volume still in the southern hemisphere. Under these conditions the glacial periods are succeeded by a semi—or sub-tropical climate, owing to so much of the surface of the Earth being more directly exposed to a stronger solar influence. The increased temperature thus induced extends far towards the poles, but still, as always, the antarctic polar ice will be more extensive in surface than the arctic, because of the greater volume and consequent expansion in latitude of the southern hemisphere in approaching its polar regions.

Of course these changes will be very gradual, each alternation occupying one-half of the period of the revolution of the Polar Solar system round the Central Sun.

In Fig. 12 these alternating relations have been attempted to be delineated, necessarily in a crude and somewhat arbitrary manner, principally with a view to suggesting the extremes of the alternating changes in the figure of the Earth.

XVII.

THE QUATERNARY SOLAR SYSTEM.

(57) The solar system is but a member of a much vaster system, through which it is associated with the stellar universe. The presence

of three additional solar bodies is indicated by the control they exercise over its movements. Though solar in character they have not been otherwise recognized than by the effects of this influence; but their several positions in space, masked as they are by their apparent and actual motions, can be traced. They are probably non-luminous bodies since they have not been discovered and observed.

(58) Of these additional solar bodies the most remote is situated far beyond the polar star at the North celestial pole. It may therefore well be central, not only to the quaternary but even to the whole stellar system. In either case it is entitled to the designation CENTRAL SUN.

(59) Round this central body the second additional solar body of the quaternary system is revolving. The plane of its orbit, which is transzodiacal and, like all the orbits of the combined system, eccentric, is approximately that of the polar axis of the Earth. Hence this body can be very properly termed the POLAR SUN.

(60) Round the Polar Sun the third additional solar body of the quaternary system is revolving in an intrazodiacal orbit, whose plane is transverse to that of the Polar Sun. It advances in this orbit from West to East. Moving as it does on an approximately equatorial plane this body can, for convenience, be called the EQUATORIAL SUN. Its orbit is eccentric, and inclined to the mean Equator of the Polar System.

(61) Round the Equatorial Sun the visible Sun, with its entire system, is revolving. The plane of the solar orbit, which is eccentric, though it approaches the mean equatorial plane, is inclined thereto. The Sun advances in its orbit from West to East.

(62) The Central Sun controls the whole system (para. 50). By its revulsive or repelling power it sends that system forth from the point of nearest contiguity to itself, and causes it to commence a new series of evolutions (para. 51).

(63) When the Polar System has reached the point of furthest remoteness from the Central Sun, that body, by its attractive power, recalls it to itself, and, while so doing, gradually brings the advancing evolutions to their full development (para. 52).

(64) By its combined attracting and repelling power the Central Sun controls the eccentric course of the Polar System, determining the distance it may recede from itself, and its several members from each other; and then drawing them back again towards each other and itself, thus regulating the extent of expansion and concentration (paras. 53, 54).

(65) By its attractive and revulsive powers it modifies the figures of the several members of the system, causing their polar axes and equatorial diameters to alternately expand and contract, in such wise that the maximum of either coincides with the minimum of the other (paras. 54, 55).

(66) By its attractive power it determines the inclination of the orbits of the visible and Equatorial Suns, bringing these to a mean at their mean distance from itself, and causing them to oscillate across this

mean, so that the maximum of inclination is gained at the point of greatest distance from itself, and the minimum of inclination at the point of greatest proximity (para. 41).

(67) By its attraction it compels the polar axis of the Earth always to point to itself, and by so doing causes the apparent nutations of that axis as the Earth passes round the Sun, and with the Sun round the Equatorial Sun (para. 45).

(68) The Polar Sun, during its passage round the Central Sun, modifies the form of the planetary orbits and determines the extent of their eccentricity (para. 24).

(69) By its attraction it produces the planetary apsides, and draws them after itself during its apparent advance through the constellations of the Zodiac, thus causing their apparent advance in space (para. 19).

(70) By its attraction it causes the inclination of the planetary orbits, and the oscillation of the planes of these orbits across their mean inclination (para. 41).

(71) The Equatorial Sun, during its passage round the Polar Sun, modifies the form of the orbits of the planetary satellites and determines the extent of their eccentricities (para. 25).

(72) By its attraction it produces the apsides of these orbits, and draws them after it as it advances on its apparent course through the zodiacal constellations, thus causing their apparent advance in space (para. 19).

(73) By its attraction it causes the inclination of the orbits of the planetary satellites, and the oscillation of these orbits in space (para. 41).

(74) By its orbital revolution it causes the precession of the terrestrial equinoxes (paras. 22, 23).

(75) The Sun, during its passage round the Equatorial Sun, by its orbital revolution causes the recession of the lunar nodes (para. 17), and by its attraction induces the solar conjunctive tidal wave.

(76) The Earth, during its passage round the Sun, causes the apparent advance of that luminary through the constellations of the Zodiac (para. 34).

(77) The Moon, during its passage round the Earth, induces the lunar conjunctive tidal wave.

(78) The oppositional tidal waves, whether solar or lunar, are revulsive in character, due to the revulsive action of the Central Sun by which the equilibrium in rotation of the revolving planet is maintained.

XVIII.

SUMMARY OF EVIDENCES.

(79) The evidence of the existence of the Central, Polar and Equatorial Suns is found in certain observed phenomena, hitherto attributed to other causes, but which in reality are due to their presence and influence.

(80) The recession of the lunar nodes testifies to the orbital revolution of the Sun; as do also the advance of the lunar apsides and the oscillation of the lunar orbit (paras. 17, 19, 40).

(81) The advance of the lunar apsides bears witness to the advance of the Equatorial Sun through the zodiacal constellations (para. 34): itself due to the orbital revolution of the Sun. The oscillation of the lunar orbit bears similar testimony; as does also the lesser nutation of the polar axis of the Earth (paras. 39, 48).

(82) The precession of the equinoxes points to the orbital revolution of the Equatorial Sun (para. 21). So also does the celestial circle of precession (para. 48), as well as the advance of the terrestrial apsides (para. 19) and the oscillation of the plane of the Ecliptic (para. 40).

(83) The advance of the terrestrial apsides indicates the simultaneous advance of the Polar Sun through the constellations of the Zodiac: itself due to the orbital motion of the Equatorial Sun (para. 34). The oscillation of the plane of the Ecliptic gives similar testimony (para. 39).

(84) The closed circle of celestial precession, with the absence of further intrazodiacal revolutions, whether in advance or recession, shows that the orbit of the Polar Sun is transzodiacal and described on a polar plane (para. 49).

(85) The nutations of the polar axis of the Earth, combined with a relative persistency in direction, bear witness to the presence and influence of the Central Sun (para. 47).

Owing to the mixed character of these relations certain of the phenomena give double indications.

(86) The advance of the lunar apsides and the oscillation of the lunar orbit bear witness to the orbital revolution of the Sun, and to the simultaneous eccentric attraction of the Equatorial Sun (paras. 20, 38).

(87) The advance of the terrestrial apsides and oscillation of the Ecliptic bear witness to the orbital revolution of the Equatorial Sun and to the simultaneous eccentric attraction of the Polar Sun (paras. 24, 38).

(88) The nutation of the polar axis of the Earth, combined with its relative persistency in direction, testifies to the orbital revolution of the Sun and of the Equatorial Sun, and to the simultaneous attraction of the Central Sun (para. 47).

(89) The accumulation of the land in the northern hemisphere of the Earth, with the general trend of its continents southwards and the increasing depths of the oceans in the southern hemisphere, show that an attraction from the Celestial North has acted upon and is still acting upon the revolving and rotating planet (para. 46).

(To be continued.)

HENRY PRATT, M. D.

BURIAL-ALIVE AND HIBERNATION.*

IN the issue of the *Statesman* of the 22nd instant there is an extract from the *British Medical Journal* headed "Burial Alive" with reference to Mr. Seymour, the thought-reader, who proposes to be buried alive at Chicago after the manner of the Indian fakeers. The writer of the article purports to discuss the subject from a strictly scientific point of view, and as modern science is nothing if not materialistic—grossly materialistic—he begins by informing his readers, by way of parenthesis, that it is pedantic to look upon the divine soul as the spring and essence of existence. After this we might reasonably expect a strictly scientific view on the subject of burial alive of Indian fakeers. It seems to me, however, that the Editor of the *British Medical Journal* has not thoroughly grasped the subject he was writing about. He tries to persuade us that the burial-alive feat of the fakeer is on a par with hibernation as met with among many species of warm-blooded animals; while, I believe, there are good grounds for holding that the two physiological phenomena are essentially different, if we choose to be guided by authenticated facts and not by mere suppositions made to fit into a preconceived theory. The theory of hibernation has the tendency to reduce the performance of the fakeer concerned to an act naturally met with in animals; so that instead of showing man as being able to acquire a certain mastery over life and death, the performance in reality shows only how closely a man may, by training, be made to come near the brute in all his habits and mode of life. It will be the task of the present letter to show in how far this theory has any pretensions to correctness, or even to plausibility.

I shall begin by letting the Editor of the *British Medical Journal* have his own say on the subject as far as space permits. "The phenomenon of hibernation," we are told, "yields some sort of countenance to the idea that the animal organism is capable, under certain circumstances—namely, conservation of body heat perfect inaction, and preservation from all external stimuli—of living for weeks, if not months, without food or drink; and records of prolonged fasting, with or without sleep, are forthcoming with the regularity of the announcements of gigantic gooseberries, sea-serpents and eight-legged calves. The alleged proceedings of Indian fakeers and Persian dervishes are cited in support of the possibility of human hibernation in underground cells. The proceedings of these gentry must, however, be very liberally discounted. They certainly achieve some very extraordinary feats of endurance and self-abnegation... Tales of prolonged living burial are common enough in India, but in no case has the proceeding been subjected to scientific observation or systematic watching; and, in some instances, the grave in which the devotee has

* The following article was originally published in the *Calcutta Statesman*. We republish it in our columns, on account of its scientific interest, and the bearing that it has on an article published in our last month's issue, entitled "The Samādhi of Haridas Swami."

proposed to hibernate has been uncovered after the lapse of a few days, and its occupant found dead."

The burial-alive feat in the case of a *fakcer* is then, in the eyes of the *British Medical Journal*, neither more nor less than hibernation, pure and simple—in other words, it is a mere case of fasting or abstinence from food and drink, with an additional abstinence from activity. Let us see how the matter stands in each of the two cases before us, with regard to the oxygen of the air—an element, or a food, if you like, by far more indispensable for the sustenance of life than ordinary food and drink. As to hibernation, it is scientifically established that respiration ceases, or is enormously diminished, so that, had it not been for other factors, to be mentioned hereafter, death would be sure to ensue after a comparatively short space of time. The two factors which are concerned in keeping up an entrance of oxygen within the organism and an exit of carbonic acid, notwithstanding the suspension of the respiratory function, are: first, the diffusion of gases, and, secondly, what is called cardio-pneumatic movement. In virtue of the law of diffusion of gases, two gases in mutual contact mix freely with each other, the current being from the lighter gas towards the heavier. And as the oxygen of the surrounding air is lighter than the carbonic acid gas within the air cells of the lungs, the former gas finds entrance into the lungs in preponderance to the carbonic acid gas, which is carried out by mere diffusion at a slower rate. This mode of physiological ventilation is merely physical in its nature, and does even take place after death, till an equilibrium is established between the two gases.

The second factor is derived from the fact that the heart of a hibernating animal is active, though in a less degree than in its normal condition; that is to say, the heart continues to contract and to expand alternately during the whole time of hibernation, notwithstanding the respiratory movement being almost completely, if not completely, suspended. The heart while contracting occupies within the thorax a smaller space than it does during its relaxation. A vacuum being thus produced, there ensues a rush of air inwardly; on the other hand, air is driven out again when the heart expands. In this way the exchange between the outer and the inner gas is effected in hibernating animals. They do not eat nor drink, but they are provided against asphyxia, though they do not take in the air necessary for their sustenance by the ordinary way of active respiration.

Let us now see how the matter stands in this respect in the case of burial-alive.

The man lies in his grave, shut out from the world and from the air so necessary for the sustenance of his life. No warm-blooded animal, hibernating or not, could ever escape the fate that must in the nature of things sooner or later follow such a condition—death by asphyxia. To talk about deprivation of food and drink while suffocation is nigh, is simply losing sight of the point of gravity of the situation.

Editor of the *British Medical Journal* has some vague idea that the burial of the *fakcer* is after all not what it is made out to be—that there is some provision made for the access of air, etc., in which case he might just as well have dropped the subject altogether, for where there is a secret provision for ventilation there might just as well be a similar provision for passing down food and drink.

As a matter of fact, it is worth remembering that the records on the subject are by no means so vague and mythical as our worthy Editor half-heartedly tries to make us believe. Here is what we read in the late Dr. Carpenter's Ninth Edition of his "Principles of Human Physiology":

"It is quite certain that an *apparent* cessation of *all* the vital functions may take place without that entire loss of vitality which would leave the organism in the condition of a *dead* body, liable to be speedily disintegrated by the operation of chemical and physical agencies. The state of syncope is sometimes so complete that neither can the heart's action be perceived nor any respiratory movements be observed, all consciousness and power of movement being at the same time abolished; and yet recovery has spontaneously taken place, which could scarcely have been the case if *all* vital action had been suspended. It is not a little remarkable, that certain individuals have possessed the power of *voluntarily* inducing this condition. The best authenticated case of this kind is that of Col. Townsend, which was described by Dr. George Cheyne, who was himself the witness of the fact. But statements have also been made respecting the performances of certain Indian *fakcers* which are far more extraordinary; it being demonstrated, if these assertions are to be credited, that the human organism may not only be voluntarily reduced to a state resembling profound collapse, in which there appears to be nearly a complete suspension of all its vital operations, but may continue in that condition for some days, or even weeks, until, in fact, means are taken to produce resuscitation."

And in a note annexed to the above we read:

"See a collection of these cases directly obtained from British officers who have been eye-witnesses of them in India, by Mr. Braid in his 'Observations on Trance or Human Hibernation,' 1850. In one of this, vouched for by Sir Claude M. Wade, (formerly Political Agent at the court of Runjeet Singh), the *fakcer* was buried in an underground cell under strict guardianship for *six weeks*; the body had been twice dug up by Runjeet Singh during the period of interment, and had been found in the same position as when first buried. In another case, narrated by Lieutenant Boileau, in his 'Narrative of a Journey in Rajwarra, in 1835,' the man had been buried for ten days in a grave lined with masonry and covered with large slabs of stone, and strictly guarded; and he assured Lieutenant Boileau that he was ready to submit to an interment of a twelve months' duration if desired. In a third case, narrated by Mr. Braid, the trial was made under the direct super-

intendence of a British officer, a period of nine days having been stipulated for on the part of the devotee; but this was shortened to three at the desire of the officer, who feared lest he should incur blame if the result was fatal. The appearance of the body when first disinterred is described in all instances as having been corpse-like and no pulsation could be detected at the heart or in the arteries; the means of restoration employed were chiefly warmth to the vertex and friction to the body and limbs."

I shall only add here the description of the condition of the *fakier* when taken out from the grave after six weeks, left to us by Sir Claude Wade and recorded by Dr. Braid in his book *On Trance*.

"On opening it (the grave) we saw a figure enclosed in a bag of white linen fastened by a string over the head...the servant then began pouring water over the figure...the legs and arms of the body were shrivelled and stiff, the face full, the head reclining on the shoulder like that of a corpse. I then called to the medical gentleman who was attending me, to come down and inspect the body, which he did, but could discover no pulsation in the heart, the temples or the arm. There was, however, a heat about the region of the brain which no other part of the body exhibited."

Two facts are remarkable in this statement—first, the fact that the head—mouth and nose included—was altogether muffled up in a bag; and, secondly, that the head, and the head alone, was found to be warm. The first of these facts go to show that, unlike the process of hibernation as met with in warm-blooded animals, respiration as well as physiological ventilation by means of the two factors before mentioned was out of the question in the case of burial-alive cited above. The second fact marks again an essential difference between the two phenomena under discussion. It is but too well known that sleep is accompanied by an anæmic state of the brain; and as hibernation is a state of intensified sleep, we may fairly suppose that the head would be found cooler than the body. In the case of our *fakier* we find, however, the head to be hotter than the rest of the body.

Space prevents me from saying more on the subject. Enough, however, has been said to show that to call burial-alive human hibernation, is not only a misnomer, it is a misleading misnomer.

L. SALZER.

THE SACRED HAOM-TREE OR SOMA-PLANT.

HAOM is a religious ceremony performed by the Parsi priests. It corresponds to the *Somayagna* of the Hindus, in which a certain potion is prepared and drunk. Whether this ceremony has been of any advantage, or whether it is necessary to perform it at all, are not the questions intended here for discussion. It is proposed merely to show that underneath there lies a deep philosophical truth, the mystery of which will become manifest to Occultists only. We shall examine this subject, however, first from the standpoint of philology, and then of occultism.

Prof. F. Max Müller, the great philologist, in the *Academy* of 25th October 1884, says:—

"It is well-known that both in the Veda and the Avesta a plant is mentioned, called Soma, (*Zend*, *Haoma*). This plant, when properly squeezed, yielded a juice, which was allowed to ferment and, when mixed with milk and honey, produced an exhilarating and intoxicating beverage. This Soma juice has the same importance in Veda and Avesta sacrifices as the juice of the grape had in the worship of Bacchus. The question has often been discussed what kind of plant this Soma could have been. When Soma sacrifices are performed at present, it is confessed that the real Soma can no longer be procured, and that *ci-prés*, such as *Pâtikás*, &c., must be used instead. Dr. Haug, who was present at one of these sacrifices and was allowed to taste the juice, had to confess that it was extremely nasty and not at all exhilarating. Even in the earliest liturgical works, in the *Sûtras* and *Brâhmanas*, the same admission is made, namely, that true Soma is very difficult to be procured, and that substitutes may be used instead. When it was procured, it is said that it was brought by barbarians from the North, and that it had to be brought under very peculiar circumstances."

Notwithstanding Dr. Haug's remarks, made by personal experience, and his own confession that "it had to be brought under very peculiar circumstances," Prof. Max Müller seems to have a faith, and a blind faith, too, in the surface of the letters of the Oriental scriptures; and by the dint of that faith he appears to have continued his investigations regarding this mysterious Haom-plant. Because, although all these facts were stated in some papers contributed by Von Roth to the journal of the German Oriental Society in 1881 and 1883, he still hoped, with Von Roth, to point out "how Russian or English emissaries in the northern region of the neutral zone might render useful service if, in their wanderings, they would look out for a plant resembling the Soma-plant." Why? Because, as he says, "wherever that plant grew naturally, it would be safe to place the cradle of the Aryan Race, or, at all events, of the ancestors of the people who, when they had migrated South, spoke either Sanskrit or Zend."

Prof. Max Müller, however, believes he knows where the oldest scientific description of the "Soma-plant" occurs, and refers to his note

in the same German journal (1855), where, he says, the only botanical description of the Soma-plant which he knows is found in an extract from the so-called Ayur-Véda quoted in the *Dhūrtasvāmbhāshyatikā*. There it is said that "the creeper called Soma is dark, sour, without leaves, milky, fleshy on the surface; it destroys phlegm, produces vomiting, and is eaten by goats." The description, according to Sir J. Hooker, points to a sarcostemma, which alone combines the qualities of sourness and milk; but Prof. Max Müller argues that the latter being a native of the Bombay Presidency, it militates against the identification, "because the true Soma must be a northern plant, which was replaced in India itself by *Pūtikā*s or similar substitutes."

In the subsequent numbers of the *Academy* we find several other articles written to prolong the controversy on the subject; but as it is a controversy regarding the supposed etymology, botany, and geographical localization of the mysterious "plant," it will be unimportant for our present purpose to follow their arguments. In short, some identified the Soma with sarcostemma, others with hops, and others again with grapes.

Mr. W. T. Thiselton Dyer, however, quotes Dr. Gubernatis (*Mythologie des Plantes*, II, p. 352) to show that in his view this "plant" had "something to do with the moon. That, however, is characteristic of his school of mythic interpretation which finds a universal solvent for mythology in a few physical phenomena." "I am not, therefore, very hopeful," winds up Mr. Dyer, "that botanical discovery will throw much, if any, further light on the Soma question."

There might or might not have been a plant in botany bearing that name; but it has very little to do with the mysterious Haom-tree prescribed in the Avestā and the Veda. If any one, instead of dwelling on stray passages of the Oriental scriptures, would collect all the information available from them, and meditate on the surrounding aspects of the plant described in the Shāstras, he would, perhaps, arrive at a different solution from that which would identify the sacred tree with sarcostemma, grapes and hops. Even from the sorry remnants that are left to us of the Avestā literature we have much more yet to discover of this "plant" than the solitary elucidation cited above from the Ayur-Veda, which is nothing more than a description of the botanical qualities of a plant, that work being itself a storehouse of medicines, botany, physiology and kindred sciences.

Looking at the Avestā literature, therefore, we find that the 4th, 9th and 10th *hās* (or chapters) of *Yashná* contain the offering, the prayer, and the process of "preparing the juice" of the Haom-tree. The fourth *hā* begins thus:—

"These good thoughts, good words, good deeds;

"These Haomas, Myazdas, Zaothras, this Baresma, bound together in holiness, Gaushhudao, Hūrvatāt, Ameretāt,* Gaush-hudao, the Haoma and Para-haoma, Asam (wood) and Boyé (fragrance);

"This prayer of pure and righteous Ratūs (sacrificial offering) related to their own time, the reciting of the Gāthās, the holy Manthras:

"We offer and we make them known."

This offering is made to the whole universe, seen and unseen, specifically naming each existence.

The ninth *hā*, entitled Haom-yasht, is a dialogue between Haom and Zarathushtra. Haom, who is spoken of here in personified terms as "pure, far from death," informs Zarathushtra about those who had "prepared" him before the time of Zarathushtra, and the advantages they had gained thereby. Among them the first was Vivanhas. "A son was born to him, Yima, the bright, possessing a good congregation; the most majestic, who most gazes at the sun (spiritual) among men." The second was Athwya, of whom Thractaono [Faridūn] was born, a son with valiant clan, "who smote Azi Dahāk (the serpent) which had three jaws, three heads, six eyes, a thousand stratagems." The third who "prepared" Haoma before Zarathushtra was Thrīta, to whom were born two sons, Urvākhshya and Kereshāspa, "the one a dispenser of the law and the path, the other endowed with higher activity, youth, bearer of the club Gaésū, who smote the serpent Sravara, the poisonous, green, which destroyed horses and men." The fourth was Pourūshaspa. "Thou wert born to him," says Haoma to Zarathushtra, "thou holy Zarathushtra, in the dwelling of Pourūshaspa, created against the demons, devoted in the belief of Ahura, the renowned in Airyanavaejo."

Zarathushtra then adored Haoma, the "victorious, golden, with moist stalks."

"Hail to thee! thou who askest not for the pure-spoken speech;

"To thee has Ahura-Mazda first brought the girdle† studded with stars, prepared in heaven according to the good Mazdayasnian law.

"Begirt with this, thou tarriest on the heights of the mountains, to hold upright the commandments and precepts of the Manthra.

"Haoma is the lord of the house, of the clan, of the Zantu‡, of the region through his holiness, also lord of Wisdom."

In the tenth *hā* various attributes of Haoma are given, some in plain words, others very occult, the principal of them being Haoma's power of healing all diseases and giving immortality to the soul.

* Hūrvatāt and Ameretāt are two of the Zoroastrian Amesha-spentas corresponding to the Theosophical Dhyān Chohans. They are seven in number, including Ahura-Mazda, and "are identical with, and yet separate from, Ahura-Mazda..... On the spiritual plane, they are the Divine Powers of Ahura-Mazda, but on the astral or psychic plane again they are the 'Builders,' the 'Watchers,' the *pitar* (fathers), and the first Preceptors of mankind."—*Secret Doctrine*, vol. II, pp. 358-59. The two above mentioned preside respectively over water and trees.

† The "girdle studded with stars," is perhaps the original of the Parsi *kūstī* [the sacred thread]—*Spiegel-Bleek*.

‡ Zantu is translated as confederacy, society or Race, but it is remarked that there is no English equivalent for it.

Then we come to the *Bundahish*, a philosophical work in Zoroastrianism, wherein Haom is known by two names: Gokârd (white Haom) and Haom proper (yellow or golden).

"It is said of the Gokârd* that Ameredâd, the archangel, as the vegetation was his own, pounded the plants small and mixed them up with the water which Tistar seized, and Tistar made that water rain down upon the whole earth. . . . From that same germ of plants the tree of all germs was given forth, and grew up in the wide formed ocean [Akâsh] from which the germs of all species of plants ever increased. And near to that tree of all germs the Gokârd tree was produced, to keep away deformed decrepitude; and the full perfection of the world arose therefrom. (ch. ix).

"...It was the first day when the tree they call Gokârd grew in the deep mud † within the wide formed ocean; and it is necessary as a producer of the renovation of the universe, for they prepare their immortality therefrom."—(ch. xviii. 1).

"Of trees the myrtle and date, on which (model), it is said, trees were formed, are worth all the trees of khvaniras (the earth), except the Gokârd tree, with which they restore the dead."—(ch. xxiv. 27).

"Near to that tree, the white Hôrn, the healing and undefiled, has grown at the source of the water of Aredvisûr; every one who eats it becomes immortal, and they call it the Gokârd tree, as it is said that Hôrn expels death; also in the renovation of the universe they prepare immortality therefrom; and it is the chief of plants."—(ch. xxvii. 4).

Words are italicized above to show that the tree has another bearing also than the physical one, the 'ocean' and the 'water of Aredvisûr' representing Space or Akâsh. The elucidation of the occultists cited further on will throw some light on the above mystic passages; although elsewhere, as in the *Bundahish*, Hôrn is represented in various terms, namely as an angel, a bird [the symbol of the soul], as well as a 'plant' or 'tree.'

According to the *Bhagavad Gîtâ* three systems are necessary to achieve perfection, viz., Jnân-yoga, Bhakti-yoga and Kriyâ-yoga. The trio should go hand-in-hand. The Parsis have preserved the Kriyâ-kând—at every step we meet with ceremonials and yâgnas in this religion—but they have lost the other two; and if there are any fragments of these other two kândas, they are few and far between. Hence, while our brethren the Hindus, who have, by their conservative nature, preserved all the kândas, have produced, and are constantly producing a class of people called yogis—I do not mean by yogis that class of people who always infest the streets of the principal cities of India, and are a burden on the community, but yogis in the higher sense—who can teach the Law of Immortality, the Parsis have produced none since the time of Hazrat Âzar Kaivân, the last of the Parsi yogis and the author of several mystic books. Notwithstanding his constant performance of the Haôm ceremony, the Parsi Mobed remains as ignorant

* A corruption of Gaokerena of Vendidad, xx. 17.
Ahuramazda Yashta, Haptan Yashta, Siroza, &c.

† Some reading the text *gâr*, render it mountain, and have "depth of the mountain."

of the knowledge of the Law of Immortality as his lay-brother. He keeps his eye during the ceremony on the Beresma, the metallic rods which represent the divine twigs of Ahura-Mazda's tree, and wonders why neither the Amesbaspentas or Dhyanis, nor the high and beautiful Haômas, nor even his Vohumano or good thoughts, nor his Ratûs, nor the offerings made, help him to become immortal.

There is a passage in the 11th Hâ of the Yasna of the Zoroastrians which is thus rendered by the translators:—

"The Holy Father Ahura-Mazda has given me, the Haoma, a portion to eat, together with the tongue and the left eye."

This mystic passage has been very much misunderstood, not only by the Parsi priests,—who, taking it in a superficial way, were till lately in the habit of keeping in their presence the head, and some other organs of a slaughtered goat or sheep while performing the Haom ceremony, transforming one of the most sublime and holy ceremonies into unconscious Black Magic!—but by the philologists also. Mons. C. D. Harlez has substituted an "ear" for "to eat" in the above passage, in rendering the text word "*Hanhuharenê*" which, he said, is traditionally used by the previous Parsi translators of the Avestâ-Zend language. Unfortunately, however, he adds parenthetically other words of his own, viz., "of Gospand," i.e., of the cows, goats, &c., after the sentence, which interpretation appears to be a violation of the meaning of the holy author. In the translation of the Avestâ by Spiegel-Bleëck, we find a note on the above, in which it is also stated that, "It seems from this passage that formerly it was not the whole head, but only the left eye and tongue which were offered to Haoma." They thus supported the Druga-worship, which was unconsciously practised by the Parsi priests, who had long since lost the key of deciphering the mysteries of the Avestâ literature, forgetting that the spirit—the very essence—of the Zoroastrian religion was emphatically opposed to such worship. This passage, again, is held often before the Parsi community, together with such other mystic passages, as Avestaic authority in favour of flesh-eating by its advocates and priests, although throughout the whole Yasna there are numerous passages enjoining on every Zoroastrian to have compassion for poor helpless Gospandas and protect them. Hâ xxxii. 12 justly tells us that, "The men who by their teaching hinder from good deeds, to these has Mazda announced evil, to them who slay the Gospand with friendly speech." Thus misery and unhappiness is in store for them who maintain that by slaying the harmless Gospandas good will be produced. How can the divine light of Ahura-Mazda shine in their hearts, while the compassion for them who deserve compassion is pre-eminently absent in their heart,—the seat of Divine Light?

Looking from the standpoint of Esoteric science we find a splendid light hidden beneath these words. We have to bear in mind that Haoma, the Holy Tree made by Mazda, is not grown on earth, and therefore it is not earthly; and the organs bestowed on it [him] are not physical. Esoterically, the left eye of every human being is magnetically in con-

nection with a certain organ in the brain, which, in its turn, is in correspondence with a certain "principle" in the microcosm, which may be in correspondence with Sarosh, which, together with Haom and Fire, the son of Ahura-Mazda, play an important part in the Zoroastrian ritual as well as in liturgy. The tongue, and other organs are likewise placed in the same manner. But as this subject is useful only to Occultists, it is unnecessary to dilate upon it here. Suffice it to say, that under the branches of this Holy Tree the bird Karashipt [Soul] recites the "Avesta in the language of birds."*

Turning to the Occultists, we learn a different lesson from that of the philologists and the priests.

Simon Magus, an occultist and sage of Samaria, is considered to be the first Father of the Gnosis posterior to Jesus. Writing on his System Mr. G. R. S. Mead, says:—

"Seeing the importance which the symbolical Tree played in the Simonian system, it may be that there was an esoteric teaching in the school, which pointed out correspondences in the human body for mystical purposes, as has been the custom for long ages in India in the Science of Yoga. In the human body are at least two 'Trees,' the nervous and vascular systems. The former has its 'root' above in the cerebrum, the latter has its roots in the heart. Along the trunks and branches run the currents of 'nervous ether' and 'life,' respectively, and the Science of Yoga teaches its disciples to use both of these forces for mystical purposes. It is highly probable also that the Gnostics taught the same processes to their pupils, as we know for a fact that the Neo Platonists inculcated like practices. From these considerations, then, it may be supposed that Simon was not so ignorant of the real laws of the circulation of the blood as might otherwise be imagined."

The above description signifies merely the Physico-Psychic aspect of the tree; and the lesson we have to learn from the short passage is that, if Simon knew the "real laws of the circulation of the blood," why not the ancient Mazdiasnians who had praised this very tree ages before Simon Magus? Madame Blavatsky, who is generally very much misunderstood, while reviewing the English translation of Casartelli's work, by the late Phirozeji Jamaspji, says:—"Again, speaking of the Mystic Trees, the Gokârd, the source of all medicines, is said to grow out of the earth, whereas the *White Haom* 'which will furnish man with immortality at the time of the resurrection, is spoken of as being in the Ocean, or the sea with the wide shores,' esoterically *Space*. And, we might add, that the one grows with its roots in the earth, the other with its roots in heaven, twin trees, one the reflection of the other and both within every man. From all of which we may perceive that perhaps the superstition is not so absurd, for, 'the water or saps in the plants circulates like the waters of the earth, or like the blessings which the righteous utter, or which come back to themselves and as 'blood' is under the same law, therefore it follows that th

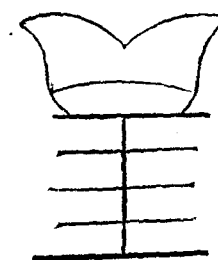
* Bundahish, xix. 18.

Mazdian initiates knew both of the 'circulation of the blood' and more important still, of the cyclic and karmic law."*

Besides the ancient Zoroastrians who had the knowledge of the mysterious tree, we see that it was known, also, by different names to the various other subsequent nations. In the Cuneiform inscriptions the ideograph *Zi*, which means *Jiva* or *Life*, appears in a way which, if put in a linear position, would be represented thus:—



which taken vertically, would become an original drawing of a reed or flower,



the representation of the mystic Tree of Life. The Norse Yggdrasil, the Winged Oak of Pherekydes, the Hellenic Tree of Life, the Tibetan Zampun, the Kabalistic Sephiroth Tree, the Tree of Eden, and the Hindu Ashwattha are all one with the "Holy Tree made by Ahura-Mazda."

In another aspect we find it corresponding to the Moon, the Hindu name of which is Soma, the same name by which their Hom-Yagna is known. In the oldest systems, moon is represented as male, and Soma in that respect is treated as the "illegitimate son of Buddha or Wisdom," "which relates to occult knowledge, a wisdom gathered through a thorough acquaintance with lunar mysteries including those of sexual generation."†

"The term *Soma* drink is simply a synonym of *Amrita* or nectar or Wisdom; and does not mean the juice of any drug. In the *Pārāsha-sūktā* it is said that the knowledge of A'tmā is begotten of Soma, that is, Soma is born of the Virāt Purusha. Another Mantra in the Rig Veda, interpreted by Sâyana Chârya, clearly states that Sôma is a synonym of *Amrita* or nectar. In the *Āitareya Brâhmana* a Mantra says that the Rājâh Soma was in heaven and the Devas and Rishis were also in heaven, and these latter obtained Soma (or Wisdom) through Gâyatri or a correct knowledge of Prâṇava. The Bhâshya or gloss on the above passage interprets the term Soma as *Amrita* or spiritual knowledge. In the *Karma-kānda* or Rituals, the term seems to have been interpreted

* *Lucifer*, vol. vii., p. 507.

† *The Secret Doctrine*, vol. i, p. 228.

by some to mean 'the juice of a certain drug,' which interpretation appears to be a violation of the intention of the Rishis.*

"The fruits of all these 'Trees' whether Pippala or Haoma, or yet the more prosaic apple," says the *Secret Doctrine*, "are the 'plants of life,' in fact and verity. The prototypes of our races were all enclosed in the microcosmic tree, which grew and developed within and under the great mundane macrocosmic tree; and the mystery is half revealed in the *Dirghotamas*, where it is said, 'Pippala, the sweet fruit of that tree upon which come spirits who love the science, and where the gods produce all marvels.' As in the Gokârd, among the luxuriant branches of all those mundane trees the 'serpent' dwells. But while the macrocosmic tree is the Serpent of Eternity and of absolute Wisdom itself, those who dwell in the Microcosmic tree are the serpents of the manifested Wisdom. One is the One and All; the others are its reflected parts. THE 'TREE' IS MAN HIMSELF, of course, and the serpents dwelling in each, the conscious Manas, the connecting link between spirit and matter, heaven and earth."

This tree is then in its wider aspect, the macrocosm as well as microcosm, signifying the Kosmic Universe, "a pictorial representation of the Invisible, for the unseen ultimate Potency is only observable in its operations."

It is called *Ashvattha* in the *Bhagavad Gîtâ*, where in the beginning of the fifteenth Adhyâya, we read:

"They say the imperishable *Ashvattha* is with root above and branches below, of which the sacred hymns are the leaves. Who knows this, he is a knower of knowledge. Upwards and downwards stretch its branches, expanded by the potencies [the three Gunas—*satva*, *rajas* and *tamas*]; the sense-objects are its sprouts. Downwards, too, its roots are stretched, constraining to action in the world of men. Here neither its form is comprehended, nor its end, nor beginning, nor its support. Having cut with the firm sword of detachment this *Ashvattha* with its deeply-imbedded roots, then should he (the disciple) search out that Supreme, whither they who come never return again, that now he is come to that primal Being, whence floweth the never-ending stream of conditioned-existence."

Thus it will be seen from the above that true explanations of the mystic writings of the Avesta are best sought from students of occultism, or the occultists themselves. All others, being more or less speculative, may be right occasionally, but untrustworthy generally. Reading in the light of esoteric science the chapters in the Avesta regarding Haom and Para-Haom opens the portals of that Wisdom and Immortality—which can be acquired by him only who has the courage to conquer Desire and turn it into Spiritual Will, which then becomes the "Sword of knowledge."—By him only who has the courage to purify himself—because by purity and holiness the way to the Tree of Spiritual Life is gained, and when it is once gained, the "Purified Life becomes the Wings of the Great Bird" on which we mount, to be carried to its Nest, where peace at last is found."

* Theosophic Thinker, December 22, 1894.

THOUGHTS ON THE BHAGAVAD GITA.

READING the 'Divine Song' one can hardly help being impressed by the idea that much of India's misfortune is due to a very complete neglect of the philosophy and ethics taught by Shri Krishna to his friend and disciple Arjuna. The philosophy is a very comprehensive one, and properly understood lies at the root of all the religions of the world, modern and ancient. What is that philosophy? We read in the seventh chapter.

"The *bhûmi*, the *âpas*, the *anala*, the *vâyu*, the *kha*, the *manas* the *buddhi* and the *ahankâra*—thus eightwise is my *prakriti*, differentiated—4, vii.

"This is the *aparâ*; know another *prakriti* of mine to be the *parâ*, which becomes the *jîva*, and by which this universe is sustained—5, vii. Know that all beings are born out of these; I am the cause of the appearance and disappearance of the whole world"—6, vii.

There is nothing else further than me O Arjuna; all this hangs on me like pearls in a string—7, vii.

"This *Dairi Mâyâ* of mine, made of the *gunas*, is difficult to get out of; those who come to me alone cross this *Mâyâ*"—14, vii.

Shri Shankarâchârya reduces the terminology of the 4th verse to the ordinary terminology of the Sâṅkhya philosophy thus. The *Bhûmi*, *âpas*, *anala*, *vâyu* and *kha* are the five *tanmâtras*, better known in a reverse order as the *shabda*, *sparsha*, *rûpa*, *rasa* and *gandha tanmâtras*. The word *manas* stands for *ahankâra*, the principle of Individuality, inasmuch as it is the cause of *manas*. *Buddhi* is the cause of *ahankâra*, the *Mahat-tatva*, as it is otherwise called. The word *ahankâra* stands for the *avyakta*, the *mûlaprakriti*, the one cause of all the other *prakritis*, the unmanifested noumenal cause of all the phenomenal powers of the universe.

The other *prakriti*, which is styled *jîva* here, is defined by the same learned commentator to be the *kshetrajna*, the twenty-fifth principle of the Sâṅkhya Yoga philosophy, the *purusha* as it is called, the conscious entity of the universe.

Thus there are two *prakritis*, the one the eight-fold *aparâ* and the other the single *parâ*. What is the meaning of the word *prakriti*? The word comes from the root *kri*, which carries the idea of doing. The suffix *ti* gives to the word the idea of abstraction, and the word *kriti* thus means doing action, work. The prefix *pra* gives as usual the idea of fulness; and *prakriti* therefore means the highest power of work, that power of a thing but for which it would not exist. The two *prakritis* are therefore those two powers of the phenomenal universe, but for which there would be no universe such as we find it to be. The only distinction which is made between these two powers is by giving them respectively the epithets of *parâ* and *aparâ*. Whatever may be the meaning of the word *parâ*, it is evident that *aparâ* denotes the negative

thereof. Hence are the two *prakritis* but the positive and negative determinations of the same substance.

The Sāṅkhya philosophy teaches that the *prakṛiti* acts for the *puruṣa*, to cause experience and *mokṣa* for the conscious entity. If there were no *puruṣa*, the *prakṛiti* would not act; hence the *puruṣa* too is a power which determines the evolution of the universe. It is for this reason that the Gītā styles both these powers *prakritis*. There is hardly any doubt that the Gītā teaches the philosophy known as the Sāṅkhya Yoga, although some differences between the two terminologies, and in fact the improvement of the one upon the other, would seem to show that Shri Krishna, although knowing Kapila, did not take his teachings directly from him. Both would seem to have drawn upon a common source. This, however, by the way.

As long as we do not recognize the *prakṛitic* nature of both the *puruṣa* and the *mūlaprakṛiti*, we cannot but conceive of the two as distinct entities. Kapila gave too much prominence to one side of the question, the mere action of the *mūlaprakṛiti* for the fulfilment of the purposes of the mere looker on, *puruṣa*. He never brought into prominence the necessary force given by the other entity to the action of the *mūlaprakṛiti*. But for the existence of the *puruṣa* there would be no action in the *prakṛiti*. The existence of the *puruṣa* is necessary for the manifestation of the universe. Hence it might very well be said from one point of view that the *ātma* creates the universe. It is this point of view from which Shri Krishna speaks of himself as being the creator—the father and the mother—of the universe.

Before proceeding further in the investigation of this branch of the subject, it would appear to be necessary to examine the details of this division of the universe, to see if the division is justified by the observed or inferred actualities of the universe; and to determine the relations which exist among the various outputs of the *aparā prakṛiti*, and the *parā prakṛiti*.

It is these *prakritis* which are said to have created the universe. The purely created phenomena—the *vikṛitas* or *vikāras* as they are called—are sixteen in number. These are the five *karmendriyas*, the five *jñāndriyas*, the five *mahābhūtas*, and the *manas*. Thus while describing the *kṣhetra*—the field, so to say, for consciousness to act in, Shri Krishna says:—

“The *mahābhūtas*, the *ahankāra*, the *buddhi*, the *avyakta*, the *ten* and the one *indriyas*, the five objects of the *indriyas* (*indrajagochara*, lit. the field for the “*indriyas* to roam in”) 5. xiii “..... this in brief is the *kṣhetra*.”—6. xiii.

The *ahankāra*, the *buddhi*, the *avyakti*, and the five objects of the *indriyas*—the *tanmātras*—are the eight appearances of the *aparā prakṛiti* mentioned above. The remaining sixteen are the mere *vikāras*, the purely created phenomena, with no further power to put forth new and entirely independent appearances.

If now we look into the universe without and within, we find first of all the sixteen *vikāras* existing, without much difficulty. To take up the five *mahābhūtas* first. Their existence is a matter of direct sensuous knowledge. Perception tells us of the existence of the five qualities which appeal to our senses one by one. These are sound (*śabda*), touch (*spṛṣha*), colour (*rūpa*), taste (*rāsa*), and smell (*gandha*). These qualities we find are the five specific qualities of the five *Mahābhūtas*—*ākāśa*, *vāyu*, *agni*, *āpas* and *prithvi*, respectively. But there are five generic qualities too. These are resistance (*mūrti*) of the *prithvi*, smoothness (*sneha*) of the *āpas*, heat (*uṣṭva*) of the *agni*, change (*prāṇamīva*) of the *vāyu*, and pervasion or space of the *ākāśa*.

Sound, touch, taste, colour and smell, are but five forms of motion, as modern science tells us. Sound is rectilinear, touch spherical, taste semicircular, colour trilateral and smell quadrilateral motion. These truths might be verified in various ways, by observation, experiment and inference. However that may be, we see at any rate very clearly that the matter we perceive with our senses possesses five generic and five specific qualities, as detailed above. The five generic qualities are so called because they appear each of them in turn associated with each of the five specific qualities. Thus sound—the quality which is directly sensed by the sense of hearing, has a form of its own, which maintains its peculiar shape as against others of similar nature. This is so on account of the possession of the generic quality of resistance or form (*mūrti*). It is again known as possessing various degrees of what is called flow. This is the quality of smoothness. It is again known as possessing various degrees of temperature. Some sounds heat, others cool in various degrees. It has again in itself an inherent quality of change. It may swell or fall down, it may become intense or weak, and yet remain the same sound. This results from the possession of the generic quality of change or impulsion (*prāṇama*). The quality of pervasion is again quite apparent; and it is also apparent that sound may be made to take many colours and independent qualities into itself. In fact, sound possesses all the phenomena of the universe into itself both *in posse* and *in esse*. In the same way we might see with a little thought how each of the other specific qualities of matter possesses each of these generic qualities. The objects of our ken are nothing more than outputs in various degrees and proportions of these generic and specific qualities.

We thus see that every sensuous object in the universe is possessed of two sets of qualities. These specific qualities form the gross appearance of every object. Grossness consists in the capacity of appealing directly to the senses. The generic qualities form what is called the *svarūpa* (own appearance) of every object. The five generic qualities are but five modes of motion, and it is the predominant or active quality of these five generic qualities which gives to the object for the time being the quality of perceivability. It is therefore the *svarūpa* of every substance which is immediately responsible for the maintenance of the gross appearance thereof.

But what is the *svarûpa*? Before entering into this investigation, it would be advantageous to discuss the meaning attached to the word quality in philosophy taught by Shri Krishna.

What do we mean when we say we perceive a particular quality? I have spoken above of these qualities as different modes of motion. But to use the language of modern science, there can be no motion without matter. In the language of the philosophy of Shri Krishna, there can be no *rajas* and *tamas* without *satra*. These are the three celebrated qualities of Hindu philosophy of which the Bhagavad-gîtâ speaks as the constituents of the *Daivi Mâyâ*, otherwise known as *aparâprakriti*. The *satrâguna* is the quality of substantiality, and the *rajas* and *tamas*, respectively, the qualities of forward and backward motion. These three qualities eternally exist in conjunction. The one cannot exist without the other. Wherever there is a particular form of motion, there must exist a quantum of substantiality. In the terminology of this philosophy, therefore, heat means matter in a state of that particular motion which causes the sensation of heat. Light means matter in that particular state of motion which causes the sensation of sight. Form (*mûrti*) means matter in a state of that particular phase of motion which persists along one or more lines as the case might be for the time being. Smoothness (*sucha*) means matter in that particular state of motion which causes one atom to glide easily along others. In short, all the forces of nature, whatever be their actions, are particular states of matter, the states being determined by particular forms of motion. Each and every force in nature has an appropriate state of matter.

In other words, it is the presence of the five generic qualities in varying degrees, which gives us various states of gross matter. The five generic qualities must be qualities of matter, in a state other than the gross form ordinarily known to us. In other words, each and all of these qualities is and are different presentations of the three qualities of substantiality, motion forward, and motion backward; or, in other words, still, these qualities are, or at best represent as many actual states of matter, each state being determined by its own constituent state of vibratory motion.

Heat is transmitted from the sun to every object on our planet. As between the sun and highest limit of our planetary atmosphere there is an absence of all matter such as is known to us on the planet, there must be some sort of matter existent in the vast interim, which serves to transmit heat to the earth. That matter has been named by modern science ether.

Heat, light, electricity, are now all of them conceived as being modes of motion of this ethereal matter.

The admission of the existence of ethereal matter is a necessity of scientific thought. Hindu philosophy propounds a consistent theory throughout, when it teaches the existence of five ethers instead of one. These five ethers of Hindu philosophy are five forms of subtle matter, the preponderating determinative motions being rectilinear, spherical,

trilateral, semicircular and quadrilateral. This is the kingdom of *svarûpa*; it fills the whole universe; it is capable of presenting itself in many degrees of grossness. The gross forms which we perceive are nothing but what our senses can see of the *svarûpa* of any substance. Every particle of gross matter has its *svarûpa* behind.

Ice, water, and water-vapour are the same substance existing in three different states. What is that which changes three different states, and yet remains the same? It is really the *svarûpa* of water which remains behind solidity, fluidity and gaseousness all the same. These three states are the gross presentations of its *mûrti*; but the real thing with *mûrti* as one of its constituents exists quite independent of all these states.

It follows as quite natural that the *svarûpa* of any substance does not depend for its existence upon the gross appearance of that substance. The gross appearance might cease to exist, and yet the *svarûpa* will remain; and the *svarûpa* must exist before the gross appearance can come into existence.

We come thus to the conclusion that behind the gross appearance of the world there exists the real type-world of which the gross appearance is but one presentation. It is now time to analyze this type-world; for each type that we find existing in this world presents a vast capacity of development into higher and higher appearance. The types are found to change and grow. Hence does it become necessary to analyze these existences into their constituent elements and powers. It is as a result of this analysis that we shall recognize the existence of the eight forms of the *aparâprakriti*, and their different functions in the economy of the universe.

We at once recognize in these types the necessary presence of three elements.

Enough, however, for the time being.

RAMA PRASAD.

A TRANSCORPOREAL EXPERIENCE.

[Ed. Note.—From Dr. Gibier's valuable book "*Analyse des Choses*," we translate one more instructive incident.]

MR. H. is a tall, blond young man, about 30 years old. His father was a Scotchman and the mother a Russian. He is a very talented artist-engraver. Both his parents were endowed with strong mediumistic powers. He did not interest himself in spiritism although he was born among spiritualists, and did not have any abnormal experiences until he met with what he called "the accident" about which he came to consult me early in 1887.

A few days ago, he told me, I came home about 10 o'clock in the evening, when I suddenly was seized by a strange feeling of lassitude that I could not explain. I decided, nevertheless, not to go to bed at

once, and lighted my lamp, leaving it on my night-table, near the bedstead. I took a cigar, lighted it, and after a few puffs lay down on the lounge.

The moment I reclined to put my head on the cushion of the sofa, I felt as if the objects surrounding me were moving. I experienced a stupor, a blank; then suddenly I felt myself transported into the middle of the room. Surprised at this change, of which I had not been conscious, I looked around and my astonishment increased.

First, I saw myself stretched on the sofa, comfortably, without stiffness; the left hand was outstretched, supported by the elbow and holding my cigar whose glow I saw in the shadow caused by the lamp-shade. The first idea that struck me was that I was doubtless asleep and dreaming. Nevertheless I confessed that I never had had a dream so intensely real; moreover, I had the impression that I never felt the reality more. Thus while I calculated that it could not be a dream, the thought occurred to me that I was dead; and at the same moment I remembered to have heard about the existence of spirits and thought that I had become one myself. All that I had learned on this subject came slowly back to my inner sight and in less time than I can describe it. I remember being seized with a kind of anguish, regret for not having achieved certain things;—my life seemed to me to have been a mere formality.

I approached myself or rather my body or what I thought was already my corpse. My attention was called to a sight which I did not at once understand: I saw myself breathing, and, moreover, I saw the interior of my chest with the heart slowly but regularly beating. I perceived my blood, fiery red, streaming through the veins. In this moment I understood that I must have had a peculiar fainting fit, and persons that faint, I thought to myself, do not remember what happens to them as long as the fainting spell lasts; and then I feared that I should remember nothing when I regained consciousness.

Having quieted myself, I looked around, wondering how long a time this would last; then I did not care more about my body, this *other self* resting on the lounge. I looked at my lamp which was silently burning, and thought that it was standing too near the bed, so that the curtains might catch fire; I touched the screw in order to turn it out but—another surprise! I felt perfectly well the screw, with its rowel, I perceived, so to say, each of its molecules, but it was in vain I turned it with my fingers; the screw remained immovable.

I then examined myself and saw that my hand could extend, and I felt my body (if my memory does not fail me on this point) as clothed with white. I looked in the mirror over the mantelpiece. Instead of seeing my image in the mirror, I discovered that I could extend my view at will and, first the wall, then the pictures, the wall behind and, finally, the interior of my neighbour's apartment appeared before me. I noticed the absence of light in some of these rooms. I could nevertheless

see things, and I saw distinctly a ray of light starting from my epigastrium which lighted the objects around.

The idea struck me that I would enter the house of my neighbour, whom I did not know and who was away from Paris at the time. As soon as I had wished to visit that other apartment, I was transported thither. How? I don't know, but it seems to me that I had gone through the wall as easily as I could see through it. In short, I was in my neighbour's house for the first time in my life. I inspected the rooms, impressed their appearance in my memory, and directed myself towards a library where I particularly remarked the titles of several books placed on a shelf at the height of my eyes.

To change place I had only to wish to do so, and without any effort I found myself where I wanted to be.

From this moment my memories are very confused. I know that I went far, very far, to Italy, I think, but I cannot say how I spent the time. It appears as if, not having control over myself, being no longer master over my thoughts, I found myself transported hither or thither according to the direction which my thought took; I had no control of it and it wafted me along before I could seize it; the will-o'-the-wisp of the building, now carried the building with her.

What I may add in conclusion is that I woke at 5 o'clock in the morning, stiff and cold on my sofa, still holding my unfinished cigar between my fingers. My lamp was extinguished, the chimney smoky. I went to bed without being able to sleep and with a severe chill. At last oblivion came and I slept till late in the day.

The same day by an innocent stratagem I induced my janitor to go over into my neighbour's room and see if anything was displaced there and, ascending with him, I recognised the furniture, pictures, and titles of the books as I had seen them the previous night.

E. W.

HELENA PETROVNA BLAVATSKY. *

(Continued from page 304.)

ALL these stories by Olcott, by Judge, by Sinnett and by many others, of objects created from nothing, of drawings which she caused to appear by merely placing her hands on a sheet of white paper, of apparitions of persons who were dead or absent, or of numbers of objects which had been lost for many years being found in flower beds or in cushions, added nothing to the reputation of Madame Blavatsky or her Society; on the contrary, they gave a handle to her enemies, as proofs of bad faith and error. The world at large is alive with more or less convincing phenomena, but there will always be more people incredulous than believing, more traitors than men of good faith. The number of

* Reprinted from *Lucifer*, to whom permission to translate from the French has been kindly accorded by the Editor of the *Nouvelle Revue*.

ardent members of the Theosophical Society and zealous friends of Madame Blavatsky, who became her bitter enemies in consequence of the failure of their mercenary hopes, proves this once again.....

Always indifferent as to incredulity regarding startling phenomena—material phenomena—H. P. Blavatsky profoundly resented want of confidence in her psychic faculties, in her powers of clairvoyance and that quality of mental intuition which manifested in her when she either wrote or discussed serious matters. In 1875 she thus wrote to us, speaking of this invasion of her moral being by an outside force :

"It is evident that it is difficult for you to comprehend this psychic phenomenon, notwithstanding that there are precedents of which history speaks. If you will allow that the human soul, the vital soul, the pure spirit, is composed of a substance which is independent of the organism and that it is not inseparably linked with our material organs; that this soul, which belongs to all that lives, to the infusoria as well as to the elephant and to each one of us, is not to be distinguished (from our shadow which forms the almost always invisible base of its fleshly envelope) except in so far as it is more or less illumined by the divine essence of our immortal spirit, you will then admit that it is capable of acting independently of our body. Try and realise that—and many things hitherto incomprehensible will become clear. As a matter of fact, this was well recognised in antiquity. The human soul, the fifth principle of the being, recovers some portion of its independence in the body of one profane during the period of sleep; in the case of an initiated adept it enjoys that state constantly. St. Paul, the only one of the apostles initiated into the esoteric mysteries of Greece, does he not say in speaking of his ascension to the third heaven, 'in the body or out of the body,' he cannot tell; 'God knoweth?' In the same sense the servant Rhoda says when she sees Peter, 'it is not him,' it is his 'angel,' that is to say, his double, his shade. Again in the *Acts of the Apostles* (viii. 39), when the spirit,—the divine force—seizes and carries off St. Philip, is it in truth he himself, bodily and living, that is transported to a distance? It was his soul and his double, his true 'ego.' Read Plutarch, Apuleius, Jamblichus. You will find in them many allusions to these facts, if not assertions, which the initiated have not the right to make..... That which mediums produce unconsciously under the influence of outside forces evoked during their sleep, the adepts do consciously, working by understood methods..... *Voilà tout !*"

Thus it was that my sister explained to us the visits of her Master, who not only instructed and made suggestions to her by means of her intuition, from his own vast wisdom, but even came in his astral body to see them—her and Col. Olcott and many others besides.

In the year 1885, for example, Mahâtmâ Morya appeared to M. Vsevolod Solovioff, with whom he had a conversation, and who has described what took place to many people with his usual eloquence. As for myself, however, I have never seen them ; nevertheless I have no

right to doubt their existence, testified to by many persons whose truthfulness cannot be questioned. All the same these apparitions have always seemed to me very problematical, and this opinion I have never hesitated to express to my sister, on which she would reply :

"As you like, my dear.....I wish you had a better understanding."

During the war between Russia and Turkey, Helena Petrovna had not a moment's peace. All her letters written during 1876-77 are full of alarm for her compatriots, of fears for the safety of those members of her family who were actively engaged in it. She forgot her anti-materialist and anti-spiritualist articles in order to breathe forth fire and flame against the enemies of the Russian nation ; not against our enemies themselves who were also to be pitied, but against the evil-minded hypocrites—against their simulated sympathies for Turkey, their jesuitical policy which was an offence to all Christian peoples. When she heard of the famous discourse of Pius, in which he taught the faithful that "the hand of God could direct the scimitar of the Bashi-bazouk towards the uprooting of schism," in which he gave his blessing to Muhammadan arms as used against the Orthodox Greek Church, she fell ill. Then she exploded in a series of satires so envenomed and so clever that the whole American Press and all the anti-popish journals called attention to them, and the Papal Nuncio at New York, the Scotch Cardinal MacKlosky, thought it advisable to send a priest to parley with her. He gained little from that, however, for Madame Blavatsky made a point of relating the occurrence in her next article, saying that she had begged the prelate to be so good as to talk to her through the press and then she would most certainly reply to him.

In October, 1876, H. P. Blavatsky gave fresh proof of her powers of clairvoyance. She had a vision of what was happening on the Caucasus, on the frontier of Turkey, where her cousin Alexander Witté, Major of the Nijni-Novgorod Dragoons, narrowly escaped death. She mentioned the fact in one of her letters to her relations; as, often before, she had described to us apparitions of persons who warned her of their death weeks before the news could be received by ordinary means, we were not greatly astonished.

All that she made in the way of money, during the war, from her articles in the Russian newspapers, together with the first payments she received from her publisher, were sent to Odessa and to Tiflis for the benefit of the wounded soldiers or their families or to the Red Cross Society.

By the spring of 1878 a strange thing happened to Madame Blavatsky. Having got up and set to work one morning, as usual, she suddenly lost consciousness, and never regained it again until five days later. So deep was her state of lethargy that she would have been buried had not a telegram been received by Colonel Olcott and his sister,

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who were with her at the time, emanating from him she called her Master. The message ran, "fear nothing, she is neither dead nor ill, but she has need of repose; she has overworked herself.....She will recover." As a matter of fact she recovered and found herself so well that she would not believe she had slept for five days.* Soon after this sleep, H. P. Blavatsky formed the project of going to India.

The Theosophical Society was thenceforth duly organized at New York. The three principal objects were then as they are to-day: (1) the organization of an universal brotherhood, without distinction of race, creed or social position, in which the members pledged themselves to strive for the moral improvement both of themselves and others; (2) for the common study of the Oriental sciences, languages and literature; (3) the investigation into the hidden laws of nature and the psychological powers of man, as yet unknown to science, this last clause being optional; in fact it is only the first which is considered binding on all the members of the Society; the other two are not insisted on.

The work of Madame Blavatsky and of Colonel Olcott was, in America, confided to the care of the most zealous and devoted of their disciples, Mr. William Q. Judge, who is at the present time Vice-President of the Theosophical Society. As for the Founders they left in the autumn of 1878 for India.

They were ordered, so they stated, by their Masters, the guides and protectors of the Theosophical movement, to work on the spot and in concert with a certain Dyānand Sarasvati, a Hindu preacher who taught monotheism and who has been called the Luther of India.

VERA PETROVNA JELIHOVSKY.

(To be continued.)

A STORY OF A DOUBLE PERSONALITY.

ARE our personalities double? That is to say, have we, each of us, two selves, the one conscious of our daily waking life but unconscious of anything else except that action and reaction of the bodily environment caused by the brain being affected by vibrations brought through the nerves of sensation from things around us or from ideas of things which we create for a moment and then look at: the other, unconscious of these vibrations, but conscious of the whole purpose of the life being now lived and that has been lived and that is to be lived, and whose environment is in the minds and souls of others in sympathy with it for the time being. The one self lives in the material world and body: the other in the psychical or mental world—in the "anima mundi"—and if it has a body, it is of that spirit-matter type which has been variously called the Astral body, or Periesprit or Double.

Fifty years ago the number of human beings who believed in this duplex personality was very limited, but recent researches and experi-

* If this thing occurred I have no recollection of it whatever. H. S. O.

ments, and, we may say also, recent experience are increasing the number of believers daily. There are the researches of the hypnotists which have proved that as we lull the outer consciousness into an artificial slumber, a second consciousness endowed with a different range of ideas and characteristics takes its place. The experiments have led Mr. F. Myers and the Psychical Research Society to formulate a theory of a second consciousness called the "Subliminal Consciousness," i.e., the one lying close behind or beneath the threshold of the usual consciousness.

Recently, again, has come the experience of Mr. Stead, the Editor of *Borderland* and of the *Review of Reviews*. When sitting for automatic writing, that is, writing during which he keeps his own brain as passive and inactive as possible and allows his pen or pencil to be moved by his fingers as the impulse comes from within—he has found that he can ask questions of living persons at a distance and get replies from the spiritual or second personality of those addressed without their outer personality being aware that this inner self is corresponding with an enquirer at a distance. He claims that these replies have contained facts and statements beyond his own immediate knowledge but which have subsequently been verified, and hence he infers that the communications do not come from any imaginative faculty of his brain, but from actual spiritual presences talking to his spiritual presence or automatically using his brain—just as a driver may step aside and allow another for the moment to take the reins. Sometimes also he has found these communications from living persons to come spontaneously and to volunteer information.

It is in support of these experiences of Mr. Stead that I am going to narrate some personal experiences that I was a witness of some ten years ago and which corroborate in a very remarkable way the theory of our double personality.

The facts of my narrative have happened just as I have stated them, but as the actors of the little drama are all still living and as many of the incidents are such that the chief actor would not like to have them published to all the world as having happened to him, I have been compelled to alter all names and localities, but the facts I narrate without any embellishment for the sake of making a good story.

When I was studying at Heidelberg one of my boon companions was a Captain in the German Army, called Sergius Hofmann. It is not often that one finds a lover of the mystical and occult among the Military, but if ever there was one, it was Captain Sergius Hofmann. At that time I was myself an investigator into Mesmerism and Spiritualism, and my experience in these subjects had led me to take a great interest in all kindred subjects. My friend Sergius was an experimenter in Occultism rather than in Spiritualism. He explained his taste in this subject by the fact that his great-grandfather had been an occultist. As a boy he had found some occult books belonging to this relative stowed away in

his father's library and he had taken to the subject as a duckling takes to water. He was also a powerful mesmerist and was continually practising his power of mental command and the effect of his gaze. He was fond of trying to make some young brother officer find his beer nauseous by suggesting the idea mentally but not verbally; he would make, in a similar way, some friend in a crowded party feel uncomfortable and leave the room; even in church he would try to make a preacher stammer and lose connection of thought, or in the streets an errand boy stop his whistling or a policeman cross the road. I mention these facts as perhaps this practice of operating mentally may have given his other self also greater powers of impressing its ideas on another's consciousness.

My friend had been married some few years when I first met him. His wife had a fortune of her own and so they lived in very comfortable style for a German officer. His wife was not much interested in the occult: consequently he did not reveal this side of his character so much to her as he did to me. His wife's tastes were more for society and gaiety.

One day I made the acquaintance of an American lady, the Baroness von Ritter, and her sister, Miss Arnold. These ladies being interested in Spiritualism and discovering it to be also my hobby, asked me to come every Sunday afternoon and sit quietly with them to see if we could not develop some spiritual gifts amongst ourselves. The gift that came to Miss Arnold was automatic writing. First with the help of a planchette, afterwards with simply a pencil in her hand she would write messages purporting to come from the world of departed spirits.

As I was often talking of my friend Captain Hofmann, they asked me to bring him some day. Accordingly one Sunday afternoon I brought him and introduced him and we had a séance together which ended in an interesting talk on Astrology and Palmistry which the Captain practised amongst his other studies. Finally the Captain gave Miss Arnold an example of his art by delineating her character and fate from her hand.

Shortly afterwards the Captain was ordered out on service at the Cameroons, and as the station was notorious for fevers he left his wife behind him in Germany. He saw no more of the Baroness and her sister, who also shortly after left Heidelberg and went to reside in Switzerland. In course of time I also left there and went to my professional duties in England.

More than a year had passed away. Occasionally I corresponded on matters spiritual with the Baroness. One day I was asked in a letter a question whether Captain Hofmann and his wife got on well together or whether there had been any quarrel between them. I replied that except that on the mental plane their tastes did not altogether agree, I had always found them good comrades to each other and that no quarrel had taken place so far as my knowledge went. In reply the Baroness informed me of the reason of her question. She and her sister in their home in Switzerland were sitting together of evenings to get automatic

writings from spirits, when one evening, to their astonishment, Miss Arnold's hand was controlled to write by the Spirit of Captain Sergius Hofmann. This was the first time that an intelligence that had not yet permanently separated from his earthly body had communicated with them by this means. He affirmed that he was still living in his body, but that he was very unhappy and found some comfort in talking with them. When asked why he was unhappy, he replied that he would shortly be divorced from his wife on account of some actions of hers: that his outer self was not aware of this fact but only dimly felt some shadow settling upon its spirits. Being then asked to give some proof that it was really his self communicating, he replied that he had held Miss Arnold's hand for five minutes. Miss Arnold indignantly repudiated the fact that she had allowed any gentleman to hold her hand for so long, but soon they recollected that the Captain had told her fortune from her hand on the only occasion he had met her.

Time went on. The spirit of the Captain came again each time persisting in affirming that the same fate was hanging over him and apparently finding some consolation in thus relieving the burden of his mind; but nothing in the outer world seemed to point to the truth of the statement. Captain Hofmann, I heard from friends of his, had returned and was living very peaceably and quietly with his wife. Six months or so had passed since his return, when at Christmas time I went to spend a holiday at Heidelberg to look up some old friends and to refer to some books in the library there. It was a week before Christmas and I was absorbed in my books in the library when I was tapped on the shoulder and looking up saw my old friend Captain Hofmann. "Well, old man," he said, "I had a sort of presentiment that I should meet you soon and a sudden whim to come here this afternoon, and here you are. Let us come out into the Beer garden. I have had some queer experiences lately I want to tell you of." We went out and on the way I remarked that I had heard of his return six months ago from Africa, but had no idea of his being in Heidelberg. "I am stationed at Maintz," he said. "My wife and I have been staying here for a few days: you must come in and see her presently." The unpleasant affair then, thought I, has not come of.

When we had settled down over our beer, he began to tell me the following extraordinary experiences.

He had discovered, he said, that his spirit double was in the habit of wandering about and making communications to living persons. I smiled. He has heard from my friends I thought, but to my surprise he continued. There are some people who live in a castle down the Rhine, a widow lady and two daughters, whose names I had never heard of, whose existence I was not externally aware of. These ladies have taken up with esoteric and mystical Christianity, and one of the daughters is controlled to give writings purporting to be teachings of angels. One evening a few months after my return from Africa, instead of the usual angel inspiring the hand of the girl Adela, there came a communication

from a new spirit signing himself Sephaniel. That you know, Captain Sergius reminded me, is a spirit that I am often in communication with. This spirit ordered the mother to make the acquaintance of a certain incarnated person called Captain Sergius Hofmann as there were communications that could be given only in his presence. As they had never heard of me, they did not know what to do. But on subsequent evenings they got communications signed by my name entreating them to make my personal acquaintance, saying they could give me a great deal of help and that if they would write to Countess W.— she would give my address and introduce me.

Out of curiosity they did so, not giving the Countess the exact reasons they asked her to give my address. She did so and I was informed by letter of the communications and requested to come down to the castle for a visit of a few days.

I went down there full of curiosity. I found the three ladies very congenial people and I got intimate with them at once—as if we had known one another in ages gone by:—You know the feeling, he said to me. We had some very high and mystical teachings through Sephaniel, and I left. But after I left my spirit continued to write through the hand of Adela. There is some sort of affinity between the soul of that girl and me, you understand, said Sergius looking at me full with his steady gaze for a few seconds as if wishing to implant an idea into my brain which he did not wish to give utterance to in words. My spirit wrote through her hand begging them to continue my acquaintance, saying that a great blow would fall on me shortly like a thunder-clap, and that if my outer self did not get a warning and sympathy in time, it would lose its reason and do some rash act. The blow is to fall on Christmas eve.

There is my story, said the Captain, but I cannot see where the blow is to come from.

In return I told him about his spirit having communicated also through my friend Miss Arnold prophesying trouble going to befall him, but I thought it discreet not to mention anything about a divorce.

"Now you must come along and see my wife," said the Captain gaily, "she will be delighted to see you and will make some afternoon tea in your honour. We are only passing through Heidelberg and staying a few days in lodgings. My wife is going on to-morrow to spend her Christmas with her parents in Dresden, but I am going to stay here for mine. I cannot get leave long enough." "Besides," he added in a low voice, "if this blow is to come to me on Christmas eve, I may as well be alone to receive it."

I found Madame and the Captain very genial and jovial. There seemed to be no misunderstanding as yet between them. We laughed and chatted and then I took my leave. "Come and let us have lunch together on Christmas day if you have nothing better to do" he suggested as we shook hands. "We shall both be lonely bachelors and I may

want cheering," he added significantly. "Well I will call for you and we will go to the Gardens together," I replied.

A week went by Christmas eve came and went. The next morning, as by arrangement, I called to fetch my friend expecting to find that his fancy about the blow falling on him suddenly on a particular date to be all nonsense. But I found him sitting with his elbows on a desk and with his head leaning on his hands and staring crushed and stolidly at a letter before him.

"The blow has come," he said, "and through this letter I have discovered that my wife has been false to me while I was away on service. I was writing to my wife yesterday evening when the post brought this letter addressed to her and forwarded on here from our home. I knew the handwriting well. It was from my wife's greatest school-girl friend. She often wrote and my wife always showed me her letters. So not thinking there could be any secrets between them, I concluded there could be no harm in opening her letter, reading her news, and enclosing it in the one I was writing to my wife."

In that letter I discovered that when I had been away in Africa that girl and my wife had been together and gone off on a tour with a theatrical company and each had lived as the wife of one of the actors. There is the blow and I had not a suspicion of it.

Then I told the Captain how it was his fate and how his spirit had known of it and a year and-a-half ago had told us of its impending. He was amazed to hear this. "All that I have felt," he said, "is a sort of vague unrest." Just then the post brought a letter. "It is from Adela's mother" he said reverently. He showed me what it said. "Last night my daughter received the following communication from Sephaniel and we are ordered to send it at once to you." On another slip of paper was written: "The blow has come to you that we knew of and spoke of from within. Be composed and resolute. It is your destiny. We are near you giving you our sympathy."

I left my friend. I could not persuade him to come with me. He could not eat, he protested. I felt he wanted to feed on the letter just received. So I left him and lunched by myself with my mind full of the wonder which I had just witnessed.

For the next two or three days I did not like to intrude myself on my friend in his pain. I contented myself with writing to say that he could command my services if I could help him in any way. But I received no reply. I walked by his lodgings. I watched for him, but I could see nothing of him. On the evening of the second day I ventured to knock at his door and ask the landlady after him. She said he had been ill or something was the matter with him. He had shut himself up in his room and had hardly touched a morsel of food, but that evening half an hour ago he had gone out. The next morning I could wait no longer. I determined to call and cheer him up.

I found him in his room. "I am all right now," he said, "I have had a lesson. I had been brooding over what was the best thing to do, and yesterday I came to the conclusion that the best solution out of the difficulty was to take my own life. I could thus save bringing a public disgrace on my wife. Besides, what have I to live for. My dearest friends are all in the spirit world. I would go there. Even if I obtained a divorce" he added with his significant gaze again "I could not ask a young and happy girl to marry one whose honour had been publicly dragged in the dirt. So I determined I would go out and buy a strong dose of chloral at two chemists' shops and come home and drink them. I went out in the evening and purchased them and when I came home I found a letter had arrived by post in my absence and my landlady had placed it in my candlestick I took it up to my bedroom. It was from Adela. For a long time I hesitated to open it. When a resolute man has made up his mind to any one course of action, he does not like subjecting his mind to anything that is likely to make it irresolute again." "At last," he said, "I was impelled to open it and this is what I found in it; read it."

A short note from Adela said "the following has just been written through me. I do not know quite what it means, but I am ordered to send it to you without delay." On an enclosed slip was written in a big firm handwriting. "*As soon as you receive this, go out without hesitating and fling that pernicious stuff which you have in your pocket into the gutter of the street and remember that you have to live for a definite purpose.*" SEPHARIEL."

"Well I went out," said Captain Hofmann, "and flung the bottles in the street and now I am contented. I feel like a soldier who has been ordered to stay at his post and that my life is not my own."

Here my narrative must end. My friend the Captain applied for a divorce and in course of time obtained it, the case being undefended and kept from the papers by judicious expenditure upon reporters.

For some years I have seen nothing of my friend. So I do not know whether he has been having any more like marvellous experiences, but at any rate his spirit ceased communicating through my friend in Switzerland—although from that time Miss Arnold has become a regular medium for communications from other living persons. It was only recently she wrote to me that she had been the recipient of several communications from the spirits of friends of hers and also from those of some public characters—that these had written out the whole story of their lives—past, present and to come, like a romance even up to their deaths that are to come. If the world could read these accounts they would wonder. It is a romance the like of which has not been conceived of, and I am like a spectator in the play who has read the plot beforehand and I watch each event as prophesied come into fact in startling accuracy of detail.

As these recent cases are not concerned with friends of mine, Miss Arnold will not reveal their details further and so the story of

them must remain concealed from the public. But with regard to the story which I have just narrated, I must, in conclusion, once more remind my readers that it is not one drawn from the imagination, but one which has really happened in the drama of the very life that humanity is now enacting on this terrestrial sphere of ours, and the actors of which are still alive in our midst.

COUNT ERNST VON LEBEN.

MORAL AND RELIGIOUS EDUCATION. *

IN March 1894, Mrs. Annie Besant delivered an address to the Indian students of Poona, on *Religious and Moral Education* at the Anandobhava Theatre, where about 800 persons, mostly students, filled every available place. More than 300 other students thronged the road to the theatre, but had to be kept out for want of accommodation.

Col. H. S. Olcott, President of the Theosophical Society, presided on the occasion and in introducing the lecturer spoke as follows:—

I am very glad to see such a large assembly of students here to listen to a discourse by Mrs. Annie Besant upon the subject of Moral and Religious Education, and to tell you that the rising generations should be brought up in the same regard for morals and religion as was the case with their forefathers. The national character has degenerated because the religious and moral education of children is not followed up as it was in former times under the admirable system of the Aryans. I am sure every body here rejoices in the appearance among you for the first time of a person of such eminent and exemplary high moral and religious character and spiritual aspirations as this lady who is to address you this morning. That she loves India and loves you all here may be better realised when I tell you that she is a true friend and a true Aryan who considers that she will be an exile from this country when she leaves it—although she has only been a short time in it—on her Westward journey.

Mrs. Besant then rose and said:—

MY BROTHERS,—I am to speak to you this morning on the question of Moral and Religious Education, a question that certainly concerns every one of you, whether you be students or whether you be parents of those who have to be educated at the present time, for the education of the youth of the country governs the immediate future of that country. As the young men are educated so the citizens of the country will become. Always on the youth of any nation must depend that nation's immediate future. On the ideals of the young, the hopes of the young, and the training of the young depend the path amongst the nations along which the nation travels upwards or downwards on the earth. Now for all people education should be both moral and religious. When speaking of education—both of young and of old—it does not mean the mere learning out of a book by rote certain statements that are

* This address was not fully reported in the local papers, but some shorthand notes having been taken at the time, we have been able to reproduce and publish it for the benefit of our readers. The report is only a summary giving the ideas, not the words.

made by another—certain facts in history, certain facts in science, certain facts, perhaps, in philosophy and the knowledge of these committed to memory, with the power of reproducing them at an examination. These are supposed to constitute education and to the acquirement of such education the time of youth is generally given. Now I venture to say from a fairly long study of education that if there is a farce it is the system of examinations which at present obtains in the West and unfortunately from the West it is taking root and is prevalent amongst yourselves. In the old days education consisted in sending a youth to a teacher who was charged not only with his literary training, but also with his moral and religious education. In the real education of a youth it is the duty of the teacher to supervise his conduct and to gradually draw out his faculties, to study the character committed to his charge, and by the study of that character to bring to bear upon it all the valuable influences which might check the evil and encourage the good, so that when the youth grows into manhood and is called upon to play his part in the world, he will not be found wanting in those essentials which go to make up a young man thoroughly well versed in spiritual knowledge, in moral conduct, in self-discipline, in the understanding of his social duties. It is not sufficient for a young man to go out into the world as a mere walking encyclopædia, but essentially a man knowing his own strength and his own weakness. It was understood in the old days that when a child came to the birth it came with a long past behind it. That during the past it had certain faculties, it had built up a certain character, it came into the world with certain moral capacities, with certain mental capacities which were great or small according as it had used the past well or ill. The first thing then the teacher had to do was to understand this character that came into his hands for further training; to check the evil and to encourage the good. He would not look upon everybody in his class in the same light, but he would rather deal with every pupil according to his character, gradually eradicating that which was evil and thereby showing that the foundation of education was to be both moral and religious. First of all let us consider the religious aspect. Religion gives the binding sense of duty. Religion says to the man:—"thou shalt, and thou shalt not." It speaks with authority, it speaks in the voice of command. It says to the man You Ought, and it explains to him why he ought. It tells him that coming into the world he comes into a place for education, not for the enjoyment of the body, but for the progress of the soul, and therefore the very foundation of education was duty. Duty to parents who stood in the place of the Gods; duty to father, duty to mother and duty to teacher. These were the three persons towards whom the youth was to feel the sense of duty, and in serving and honoring and obeying father, mother and teacher, the foundation of the religious life was laid. Thus he was taught that these obligations lay deep in the facts of his human nature; that this world into which he came was, as it were, the work—by the gradual and slow growth, through past ages,

—of a spirit, constantly evolving, of which man was the expression upon earth.

While speaking of Eastern education I may tell you that it was based on the thought of service. There is a great contrast between the fundamental thought of the East and of the West on this point. Western education and the system of Western training are built, on the notion, not of the duty to be discharged, but of a right to be claimed, and justified. Man in the West is looked upon as an organism, possessed of a certain number of rights. These rights he may claim to defend against all others, the limit to the right of an individual being the equal right of other individuals of the same community. This is a great conception laid down in the books of Western Laws. "Man's rights," and "Woman's rights"—these are the catch-words of European social reforms, political reforms and also of European education. Man is regarded as an isolated individual, as a separate person, to whom by his birth, certain rights belong. The Great American Republic was based on the Proclamation of 'Rights'. The whole of the Western idea is an idea of conflict. Man as an individual stands separated from his fellows. He has certain rights that he may claim, and he stands, as it were, always ready with a sword in his hand defending those rights. The Western ideal is not that of order, and an organization, but it is that of an organism correspondent to that which we find in the beasts in the jungle where each fights for itself and takes its prey. Therefore in the West the atmosphere is one of conflict. Take a Western school. The children are arranged in classes and are all taught alike. Every boy is told he may learn to usurp the places of his fellow pupils, and that the sharper the emulation—antagonism would be the true word—he shows, the better it will be for him. In the West they have a way of covering an ugly idea by a pretty word. Thus when they want to steal another's country they say it is annexation, for the good of the conquered. If they wish to cheat a neighbouring ruler out of his dominions and a lie has to be resorted to, they call it the carrying on of Diplomacy. And so in education, when they want to stimulate the competitive instinct in a boy, to encourage him to long for supremacy, and to strive to gain the top of his class, they do not call it Ambition. When a boy is taught to try his best to use his strength, to get the better of his comrades, it is called honourable Emulation, which ought to be encouraged by prize-giving. That is, the boy who gets all the distinctions in examinations, is held to be an honour to the school, and is held up as an example to all the rest of his fellow-pupils.

Now some of us in England have been fighting against this view of education. We have declared that the present system is a faulty one and should be reformed. Prize-giving for the purposes of calling forth emulation stimulates some of the worst passions. Pride and self-conceit are nourished in the boy in keeping up his supremacy and all that is the reverse of what education should be, is strengthened in the young mind. The nobler portion of his nature is weakened, and the school

becomes a preparation for a life of competition instead of for a life of co-operation. Therefore some of us in the West have been trying to suggest a simpler ideal. We have suggested that in teaching the boys in the first place attempt should be made not to have the ideal of individual success so much as of the generality of progress. The boy that is the quickest, the smartest, who learns with most care, is to be taught that his qualities are for service and not for competition. A boy of mediocre abilities may long and industriously labour at his books, and with all his industry may stand low down in the examination list; while a naturally clever lad by little labour may occupy a much higher rank. The latter, however, need not feel proud about what comes to him so easily. The clever boy should use his strength for strengthening his weaker brother, and give some of his time for that purpose. Instead of desiring to see his brother fall, he should learn to assist and to practise the humanity of helping his brother, rather than of trying to trample him down.

Let me for a moment quote Manu and see how the training of the young is sketched by him. I have already described the duty to the father, the mother and to the teacher. You may note how in England at present youths when they come to the time of University life go into the world alone. They make for themselves another home, to acquire wealth for themselves having no other relatives there—no brothers, no sisters, therefore none of the beautiful ties into which men are born. The family ties thus get broken. Young men often show disrespect to their parents when they see they are “behind the times” and belong to a past generation. Turning, however, to Manu we find that age is the title of honor, and young men were trained to show respect to old age; as men who have gone through life, acquired experience and accumulated knowledge, deserve more honor than the young who are carried away by passions, and constantly deceived by the outer appearances of things.

The model of the education of the young was founded upon integrity, gentleness, and hospitality. A youth should always try to control his passions. No stronger law was given to the Aryan youth than the duty of practising truth, and without truth no nobility can, anywhere, be found. A man who is not truthful, is always despicable, always cowardly. Never utter even a pleasant falsehood. If a young man wishes to be true, he must never tell a pleasant thing, that is wanting in truth even though he get credit for it. He must never say a word that would hurt another. Even though he may be in pain himself, let him not because of his pain utter words that would cut another to the quick. Gentleness there should be and kindness of speech, as well as truth.

I would again ask you not to ape the European, but to respect your own religion and its tenets. In eating and drinking after the European customs and manners, you will make your body and your nature coarser. You have amongst you men of another civilization, with a different

ideal; whose food is different, whose drink is different, whose habits and hopes of life are different. You are inclined to emulate them, because they teach you, and are inclined to go after their ways. I venture to say a word of warning to you, who in this time of youth may be misled into European ways of life. If you eat and drink as they do, you disturb your body which has been built up by long years of simple and pure food. I may remind you that you have no right thus to soil your life. You are to be the fathers of future India, and you should hand on to your children your simple unvitiated habits, and not those which come from coarser ways of living. Man needs something more than a brute existence, with which his lower nature would be satisfied.

Beware of drink. Let no one of you take to wine or spirits. If you want to know what untold misery is created by drink, you will be able to see it in the streets in England; at a certain hour of the night, when the public-houses are closed, and men, women and children are sent out rolling into the streets drunken and besotted. If you take to drink, your women also will by degrees do the same. You cannot expect your women to be correct and just in this and other matters, unless you yourselves set a higher example.

Again be chaste, avoid immoral ways, and sensual habits. You can never be honest or truthful indulging in base appetites.

I have spoken to you clearly and strongly by way of an elder sister's advice. In a Hindu household the elder sister has the right to give advice and counsel to the younger members and I have assumed that right, as one of your own family, and so I ask you to take my words as of sisterly counsel and sisterly love and ponder over them at your leisure.

Reviews.

MAGAZINES.

Lucifer.—January 1895. Among the “Watch-Tower” notes is an extract from the *Transactions of the Scottish Lodge, T. S.*, which at once catches the eye:—“As it has been, and may be yet again in the Church, so may it be in any society that studies Occultism. If once any member or group of members claims to have special guidance from super-human sources, and on that account to impose his or her will on outside or esoteric members, who have no means of verifying the claim, or of discriminating whether the same is true or false, then that society is already sapped with the worst evils of priestcraft.” The wisdom and appropriateness of these words need scarcely be commented upon. The American Asiatic and Sanskrit Revival Society appears to have organized itself. Mr. Alexander Fullerton as one of its trustees occupies, in our editorial eyes, much the same position as did Saul among the prophets in the eyes of the people of his day. If Mr. Fullerton's written opinions of Sanskrit literature represent his views on these matters, he is the last person one would expect to find among the trustees of a Sanskrit Revival

Society! "The Clash of Opinion" is a record of sayings that may some day possess an historical value. "A Word to the Wise," under the above heading, seems to be an attempt to make certain individuals realise that opinions change with experience. Among the more important articles we notice: "Will and Reincarnation Cabalistically considered;" "Illusion and Reality," the concluding portions of "Theosophy and Crime" and "The Heaven-world;" together with the continuations of the interesting serials "The Book of the Azure Veil" and "A Master of Occult Arts." Among Reviews we find an appreciative and kindly notice of Prof. Dvivedi's translation of the Māndūkyaopaniṣad and glosses, recently published by Mr. Tookaram Tatya.

The Path.—January. The interesting letters of Madame Blavatsky are continued. In "Mr. Greer's Emancipation" Mr. Fullerton warns his readers against the delusive Eastern mirage that has deceived many an ardent but ignorant Western theosophist. The sketch is amusingly and at the same time sympathetically written, and that it furnishes a word in season certain editorial correspondence received from America, shows us.

Theosophical Siftings, Nos. 13 and 14, vol. vii. The former which is a reprint from a now rare book,—*"The Select Works of Plotinus,"* by the great Platonist Thomas Taylor, comprises extracts from the "Treatise of Synesius on Providence." The republication of these ancient classics must, we think be often more appreciated by the subscribers to the T. P. S. pamphlets than original papers. No. 14 contains two articles: "The Reincarnating Ego" by Dr. Anderson of the Pacific Coast; and "The Evolution of Man" by Mr. Clover of Minneapolis T. S. also of America, which is mostly made up of quotations from the "Secret Doctrine."

The Unknown World.—December and January. We must apologise for not having noticed before Mr. Waite's excellent journal, which has been lying on our table. The contents are considerably superior to the cover, which is not an artistic success. Journals devoted to mystical matters are somehow not very happy in the designs they bear on their covers, and *The Unknown World* is unfortunately not an exception. "Nightmares in ink and colours," would describe with considerable accuracy most of the wrappers of our mystical magazines; but as many of the chief offenders are of our own household we had perhaps better say nothing more. In the December number of *The Unknown World*, G. W. A. concludes his "Elimination of Evil" with a misgiving that he has not succeeded in expressing the inexpressible, which naturally he has not. His concluding words, however, furnish a key to some of the many spiritual problems that the writer deals with. "The Christ coming," he says, "is coming in us, and when perfected to the full-grown man will be our own true, higher, inner Self. Mr. Maitland's "Exposition of the New Gospel of Interpretation" contains thoughts and theories that will probably be already familiar to many readers. "Internal Respiration" deals with certain psycho-physiological experiences which should be imitated with very great caution by any who may be thinking of testing for themselves the results detailed. The article on the "Position of Mystical Societies in the West" was noticed in detail in our last issue. The January number contains a short but good paper by Miss Arundale on "Occultism and Evolution;" an article entitled the "Word of Life" treating of Individuality and Personality, by Mr. Shaw Stewart, and a very thoughtful paper by Mr. Massey on the "Integration of Man." The Table of Contents is

not very conveniently placed. It should be at the beginning of the magazine and not at the end, among the advertisements.

Borderland.—With the January number Mr. Stead's quarterly enters upon the second year of its existence. Our space is utterly inadequate to do more than merely mention the more important articles in this particularly interesting number, every word of which is worth reading. The "Chronique of the Quarter," is characterised by a spirit of impartiality and shrewdness that speaks well for the future of the paper. As long as *Borderland* maintains its original character, that of an entirely unsectarian review of psychical research, so long will it undoubtedly continue to remain, as it is to-day, the most popular magazine of its kind. Robert Louis Stevenson occupies the place of honour in the "Gallery of Borderlanders" this month; and surely every one who reads the biographical and character sketches by Mr. Cargill and Mr. Stead will feel that they know the great novelist, who has left us all too soon, more intimately than they did before. "Julia's Letters" will naturally be the subject of a good deal of difference of opinion. "Recent exposures in Theosophy and Spiritualism" deals with matters of the profoundest interest, which, as the editor remarks, have attracted attention far beyond psychical circles. Professor Oliver Lodge's report on the mediumship of the Neapolitan medium, Eusapia Paladino forms very interesting reading. The Circle of Borderlanders is widening steadily, but we should be glad to see more Hindu names on the rolls.

THE RAMAYANA IN ENGLISH VERSE.*

Very few Europeans or modern-day Hindus have probably ever read through the whole seven books of Valmiki's famous Epic; and this is scarcely to be wondered at when we consider the tediousness of very many of the passages, and the almost numberless repetitions that occur with monotonous regularity. Now, as Mr. Griffiths very rightly points out, the Rāmāyana was never intended to be read from beginning to end, though many ardent "Esotericists", who can readily find an inner, spiritual meaning in the most trivial words, phrases and sentences, may be inclined to disagree with his views, which nevertheless strike us as being grounded on reason. "The poem," he says, in his Introduction, "it should be remembered, was in ancient times recited and not read; the audience that gathered round the rhapsodist might be continually changing, and each hearer would probably listen to a few consecutive cantos only. . . . I may observe that even in the sonorous and dignified Sanskrit the Rāmāyana will hardly bear reading through, and I am sure that the translation will not". It will, perhaps, be a relief to those who have tried ineffectually to wade through the entire poem, to know that it is not entirely their intelligence that is at fault; and until some one comes forward with a complete esoteric key to the Rāmāyana, we shall probably most of us be of Mr. Griffiths's opinion, and each make selections for himself from the many cantos of Valmiki's great work. So far, it seems, we have had no satisfactory interpretation given to us, though not for lack of interpreters.

There has been, we believe, only one previous translator of the Rāmāyana into English,—Mr. Manmanatha Dutt, of Calcutta, though Mr. Griffiths appears to overlook this fact in his Introduction, when he says, 'there is no English version of either Bengal or N. W. P. recension.' Mr. Dutt's transla-

* By Ralph T. H. Griffith, M. A., C. I. E. Benares; E. J. Lazarus & Co. London. Luzac. 1895. (Price not stated).

tion, which has been recently completed, is not free in many places is neither clear, or classical, nor is the *serm* faults: the English manifest, but when we consider the magnitude of the task of many passages undertaken and the very many difficulties he had to contend the translator cannot deny to him the praise that his work so well merits. His *and* with, we pioneer work and like the Orientalists of the past his name will be remembered with gratitude when perhaps from the standpoint of more advanced scholarship his translation will have been superseded. With so much literary activity in Oriental Translations, as we have to-day, we must expect constantly to find new works replacing old ones.

Mr. Dutt's translation is a prose one: Mr. Griffiths has preferred verse, being of opinion that he has thus been able to reproduce the original more faithfully. "The translations of the Iliad by Chapman and Worsley," he remarks, "may even those by translators of far inferior poetical powers, are, I think, much more Homeric than any literal prose rendering can be": an opinion in which students of the Grecian poet will heartily concur. Certainly, as far as English readers are concerned, there will be scarcely any who will not prefer Mr. Griffith's verses in their simple octosyllabic metre to any prose translation, more particularly since the author, as far as we can judge, has not in any way sacrificed the Hindu poet to suit European taste. The first two books are translated from the edition of Schlegel, who published in 1846 these two books with a Latin translation: the remainder being from the Bombay edition. The notes, which are based chiefly on Schlegel and Gorresio, the famous Italian Orientalist, lack but little in conciseness and lucidity: they are naturally intended more for European than Hindu readers.

To attempt a critical review of the poem itself in the garb of English verse that our author has clothed it in, would be impossible without a very close study of the work, which, from lack of time, we unfortunately have not been able to devote to it. We can, however, conscientiously express our admiration of Mr. Griffith's verse, which seems to us to by no means deserve its author's epithets: "rough, prosaic, dull."

How our Hindu friends will receive this new translation of their sacred Epic, remains to be seen; but we are certain of this that Europeans and Hindus alike will at once admit that in publishing this simple, yet dignified and sympathetic metrical translation of the Rāmāyana, Mr. Griffiths has done a noble work, and is entitled to the gratitude of all lovers and students of "Aryan and other Eastern literatures, religions and sciences."

Messrs. Lazarus & Co. have performed their part of the work most commendably.

THE REMAINS OF LAO TZU.

Under this title Herbert A. Giles has published at the *China Mail* office in Hongkong a pamphlet in which he maintains that the "Tao Té Ching," as it stands now, is decidedly not the work of Lao Tzu. It appears that this Chinese Canon-Book has been tampered with quite as much as the Christian Gospels, which are all four now doubtlessly proven not to be the literary production of the authors whose name they bear, at least not in their present text as we know than since they were made the Christian Canon. Mr. Giles points out those sentences of the "Tao Té Ching" which, it appears from Chinese writers in the third and second century B. C., are authentic. More essential and important might be the question, what the "Tao" is

or how it is best rendered in the terms of any Aryan language. But this would lead us far beyond the scope of this notice. We might, however, venture to suggest, that we could render "Tao" by the "Self" which in the more external forms of its existence or its consciousness is the "Way" leading to its own final perfection and consummation as the absolute Self, the A'tman.

THE DEVIBHAGAVATA WITH A MALAYALAM TRANSLATION.

This translation is based on the celebrated commentary of Nelakhandā. As an intimate knowledge of Mantra Shāstra is very necessary for the correct understanding of certain portions of the Devibhāgavata, the accurate Malayalam rendering of the original is, in our opinion, no easy task. The translator is the well-known Editor of a monthly journal in the Malayalam language, entitled the *Aryasidhanta Chundrika* in which we find that much useful matter culled from our ancient authors is being published. The translation, as far as we are able to judge from the first four Skandhas and a portion of the 5th Skandha already received by us, reflects great credit on the abilities of the editor, and we wish him every success in his patriotic and praiseworthy enterprise.

ARYAN ANECDOTE IN SANSKRIT.

This is a Sanskrit translation of the Aryan anecdotes of Brahmasri R. Sivasunkara Pandiyagi, by Mr. A. Krishnaswami Iyer of Tinnevely. We are pleased to note that the translator has taken great pains to make his Sanskrit rendering perfectly simple, so that young students will find no difficulty in understanding the interesting stories even without the help of a teacher.

BOOKS RECEIVED.

The Hymns of the Atharva Veda by Ralph T. Griffith. *The Yoga of Christ*, by "A. K. G." *The Arya Bala Bodhini (Maga.)* These will be noticed in our next issue.

Theosophy in all Lands.

EUROPE.

LONDON, January, 1895.

I have to chronicle the formation of a new T. S. Lodge in London; an off-shoot, in one sense, of the Blavatsky Lodge; seeing that the members of the new Lodge were, until after the 5th instant, all members of the Blavatsky Lodge. However, as, on the evening of that day, certain resolutions were passed by a majority of the Lodge—on Mr. Burrows' motion—touching the matter of Mr. Judge being called upon to reply to the charges brought against him in the *W. G.*; those members who dissented from the passing of the resolutions (the "noes" in fact) resigned their membership, and have formed a new Lodge of their own. So the "H. P. B. Lodge," as it is called, numbering over thirty members, meets for the present on Monday evenings at Dr. Keightley's house, by his kind courtesy, and until they are able to find convenient quarters for themselves.

I have received copies of the Syllabus of lectures for the coming season from both the Bow and Margate Lodges. They are excellent, and serve to shew how our ideas really do "catch on", and hold the interest of the more thoughtful classes at the present time. Bow has the promise of papers from Mr. Mead and from Jasper Niemand; and I see Mr. Sidney Coryn has promised one to the Margate Lodge for March. That Lodge manifests great activity, having recently started a "Key" class, and also one for the study of the "Secret Doctrine."

The Dublin Lodge reports great activity; Mr. James M. Pryse, having been thrown out of employment by the closing of the H. P. B. Press, has gone over there to help with the printing, and remains with them, for the present at any rate.

* * * * *

A brisk correspondence on the subject of "The Clothes of Ghosts" has lately been going on in the pages of the *Realm*, a new weekly; Mr. Maskelyne—of conjuring fame—being the assailant, Mr. Andrew Lang taking a brief for the defendant—or ghosts!—and conducting the case in his usual brilliant and amusing manner. We all know what this particular conjuror's views are, how adamant; so that we need not be surprised that "convinced" (only this he does not admit) "against his will, he's of the same opinion still!" However, all is grist that comes to our mill, and some very sensible things have been said, and the subject once more ventilated in the public press.

Borderland is just out again, but there is nothing of very special interest to us in it this quarter. Mr. Stead includes Mr. Judge's name under "Recent Exposures in Theosophy and Spiritualism," and reproduces one of his recent portraits. Like so many others, Mr. Stead takes the *Westminster Gazette* charges as establishing a *prima facie* case against him, and indulges in some mild sarcasms at his expense; finishing up by quoting Mrs. Besant's first short letter to the *Daily Chronicle*. Then Miss X. has a good article on "The New Witchcraft," meaning hypnotism; nothing the recent notorious case of the Baroness von Zedlitz and Czinski; also two lately published novels, "Trilby," by Du Maurier, and Conan Doyle's "the Parasite;" both these two books taking hypnotic influence as their theme.

I must not forget to mention Mr. Stead's long review of Mr. Arthur Lillie's book on H. P. B., called "Madame Blavatsky and Her Theosophy;" and indeed, it is not unlikely that *Borderland* for next quarter will contain a review of another book on her, just out; viz., Mr. Walter Leaf's translation of Solovyoff's attack. Theosophists will remember its publication some time ago, in Russia, and how Madame Jelihovsky defended her sister at the time, in the Russian press. But the story is new to the English-reading public in general. Certainly we cannot in these days complain of any lack of notice! For good or for evil (and I, for one, think the former) the T. S. is very much before the public, and receiving a good deal more than its usual share of attention. It is for us to turn that attention to good account.

I have discovered an unconscious Theosophist and believer in Karma—if not in Re-incarnation—in Mr. John Davidson, a comparatively new poet. What do you say to the following, which is quoted from a ballad called "Thirty bob a week," in which a city clerk gives his views on things in

general, and himself and his struggles to support a wife and family on "Thirty bob a week" in particular. This is what he says:—

"There ain't no chance,
Nor nothing of the lucky-lottery kind.

"And it's this way that I make it out to be:
No fathers, mothers, countries, climates—none;
Not Adam was responsible for me,
Nor society, nor systems, nary one:
A little sleeping seed, I woke—I did, indeed—
A million years before the blooming sun.

"I woke because I thought the time had come;
Beyond my will there was no other cause;
And everywhere I found myself at home,
Because I chose to be the thing I was;
And in whatever shape of mollusc or of ape
I always went according to the laws.

"I was the love that chose my mother out;
I joined two lives, and from the union burst;
My weakness and my strength without a doubt
Are mine alone for ever from the first:
It's just the very same with a difference in the name
As 'Thy will be done.' You say it if you durst."

If that is not sound philosophy and insight, I don't know what is!

Dr. Hermann Brunhofer seems to have conceived a great fear of our worthy President! in his capacity as head of the T. S. that is to say. He writes in the *St. Petersburg Zeitung* of the possible dangers to Christian Europe of an alliance of Buddhistic nations. He considers "the T. S. in Madras, under Colonel Olcott," well able to exercise some political influence; and that not only latter-day literature, but also H. P. B.'s writings, have helped to pave the way for the acceptance of Buddha's teachings in the West. Finally, it for Russia to shield Europe from this terrible and menacing danger! Which is really funny.

Mr. Richard Le Gallienne, lecturing the other day on "The Greatness of Man", at South Place, Finsbury, gave utterance to some noble teaching, quite in line with ours, especially on the divine nature of man. He told his audience that "the long winter of materialistic science" seems to be breaking up, and the old ideals are seen trooping back with something more than their old beauty in the new spiritual spring that seems to be moving in the hearts of men. Italics are mine. His final words are worth giving in full:

"Essentially, the old spiritualistic and poetic theories of life are seen not merely to satisfy the cravings of man's nature, but to be mostly in harmony with certain strange and moving facts in its constitution, which the materialists unscientifically ignore. It was important, and has been helpful, to insist that man is an animal, but it is still more important to insist that he is a spirit as well. He is, so to say, an animal by accident, a spirit by birthright. And, however his duties may occasionally seem, his life has a transfiguring significance, its smallest acts flash with divine meaning, its briefest moments are rich with 'the pathos of eternity', and its humblest duties mighty with the responsibilities of a God."

A. L. C.

THE SANDWICH ISLANDS.

From a Honolulu paper we take the following report of recent activities of our local Branch:

"At the last meeting of the Theosophical class, held by the Aloha branch, a very interesting lecture was delivered by Mr. A. Marques on "Man's Principles and the Laws they represent." The lecturer proceeded to show by numerous illustrations that Man was the result of various cosmic or divine laws, which he classified as: Unity in diversity, Duality (as shown so plainly in the anatomic constitution of the body), Triadic or Trinity, Quaternary and Septenary. He showed, by several suggestive diagrams, how the Septenary was derived from the Trinity, accounting thereby for the great sacredness attributed, in all religions, to those two numbers. Mr. Marques then showed man to be, under various aspects, either a double trinity of spirit and matter linked together by the universal desire (kāma), or two inferior trinities overshadowed by the Divine Spark (A'tmā), or again one spiritual trinity encased into two bodies propelled by two forces; and he established a series of curious co-relations between the *systonary* principles of man and other *systonaries* in various planes of nature. The least satisfactory of these correspondences was that of the colors, and this the lecturer ably explained to be on account of a scientific fact that the known colors of the prism are not a regular octave of tonic vibrations, as in music, but only a fifth of semi-tones, two or three yet unknown colors—perceived only by semitones—existing in the carbonic and chemical extremes of the spectrum, called ultra-red and ultra-violet. This led to some extraordinary revelations about the human Aura, which sensitives plainly see as a faintly colored cloud, but which contains startling indications of man's true inward character. The lecture lasted over an hour and a half, and was listened to with such intense interest, that it is intended to publish a full report of it, which will make some very suggestive reading for persons interested in Theosophy.

The Aloha Class continues to meet regularly every Monday evening, at seven o'clock, at No. 109, King Street, and the public is welcome.

CORRESPONDENCE.

ASTROLOGY.

To the Editor, "Theosophist."

DEAR SIR,—On the 25th of March 1884, while I was at Adyar, Mr. Shreenevas Row introduced to me Venkat Narsimha Siddharty, a resident of Mysore, who was versed in Astrology. This gentleman, who spoke only Tamil, and with whom I could therefore not converse directly, made my horoscope according to the date of my birth, etc., of which I informed him through Mr. Shreenevas Row, who also kindly translated to me into English the Tamil horoscope made by Narasimha Siddharty. I can only say that up to date everything has turned out in my life very nearly as the astrologer predicted. The following are his predictions and the notes added refer to the foretold events.

PERIOD FROM JULY 29, 1885, TO AUGUST 2, 1888. *Return to native land by the persuasion of an influential friend. Follow a profession with some Society.*

Note.—While I was in India in 1885, it was my intention to remain there. I had no thought of returning to my home, which is in America; least of all to my native land (Bavaria); this having become a foreign country to me after an absence of twenty years. But at the end of March 1885, on influential friend, namely, Col. Olcott suggested to me, to accompany H. P. Blavatsky to Europe and I left India with her on the 1st of April. I know of no Society

with which I would have followed a profession; but having accidentally become acquainted with Dr. Carl Kellner, the inventor of chemical paper pulp and general manager of the Kellner-Partington Paper Pulp Co., at Manchester and Hallein, I accepted his initiation to join that Company and have been in relation with it ever since.

PERIOD FROM AUGUST 2, 1888, TO APRIL 11, 1891. *Same condition but much spiritual improvement.*

Note.—I cannot deny that during that period many things became spiritually clear to me, which heretofore were veiled.

PERIOD UP TO MAY 20, 1892. *Trip to the Himalayas. Association with spiritual people.*

Note.—The expression "Himalayas" I take in an esoteric sense and in that sense it has turned out true. During that period I became acquainted with certain Initiates in Germany who are very spiritual people, and with whom I became associated. I made a visit to their place of residence on August 8, 1891.

PERIOD UP TO JULY 2, 1896. *Acquires much wealth. Satisfaction of mind. Composes a book. Practices his profession.*

Note.—All this has either come out true already or seems to come out. The composing of a book probably refers to the German Theosophical journal, called the "Lotosblüthen," which I have started and which meets with success. As to practising my profession (medicine), I never intended to practice medicine again; but having discovered a cure for consumption and other lung-diseases by means of inhaling "Lignosulfst," and having started public inhalatoriums for its use in various cities in Austria and Germany, I have been, very much against my will, forced to practice medicine again. Finally, a company having been formed for the introduction of my invention in all countries in the world, the acquisition of wealth (even in an exoteric sense) does not appear improbable, judging by the success we have thus far attained.

In this way the horoscope runs on up to a period ending with July 30, 1921; but I am not ready to endorse things which I have not yet experienced, and whether Mr. Narsimha's horoscope will be thoroughly true in the future, as it has been in the past, the future will show.

Yours truly,

F. HARTMANN.

HALLEIN (Austria) January 16, 1895.

POSTAGE STAMPS.

To the Editor, "Theosophist."

SIR,

For many years I have collected stamps, both postage and revenue, and have seen how valuable they become in a short time.

Now the Theosophical Society, having members in all parts of the world, is well able to make a collection of stamps, that if added to for 15 years would become very valuable, and if sold, would realize a large sum for the benefit of the whole Society. I have seen collections sold at auction which have brought \$5,000 to \$10,000.

I will undertake to collect and arrange these stamps in proper albums, and do all in my power to make the collection of value, exchanging the duplicates.

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I will also arrange that if anything should happen to me, that the books shall be delivered to the Gen. Sec., of whatever Section I may belong to at that time.

This can be made a success if members in all parts of the world will send any number of used stamps of any country, and also sets of unused ones of the different values of their own country.

Stamps that were used 10, 20, and 40 years ago are of greater value than those used now, and if the envelopes on which these stamps were used are kept intact it will enhance the value.

Members collecting these stamps could send them to the Gen. Sec. of their Section or post them direct to me.

The stamps used in India by the independent states are very hard to get, and are worth more on the entire envelopes. But the unused ones are also hard to get.

Trusting you will think this plan of sufficient value to publish it in *Theosophist*, (and collect those stamps that come to you personally) and give it your approval.

I remain,

Yours fraternally,

THADDEUS P. HYATT.

147, HANCOCK STREET,
BROOKLYN, NEW YORK.
U. S. A.

CUTTINGS AND COMMENTS.

"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

To be an F.T.S. now-a-days seems no bar to the attainment of high office in India if the wearers of the title are only qualified. For years one distinguished colleague had been a Judge of the Madras Small Cause Court, from which he was transferred to the new City Civil Court, and in which latter high place of trust he has—recently pointed out by me—won golden opinions. In the very recent appointment of Dewan Bahadur S. Subramania Iyer, C.I.E., F.T.S., to the Bench of the High Court, in succession to Sir T. Muttusawmy Aiyar, K.C.I.E., deceased, the Society has been really honoured. The post is the highest attainable by an Indian lawyer, and our Honourable colleague and ever staunch friend, was the most fitted of any to be raised to it. In writing him an official letter of good wishes I properly said that I did not congratulate him for what was the natural fruit of evolution, but myself on having a friend fit to sit in the loftiest seat constitutionally open to a native of India. We may be perfectly certain that he will leave as good a name behind him when he dies or retires as his erudite and just predecessor, whose premature decease is mourned by the whole Indian press.

Readers of "Old Diary Leaves" will remember the part that Shamji Krishnavarma had in the correspondence between Swami Dyânand and ourselves, and that it was his translation of the Arya Samaj of Junagadh. Rules which led us to rescind the Resolutions of Council to amalgamate the T. S. with the Swami's society. It will also be recollected that he left Bombay shortly after our arrival, to go to Prof. Monier Williams at Oxford. His career since his return home has been brilliant throughout; and as my affection for him is undiminished, I have pleasure in copying the following note from the *Bombay Gazette*:

"Both the ruler and the people of Junagadh are to be congratulated upon the acceptance of the Dewanship of the State by Pandit Shyamji Krishnavarma, M.A., Barrister-at-Law, in succession to Rao Bahadur Haridass Voharidass. The appointment is not without interest in Bombay, for during the early part of his life the new Dewan's name was associated with this Presidency as one of the best Sanskrit scholars of the day.

"Born in the year 1857 the Pandit is now only thirty-seven years of age and by reason of his birth, education, experience, and character he is eminently fitted for the exalted post which he has been called upon to occupy. It is a remarkable coincidence that in a Mahomedan State the choice should have again fallen on a Hindu Dewan. A man of sterling worth and integrity of purpose, the Pandit is courteous, and ready to extend a helping hand to the needy and has already achieved a reputation as an able and shrewd administrator.

"In the year 1878, the Pandit, on the recommendation of Sir Monier Williams, who was much impressed by his knowledge of Sanskrit, accepted the post of Oriental Lecturer of Balliol College, Oxford. He joined the University with the intention of passing the examination, taking his degree, and studying for the Bar. In Oxford Pandit Shyamji without neglecting his Sanskrit had opened his mind freely to the reception of all the higher forms of European culture. When he first went to England he was quite unacquainted with Greek and Latin, and yet passed his first examination with great credit after little more than a year's study. At his second examination (Moderations) he attained the requisite standard in Logic as well as Greek and Latin; and in final schools, before taking his degree of B. A., he passed a highly creditable examination in Law, Political Economy, and Bacon's works in addition to other subjects." Speaking of the Pandit Sir Monier Williams says:—

"Assuredly no English or European teacher could possibly be his equal in expounding the grammar of Indian languages according to the principles of native grammarians. I may add that I know no other Pandit who combines a considerable knowledge of Greek and Latin with great Sanskrit attainments. He is the first real Indian Sanskrit scholar who has ever visited England and achieved so great a success. During his residence at Oxford and in the intervals of prosecuting his own studies, Pandit Shyamji, who is now a B.A. of Balliol College, has acted as my assistant in Sanskrit, and last year the Master and Fellows of the College appointed him to the office of Lecturer in Sanskrit, Marathi, and Gujarati. He has thus gained considerable experience in teaching young Englishmen, and especially the selected candi-

dates for the Indian Civil Service, the majority of whom are now members of Balliol College in this University. In the autumn of the year 1881 Pandit Shyanji was sent by the Secretary of State for India to represent the learning of his own country at the Berlin Congress of Orientalists. There, at one of the meetings, he read a paper on 'Sanskrit as a Living Language in India,' written in English, which excited much attention and interest, and has since been printed in the Transactions of the Congress. . . . It will give me sincere pleasure to hear that the Government of India has appointed him to some honourable and fiduciary office in either the Civil or Educational Service, for either of which he is by his acquirements and character eminently fitted.

"The Pandit returned to India with high references from Lord Northbrook, Lord Kimberley, and many other eminent persons. In recognition of the 'distinguished and faithful' services he rendered to the State of Rutlam for nearly four years as Dewan, he was presented by his Highness, the late Maharaja Runjeet Singh, with a *khillat* before he was offered an appointment as a member of the State Council at Oodeypore. He was also appointed Guardian to the Heir-Apparent of Oodeypore, and he has filled the post with credit and honour. He was the *persona grata* of society at Oodeypore. The State of Oodeypore has lost the services of the best man. But in the loss of Oodeypore Junagadh gains by the appointment of a most capable man at the head of the administration. That the appointment was quite unsought for shows the ability and fitness of the Pandit for the post."

The Prime Minister whom he succeeds at Junagadh was Mr. Haridass Veharidass, one of the very ablest administrators I have met in India.

But a very small part of the charities of Indian benefactors during the past year are enumerated in a summary which was recently made by the *Asiatic Quarterly Review*. Hundreds, if not thousands of deeds of charity and mercy pass annually without public mention. If the sum total could but be made known, it would show that in proportion to population, the Hindus, Mahomedans and Parsis of the Indian Empire outdo the people of any other country. It is not for monster bequests they are noticeable; one seldom hears of sums of a million dollars being given—for the simple reason that there are no such capitalists here. But the practice of charity is a religious duty accepted and recognized by the poorest ryot and peon, and the totality of their petty benefactions must exceed belief. However, so far as it goes, the compendium of the *Review* is worth copying. It says :—

"A native lady near Dacca has given three donations, of Rs. 90,000 each, for a native school, a hospital and a temple, all for the Dacca District. Babu Jagat Bandhu Bose gives Rs. 20,000 for a dispensary in his village of Dandirhat; Bai Dinbai Nusservanji Patel has built a sanatorium at Dumas near Surat, at a cost of Rs. 75,000 and has renewed her offer of Rs. 7,50,000, for a free Library in Bombay. Rao Bahadur Dewan Metharam Gidumal, a Sindh Zemindar, has given Rs. 15,000 for quarters for students from Sindh attending in Sindh Arts College. Babu Ishwara Chandra Hazra of

Amragori (Howrah) has given Rs. 12,000 for a dispensary in his native village, besides the grant of a building. Maharaja Pertab Narain Singh of Ajodhia (Faizabad) has founded a Sanskrit Library at a cost of Rs. 16,000; and Pandit Munna Lal Tewari, of Cawnpore, has given a house and garden with Rs. 35,000 for the Vedic School at Cawnpore, besides a monthly sum of Rs. 300."

* *

Great excitement has, it is said, been caused among the natives of Lucknow, as well as in various towns in the Sitapur District, by the discovery of the miraculous healing powers of the water of a small pond or tank between Kamalpore and Khairabad, on the Oudh portion of the Rohilkhund and Kumaon Railway. Crowds of the halt, the lame, the blind, etc., are wending their way to this health-restoring pool. Even lepers are said to emerge from its waters clear and cured of the disease. If the Hindus were up to the tricks of the Catholic Church in France, we should soon see a city of palaces springing up in the Sitapore District and the new miraculous spring surmounted by a marble temple that might rival the Taj Mahal.

* *

One of those mysterious and uncomfortable stone-throwing phenomena, which the Spiritualists, if they were open to conviction, would angrily repudiate as the work of human spirits, has been occurring at Jalpaiguri, on the way to Darjiling. A poor Mussulman is the victim. According to the *Advocate* (Lucknow) from nightfall to dawn, on all days of the week and during day time on Tuesdays and Saturdays, brickbats, stones, pebbles and fruits of various kinds, among which papiya predominates, are seen to fall into the rooms from the ceiling, and utensils and edibles are mysteriously transferred from rooms with doors bolted or locked to the enclosure or open yard opposite the house. The manifestations have, we are told, lasted for several days. Let this be added to the several similar cases that have from time to time been reported in these pages

* *

For the honor of India, let us all hope the rumour is true that Professor J. C. Bose, of the Bengal Presidency College, has made an original discovery which, if demonstrated to be all that is claimed for it, will place him in the front rank among modern scientists. It is said that Prof. Bose has been experimenting on the theory that the etheric waves may be used for telegraphing and all conducting wires dispensed with. It is alleged that he has achieved the result of sending signals of sound and light between two points with the help of the ether only.

* *

[March

Mr. W. H. Terry, who often says wise things that other editors of spiritualist journals shirk, makes an observation in the *Harbinger of Light* for January 1st, which Spiritualists should ponder and Theosophists bear also in mind. Asserting his intimate personal knowledge of the truth of the phenomenon of the solidification of phantom forms of the deceased, he remarks :

"We do not advocate this phenomenon as a factor for the advancement of Spiritualism; the numerous frauds and abuses in connection with it, the demoralising influence on both mediums and sitters, who failing to realise its significance, pursue it year after year as business and entertainment, and the facility with which most of it can be imitated, have minimised its value, to such an extent that we doubt whether Spiritualism would suffer by its total extinction. At the best it is unfitted for the early investigator; it is too big a thing for the unprepared mind to take in and digest, and ought not to be approached until the investigator has become familiarised with minor phenomena and well grounded in the philosophy of their production."

The equal bearing of this criticism upon every species of psychical phenomena is evident: they are not only valueless but positively dangerous in all ways, in the absence of test conditions and without the presence of a skilled expert in this branch of natural science. When one has a great occultist like H. P. B. and has the chance of frequent observations of her wonders and their comparison with one to distinguish the false from the real. But when it comes to putative marvels the conditions of whose happening are open to suspicion, and the teaching conveyed professes to rest upon the unsupported assertion of the wonder-worker, all good men should combine to put a stop to the one and shut the mouth of the other. For by such things and persons the world is incalculably wronged.

* *

Mrs. Annie Besant is expected to arrive in Calcutta on the 3rd March, and during her ten days' stay in the city, will give seven public lectures on the following subjects, in the order stated:—(1) The Undermining of Materialism by Science; (2) The Pilgrimage of the Soul; (3) The Use of Evil; (4) Eastern Castes and Western Classes; (5) The Place of Politics in the life of a Nation; (6) Why do nations live or die?; (7) The means of India's Regeneration.

* *

The sad news comes from Rangoon that Mr. Moungh Hpo Myin, K. S. M., of that town, has committed suicide while at a lunatic asylum. The deceased was one of my esteemed friends, a leading man in Burma, possessed of the confidence of all British officials, a well-read Pali scholar, an enthusiastic Buddhist and officer of the Mahabodhi Society. I was on two occasions his guest and have the pleasantest

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Cuttings and Comments.

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recollections of himself and family: his wife especially who was all that a good wife should be. His insanity was the result of heavy pecuniary losses in business. Before the capture of Upper Burma by the British, he and his father owned extensive teak forests and were contractors for the supply of the wood on a huge scale: they had a herd of elephants and an army of choppers to get it out. But by a turn of somebody's wrist their property was ruthlessly sequestered and they could get no redress whatever from the Tite Barnacle Bureau of the Department of Red-tape and Sealing-wax. Result, their ruin, and, as troubles come in battalions, ill-luck pursued poor Moungh Hpo ruthlessly until his reason was at last unhinged, and this is his lamentable end. My sincerest sympathies go to the bereaved family.

* *

Our learned and valued friend Dr. Salzer, of Calcutta, having again attacked Mrs. Besant's attitude towards Hinduism in a recent letter to the *Statesman*, the loyal Countess Wachtmeister answers him in the same paper as follows:

"SIR,—In answer to Dr. Salzer's letter in your journal, I beg to state that he has been misled by a misquotation in the *Indian Mirror*. Colonel Olcott simply introduced me as a Theosophist, without mentioning Christianity. As a student of Theosophy I certainly believe in the teachings of Christ in the same way as I believe in the teachings of Buddha, Zoroaster, Hinduism, etc. If Dr. Salzer had noticed the last paragraph of the interview, he would more clearly have understood Mrs. Besant's attitude towards Hinduism. The aim of Mrs. Besant, and of every Theosophist, is to endeavour to restore each religion to its pristine purity, and as she in Colombo preached Buddhism to the Buddhists, so in India she preaches Hinduism to the Hindus, but with the difference that her own religious feelings find expression in the forms of the ancient Hindu religion, as it was in the days when the Upanishads were given. But, therefore, it does not follow that she favours the social corruptions which have crept in, in modern times, as well in the Hindu as in other religions. She is quite aware of the need of reforms here in India, and I heard her in Madras expressing her intention of giving in detail the lines on which she considers these reforms ought to run."

Yours faithfully,

BENARES, 16th January.

CONSTANCE WACHTMEISTER."

* *

From time immemorial the Kshatriyas, or warrior caste of India, have worshipped the weapons with which they fight. The custom also prevails at the Golden Temple at Amritsar. The belief is that by propitiatory sacrifices the elemental spirits concerned in human strife may be attached to the arm and give it the power to vanquish the foe. This idea is embodied in the oldest Indian epics. It is the one illustrated in the legend about Excalibur, the all-powerful sword of King Arthur, given him by the water-sprites who forged and mounted it beneath the sea. Bearing these facts in mind, the conduct of a British

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(Indian) official on the Malabar side of India seems puerile in the extreme. Says the *Lahore Tribune* :

"Information has reached us from Malabar of a curious case under the Arms Act. It appears a very ancient and respectable family in that district has from a very remote period been in possession of a sword which is worshipped in the same way as a household deity. Since the Arms Act was enforced, the head of the house has been from year to year taking out a license according to the law. On the last occasion, however, when he applied for the renewal of the license, although the Collector-Magistrate sanctioned such renewal, the local Tahsildar, it appears, for the first time insisted on the production of the sword; and the sacred sword accordingly was brought out. But apparently the period covered by the old license having expired, the Tahsildar ordered a prosecution of the possessor of the sword. The case was finally heard by the First-class Magistrate and the accused was acquitted."

* *

In the same paper appears the translation of an article contributed to the literature of Spiritism by Mr. *Man's* D. Metzger, under the title *Essai de Spiritisme Scientifique*. He thinks that :—

"A very strong argument in favour of spiritual intervention in human affairs is to be found in the bitterness, the violence, and the actual frenzy with which those who *know* its facts are assailed in the press, on the platform, in the public and in private circles. A man may be an atheist, a profligate, an habitual drunkard, an abject slave to Mammon, a rapacious usurer, a gross sensualist, a grinder of the faces of the poor, a religious hypocrite, a political charlatan, a cruel husband, a bad father, or a social pest; and scarcely a voice will be raised against him. Nay, if he is rich, and entertains liberally, he will be made much of by his friends and the newspapers. But a man has only to believe in the immortality of the soul, and in the power of the spirit to return from the other world; he has only to assert the possibility of Moses and Elijah having materialised on the Mount of Transfiguration; he has only to asseverate the Fatherhood of God and the brotherhood of man; he has only to declare his acquiescence in the views of the after-life entertained by the principal writers of the Old and New Testament, by the great authors of classic antiquity, and by the giants of English, German, and French literature, and he becomes a mark for scorn, defamation, and obloquy. The materialist and the minister of religion clasp hands and agree in reviling him. All the great and little dogs of the public press howl or yelp at him. Feeble-minded caricaturists endeavour to hold him up to ridicule, and all the Lord Tom Noddies of society shake their empty heads and gravely hint that he is deranged."

This dreadful moral perversity, this instinctive conflict between materialists and the believers in the future life, Mr. Metzger traces to the devilish hatred of "dark, undeveloped spirits. . . who, while in the flesh, were the enemies of progress and the obscurantists of the epoch in which they lived;" and who being overpoweringly drawn to the earth—earth-bound, in fact—find their greatest pleasure in making others as bad as themselves. A grim theory, that, and which if true, would make the devout pray that every criminal might live to the age of Methusaleh!



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THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.

ORIENTAL SERIES, CHAPTER VII.

HOW interesting it is to turn over the leaves of my Diary for 1879, and see how and when our long-tryed and often famous colleagues came into the current of our lives. It is really like the entrances and exits of actors in a play; and most instructive to trace back to the causes which brought them into the Society, and the others which in many cases threw them out of it. I am afraid I shall have to say that the latter were of a personal nature, such as disappointment at not getting to know Mahâtâmâs or at H. P. B.'s breaking her promises, disgust because of attacks upon her character or the discrediting of her phenomena, the failure to acquire desired psychical powers by the French-before-breakfast system, or some such thing. I mentioned above when and how Mr. Sinnett came to know us and now, on the page for August 3rd, I see the fact recorded that on that day I took Damodar K. Mavalankar into membership. It was the rainy season and the dear boy used to come to see us of evenings, clad in a white rubber waterproof and leggings, a cap with flaps to match, a lantern in his hand and the water streaming from the end of his long nose. He was as thin as Sarah Bernhardt, with lantern jaws and legs—as H. P. B. used to say—like two lead-pencils. So far as appearances went, he seemed as little likely as any man in the Society to become a Mahâtâmâ or get within a thousand miles of a real *âshrama*. But appearances were as false in this case as they have been in those of other members who seemed infinitely his spiritual superiors but proved otherwise.

Three days after Damodar's admission, I received the applications of Lt.-Col. (now Maj.-Gen.) W. Gordon, B.S.C., and Mrs. Gordon, of whom the latter may be ranked among the truest friends and most unwavering backers that H. P. B. ever had. And a little earlier came one K. P. Cama, a young Parsi who made a vivid impression upon us, by reason of his familiarity with and admiring enthusiasm for Indian Philosophy. Some of his essays were published by us in the

earlier numbers of the *Theosophist*. If there ever was a Hindu soul born into Parsi body it was his: and he felt it to be so.

The first step upon our scene of that malevolent person, Madame Coulomb, was in the form of a letter which H. P. B. received August 11, 1879. The news of our arrival at Bombay had been copied into the Ceylon papers and she, writing from Galle, told her old Egyptian acquaintance that a great excitement prevailed in the Island about us, large subscriptions were being made for the expenses of our welcome, and that "the Buddhists were running mad to see us." She sent H. P. B. a copy of one of the Colombo Anglo-Indian papers, to which she had addressed a letter defending her reputation against an ill-natured attack, and saying that, having known her well at Cairo, she could testify that she was a lady of high character! I believe she forgot to include this historical document in her pamphlet of 1884 attacking H. P. B.'s character in the choicest phrases to which her Missionary allies could help her. So I think I will place it on record here:—

"I am not acquainted with any of the members of the said society, except with Madame Blavatsky. I have known this lady for these last eight years, and I must say the truth that there is nothing against her character. We lived in the same town, and on the contrary she was considered one of the cleverest ladies of the age. Madame B. is a musician, a painter, a linguist, an author, and I may say that very few ladies and indeed few gentlemen have a knowledge of things in general as Madame Blavatsky." (From the *Ceylon Times*, June 5, 1879).

She wrote H. P. B. a doleful tale about the straits to which she and her husband had been reduced, and appealed for help: she wished, she said, to come to Bombay if they could manage to get a passage, and would like to find some sort of situation. H. P. B. told me her version of the story of her connection with the Coulombs at Cairo, how Mme. C. had been kind to her when she was there after her catastrophe on board the steamer which blew up in the Piræus, and nearly all on board were killed. So I gave her my opinion that in common gratitude she ought to help the couple, now that they were hungry and naked, so to say. She concurred and wrote the woman some letters in which, if I am not mistaken, she actually hinted that Mme. Coulomb might one day be her successor in the T. S.! I won't be positive, but that is my impression. Nothing would be more likely, since that was a common thing with her, and if the successorship letters were collected they would form an amusing compendium. Of course, quite apart from their moral aspect, which was the reverse of amusing. How Madame Coulomb finally came and what happened subsequently, are to be told in the proper place.

Nearly all Americans are, of course, of a practical turn of mind, and a visit we had in September from a young Hindu mechanic from Kutch Mandvi, by the name of Vishram Jehta, gave me the idea that I might be of use to India by organizing popular industrial exhibitions on the American system. This young man had a decided talent for mechanical apparatus. He showed us a model of a steam engine that

he had constructed after a picture that he had seen in somebody's trade circular, and also a hand force-pump, both of which worked well. My note about him is that he was "a most ingenious, bright and promising young fellow: an honor to his country." The idea I speak of lay in my mind for some time and was finally carried out on a small scale in the following November. On the 14th September, I took Jehta to a meeting of the Arya Samaj, lectured on the importance of the useful arts to India, and got my protégé to exhibit his engine and pump in operation.

On the 4th October our party attended a durbar held for us in Bombay by Santi Saga Acharya, the most learned of the Jain priests and the Chief *jutti* (yogi) by rank. We found ourselves in a large, square second-storey room, with plastered floor and a few square wooden posts to support the storey above. Against the wall to the left on entering, hung a square figured satin drapery, the ground of a yellow colour (that of the Jain and Buddhist *bhikkhus*) and a border of red. Overhead was a small canopy of figured Indian silk. Under it a narrow platform, or *daïs*, covered with a striped carpet (*durrie*) spread over a thin Indian mattress of cotton; a back-cushion to lean against, two small cushions for the knees of a man sitting cross-legged to rest upon, and a low footstool to mount by—completed the preparations for the Acharya's comfort and dignity at the approaching interview.

Four chairs were placed for us at one side of the platform, and there were about 300 Jains there to welcome us. Presently the whole assembly rose, a way was opened from the door, and a venerable priest enters, saluting right and left. He salutes me—as the chief of our party, I suppose—but takes no notice of the two ladies as, being a celibate monk of austere habits, was to have been expected. All the same, in my then state of ignorance of these Eastern monastic notions, I thought it ill-bred. He seated himself, cross-legged, in his place and all the company did likewise, each on the floor where he was standing. While they were settling down I had the chance to get a good look at the monk. He had a large, capacious head with plenty of room in it for the large brain that one could see at a glance he must possess. His hair is either very closely cut or is growing between two monthly head-shavings, as the hair of Buddhist monks does. His beard is shaven smooth; he wears the Hindu *dhoti* and has a thin Dacca muslin scarf,—of the kind that, because of its wonderfully fine texture, has been called "woven dew"—hanging over his shoulder. He wears no caste marks nor the smallest piece of jewelry. He begins the interview by cross-questioning me about my knowledge of Jain doctrine, the dialogue being carried on through two Hindu interpreters, Messrs. Pandurang and Krishna Row. I explained the state of religion at the West, and pointed out the several influences that had tended towards despiritualising the Western nations. I affirmed the necessity for the spread of Eastern religious ideas in those coun-

tries. To learned men like himself, I pointed out, there was a loud call to take part in this great work. They had no excuse for indolent indifference; having the wisdom for which Western people had most urgent need, it was a positive sin for them to abstain from its circulation. He followed and challenged me from point to point, and made a variety of excuses for his not taking up this new and great field of work, but I indulged in plain speaking throughout. The point that finally won his sympathies—or, at least, his expression of them—was this. "You Jains," I said, "have the tenderest compassion for the brute creation; you feed them when hungry, bury them when dead, protect them from cruel treatment, and have even opened the Pinjrapole—an animal hospital, where all sick and suffering brutes are tenderly cared for. If any Jain gentleman here present should see a famishing dog at his door, would he not share his own meal with him, rather than see him die of hunger?" An affirmative murmur ran through the room, and as I looked around every head bowed an assent. "Well, then," I said, "the bread of religious truth is far more necessary for man's salvation than a plate of food is to the nourishment of a dog's body; you Eastern people have that truth, the nations of the world are, according to your religious tenets, all your brothers; how dare you say you will not trouble yourselves to send that bread of spiritual truth to those starving Western nations, whose spiritual ideals and hopes and perceptions are being destroyed by irreligious scientific materialism?" The old Acharya straightened himself up, and he told me through the interpreters that he should be glad to help us and would write for the new magazine we had just started as a channel for such teachings. But he never did. Yet, at the same time, it must be confessed that the Jains were most ably represented at the Chicago Parliament of Religions of 1893, by Mr. Virchand Gandhi, who presented their views so clearly and eloquently as to win general respect and sympathy. I closed the discussion by describing some of the ways in which so-called enlightened Western nations prove their loving-kindness for the lower animals. As I described the horrors of bull-fighting, bear-baiting, fox, deer and hare hunting, dog, rat and cock fighting, it was curious to watch the expression of their faces. These three hundred Jains looked at each other in a sort of terror of consternation, they caught their breath, devoured me with their eyes as if to search to the bottom of my heart and see if I spoke the truth, and at last the tension became so strong that I saw they could bear no more, and stopped amid a dead silence. I then asked leave to depart, all rose to salute us, the usual garlands were hung about our necks, and we departed: many following us into the street and some even running after our carriage and shouting blessings after us. Thus began our pleasant relations with the Jain community.

A few days later I addressed a packed audience invited by the "Daya Vashistha Mandlik" to hear me discourse upon the killing of animals. I see by my notes that I described the true Universal Brotherhood to be a common kinship between all sentient beings

that had the divine spark manifested in them in whatsoever degree, the ant and the elephant had it as well as man, and all men of every race and kindred had it in common, only in various degrees of manifestation: it behoved us to be kind to our fellow-men and, for the same reason, to be tender to the animals in the proportion of their helplessness; the vivisector who tortured an animal, which was strapped in helplessness to a dissecting table or shut up in a hot-chamber of iron from which he could not escape, however great his physical agony during the experiments of science, was no whit less cruel, savage and devilishly callous to suffering, than the Inquisitor who bound his human victim to the instrument of torture, and in the name of Christian religion, smashed his limbs, tore his muscles from their attachments, and killed the 'skeptic' by the most ingenious methods of slow torture. Of course, there was much sympathy shown when the address was translated into the Guzerati language. But I never spoke under so great an apprehension of possible calamity as then. The lecture-room was in the third storey, with an almost vertical stairway, the steps of which were barely wide enough for one to rest upon his heel in descending, and a loose-hanging rope was the only substitute for a baluster. The floor of the vestibule of the room was completely filled with some hundreds of shoes, left outside according to Eastern custom; and the hall was lighted by a number of kerosine wall-lamps placed barely high enough to clear the turban of a man of ordinary stature. If an accident had happened to one of those lamps and a man's flimsy costume had caught fire, there would have been an instant panic, the fleeing audience would have stumbled over the shoes, fallen in masses over each other down the perpendicular stairway, and there would have been a holocaust of victims. It is no exaggeration to say that I was infinitely relieved to find myself in the street once more.

Mr. Keshava Narasinha Mavalankar, the father of Damodar, was admitted by me to membership on the 19th October 1879, in the presence of his son and his brother Mr. Krishna Row, by whom all Damodar's family trouble was subsequently brought about.

Our friend Gadgil made us a visit in November, which I only mention because of an entry in the Diary to the effect that he showed us two roots which are said to possess wonderful properties. One is a cure for snake poison, the other for that of the scorpion. The former is to be macerated in water and the water drunk, which is a very commonplace affair, but the other is quite another matter. When the bitten person comes to you, you simply stroke the limb with it, using downward passes, as in mesmeric treatment, which extend from above the extreme point to which the pain has extended, along the nerves to the extremity of the limb. It is the magnetic (or magical, perhaps) property of the root that draws the pain backward to its source, the scorpion puncture. By then holding it a few minutes over the wound without contact, the pain is entirely drawn out and the patient is cured. This is very interesting and may be quite true, for surely we do not yet know a thousandth

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part of what medical science should know about the curative agents in nature: but there is a cure for scorpion-sting even simpler than this. Old readers of this magazine will recollect an article on the curative properties of the five-pointed star.



Writing this away from our library, I cannot refer to page and chapter, but it can be easily found. The writer affirmed that he had cured many cases of this kind by merely drawing with pen and ink a five-pointed star on the patient's flesh, at the extreme point of extension of the pain, and then, as the thrill of anguish receded, following it up with fresh inscriptions of the figure until it had returned to the place of puncture, where the figure was written for the last time and the pain went away. The writer's assertions were speedily corroborated by other correspondents who reported that they had repeated the experiment with entire success. Among these was Prince Harisinghji Rupsinghji, of the Bhavnagar Royal Family, who has, first and last, cured many scores of cases, and, I believe, has given relief to hundreds from neuralgic ailments of all sorts. This creates the dilemma that we must either ascribe the cure to hypnotic suggestion or to some magical property inherent in the stellar symbol. Of these hypotheses, the Materialist will prefer the former, the Magician the latter. The important fact is that the cures happen. The only way out of the difficulty seems to be to try the signature on animals, children, or imbeciles, in short upon patients whose imagination will not be affected by the sight of the drawing or the conversation that is held concerning it and its alleged powers.

The festival of Diwali (for Dipâvali) is a time of general illumination and rejoicing because of Bhima's killing of the demon Naraka-râsuram. Visits are paid, flowers and lights brighten up the whole house, presents are given to relatives and friends, new clothing to servants, and the whole family renews its wardrobe. We went that time with Hindu friends to see the illuminations in the Native quarters and to make a few calls. On leaving one house we heard an amusing story. The party was a rich banker, the local agent and partner of a millionaire capitalist living in the interior. At intervals of two or three years, the time being never previously notified, he turns up at Bombay, and calls on his agent to show his books of account. Item by item they are gone through, the columns added up, the totals and balances verified, and all found correct to a cowrie. Then the bland-looking, childish simple old capitalist takes his faultlessly accurate book-keeping agent by the arm to a strong room, and locks him up, after telling him that he knows he has stolen so many lakhs, but that on payment of such a proportion, he will be released from durance vile and the books signed as "audited and found correct." Until that is done he is to have only bread and water! Useless to protest or beg off. The old chief has had his own sure way of knowing what has been going on,

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and stays firm until his partner perforce yields, pays the ransom, and they embrace and part the best of friends. How comical!

I went with my friend Panachand Ananji one day to pay my respects to an old Mussalman fakir, very well known in Bombay at that time, named Jungli Bâwâ (literally, the Forest Ascetic). We found an old man with a sharp, inquisitive expression of face, a *mortier* cap on his head, a much-wrinkled face, and a beard closely clipped and, around his mouth and chin, shaven. He wore a dhoti with gilt thread woven into the border and a band of gold, an inch wide, crossing the end. He was a Vedântist and had two *gosains* (beggar pupils) to serve him. He received us on the groundfloor of a large square house with an air-well in the centre. He was squatted on a straw mat with his small brass mortar and pestle for preparing pân (betel-nut paste) beside him, together with some other small brass vessels. A blue striped cotton carpet was spread for visitors, but out of regard for my European stiff knee-joints, he had a chair placed for my use. Each visitor on entering would prostrate himself on the floor and touch the holy man's feet with his forehead, this being the most deferential form of Eastern salutation. Our long discussion covered the whole ground of the two Yogas, the Hatha and Râja. The eighty-four postures of the former were described in even too much detail. The old man questioned me closely as to what phenomena I had seen, but I declined to satisfy his curiosity, as such experiences, I had been taught in India, were regarded as sacred, and certainly they were not to be lightly discussed in a mixed assemblage like the present. The Bâwâ smiled and said I was perfectly right, for such occurrences, being outside the common experience, should not be made the subject of trivial jest and sceptical denial. Alas! if we had but followed out that rule from the beginning, what a world of sorrow and pain all of us would have been spared. He said that if I would come alone to see him we would exchange confidences and he might show me some phenomena. The interview highly interested me, as the man was undoubtedly a genuine ascetic and both his mind and body seemed perfectly healthy, despite his fastings and other ascetic practices.

I went again to see the fakir with the same friend on the following evening. This time he received us in the verandah; he occupying my chair of the previous evening and Panachand and I a low settle. A handsome standing lamp of European manufacture was placed on the floor near him and lighted up his strong face and made the gold threads of his turban sparkle and shine. One after another Hindu visitors came, made prostration to the fakir and then retired into the shadow at the back of verandah, where in *chiaro oscuro* they squatted, silent and motionless, like a company of ghosts in their white *puggaris* and *dhotis*. An Indian moonlight was shining outside, silvering the smooth surfaces of the cocoa-palm fronds, and plating with silver the polished top of our brougham. The Bâwâ continued the talk about the two Yogas. He said that he had cultivated the faculty of *laghimâ* (extreme lightness) so that he could sit suspended in the air and walk over water

as if it were dry ground. He had taught his pupils the same. But he considered all these things child's play in reality: he cared only for philosophy, the sacred and infallible guide to the path of Wisdom and Happiness. He had learnt both Yogas. Speaking of the relation of chela to guru, he said there were three kinds of service recognized for the former: he might give money, teach the Master something new, or serve him in menial offices. He told me a long fable about a Deva and a Daitya. The former wished to become the pupil of the latter for the sake of leaving a secret of occult science. The latter has the power of restoring life to the dead. The Deva-pupil was cut into pieces (with his consent) and boiled and the teacher eats some of the horrid mess. But the pupil thus becomes incorporated into the body and essence of the Gurn. Meanwhile his daughter loses her life, but restores her to life when he separates himself once more from the Teacher's body, his mutilated frame is readjusted, and his life flows again in full stream through his veins and nerves. Which of the three modes of service would I choose? I told him. He thereupon postponed the exhibition of his alleged spiritual powers, and I never saw him again.

H. S. OLCOTT.

OUTLINES OF ASTRONOMICAL MOTION.

XIX.

(Continued from page 360.)

SOME PLAUSIBLE OBJECTIONS.

It may perhaps be remembered by some of the readers of the *Theosophist* that I commenced the series of *Elohistic Teachings* with two articles on the *Quaternary Solar System*. The first of those articles might well serve as an introduction to the present series. In it I attributed the theory I am again advocating to the source from which I derived it—the writings of the Elohist embodied in the Jewish sacred scriptures.

In the course of my studies I had realized that the unpointed text of those scriptures was, as originally constituted, not an alphabetic but, an ideographic system of writing, which had been gradually and almost insensibly transformed, and ultimately alphabeticized, under a wrong impression as to its true character.

This system was emotional in its origin. It had been observed that in the natural state every emotion induced an ejaculation; and that the same ejaculation always followed the same inducing emotion. In this way the ejaculation came to represent the emotional impression, and then the ideal image underlying it. This was the attributed origin of language in those days. The naming by Adam of the several members of the animal kingdom, as they came under his observation, illustrates this primary view, which, even as thus recorded, was not without its scientific side. Each animal, whenever seen, always exciting the same emotion

and inducing the same emotional ejaculation, the ejaculation it called forth came to be its name. Such was the theory thus recorded.

The symbolical representation of this language, which constituted the primitive writing, naturally followed these lines. A single symbol was, in the first instance, used to represent the natural root-idea embodied in each simple ejaculation or exclamation. Starting from this basis, it was presently realized that the simple ejaculations ranged themselves in natural groups through a certain affinity or harmony in tone: so that each of these groups could be represented by a single symbol or ideogram, which, according to its position in the record under investigation, suggested to the duly instructed interpreter the sound proper to the idea it had been therein used to represent. These ideograms (subsequently regarded as alphabetic letters, after the alphabetic system had been adopted and become universal) when combined in ideographs (ultimately treated as words) were mutual helps to the interpretation of each other, by indicating the sounds each should then recall, and with this the combination of ideas proper to the ideograph in which they were associated.

This classification of the sounds in groups, and representation of each group by a single ideogram, deprived the individual ideograms of their simple or single natural sound or distinctive vocalization, and substituted for this a capability of representing either of the sounds, and of course with this either of the root-ideas proper to the group for which it stood. This change in the representative character of the ideogram took away the power of reading at sight, and rendered instruction—not merely in the art of reading, as in the present day, but—in the correct reading of every record, absolutely necessary, and then to the duly instructed interpreter the combination of ideograms in the ideographs of the record he was reading recalled the sound proper to the idea each ideogram had been used to represent.

This is a digression as regards the subject of these *Outlines*, but I consider it necessary to the due understanding of my position. This theory of the origin, whether of spoken or written language, was sketched in an article termed *The Mystery Language* in the *Theosophist* for December 1888; and some of the results derived under it were given in the *Travestied Teachings* which preceded that article.

When it first dawned upon me that in the unpointed Hebrew text of the Jewish scriptures I was dealing, not with an alphabetic but with an elemental language, and that through the discovery of its elemental key I was enabled to distinguish at least some of the elements of which it was constituted, I saw that the possibility of recovering such of the knowledge of the ancients as was buried, so to say in these elemental records was within my grasp. But I also perceived that, to make an acceptable use of this knowledge, when recovered, it was necessary that I should be able to advance incontrovertible evidence of the truth of the views I had been led to adopt. This I at once concluded would be gained by establishing on a scientific basis the Astronomy of the Elohist, whose theory, thus preserved in the ideographic veil to which it had

been committed, I had succeeded in unveiling. To this I devoted much attention, until, by slow degrees, with hesitating steps and after many stumbles, I gathered together the evidences which I have recently published under the title *Principia Nova Astronomica* in which, for reasons, I have allowed the theory to stand or fall on its own merits. In this volume I am aware that I have made but a single step in advance in what has come to be a new direction. Many more steps remain to be taken, but these I leave to others when the necessity for and possibility of further advance has been recognized.

The Astronomy of the Elohist is not without indications that it represents the Atlantean tradition. There evidently were two ancient astronomical theories, which probably originated in and were derived from a common source. Of these, the Aryan is still preserved in the East, while the Atlantean has been handed down in the records of the Elohist. The practical difference between these theories is this, that the Aryan measures its cycles from the recurrence of certain planetary combinations or conjunctions, whereas the Atlantean referred all cycles to the solar revolutions on which they depended. This difference is in reality one of theory only, for the planetary conjunctions which formed the bases of the Aryan cycles could only recur with the recurrence of the solar cyclical relations which produced them, so that the results drawn from either would be, within certain limits, identical with those derived from the other. There was moreover this advantage in the Aryan theory, that the calculated recurrence of the several planetary combinations could be confirmed by direct observation; and it is possible that this seeming superiority caused it to become independent of and eventually to supersede the Atlantean theory: and then the solar basis of the computed cycles was lost sight of.

In the preceding *Outlines* I have reproduced in a condensed form the evidences brought together in *Principia Nova Astronomica*. Greatly underrating the forces with which I had to contend, I formerly thought that these evidences would command the attention of practical astronomers. Indeed I was at one time sanguine enough to fancy that no intelligent reader would be able to resist them. Failing this I persuaded myself that facts would arise or phenomena be observed which could not be reconciled with the received theory. But when I remembered that space, which had been a vacuum to Sir Isaac Newton, was a plenum to his followers, and that this change of front had not shaken their faith in his system, and when I further found that the discovery, that the latitude of certain places on the surface of the Earth was changing, had not been regarded as having any bearing on the figure of the Earth, any more than the discovery that its equatorial diameters do not correspond, I recognized that nothing was to be expected from the present order of official astronomers. I am under no illusions in this regard. They are satisfied with the present position of their science, which is equal to all the calls upon it; and, when I consider the difficulties which beset such a change of base as the theory of the Elohist demands, I am not sur-

prised that they should decline to investigate it. What does surprise me is that they should not see the necessity for reconsidering some of their own positions. To refer only to one. The assumed variable velocity of bodies moving in elliptic orbits. If, as I have ventured not only to affirm but even to demonstrate (Fig. 9), this assumption is based upon appearances which geometry proves to be as fallacious as any of the conclusions (drawn by earlier astronomers from the misreading of apparent as actual motion) long since given up, surely they are called upon to make good their position here, or else to acknowledge the mistake on which it rests and to accept the consequences that flow from it.

Certain plausible objections have been raised by some of my critics, several of which they have assumed to be fatal to the theory I advocate. But this is because they have failed to grasp the effect of recession on the periods of orbital revolution. One of the most striking of these objections is found in the remarkable difference between the period of the Sun's revolution in its orbit and that of the planet Neptune. The Sun revolves round the Equatorial Sun in some 18.6 years. The planet Neptune passes through the constellations of the Zodiac in 164 years and 266 days, and this has been assumed to be the time it takes to pass round the Sun.

Thus the Sun describes between eight and nine revolutions in its orbit during the single revolution of the planet; and it is in this that the explanation of the discrepancy is found: for each revolution of the Sun is accompanied by a recession not only of the Zodiac but of the planet. That is to say, the planet recedes with the Zodiac between eight and nine times round the Sun while describing its thus protracted orbit. In other words, the planet is left behind by the Sun to that extent, for recession is not motion but a consequence of the motion of the body with reference to which it is taking place, and as the Zodiac is left behind with it this recession of the planet cannot come under observation. When this is fully realized it will be at once perceived that the time occupied by the planet in actually advancing round the Sun is the difference between the sum of these recessions and the computed period of its revolution in its orbit. When this deduction has been made it will be seen and will have to be admitted that the actual period of its revolution—the period it would take to pass round the Sun, were that luminary stationary—is considerably less than that of the Sun.

This is a typical illustration of a whole class of difficulties and of the way in which their solution is obtained. The periods of the revolutions of the planets in their orbits, of the recession of their nodes and of the advance of their apsides, will have to be similarly corrected.

Another difficulty has been found in the fact that no stellar parallax is caused by the orbital revolution of the Sun. But here again an effect of recession is seen. As has been just stated of the planet Neptune, each time that the Sun makes the circuit of its orbit the terrestrial system recedes from (or is, with the Zodiac, left behind by) it, and

it is this recession which annuls the stellar parallax that would otherwise take place. The stellar parallax that would be occasioned by the advance of the Equatorial Sun in its orbit, is annulled in a similar manner by the recession of the solar system.

Other difficulties need not be noticed here, as the method of their solution is, in each case, self-evident to those who have grasped the principles on which it rests.

Astronomy is not a science that advances by leaps and bounds. It is only quite recently that the variation in the latitude of places, and the nutation of its polar axis caused by the revolution of the earth in its orbit, have been observed. Time has other surprises in store for us, which will lead to yet further advance. But every step in advance is apt to be associated with the rejection of some view previously held. The theory set forth in these Outlines may prove to be such a step. The fact that it accounts for all the observed phenomena ought surely to count for something in its favour and claim for it a fair and unprejudiced examination.

XX.

THE TRUE SPHERE OF UNIVERSAL GRAVITATION.

The proper sphere of attraction in controlling the circulation of the heavenly bodies should be carefully distinguished from the mechanical theory of Universal Gravitation. Because gravity imparts motion to bodies sustained at any known height above the surface of the Earth, when no longer withheld from falling, it has been assumed, in accordance with this theory, that if a body could be projected in space in a direction transverse to that of a falling body, at a sufficient distance from the Earth and with a sufficient velocity to neutralize the tendency to a direct fall, the body so projected would circulate round the Earth in an eccentric orbit, as a minor satellite, so to say.

Treating the Moon as such a body, revolving under like conditions, and observing that its orbit is eccentric, and that it describes that orbit in such wise as to appear to move with an increasing velocity as it approaches its eccentric centre of revolution, and with a diminishing velocity as it recedes therefrom; and that its highest velocity is gained at its point of nearest contiguity and its lowest at its furthest remoteness: the theory assumes that the Moon is alternately falling towards and receding from the Earth. During this technical fall (or succession of continuously modified falls) the Moon is held to progressively develop its velocity of motion until, at its point of nearest contiguity to the Earth, this velocity has become so great as to neutralize the tendency to fall and carry the Moon back to its point of furthest remoteness, during which return its velocity as progressively diminishes until, once more overcome by the tendency to fall, it again draws nearer to the Earth.

Under this view the attraction of gravitation is assumed to induce a motion whose velocity gradually overcomes the inducing attraction; only to be again overcome by it: and so on *ad infinitum*.

In this way of treating orbital revolution two facts have been overlooked.

1. That the attraction of gravitation can only be demonstrated to produce motion which ends in the state of rest: so that it is, as far as can be verified, the great antagonist to all other forms of motion.

2. That the apparent alternate increase and decrease in the velocity of the motion of bodies revolving in eccentric orbits is an appearance only, due to the alternate lengthening and shortening of the assumed to be co-equal segments of the paths successively traversed.

From the general acclamation which followed the discovery of the planet Neptune, the inference can be very fairly drawn that up to that time confidence in the Newtonian theory was not absolute, even amongst its upholders. And yet that discovery was not so reassuring as it is generally supposed to have been, for it only added another proof—a very striking one certainly—of the eccentric or perturbing action of attraction, and was in no sense confirmatory of the theory of universal gravitation when the essential points of that theory are considered. Its aim is the demonstration of the withholding power, which prevents, say, the Moon from falling on the Earth, and the continuing power, which compels its ceaseless revolutions in space. As a substitute for the one, the theory affirms a primary projection, sustained by the so-called, first law of motion. As a substitute for the other, it assumes the conversion of motion towards, into motion round the focus of revolution by variations in the velocity thereof.

Granting a primary projection, which is an assumption required by the theory, the continuity of the motion thus induced, without any sustaining or renewing cause other than gravity (whose tendency is, confessedly, to bring the projected body back to the state of rest, and therefore to overcome the impetus due to the primary projection) can be neither demonstrated nor experimentally confirmed. The theory realizes that a resisting, a withholding, a renewing force, equivalent to a succession of rejections, is necessary to overcome the ceaseless action of gravity. This force is, strangely enough, claims to be due to the action of gravity counteracted by the velocity of the motion it develops, controls and regulates.

The action of gravity is direct. It cannot produce motion other than in the line of its attraction. That line is always directed to the source of the attraction. A falling body can only be caused to swerve from its course by some counteracting force: can only be caused ceaselessly to resist the ceaseless force of gravity, by a force as ceaseless and more irresistible than the ceaseless force of gravity. That some such force is acting on and withholding the heavenly bodies from each other is self-evident, though so far its nature has not been demonstrated, its source so much as suspected, nor the manner in which its influence makes itself felt in any way accounted for. To impute the origin of such a force to the attraction it is required to counteract, by assum-

ing that the increasing velocity of the motion developed by gravity induces a tangential tendency which converts motion towards into motion round the centre of gravity, is to admit the failure of the theory to explain the forces with which it professes to deal.

Attraction acts either concentrically or eccentrically, according to the position of its source. It acts concentrically in systems, which are held together by, and insensibly partake of the motions of their central body. It acts eccentrically between the subordinate members of systems, as they come within the range of each other's influence, when it causes either body acted on to temporarily diverge from its path towards the source of the eccentric attraction. It was the divergence of the planet Uranus from its true orbit, due to the eccentric attraction of the planet Neptune, as it gradually came under the influence of its disturbing attraction, that led to the discovery of that planet.

It is not a little remarkable that this discovery did not lead to the further discovery, by an extension of the principle involved, that eccentric attraction is the cause of orbital eccentricity: for then, just as the slight and temporary eccentricity veiled under the term perturbation led to the discovery of its cause, so might the study of orbital eccentricity have led, in each instance to a search for and discovery of its cause, and thus have greatly extended the knowledge of the solar system.

There is an instance of the influence of gravity which deserves more attention than it has hitherto received—the attraction of the Earth which compels the Moon always to show the same face to the terrestrial observer. This has been in a measure masked by the accepted view that a single axial rotation coincides with a single orbital revolution of this luminary. But even if this were the case some cause of this coincidence must exist. That cause can hardly be other than the distribution of the lunar constituents in such wise that one hemisphere is heavier than the other, and that the heaviest hemisphere gravitates earthwards, as does the ear of a balloon.

When due weight is given to this realization, and it is remembered that the distribution of the terrestrial continents is such that the bulk of the land is in the Northern hemisphere, it becomes evident that this hemisphere is heavier than the Southern, and would subject the Earth to a N. polar attraction and cause it to gravitate in the line of its polar axis, did a source of such attraction exist. Making allowance for certain observed variations, which are cyclical in character, the general direction of the polar axis is Northwards—the North being regarded as a determinable point in the heavens: so that the Earth may be gravitating to that point. But, if the Earth is gravitating to the celestial North, just as the Moon gravitates to the Earth, and is withheld from falling Northwards, just as the Moon is withheld from falling earthwards, then it becomes evident that the Earth is being carried round the source of this attraction, even as the Moon is revolving round the Earth.

When this position is realized, the inference can hardly be evaded, that the nutations and oscillations of the polar axis of the Earth are so many witnesses to the revolutions of the bodies in association with and by which it is being drawn, along a highly complicated course, round the remote source of the attraction situated at and occupying the North celestial pole.

Having reached this position, the inquirer is led to the consideration of the possible causes which might induce the apparent oscillations and nutations of the polar axis of the Earth.

Assuming the existence of a Central Sun, situated at the North celestial pole. Assuming further that this body is the source of the celestial polar attraction. Provisionally accepting the view that the Earth is being carried round this remote centre while revolving round the Sun. The conditions required for the solution of the problem involved in these relations gradually become apparent.

It is evident that the Sun, while drawing the Earth, and the several members of its system with it, as it describes its intrazodiacal orbit, must be itself borne along by the body round which it is revolving (the Equatorial Sun).

It is equally evident that this body must also be revolving in an intrazodiacal orbit; and that the body round which it describes this orbit (the Polar Sun) must be passing round the Central Sun in a transzodiacal orbit.

All this is evident because these revolutions, and these revolution only, are required by and are sufficient to account for the triple apparent nutations of the Earth's polar axis.

As the Earth passes round the Sun a slight revolution of the pole occurs. This has only recently been observed. The orbital revolution of the Earth, combined with the persistent direction of its polar axis to the N. celestial pole, causes this seeming oscillation.

As the Earth accompanies the Sun round the solar orbit, the lesser nutation comes under observation. This is due to the orbital revolution of the Sun, combined with the persistent direction of the polar axis of the Earth to the N. celestial pole.

As the Earth and the Sun accompany the focal body of the solar orbit (the Equatorial Sun) along its extended course, the greater nutation comes under observation as a closed circle. Hence this nutation has been called the celestial circle of precession. The revolution of the Equatorial Sun combined with the persistent direction of the polar axis of the Earth to the N. celestial pole, is the cause of this apparent revolution of the pole.

The lesser nutation oscillates to and fro across the circle of precession described by the pole in the heavens; and for this reason it has been treated as a nutation.

The fact that the circle of celestial precession is a closed circle shows that the revolution of the body (the Polar Sun) round which the revolu-

tion of the Equatorial Sun is described, is transzodiacal, and that the transzodiacal passage of the Earth and of the entire system of the Polar Sun is due to the revolution of that body round the Central Sun.

Granting for a moment the possibility of such an extension of the solar system, the complications ensuing from the resulting combination of movements require careful consideration.

There is first the revolution of the Polar round the Central Sun.

Then comes the revolution of Equatorial round the Polar Sun.

Next in order is the revolution of the Sun round the Equatorial Sun.

While the Earth revolves round the Sun and the Moon round the Earth.

Studying these revolutions through the recessions they would cause, since it is only through these that they are or can be recognized.—

The Polar Sun, because passing across the Zodiac, would occasion no recessions in the astronomical sense, and because causing no recessions of the zodiacal constellations its path could be known to be transzodiacal.

The recessions designated by astronomers the precession of the equinoxes and the circle of celestial precession, would be due to and caused by the orbital revolution of the Equatorial Sun, whose period their period would denote, for these three periods would be identical.

But while the revolution indicated by these recessions was taking place the eccentric attraction of the Polar Sun would reveal itself by its effects.

The advance of the Equatorial Sun in its orbit would cause a recession of the Zodiac round the Polar Sun, equivalent to an advance of that body in the heavens.

The recession of the Zodiac caused by the orbital revolution of the Equatorial Sun would be accompanied by a recession of the solar system.

This recession of the solar system caused by the orbital revolution of the Equatorial Sun would annul the stellar parallax that would otherwise be occasioned by that revolution.

The eccentric attraction of the Polar Sun acting continuously on the Earth during the orbital revolution of the Equatorial Sun would cause an eccentricity of the terrestrial orbit by drawing the planet towards itself as it approached the right line between the Polar Sun and the Sun.

This right line would necessarily advance with the Polar Sun in the heavens, and as the long or apsidal axis of the ecliptic would always coincide with this right line, it also would, as the terrestrial apsides, advance in the heavens.

The advance of the Sun in its orbit would cause a recession of the Zodiac round the Equatorial Sun, equivalent to an advance of that body in the heavens.

The recession of the Zodiac caused by the orbital revolution of the Sun would be accompanied by a recession of the terrestrial system.

This recession of the terrestrial system caused by the orbital revolution of the Sun would annul the stellar parallax which would otherwise be occasioned by that revolution.

The eccentric attraction of the Equatorial Sun, acting continuously on the Moon during the orbital revolution of the Sun, would cause an eccentricity of the lunar orbit by drawing the satellite of the Earth towards itself as it approached the right line between the Equatorial Sun and the Sun.

This right line would necessarily advance with the Equatorial Sun in the heavens, and as the long or apsidal axis of the lunar orbit would always coincide with this right line, it would also, as the lunar apsides, advance in the heavens.

The recession of the lunar nodes would be caused by the orbital revolution of the Sun. The lesser nutation of the polar axis of the Earth, which takes place simultaneously and occupies the same period, would be due to the same cause, for these three periods would coincide.

The attraction of the Solar Sun would also cause an inclination of the ecliptic, and give it a balance like oscillation in the heavens; while the attraction of the Equatorial Sun would act similarly on the orbit of the Moon, causing an inclination and balance like oscillation of that orbit.

Since all these phenomena have been observed, and are known to be continuous, is it not evident that they may be due to the causes to which they are thus shown to be attributable? and until this possibility has been disproved, the upholders of the theory of Universal Gravitation are hardly justified in affirming, as a by no means unimportant argument in favour of their view, that no theory can so satisfactorily account for all the observed phenomena as their own.

HENRY PRATT, M. D.

(To be concluded.)

THE MYSTERIES OF ELEUSIS*.

EXOTERICISM.

ACCORDING to the great majority of historians the Mysteries of Ceres were derived, or borrowed from the Mysteries of Isis, just as the Mysteries of Bacchus recall those of Osiris.

St. Epiphanius traces their origin to the reign of Erechtheus (20th century B. C.); according to Herodotus it was Danaos and his daughters who brought from Egypt the *Thesmophoria* (1520—1580 B. C.). Finally, the Chronicle of Paros places the exact founding of the Eleusi-

* Translated from the French of "Sédiz," in *L'Initiation*, January, 1895

nia at the beginning of the fifteenth century B. C. They survived, with modifications, up to the second century A. D.

We have to distinguish between the Greater and the Lesser Mysteries. The former were celebrated on the banks of the Ilissus; the latter in a temple built about the reign of Pandion II. and destroyed by Alaric in 396. It was of enormous dimensions; its shrine alone could have held as many people as a theatre; it included many accessories,—crypts, galleries, subterranean passages, pieces of ornamental water, etc.

PRIESTLY ORGANIZATION.

The Eleusinian mysteries had, from quite an early date, become invested with a local character, not only political but scientific and religious as well, as we shall see later on when we come to study their symbols. From the neophyte, before his admission, were demanded, the qualifications of Athenian citizenship and perfect purity of body, heart and mind; it was necessary that his life should have been peaceful and upright.

Magicians were excluded from initiation, and criminals had to be purified by the blood of a young pig.

All Athenians were expected to undergo initiation before death. Among the children that were initiated one only could be received into the highest mysteries. He was called the "*Child of the Sanctuary*."

Severe penalties existed against profaners, as shown in the case of Alcibiades.

The general administration of the Eleusinia was placed under the direction of an *Archône-Basileus*, assisted by four curators (*Epimelêtês*).

The priesthood was divided into three chief grades:—

1. The priestesses.
2. The superior priests.
3. The inferior ministrants.

(a) In the first degree we must mention the *Hierophantis*, priestess of Cithonian Ceres (from the centre of the earth); she was also called *Prophêtis*, simply the Priestess; it was permitted to her to marry.

(b) There were four superior priests:—

(1) The *Hierophant*: a man of advanced age, of a venerable appearance, who was under an obligation to live a chaste and virtuous life; he belonged to the ancient stock of the Eumolpidês.

(2) The *Dadoukos*: his function was to carry the torches. He was allowed to marry.

(3) The *Hiero-kérux* was the sacred herald; he excluded the profane, accompanied the lamp-bearers, assisted the wife of the *Archône-Basileus*.

(4) The *Epibômos*, or altar-assistant, arranged the details of the sacrifice.

The three first of these priests had to belong to families originally connected with the Eumolpidês and the Kêrukês.*

(c) Among the lower grade ministrants may be mentioned:—

The *Iacchagogos*, who superintended the representations of myths in the procession of Bacchus.

The *Hudranês*, who purified the vessels.

The *Daïritos*, minister of Proserpine.

The *Korotrophoi*, ministers of Ceres, singers, all of the Lycomedean family.

The *Spondophoroi*, in charge of the libations.

The *Purophoroi*, in charge of the fire, and the *Panagoi*, all attached to the mystic cult of Ceres.

Let us finish the list by mentioning:—

The *Liknophoros*, who carried the sacred winnowing-fan, the *Hierauletôr*, or flute-player.

The *Neokoroi*, the sweepers of the outer altars, and lastly the *Exêgêtês*.

A remarkable fact is that all these priests were clothed in robes of purple, their foreheads crowned with myrtle and bound with linen fillets. We know the signification of red in ancient symbology.

They were, moreover, *Hieronomoi*, that is to say, they resigned their civil name in order to assume that of their priestly function, at least during the time that they exercised it.

ORIGIN OF THE MYSTERIES.

The first step necessary for our attempted interpretation, is to investigate the basic idea of the Greek Mysteries. For that purpose let us consult the theories of Fabre d'Olivet.

It was the Phœnicians who colonised Greece, and they peopled it at the same time as the most distant shores of the Mediterranean. They imposed on the conquered country a geographical nomenclature of their own choice; and these names they were only able to take from the almost inexhaustible sources of their sacred legends; for at that remote epoch (30 centuries B. C.) social life was nourished almost entirely from the sacred springs of the temples.

Now a study of the worship of the people of Asia Minor shows that they had lost, from the point of view of theology, the occult theory of the insoluble Oneness of God, of whom they no longer worshipped more than the manifestations (Nature, developing and perfected). Ancient symbolism allows us to state that the people, whose emblem was the red dove, the zodiacal ♄, the sôw (of Ilion), believed in the superiority of

* These were the families who founded the Mysteries. (Author.)

the female over the male principle. Thus, then, the teachings that their colonists brought into Greece were *Ionian* in essence and form.

Let us try now to retrace the traditions brought from the shores of Asia to those of Europe, in the language and legends of the colonies, of the Greeks in particular.

According to ancient historians the numerous deities of Greece were the primitive work of Olen; but this name traced to its original root, signifies the Universal Being. Two chief cults at once came into conflict, that of the Thracians whose sovereign pontiff resided on the Caucasus (*Kan-kajon Gog-hayoun*), and that of the Greeks so called whose temple was at Delphi, and sacred place, Parnassus.

This last was consecrated to Apollo and Diana, that is to say, to the Sun and the Moon; the former was dedicated to Bacchus or Dionysius and to Ceres or Demeter.

Now, if the word Thrace signifies, in effect, the ether of space, as Fabre d'Olivet thinks, we may conclude that the doctrine of the Eleusinian Mysteries had a divine origin; while that of Delphi, taught, so tradition affirms, by the Earth and her daughter Themis, was only a species of naturalistic pantheism.

If to these conjectures we add the observation that Orpheus, a Thracian by birth, had imbibed knowledge in the secret crypts of the temples of Egypt, we can believe that he was the providential reformer who led back to their pristine purity Greek science and religion, which the naturalistic tendencies of the race had so profoundly modified.

Lastly, let us remember the following details. At Eleusis the priestesses took precedence over the hierophant, the priestly garments were all purple, the symbolic animal which they bred for sacrifice was the pig, etc.

All this goes to prove that Eleusis was a college of initiation, embracing only the first two of the four orders of ancient science.*

It was among the rugged solitudes of the Caucasus that existed the spiritual centre, where were revealed the supreme secrets of Astrology, Theogony and Theurgy.

THE LESSER MYSTERIES.

We shall now rapidly describe the series of symbolical ceremonies that were celebrated at Eleusis, giving their anthropological signification.

The Lesser Mysteries were celebrated six months before the Greater; but their precise date has never been determined by savants, because it was fixed, not by the ordinary calendar, but by means of the mystical

* The author in a note classifies these four orders in effect as follows, beginning with the lowest:—

- (a) Natural Science—Alchemy.
- (b) Androgonic Science—Psychurgy.
- (c) Cosmogonic Science—Astrology.
- (d) Theogonic Science—Theurgy. (Trans.)

correspondences of the Zodiac. We have very good grounds for believing that the Lesser Mysteries were celebrated under Cancer and the Greater under Capricornus.

First of all, each initiate had to make to the goddess a propitiatory sacrifice of a young pig, which he had previously washed in the sea.

No precise information about the ceremonies of the Lesser Mysteries remains to us. We know that they were celebrated on the banks of the Ilissus, that, participants prepared themselves by ablutions, that the oath of secrecy was administered to neophytes, who, after they had recited other prayers as they stood on the skins of the victims sacrificed to Jupiter Ktesius, received the title of *Mystæ*.

It is probable that they taught the evolution of physical nature, but we can do no more than conjecture this.

THE GREAT MYSTERIES.

A probationary period of one year at least was indispensable before admission to the chief initiation; we have already seen the indispensable requirements for admission.

Tradition asserts that the rites for these were fixed by Orpheus, Museus and the Eumolpidæ,* and ancient writers affirm their identity with those of Isis. Authors do not agree as to the number of degrees of initiation; they reckon 2, 3, 4, 5 and 7. This is, however, of but little importance; what is most important is the symbolism of the ceremonies performed during that mysterious nine days devotion. Let us attempt to sketch one aspect of it.

THE ESOTERICISM.†

According to the Neo-Platonists here is the interpretation that ought to be given to the myth of the carrying-off of Proserpine. Ceres is the symbol of the intuitive part of man, which, as a matter of fact, we call the Spirit; she is sister of Jupiter (Destiny); which signifies that Man and Destiny are equal forces.

As wife of Jupiter, Ceres becomes the mother of Persephonê. Interpreting this myth from the androgonic point of view, we see that the immortal Spirit in man, when it allows itself to be oppressed by the implacable power of Fate, generates this creature (*Korê*) this "seed hidden in the bosom of the earth" (according to the symbolism of Porphyry) which will be drawn into the whirlpool of Time and the abysses of Space, and thence into the deepest hells, before it can ascend again to its divine source.

Leaving these primary conceptions, let us explain the history of the sorrows of Ceres, while at the same time we unveil one of its esoteric meanings, the intermediary.

The following table is an attempt at interpreting the personages of this drama; it is worthy of remark that one finds in ancient writers,

* D'Olivet: *Essence et forme de la poésie*. (Author.)

† Bibliography: Taylor—*Eleusinian and Bacchic Mysteries*. Art Magic.—Minutius Félix, Claudien, Philo, Porphyry, etc. (Author.)

with the exception of Plutarch, allusion to the terrestrial meaning only of these symbols.

Personages.	Geogonical meaning.	Androgonical meaning.	Cosmogonical meaning.
Ceres.	Demeter: The Earth-mother.	The spirit in man (immortal, conscious.)	Budding Nature.
Proserpiné.	The seed hidden in the bosom of the earth.	The Soul in Man.	Matured Nature.
Pluto.	The Infernal Regions.	The Body: The "I."	Compressive Force.

Following is a recital of the misfortunes of Ceres:—

Fearing lest violence should be done to Proserpiné, on account of her glorious beauty, she sends her to Sicily, and gives her to live in a palace built by the Cyclops. Ceres retires into the temple of Cybelê, mother of the gods.

Jupiter orders Venus to visit Proserpiné and draw her from her retreat; Pluto must aid her in this enterprise, and, in order to take away from the young goddess any idea of defiance, Venus is accompanied by Diana and Pallas.

Thus the first cause of the involution of the soul lies in the abandonment that it makes of a life purely spiritual; from this it passes into the dwelling of the Cyclops, that is to say, beings, buried, engulfed in, thrown back on themselves. Scarcely is it separated from its mother than the soul relying on itself begins already to develop consciousness.

The name Cybelê restored to its original form should signify the personification and the deification of the mystical "re-integration."*

Fate developes in the soul, scarcely awake to consciousness, the first ferments of desire, which work silently and without ceasing to precipitate the "Virgin" into the fateful torrent of Involution. Desire insinuates itself into the reasoning faculty (Minerva) and into the vegetative virtue (Diana) of the soul.

* Every created being having accomplished its *Involution*, becomes a god, an ideal to those below it.....(Author.)

The three goddesses find Proserpiné occupied in embroidering for her mother a representation of chaos with pictures of the formation of the world.

Forgetting the injunctions of her mother and following the perfidious advice of Venus, Proserpiné comes out of her retreat and mingles in the games of a troop of nymphs who are gathering flowers in the green fields.

Pluto arriving unexpectedly, surprises Proserpiné near a wild-fig-tree, and carries her off, despite the resistance of Minerva and Diana. Jupiter prevents the two latter goddesses from giving any efficacious assistance to the young virgin, who is carried off to the Infernal Regions, and there becomes the bride of Pluto.

Night watches by the nuptial couch.

Under the form of an old woman (symbol of the long period of time required for the soul's involution), Ceres girdled with a serpent, and carrying a torch in each hand, travels through various countries during the night, on a car drawn by dragons.

Ceres, exhausted, sits down by the side of a well and there weeps overcome with grief.

Here the story of the adventures of the goddess presents in each history notable differences*. Let us epitomise them. Ceres arrives

The soul is, little by little, dazzled and fascinated by the illusory spectacle of the beauty of the forms of the divine Mâyâ, from which she developes by degrees the multiple processes.

The soul has taken the decisive step which draws it into the world of generation; as yet she only perceives the highest forms (the nymphs and the flowers); she sets herself to love them.

Pluto, symbol of the enveloping and blinding force of matter, attains mastery over the soul, despite a final resistance on the part of itself and its faculties. The soul is then penetrated by matter, and its bright radiations will become hidden, until it frees itself from these fetters.

Note in this episode the two symbols of the wild fig-tree and the marriage (of the means of the downfall).

The spirit next seeks to recover its supremacy over the soul, displaying for that purpose its activities in Space (the country traversed by Ceres) and in Time (the Dragons; it guides itself by the law of Duality the two torches), which it blends with the methods of its own impulse.

The cries and tears of the goddess symbolise the providential workings of Intelligence on a mortal nature, and the sufferings that result therefrom.

These operations consist in purifying by fire the best results of earth-life. Immortality is only acquired when all attachments

* Cf. Apollodorus, the pseudo-Homer, Saint Clement and Arnobus. (Author.)

at the palace of a king, whose son to the lower world have been she nurses, in order to make him broken off. immortal; through carelessness she lets him fall into the fire, and the cries of the nursing's parents prevent him from attaining this immortality. The same adventure happens to Isis at the house of the king of Byblos.

We have tried to explain the symbolism of the myth of Ceres; let us endeavour from the scanty material that we can collect to-day to restore it as it was set out in the sacred *Novena* of the Initiation.

According to Hesukios, the first day of the Mysteries was called *Agurmos* (assembly); it was spent in purification, libations, propitiatory sacrifices, &c.

On the second day took place the night procession of initiates to the shore of the sea in which the hierophant invited them to dip themselves. When the soul falls from the heavenly depths of the Zodiac into the sphere of Saturn, she sinks for the first time into matter, of which the symbol is water.

We can suppose with perfect reason, though we have no documentary evidence on the subject, that the succeeding days traced back the soul's fall on to the other planets.

The principal rites that were celebrated during the third, fourth and fifth days, are as follow :

According to Clement of Alexandria the neophytes were made to pronounce the following declaration. "I have fasted, I have drunk the *Kukéon*, I have taken what was in the *kisté* and placed it in the *kalathos*; then I have taken what was in the *kalathos* and put it in the *kisté*." The *kalathos* contained cakes, ivy-leaves, rods, the pith of trees, the figure of a dragon sacred to Bacchus and fruits, among them pomegranates, which the initiated were forbidden to eat; this little basket symbolised, as we can see, the productions of material existence*.

The *kisté*, on the contrary, according to the hymn of Callimachus, contained images of a serpent, an egg and a golden phallus, symbols of life, its germs and immaterial forces.

To perform the above rite was to recall esoterically that the soul has descended from a state of supra-material existence, a condition which it can re-attain by living according to the laws of the spirit.

Symbolic dances and sacrifices brought the neophyte up to the

* The *Kukéon* was a mixture compounded of barley-meal, grated cheese and wine.

Dr. Alex. Wilder in his Introduction to Taylor's *Eleusinian and Bacchic Mysteries*, refers to the *kalathos* and *cista* as follows:—"The *kalathos* or sacred basket was borne, followed by women, *cistae* or chests in which were Sesamum, carded wool, salt pomegranates, poppies,—also thyrsi, a serpent, bows of ivy, cakes, &c." (Trans.)

sixth day of his initiation. It would appear that it was then that they celebrated the great ceremony of the *Epoptæ*.*

The initiated formed a procession called that of *Iacchos*, in which the fan, the *kalathos*, the rhomb, and the *kisté* were reverently carried; after which they were illuminated by the *photagagé* (the visible appearance of light which procured them *autopsia*, (contemplation) from the *epiphaneia* or presence of the gods.

The study of the name of *Iacchos*† will probably show us the significance of these rites. This god, who must not be confounded with *Bacchus*, was the son of *Ceres* and *Jupiter*, the genius of the mysteries (Strabo, St. Clement). His name is made up of the fiery force (*koush*) prefixed by the syllable *Iac*; it is the fire of the will. The *kriyā shakti* of the Hindus, by which the spiritual eyes are opened, and whose beams touch the "fiery citadel."

In the pure atmosphere of the sacred precincts, constantly refined by the presence of powerful adepts, the soul of the *mysta* saw rending, bit by bit, the veil which hid from him the mysteries of the second death‡. It was then only that he had the right to the title of Seer or *Epopta*. The whole of the seventh day was passed in this contemplation. On the eighth day a new illumination was granted to the candidate; he learned how the soul fell into the lunar sphere, quitting finally its heavenly home. On the ninth day, they recalled the incarnation of the soul, its union with a material body. The initiated made libations by means of two earthen vases placed, the one to the east, the other to the west of the altar. According to Proclus, the first of an oblong form was sacred to the earth; this rite signified the fall of the soul from its heavenly form, spherical, to a terrestrial form, conical. The initiated went out of the precincts of Eleusis by the temple of *Iacchos*, situate to the N. W. The hierophant discharged them with those three mysterious words which have for all time baffled the curiosity of the learned.

"*Kanā Om Paz*."

M. de Sainte-Croix and after him Saint-Yves d'Alveydre believe them to be derived from Sanskrit words.

Kanscha, which signifies the object of the most ardent desires.

Aum, the mystic name of *Atma*.

Pakscha, which is equivalent to interchange, range, plan, fortune, duty.§

We leave to our readers, who have penetrated sufficiently deeply the genius of the sacred language of India, the pleasure of discovering the true meaning of these words.

* From the *Recherches* of Sainte-croix.

† *Iacchos*, the star which illumines the nightly mysteries (Aristophanes.)

‡ See in Plutarch the parallel between death and initiation. (Author.)

§ "*Kanscha*" and "*Pakscha*" in the French original. The former is apparently from the root *kāṅksh*, to desire for: the latter would seem to be *paksha*, which among other meanings has that of "alternative," which seems to come near to that of "interchange" given by our author. However, like him, we must leave to our readers "*le plaisir de trouver le véritable sens de ces trois mots*!" (Trans.)

We have only shown one of the three meanings of the Eleusinian initiation, that of the involution of the soul. The rites above described can be applied to the evolution of the soul, that is to say, to the description of the successive phases of its illumination. Finally, a third interpretation can be given of it, by applying these symbols to the life of Nature.

THE VEDIC PRANAYAMA.

THE Vedic Prānāyama, like other forms of it, consists of three essential portions—Pūraka, Kumbhaka and Rechaka.

Pūraka is the taking in of air through the left nostril, by closing the right nostril with the tip of the right thumb.

Kumbhaka is the sustaining of the air taken in, by closing the left nostril as well, by the tips of the ring finger and the little finger of the right hand.

Rechaka is the giving out of the air through the right nostril, by removing the tip of the right thumb and by keeping the left nostril closed as before.

Now at the time of performing these three processes, the mind is to be fixed at three nervous centres, respectively, *viz.*, navel or epigastric plexus, heart or cardiac plexus, and the middle of the forehead.

In the navel centre, mind is to be fixed by meditating on the red-colored Brahmā, seated on the Swan (Hamsa).

In the heart centre, the object of meditation is the deep-blue colored Vishnu, seated on Garuda.

In the forehead centre, the object of meditation is the white-colored Shiva, seated on the bull.

The in-breathing is thus connected with the Creative Purusha, and the navel is the creative centre, red being the color of creation or Rajas.

The in-keep of breath is connected with the Preservative Purusha, the heart is the centre of preservation and deep blue is the color of preservation or Satva.

The out-breathing is connected with the Destructive Purusha and forehead is the centre of dissolution and white is the color of spiritual dissolution or spiritual Tamas.

This Prānāyama is to be understood in connection with the Cyclic law.

During the first part of the Kalpa, there is a descent from spirit to matter, from white to red, from Kumāra Nīla-Lohita or Rudra to the progeny of Manu. The Prānāyama of the descending cycle had to commence from the forehead centre and end in the navel centre. For everything tended then to creation, and the cyclic tendency was from unity to diversity, from homogeneity to heterogeneity, from spirituality to materiality.

Now is the time for ascent and that ascent is caused by more and more infusion of Satva, by the mastery of the Purusha of Preservation.

Such an ascent will ultimately lead to material negation coupled with spiritual attainment, of which the color is white. This is the spiritual aspect of Tamas. Mere negation without spiritual union is its dark aspect. We have to start in our Prānāyama with the created diversities, of which we ourselves are the centres. We have to start from matter to spirit. But in this journey, we have to take only the best of our created impulses, the most harmless of our activities, tendencies that have not the brand of self over them. The impulses are already there and the sifting process does not take a long time. The work in the navel centre is a short one. The meditation of the *ascetic* Brahmā (for in hand he is to be thought of as carrying a garland of Rudraksha and in the other hand a Kaman-dala, or the pot of the ascetics) is, therefore, necessarily short.

But the real work is in the heart. It is the work of the cycle, the infusion of deep-blue Satva, for the spiritual ascent of man. The sojourn in meditation at this centre is necessarily long, the meditation deep and calm. The concentrated mind is to be fixed upon the Purusha of Preservation and it should try to take something of its deep-blue color, if it can.

The breathing out represents the end. The end is bare spirituality. In that spirituality, there is no color even of Satva. It is the rest of the Jivīc soul in the bosom of the over-soul.

This is the rationale of Vedic Prānāyama.

The period of each process is, however, measured by one set of Mantras, which is the same for all the processes. These Mantras afford a sufficient check against the overdoing of the breathing operation. But they are inadequate for the purpose of regulating the period of rest at each centre.

The Tāntric Prānāyama tries to remedy the defect by giving the numbers 4, 16 and 8, respectively, to the three processes, *viz.*, 4 to the breathing in, 16 to the retention of breath and 8 to the breathing out.

The idea of the Vedic centres is, however, entirely forgotten and the Tantras enjoin the meditation of only aspect of Purusha—the aspect peculiar to the devotee—in all the processes.

It is not for me to discuss the relative advantages and disadvantages of both the systems. But one thing is sure that both these systems of Prānāyama, enjoined for the daily practices of the Hindu, forming a part of his Nitya Karma are essentially different from the Hatha Yoga Prānāyama. Every Hindu must perform the Nitya Karma Prānāyama, while every well-advised Hindu should avoid the Hatha Yoga Prānāyama.

At some future time, we shall try to understand the import of the Mantras used in Vedic Prānāyama.

PURNENDU NARAYANA SINHA.

OVERSHADOWED.*

"IT is a fact, my dear Graham, though you may find it hard to believe me, that there are days, and those by no means infrequent, when I can write nothing at all, and even seem to possess not the smallest spark of literary ability. I can no more compose on these blank days of mine, than I can paint pictures as you do. But on the days when my genius flows freely, I have simply to seat myself at my writing-table, for ideas, conceptions, imaginations to come pouring into my brain in a tumultuous stream with which my pen is quite unable to keep pace. The strangest part, however, of the phenomenon is, that when I am in one of these writing moods, I am a totally different being to what I am in my normal state. My literary self, the one that writes the stories you have often been kind enough to admire, is clever, witty, cynical, selfish in many respects, passionate though affecting to despise passion, and the impulses of emotion. This self is brilliant but not sincere: he would make an amusing companion but never a true friend.

"The other self is not an interesting character. He has no literary genius, nor even any taste in that direction; nor has he originality of thought, nor a particle of the ambition which constantly goads on his alter ego. He is a very commonplace individual, rather what people would style a "good" man, for want of a more precise designation. Though of this self I have no great opinion, I, at the same time, respect him, while for his more apt colleague, I have at times a feeling of dislike, as if he indeed were not myself, but rather some stranger or casual acquaintance for whom I had conceived an aversion. But I fear you do not follow me, and it is scarcely to be wondered at, for what I am saying must sound sad nonsense to your ears."

In any case I should have listened to Laureston's confession with the most complete surprise, but under the circumstances my astonishment was really unbounded; for a similar confidence had been made to me by another man this very same week. It was then that Mervyn, another literary friend of mine, had solemnly assured me that he believed himself to consist of two separate personalities. Nothing would have made me believe at the time that Laureston would come to me with a precisely similar story about himself. That literary men were often eccentric, I knew, but neither Laureston nor Mervyn, though undoubtedly rising authors, had yet earned the right of being eccentric: besides they had shown themselves to be men of particularly well-balanced minds.

I was surprised when Mervyn spoke to me of his belief. I was absolutely staggered when Laureston confessed to a similar superstition. Where the two men in collaboration?—was my first mental question: and had they agreed, in order to give themselves a fictitious importance, that they should lay claim to the possession of complex personalities? It was possible that men, carried away with self-conceit, might make claims of this sort. But Laureston and Mervyn, as far as I knew, were

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not conceited nor were they friends, quite the opposite in fact. They were rivals, and not always very generous rivals either. The theory that they had put their heads together, for once, seemed entirely untenable, and yet how I was to explain this marvellous coincidence?

Now I felt myself bound to make some sort of an answer to Laureston. Mervyn, I remember, I had advised to take a holiday. I thought at the time that he had probably over-worked himself. What was I to say to this new victim of hallucination, if he were indeed merely deluded? As most men would have done under the circumstances, I made some general observations of no particular profundity on the scintillations of genius, quoting cases to show how many authors found that their genius often entirely deserted them when they most needed it. I told Laureston that his case in nowise differed from any of these. But he was not satisfied with my explanation any more than Mervyn had been with my advice to take a rest, and I left him that afternoon in a very disturbed state of mind.

"You may try to explain away my beliefs, on purely ordinary grounds," he said, "but I tell you all the same that your cut-and-dried theories won't fit my case. Now, to-night, my literary self is to the fore, and I shall probably produce some good work. Come and see me, say to-morrow, and all the tortures of the Inquisition wouldn't wring from me two consecutive sentences in continuation of the work of the previous night. You may smile but I tell you this uncertainty troubles me very much. Why! for all I know the power to write may desert me entirely some day and then what shall I do?"

As I walked home, I pondered over the perversity of humanity in general and of authors in particular. Here was a man, or rather here were two men, who were ascending the ladder of fame as fast as any young authors could hope to, and yet they were needlessly torturing themselves because their genius would not always answer to their beck and call; and one of them was even apprehensive that he might lose his power entirely.

It was in this careless way that I first regarded the problem of Henry Laureston and Trevor Mervyn, never for a moment dreaming that I had before me a mystery as profound as it was puzzling. But from the day that Mervyn told me of his belief regarding himself, a series of events gradually involved me in a labyrinth of wonders, the possibility of which no amount of argument or mere theory would ever have made me believe.

I often visited both Mervyn and Laureston. There were friends of mine, but not, as already stated, of each other. Now it happened that a few days after my conversation with Laureston I was passing through the street in which Mervyn lived, and I called in to see him. I found him seated at his desk; a printed sheet before him, which he was comparing with a manuscript.

"Proof-reading?" I asked.

He looked up with a melancholy smile. "Not the sort of proof-reading, I am accustomed to," he answered. "What should you say, if after you had taken endless trouble over a story, and were just about to give it to the world, you found some else had published exactly the same story first?"

"Why, what do you mean?" I exclaimed, "is this another of your mysteries?"

"Do you remember my reading you that story of mine—*Nerculie*?"

"Certainly I do," I answered, "and a very good story it was: one of the best things you have done yet."

Without further remark, Mervyn handed me a copy of the *Cyclops*. I looked at the page before me and read, "*Nerculie*: A Story by Henry Laureston". "Good God!" I cried, "do you mean to say he has copied your story and published it as his own? The wretched cribber!"

"I don't say anything and I don't offer any explanation," said Mervyn, sullenly: "there are your facts, make what you can of them. I always told you that fellow Laureston was a fraud, but you never would listen. Of course you thought it was merely professional jealousy on my part: perhaps you will change your mind now. This isn't the first time I have found our friend playing this game: but he has over-reached himself at last".

I glanced down the page before me, where I tried to collect my thoughts.

"Tell me," I questioned, "is this story word for word identical with yours?"

"No," he answered, "but it is practically the same. He hasn't left me very much. You will see that he has, so to speak, varnished it over with his own style."

"I should like to ask you next," I continued, "how you suppose Laureston got hold of your manuscript. He never comes here, I believe?"

Want of frankness was not one of Mervyn's faults.

"Therein lies the difficulty," he answered, "and I must confess that so far I have not been able to see how he could have seen my draft of the story."

"Do you always keep your manuscripts in a secure place?"

"I am very careful in this respect: and this particular story, as far as I can remember, was always locked up in the drawer of my writing-desk, when I wasn't actually working at it. Of late I have been very careful of my papers, for a servant, whom we had in the house sometime ago, burned one of my stories and I had to write the whole thing over again."

"But if you kept this particular manuscript so carefully locked up, how, on earth, could Laureston have seen it, let alone have an opportunity of taking a copy? He never comes to your rooms to see you,

and, if he did, he could hardly come without some one seeing him. Could anyone in the house have acted as his agent, and stolen the papers for him?"

"I don't see how the last could be possible. To begin with, how would he find out that I was writing this particular story and be in a position to judge of its merits, and know too exactly where I had put it. No, he must have come here some time, and taken a look round for himself, have opened the drawer, and found the manuscript. The drawer has only a common lever lock to it."

"But doesn't it strike you as incredible that a man in his position should do a thing of that sort?" I urged.

"I have already confessed that it is quite inexplicable to me, but how are you going to argue away facts? You cannot treat this matter in the off-hand way that you did my belief in my two-fold self, which I spoke to you about the other day. A change of air will hardly effect a cure this time."

I made no retort to Mervyn's sarcasm. I was thinking what was the best thing to do under the circumstances. Would it be better to tax Laureston directly and at once with the fraud, or would it be wiser to wait for a time to see if fate gave us any chance of bringing him severely to account? It seemed to me it would be better to wait at least for a few days; and I told Mervyn so. He agreed with me and consented, at my suggestion, to do nothing without first consulting me. Meanwhile I promised to think the matter over carefully. We then parted, I giving him a perhaps unnecessary injunction to look carefully after his other papers.

That evening I was very *distract*, so much so in fact that my sister, Agnes, asked what was troubling me. I made an evasive answer. I could not tell her of the dark suspicions that were hanging over Laureston, for I knew that she took more than a friendly interest in him. Moreover, I had a shrewd suspicion that Mervyn and Laureston were rivals in more than literature. I had no right, I felt, to prejudice Agnes against the latter, when after all, no criminality had as yet been proved against him.

During the next two days I occupied myself busily with my painting, my mind, however, reverting constantly to the question of Laureston's apparent guilt. I decided at last to go and see him, and when on the evening of the second day he wrote himself, telling me he wanted my advice on an important matter, and asking when he could see me, I sent word that I would come over immediately. Now, I thought, I shall have an opportunity of finding out something about the mystery of the stolen story.

I found Laureston in what he had called his non-literary mood. He was depressed, and seemed to have something on his mind.

"I want your advice about something," he said, after some commonplace remarks had passed between us; "but you must promise, for the present, to keep what I tell you to yourself."

He laid before me a copy of a well-known monthly magazine, and drew my attention to a story in it. The story was entitled *Much of Madness and more of Sin* and its author appeared to be Trevor Mervyn. He then took some papers from his writing-table, and silently handed them to me.

To my unbounded astonishment I found that the manuscript was that of the story, *Much of Madness and more of Sin*. It was in Laureston's writing and signed with his name!

"What does all this mean?" I gasped, a vague prescience of what he was going to say coming over me.

"What does it mean! why it means this—that Mervyn has copied my story and published it as his own. I have been working for days at it, and now another man reaps the fruit of my labours. Pleasant isn't it?"

I read that story of yours in the *Cyclops* I said suddenly, watching him keenly.

His face brightened. "Oh! did you, and what did you think of it?" Not a sign of embarrassment or guilt!

I felt terribly perplexed. Here I had come to practically accuse one author of copying from another, when lo! and behold! the accused comes forward confidently and brings a counter-charge against the accuser, involving precisely the same offence.

To gain a little time I asked Laureston some questions similar to those I had put to Mervyn, with regard to the possibility of anyone getting access to the manuscript of the story; but he was as unable to offer an explanation as Mervyn had been.

Then a sudden anger filled me. Either one or the other of these men must be the worst liar and the greatest knave on the face of God's earth! The question was which of the two? In either case, I reflected savagely, I was being made a precious fool of. But what had induced the guilty party to resort to methods so clumsy, so easy of detection? Telling Laureston that I would think over what he had told me and excusing myself on the plea of another engagement I hurried away, feeling that if I remained any longer I should certainly betray my real feelings. One thing I had determined,—this farce must cease at once. I would no longer allow myself to be entangled in so disgraceful an affair.

CHAPTER II.

As I walked in the direction of Mervyn's rooms, the following evening, it was with the fixed intention of wresting from him a full explanation of the mystery of these mutual accusations. I felt that Mervyn was entitled to the first hearing, as it was he who had first complained to me.

I reached the house in which he lived, and ascending the stairs, knocked at his door. Hearing a voice say, "Come in," I entered. I was considerably surprised to find a stranger in the room, who rose from

the chair in which he was seated, as I entered the room. "I beg your pardon," I stammered, "I thought Mr. Mervyn was here." The stranger bowed, "He will be back almost directly, I believe. I am waiting to see him myself."

An instinctive dislike to the man arose in me, as I looked at him more attentively. His face was pale: his eyes black and piercing. The mouth suggested cynicism and even cruelty, it seemed to me, though it was partially covered by a beard. I don't think I ever saw a face I more thoroughly disliked. There was no particular feature that was objectionable in itself, but the expression of the whole face was malicious and evil. This man, I thought, believes in nothing good or noble, and he has the capacity, probably, of bringing out all the worst qualities of those with whom he associates.

"You are a friend of Mervyn's?" I asked, feeling that I must say something.

The stranger smiled. "Yes," I suppose I may call myself a friend of his." Then he leaned back in his chair and laughed.

"You seem amused," I said, my dislike for the man increasing.

"I beg your pardon," he answered, "for my rudeness, but I was amused by something that passed through my mind."

Determining to find out who this man was, I framed a discrete question or two for that purpose. But no sooner had these interrogatories risen to my lips than I was impelled, I know not how, to substitute for them remarks of an entirely trivial nature, which had not been in my mind at all. Several times I attempted to give utterance to my intended questions, but always with the same unsuccessful result.

My companion appeared to listen politely to my trivialities, but over his face flitted a mocking smile that filled me with a momentarily increasing anger. I felt I could no longer endure his presence. I resolved to go, and not to wait any longer for Mervyn. The stranger, however, showed no intention of moving. Making some excuse, I took my departure, the Unknown volunteering to tell Mervyn of my visit: a favour that I should certainly not have asked of him.

When I reached home it was still early. I took a crayon pencil, and made a rapid sketch of the stranger, whom I had left in Mervyn's rooms. The portrait was soon finished, for I had the man's face very clearly in my mind's eye. I looked critically at the sketch; and it seemed to me that the likeness was a fairly good one. I had caught the cynical, half-contemptuous expression of the face, the gleam of malice in the eyes, the evil-seeming of the combined features. I was well satisfied with my work. Pinning the sketch on a screen, I went to bed, resolving that on the morrow I would see either Mervyn or Laureston, and settle something definite about the mystery that overhung them. Even if I had to sever my friendship with them, I meant to speak out my mind.

Before breakfast, the next morning, I had a visit from Mervyn.

"I suppose your friend told you of my visit last night—," I began
 "I don't understand you," he answered. By way of reply I took the sketch of the stranger made the night before, and, handing it to him, remarked: "Excuse me but I was not very favourably impressed with your friend."

Mervyn stared at the portrait and then at me. "I don't know what on earth you are talking about," he said, "nor have I ever seen any one in the least like that portrait. I should be sorry to have a friend like that. It's an evil, treacherous sort of face."

He spoke quietly and there was nothing in his manner to lead me to suppose he was playing a part. But I was angry because it seemed to me that we were on the verge of another mystery. I had hoped when Mervyn arrived that I was about to solve a problem: but instead of that here was another springing up.

"Look here, Mervyn," I burst out, "I don't know whether you and Laureston have determined to play off on me some heavy joke that you have concocted between you, which requires that you should both tell lies on every possible occasion. If this is the case I want you to understand that I have had quite enough of it, and that I am not going to put up with in any longer. I saw that man in your rooms last night. He told me he was a friend of yours,—he certainly seemed quite at home,—and now you tell me you have never seen him in your life. Will you kindly explain to me wherein lies the joke of your denying his acquaintanceship, or else go out of my rooms and do not come here any more."

Mervyn flushed and seemed about to make some angry reply, when he checked himself, and said earnestly: "I swear to you, Graham, by everything I hold sacred, that I have never set eyes on that man in my rooms last night, I cannot imagine. How he could have been think you had been dreaming had not my landlady told me that you had only just left my rooms when I came in. There was no one in them when I returned, and surely the woman would have told me had anyone else been there besides you. However, I will send over to ask if that will be any satisfaction to you."

I told Mervyn I was only too willing to be convinced that he was speaking the truth, but at the same time he could hardly expect me to reject the evidence of my own senses, simply upon his bare statement. A note was accordingly sent to his landlady asking whether anyone beside myself had called to see Mervyn on the previous evening, and whether anyone could have gone up to his rooms without her or the servants' knowledge. The reply was a negative one to both questions. The front door, as far as the woman knew, had been shut all the evening, and consequently no one could have gone upstairs without knocking for admission. She added a piece of information, which startled us,—that

she herself had gone up to Mervyn's room with a letter, just after I left, and there was certainly no one there then!

When we had read the landlady's note we looked at one another in bewilderment. Who was this man, we asked ourselves, who claimed to be a friend of Mervyn's, but whom Mervyn denied any knowledge of, who had entered his rooms so familiarly and had so mysteriously disappeared? But we had neither of us any explanation to give.

I was about to speak to Mervyn on the subject of his own and Laureston's confidences, when there was a knock at the door and Laureston himself entered. He apologised when he saw that I was not alone and would have withdrawn; but when he saw who my guest was, he came forward into the room.

"I am glad Mr. Mervyn is here," he said, "for I want to have a few words with him in your presence."

"And I," remarked Mervyn, "shall be very glad of the opportunity of asking Mr. Laureston a few questions, which I trust he will make no objections to answering."

"And I, gentlemen," said I, looking at the two, "require an explanation from you both. This meeting is a fortunate one."

PERCIVAL GRAHAM.

(To be continued.)

ZOROASTRIANISM.

BEFORE commencing a consideration of the teachings of the Zoroastrian system, it may be well for us to devote a few moments to the history of the people called Iranian, who became followers of Zoroaster, and to see how this Sage's doctrines became modified. I shall collect, chiefly from Monier Williams, the materials for this purpose.

The Iranians were an offshoot of what is called the Aryan Stock, but the designation "Iranian" ought not, strictly, to be applied to them until after their migration into Persia, it being a term derived from Eran or Iran, the name given to Ancient Persia. For purposes of distinction I will designate the people who afterwards passed into Persia as Irano-Aryans, and that branch, which passed southwards into the Panjab and contiguous regions, the Indo-Aryans.

Now there was a time, says Monier Williams, at least 2,000 B.C., when these two peoples lived as fellow countrymen along with, possibly the ancestors of Englishmen and of the principal European nations, in some central region of Asia, possibly the Hindn Kush usually known as the Pamirs. They spoke the same language, worshipped the same Gods, obeyed the same laws and were called by the same name "Arya"—excellent or noble. The climate was cold and ungenial though capable of producing a hardy race, partly nomad in their habits, partly agricultural, who very soon multiplied beyond the capacity of the soil to support the entire population. Migration became a necessity. A

part descended into Hindustan, others occupied the Highlands north of Cabul, or, following the course of the Oxus, settled in what was afterwards called Bactria, and these latter were the ancestors of the Irano-Aryans.

Now when the Indo-Aryans settled in the valley of the Indus, and the Irano-Aryans in that of the Oxus, their language, customs, ideas and religion must have been nearly identical; and here I would point out that the time of the separation of these races seems to me to have been much more remote than the 3,800 years Monier Williams gives as a minimum; for most Oriental scholars are agreed that in all probability the Rig Veda is at least 4,000 years old; and, as pointed out by Mr. Laing,* the divergence between its form of Sanskrit and the Gata dialect of the Zend in which the oldest Zoroastrian books are written, is quite as great as that between kindred European languages such as Greek and Latin; and further, the divergence in religious expression is also very early; as in the Hindu and all other races of the Aryan stock the word used for Gods and good spirits is taken from the root "Div"—to shine. Thus Deva in Sanskrit, Zeus and Theos in Greek, Deus in Latin, Tius in German, Dia in Erse, Dew in Cymric—all meaning "the Bright One" but in the Iranian the word has the opposite sense, corresponding to Devil or Evil One.

At the time of their settlement then, whenever that was, these races were probably identical in habits, customs and religion, but no sooner did they begin their new life in their adopted countries than differences began to be developed.

As I intend to merely deal with the religious part of the subject I shall confine my remarks thereto, leaving to the philologist the interesting questions of speech modification.

Turning to the earliest Aryan designation for Divine Beings and comparing some of the names still in use among both Irano-Aryans and Indo-Aryans, we find that the generic name for Gods was Devas and special names were given to the Sun Fire and Air such as Mitra (*melting*), Athar, (*piercing*) and Vāyn or Vata (*blowing*), while the earliest name for the all-investing Deity of Heaven was either Dyans (the *Luminous One*) or Varuna (the *All-Investor*) or Asura (the *Breather or Blower*). In India, Asura-Varuna became Brahmā (the *Expander*) though the worship of the Devas, as manifested by the Sun, Fire and Air, was also encouraged among the masses. In Bactria, however, where the people lived chiefly an agricultural life on a less productive soil than their brethren in India, the worship of Devas was more persistent, though their homage was also given to The One Eternal, All-Pervading Spirit of Heaven, or, as they called him, Ahura; but in course of time the gap between the races widened, shewing strongly where the Irano-Aryans were in close contact with more idolatrous races and also hastened by their quarrels and controversies with their Indian brothers. The latter having

* "A Modern Zoroastrian."

formed a caste of warriors generally came off best in these engagements and it was observed that before going into battle they invoked the aid of the Devas. "What was more natural," says Monier Williams, "than that feelings of hatred for some of these Devas should spring up in the hearts of the Irano-Aryans." To them the word became synonymous with Demon and similarly the word Asura, which was cherished by the Irano-Aryans, acquired a similar reversal and, concludes the author, "it is certain that the quarrels of the two peoples formed the historic basis of the legendary accounts of constant warfare between Gods and Demons—Devas and Asuras—which abound in Sanskrit Literature".

At such a time, when under the clouds of superstition, and loss of faith, and with Gods and Demons of their own creating, came Zoroaster's message, bidding them fix their faith on The One Living God—Ahura—from that time to be known as Ahura-Mazda (The Great and Wise Ahura).

I do not propose to consider whether Zoroaster was a mythical personage or not, but shall accept the name as applying to the Teacher, or Teachers if need be, who revolutionised the thought of the nation. There is considerable variation as to the date of this religious revival, the figures ranging among various authors between 500 and 8,200 B. C.*

It is first to be noted that, like Jesus, Buddha and other great teachers, Zoroaster is said to have proclaimed himself as a reformer not the bringer of a new religion and that his mission was to abolish Deva-worship and idolatry as fatal to body and soul, and to spread the truth of beliefs in one God. He meant, however, to deal respectfully with the ancient creed; he was no vandal. He was to perpetuate the adoration of Fire (Athar) the son of Ahura, that is, his first-born or primal manifestation, as the symbol of the Deity. He was to perpetuate even some of the names of the Devas such as Mitra and Airyaman—only, they were no longer to be worshipped as Gods but to be looked upon merely as angels. In such connection it is interesting to recall the words of Jesus "Think not that I am come to destroy the law or the Prophets—I come not to destroy, but to fulfil."

So came Zoroaster as a purifier; one more, I believe, of that Immortal Band who, say the Hindus, arise whenever faith begins to get weak in the world. Zoroaster came then as a reformer and we should remember that the science of comparative theology is demonstrating to day that what is called a false religion is the result, not of its fundamental doctrines, but of the perversions and exaggerations of those doctrines.

There is a story in the Books of the Parsis which states that the Reformer called his countrymen together before the Sacred Fire and thus addressed them:—

* Eudoxus and Aristotle say 6,000 before Plato or about 8,200 years ago. Berosus makes Zoroaster a King of Babylon 2,200 B. C. Bunsen says 3,000 B. C. Haug says at least 1,000 B. C.

"I will now tell you, who are here assembled, the wise sayings of Mazda, the praises of Ahura, the sublime truth which I see arising out of these sacred flames.

"Contemplate the beams of fire with a pious mind: every one, both men and women, ought to-day to choose between the Deva and the Ahura religion.

"In the beginning, there was a pair of twins, two spirits, each active; these are the good and the base, in thought, word and deed. Choose one of these two spirits! Be good, not base.

"And these two spirits created: one—the reality, the other the non-reality. To the liar existence will become bad, whilst the believer in the True God enjoys prosperity.

"Thus, let us be such as keep the life of the future. The wise living spirits are the greatest supporters of it. The prudent man wishes only to be there where wisdom is at home."

The 12th Chapter of the Yasnam gives the early form of the Zoroastrian creed, of which the following is the principle portion.

"I join in putting an end to the worship of Devas. I profess myself a believer in Mazda the Omniscient, as taught by Zarathustra. I am a follower of the law of Ahura. All the universe I attribute to the Wise and Good Ahura-Mazda, the Pure, the Majestic. Everything is his, the earth and the starry firmament. I denounce sorcery and all other evil knowledge. I denounce false Gods and those believing in them, with sincerity of thought, word and deed. Thus Ahura-Mazda has taught Zarathustra in the several conferences that took place between them."

Ahura-Mazda was then the Creator—matter was created (made manifest) by him and was neither identical with him nor an emanation from him.* He is to be regarded as the sole source of Life, Light, Goodness, Wisdom and Creative Power; he is, therefore, I think, the same as Brahmā, the Universal Logos.

And here we must linger awhile to consider what Zoroaster thought and taught with regard to this Supreme Spirit as herein lies the key to the apparent dualism of the Parsis.

Zoroaster apparently believed in the constant conflict of evil with good, in the manifested world, but so far as is provable from that part of the Avesta assignable to him, he never formulated any precise dogma of an eternal independent existence of two opposing good and evil principles, though he did attempt an explanation of the origin of evil which afterwards developed into dualism. This explanation was:—That the two opposites, but not on that account really opposing principles or forces, which he calls twins, were eternal in God's nature and were set in action by him as his appointed mode of maintaining the continuity of

* The name "Ahura" or "Asura" (Sk.), moreover, connects him with the Mānasapūtras, the Sons of Wisdom, who give to man his Manas or Mind. This will become apparent when we consider his seven-fold aspect.

the Universe,—the one being constructive the other destructive. One created, moulded and fashioned, the other decomposed and disintegrated, but only to co-operate in the act of creation by providing, so to speak, fresh raw material for creative energy. There could be no life without death, no existence without non-existence, no light without darkness, no reality without unreality, no truth without falsehood, no good without evil.

Now here, it seems to me, we have an exact parallel with the Indian Vishnu, or rather with the Triad of which Vishnu is the front face. Brahma-Prajāpati, the creative constructor, and Shiva the Destroyer or Disintegrator revealed as Vishnu the All-Pervader; which latter, is also one of the titles of Ahura.

The creative force was to be looked upon as Ahura-Mazda's beneficent spirit or Spento-Mainyas: the destructive or differentiating agency was his maleficent spirit or Angro-Mainyas, which name was afterwards corrupted into Ahriman. The two principles were only to be looked upon as conflicting in name; they were in reality mutually helpful and co-operative and essential to cosmic being. The only antagonism was between the resulting good and evil, reality and unreality; truth and falsehood brought about by the free agent man, who could assist or disturb the processes of Nature, retard or hasten the operation of the laws of creation and destruction according to his own freewill and election.*

This was the philosophical attempt at explanation offered by Zoroaster to account for the apparently opposing forces in nature; and his teaching of the essential Unity is re-echoed by Isaiah (chapter 45, verses 6 and 7) "I am the Lord and there is none else. I form the light, and create darkness; I make peace and create evil: I the Lord do all these things."

With the migration of the disciples of Zoroaster into Persia, however, we find modifications appearing, possibly due to the exoteric form of Magism which appears to have been, for the masses, the worship of the personified forces of Nature, of the Sun, Moon and Elements and the hosts of Heaven. I need hardly say that we who have had the advantage of reading the works of H. P. Blavatsky, dealing with the symbolism of all theologies, are probably little inclined to look upon the Magians as blindly pantheistical, Western Orientalists notwithstanding. Whatever may be our opinion, however, it is certain that Zoroaster's teachings and those of Magism not only touched hands on many points but actually blended to some extent, but every now and again we hear of reformers springing up to preach the old doctrine, and, as we are informed in a carved inscription, Darius the King claims to have made a text of the Divine Law (Avesta) with a commentary and translation. He concludes "It was written and I sealed it and then the ancient book was restored by me in all nations, &c."

* This may cast a light upon a matter of much trouble to Christians, who often puzzle why they should pray to their Father in Heaven, "Lead us not into temptation," I believe and H. P. B. says in the S. D., it is addressed to the terrible spirit of duality in man himself.

With the decline of the Persian Empire came another falling off in religious matters and at the time of Alexander the Great the Avesta was nearly stamped out and it is alleged that he even tried to destroy all the sacred writings.

About 225 A. D., however, a great revival set in,—the scattered fragments of the Avesta were collected, Pahlavi translations were made for the people who could no longer understand the Avesta language.

* * * * *

It was after the migration into Persia that the dualism so pronounced afterwards began to make itself felt, and Zoroaster's undefined dualistic ideas became crystalised, so to say, into absolute dualism. The Spento-Mainyas (constructive energy) became another name for Ahura-Mazda or the Good Principle, whilst Anglo-Mainyas (the disintegrating energy) was looked upon as another self-existent, independent spirit of evil. Hence Ahura-Mazda, or, in Persian, Ormazd, and Ahri-man were looked upon as two antagonistic principles wholly unconnected and always warring one against the other.

These two principles were further looked upon as septenary in their manifestation, hence we have them creating the upper and lower worlds and 6 Archangels (Amesha Spentas), Ormazd being the seventh on synthesis of the whole; from the Archangels we have the creation of Angels and all downwards. Here it is well to remember that the Indo-Iranian God Asura is frequently stated to be sevenfold and is said to rule in his sevenfold nature over seven worlds; which worlds, says Darmesteter, in his translation of the Avesta, "became in Persia the seven Karshvari (regions) of the earth, *only one of which is accessible to man*, the one on which we live, namely, Svaniratha" which, concludes the Professor, "amounts to saying there are seven earths" (!!!); "Svaniratha," he explains, "is also divided into seven climes" and presumably the other six also.

Here appears an echo of the teachings of the S. D. It may be of passing interest to give the translations of the names of the Amesha Spentas which are "Good Thought", i.e., divine thought, that which is "the word" in man, Excellent Holiness, Perfect Sovereignty, Divine Poetry, Health and Immortality. These Amesha-Spentas are constantly invoked in their sevenfold unity as the friends and saviours of man. Moreover the seven were not regarded as separate units but a unity; for we find an invocation in Yast 19, verse 16, "I invoke the glory of the Amesha-Spentas, who all seven have one and the same thinking, one and the same speaking, one and the same doing, one and the same Father and Lord—Ahura-Mazda."

Now the seven of the upper world profected, as it were, (says Darmesteter) out of themselves as many Demons, who either in their being of functions were, most of them, hardly more than dim inverted images of the very Gods they were to oppose and whom they followed throughout all their successive evolutions. Thus we have the forma-

tion of the lower world and its hierarchies—"Demon est Deus inversus"!

These seven, therefore, are the Avesta counterparts of the Biblical "Seven of the Presence" and in their differentiated form appear as attributes, Ministers or Archangels of "That" which is their unification. They are, in their manifestation as Ahura-Mazda, the equivalent of Brahmâ, the Universal Logos. From the Amesha-Spenta emanate the Yazatas or secondary Angels styled in their totality "Sraosh" and in the later system Sraosh is looked upon as the synthesis of the whole; Ahura-Mazda being considered superior to all—Sraosh being his emanation.

Among the angels are those looked upon as Fravashis or Guardian Angels, as opposed to the evil spirits also attendant on Man. The attendant spirits of Man are, moreover, held to be of four kinds, so says the Favardin Yast:—1st Those of departed heroes, 2nd Those of future Heroes, 3rd Those of Living Men and 4th Those of all deceased persons. I would particularly ask you to make a note of the 3rd class—Those of living men.

The formation of man as given in the Bundhais and the Zad-Spamram is highly esoteric and, though space at present precludes my dealing with it, I would certainly advise all students of the S. D. to make themselves acquainted with it. Very briefly, man is of the seed of Gayomard, the first created or primordial man—as I take it, the Adam-kadmon of the Kabalists (this tentatively—I have not had opportunity for research herein). This seed is thoroughly purified by the motion of the light of the Sun and two portions are given to the Angel Thryosang (The equivalent of Gabriel—?) and the third portion to the spirit of the Earth. This seed in 40 years grew up as the one-stemmed Rivas plant, whence come Matro and Matroyas, who are together male and female in one; afterwards they separated and became of opposite sexes. Thereafter they are looked upon as fallen, as is the case in the story of Genesis.

Now man, according to his deeds, belongs either to Ahura-Mazda or to Ahri-man, while Heaven and Hell appear to be chiefly looked upon as mental states, dominated by either the principle of good or that of evil. In Yasna 30 it is said, "the two spirits came together at the first and determined how life at the last shall be ordered, for the wicked,—the worst life (Hell); for the holy,—the best mind" (Heaven) and it was further emphasised that man must be his own deliverer and Saviour as Yasna 46 says, "and this, which is such a life as your own—O ye Vile, your own deeds have brought you. Cursed by their souls and selves, for ever in the house of lives their bodies rest."

The Hindu God Yama appears in the Avesta as Yima, who is styled the first king, the founder of civilisation; and the best of mortals, after death, gather with him in Heaven (Mahâ-Loka ?) awaiting the day on which they shall descend to repeople the earth when sin and death are conquered by Saoshyant.

Now a word about this latter. He is the Divine Messiah, of the seed of Zarathust. He is the Avatâr who is to come and at his coming he is "to lead captivity captive and have the keys of Death and of Hell"—to use the Apocalyptic phrase. He is to come at the end of this dispensation, or, as we may say, at the close of the Manvantara and a virgin shall miraculously conceive and bear him. He shall free the world from death and decay, when *the dead shall rise* and immortality commence.

That the belief in the coming of a Messiah or Avatâr in the fulness of time is no new doctrine, is apparent since in Yasht 19 we read "Asta-vatereta (who is the same as Saoshyant, though the latter is a generic name, both however signifying "Saviour of the Restoration,") will arise from the waters of Kasava, a friend of Ahura-Mazda, a son of Vispatanarvi, the all-conquering, knowing the victorious knowledge which will make the world progress unto perfection."

Again, in Yasht 13, we learn "that 9,999 spirits of the faithful watch over the seed of Zarathustra" whence the Saviour shall come. Now by implication it seems to me that Saoshyant is but another title for "The Son of Man," for, in the case of Saoshyant, he is to be of the seed of Zarathustra, which is taken by the angel Neryosangh and the angel of the Earth to have in charge until the time is fulfilled. This is exactly what happened at the creation of man who is of the seed of Gayomard, the first created or primordial one, the same angels being connected with its preservation.

It is curious that in Christian Soterology—Gabriel should be the annunciator—the bringer of good tidings, as in the Zoroastrian scheme.

Now as Zarathustra is man, and the Son of Man of the seed of Gayomard—so is Saoshyant man of the seed of Zarathustra. The internal meaning of this should be now apparent, for he that is to come is the Christ Spirit which shall be born in the latter days, immaculately conceived in the Soul of Man.

So do we touch hands with the ages; and the thought of to-day has its roots in the past, its blooms in the future, and its fruit in eternity.

With regard to the dualism of the Parsis of to-day, Professor Darmestcher says, "Some 40 years ago, when the Reverend Doctor Wilson was engaged in his controversy with the Parsis, some of his opponents repelled the charge of dualism by denying to Ahriman any real existence and making him a symbolical personification of the bad instincts in Man, and this idea," he adds, "cannot be ascribed to any man or time forished." Max Müller says, "There is no trace of dualism in the earlier books" * it is but the worship of the Logos, The deity manifested in the world, the word which in the beginning was, which was with God and which was God.

Of course the unconscious dualism lying *perdu* in this conception has given rise to the doctrine of Karma, not, however, called by the

* "Theosophy or Psychological Religion."

Indo-Aryan name, nevertheless Karma is a fundamental idea a Zoroastrianism which states that "there is a law in nature, and there is a war in nature. There is a God who fixed that never failing Law and on whom it rests for ever," and the workings of this Law are manifest in the war. The Law, as is Karma, is One that makes for righteousness, but in its connection with man appears as a duality—in one aspect beneficent in the other punitive. Further, it is apparent from the philosophy as a whole that it is predicated that, though at present there appears this dual manifestation, yet Ahura will slowly bring everything under his unquestioned supremacy, all others, either Gods or Demons, being not only subservient but in actuality his creatures. This is made particularly clear in that part of the theogony relating to the emanation of the Archangels and their shadows, the Demons.

Whilst, therefore, we find in Zoroastrianism even in the early books an unconscious dualism, yet this duality is founded on Absolute Monotheism.

What then are we to say of Zoroastrianism? It appears to me a very magnificent teaching. The belief in One Eternal being to whom all is to be ascribed. In whom we live, and move and have our being; who is our Father and our Brother; nay, by the incarnation of his "Good Thought" (Vohu-Mano) our very "Self,"—the ladder on which we rise to him being the good deeds of our life. Simple, yet grand in its very simplicity—small wonder is there that the people who still hold to this ancient revelation of Divinity are known for their probity, their gentleness, and kindness of heart the world over. We, in our Western home of civilisation, may well take a lesson from this noble creed which is no stranger to our ears, though mayhap it has not yet touched the chords of our hearts, for is it not the teaching of Him who was despised and rejected of men: is it not the first and last word of Paul; and is there a human heart in which it cannot find an echo to spur the soul to a higher and nobler life?

BAKER HUDSON, F. T. S.

(To be continued.)

LEGENDS AND LORE OF JEWELS.

THE following article is composed mainly of extracts from a paper on "Superstitions connected with Jewels," which appeared in a number of the *Illustrated Magazine of Art*, now over forty years old. Not only is the article interesting on account of the lore collected together therein, but also as pointing incidentally to the very great change that has taken place in thought since it was written. Whether the writer, whose name is not given, is still alive, we do not know, but he probably never thought, when he strung together these interesting beliefs of the ancients regarding the properties of jewels, that what he himself lightly dismissed as the trivial superstitions of an unenlightened age, would forty years later, in the year 1895, come to be regarded as subjects wor-

thy of attention for something more than their mere antiquarian value. Whatever our individual beliefs in these matters may be, we cannot but help being impressed with the fact, so clearly demonstrated in this particular case, that the world moves on in cycles, and that subjects, which are by one generation treated as but evidence of blind credulity, are considered by their descendants as worthy of the attention that the forefathers of both bestowed upon them. When our unknown author says, among other things, that the primitive use of gems in medicine was probably as much with the view of propitiating the spiritual powers associated with them, he is perhaps nearer the truth than he supposes; so at least a modern Theosophist would say, and possibly some of the Masons also.

It is curious to reflect, when gazing at the brilliant wares in a modern jeweller's shop window, that a time existed when such a display of varied coloured gems, of gold and silver ornaments, instead of conjuring up thoughts of fashion and festivity, of bridal morns, ball-nights and birthday presents, would probably have aroused a host of perturbed associations, in which sorcery and sickness, poison and the evil eye, would by turns predominate, and the liveliest fancy have been the choice of periapt and counter-charm.

Then—for every gem had its genii, a very precious stone some occult power,—instead of studying fashion or his taste, the purchaser would have had respect to secret tendencies—his hopes, his fears, the terror that came by night, the pestilence that walked abroad at noonday, and would have bought his jewelry less as an ornament than as a spell.

Chronology throws no light on the birth of this belief in the magical properties of gems; research only deepens the idea of its antiquity, and shows it to have obtained from the earliest periods of human history of which we have any records.

That dusky father of the church, Tertullian, unable to trace the origin of their use or the discoverer of their presumed medical and mysterious qualities (of at least bestowing the meretricious charm of ornament on the fair wearers of them) boldly advances, not as an hypothesis, but as a fact, that in those days, when there were giants on the earth and angels visited the daughters of men, these fallen spirits, in order to enhance and preserve the beauty that had captivated them, sought out all secret spells, and brought from mines and caves these glittering talismans for good or evil.

Pliny, referring to the legend of the Roman poets, makes men ignorant of even the existence of precious stones till the writhing hand of Prometheus, bound by an iron band to Caucasus, broke forth a crystal fragment of the rock, which gave the type of the ring and the gem which afterwards adorned it.

Yet, long before the Roman poets sang the fable of Prometheus, in the days of the swarthy Pharaohs, we find evidence of idolatrous and forbidden superstitions in connection with jewels. Why else, when

Jacob purified his household from all the strange gods that were in their hands, did he also bury with them under the oak at Shechem the earrings that were in their ears?

It is true that the Israelites had not yet entered Egypt, where the eye of Osiris, the sacred scarab and other symbols and images of their gods, partly from religious, partly from superstitious motives, were in common use; but they had wandered through the borderlands, and the incident only proves how widespread was the belief in these mystic agencies.

A little later there occurs a striking instance in the Hebrew annals of the oracular power attributed to precious stones, in the supernatural evidence of the *Urim* and *Thummim*, glowing in the gems of the Jewish high-priest's pectoral, divination by means of which is frequently alluded to, and to which appeal was made under various solemn circumstances by kings and great men. Here we probably see the prototype of a belief existing era after era in human history surviving in this country to comparatively modern times, in the magic crystal of Dr. Dee, and only fading out with the extending light of the liberal sciences, where-with the souls of man is beautified.

Hereafter we shall come to the presumed virtues of some of the gems employed in adorning the miraculous breastplate of the Jewish hirophant, and as these reputed properties were believed to be imbibed by the wearer and to endow him with their secret influences, we may imagine how its resplendent glory, full of solemn associations, of occult power and a divine mystery, graven with the names of their tribes, and flashing up to heaven, as it is expressly said, in memorial of them, must have added personal awe to priestly veneration, and have affected the deeply superstitious minds of the Jewish people.

We read that the Egyptians, Persians, Arabs and Hindus regarded precious stones, "if not as spiritual creations, at least as abodes with which spiritual influences were associated, and gave to each its tutelar spirit or guardian genius". Hence the Arabs wore gems set in Afric gold bound on their arms to defend them from demons, and hence in more recent times the Asiatics had the blades of their scimitars engraved with a verse from the Koran, with the figures wrought in gold or silver or in marquetry with small gems.

The Greeks and Romans, in like manner, found a presiding deity for every gem, and thus Proserpine claimed black agate, red Mars the bloodstone, Apollo the sapphire, and Bacchus the purple amethyst.

Gems were regarded as so precious by the Hindus, that the very gods were accused of stealing them; and Christina in his childhood was said to have purloined one of them from Prasena. What wonder, therefore, that the exhibition of gems should have entered largely into the pharmacœpia of these mystic periods of human science or that men should have hoped by contact with them to elicit their supposed healing virtues, or by their simple presence to escape contagion. In a

learned treatise on Hindu medicine, we find gold, silver, diamonds and pearls playing a very important part in their prescriptions, but it is evident that these costly medicaments were only necessary to the constitutions of rich men, for the sage, after giving a prescription of gems for the diseases of a king, adds another of simples for those of people in general.

It has been suggested that the primitive use of gems in medicine was probably as much with the view of propitiating the spiritual power associated with them as from any intrinsic healing properties of their own. The Indians, however, laid great stress upon these properties in disposing of their pearls from the Persian Gulf, and diamonds from Golconda; but as nearly all the precious stones were brought from India, commercial policy might have mingled slightly with professional zeal, and have tinged their representations to other Eastern nations, who purchased gems, and used them medicinally, as remotely as the times of the Persian Magi.

The diamond, ruby, sapphire, coloured agates, onyx, crystals, jaspers and cornelians, as well as the rare opalescent sapphire, with pearly-like reflections that Pliny speaks of, and which partook in itself of all the virtues of the rest, were brought from India. Upper Egypt had, it is said, its mountains of emeralds, the isles of Crete and Candia their sacred agates, and in Lombardy the poplars wept amber, which though not of them, has ever kept in the company of gems, and has been used for the same purposes of health and ornament.

Gold, also, though not coming under the head of our subject, is yet so blended with it that without much irregularity we may be allowed to observe, that it anciently claimed almost as large an amount of superstitious veneration as the gems for which it has always served as the setting. The belief of the ancient fire-worshippers, that gold was the first production of the sacred element, no doubt sanctified this metal in every land where the knee was bowed to Baal; hence, it was not only used for molten images, but served to enclose graven ones, and was itself supposed to be endowed with healing qualities, and with a protective power. This alone will account for its appearance in rings, chains, bracelets and ear-rings at a period when such things were regarded, not as ornaments but as amulets, and symbols of rank and power; it was with this intention that it figured in the heart-shaped *bulla* of the Romans, and was suspended, as late as the childish days of Dr. Johnson, in the English coin called an "Angel" round the necks of those patients who received the royal touch, the efficacy of which would have been very doubtful if unaccompanied by this sigel of pure gold!

The virtues of the scarab worn as an amulet, were so numerous that Moufet tells us we should scarcely believe them, if we could not put faith in what Pliny says:—"Inasmuch as a scarabæus carved on an emerald is a certain remedy against all poison"; nor is it only efficacious in such cases, but of infinite service worn in a ring, when any one

wishes to obtain an audience of a king, or a favour from a great man. But Pliny is not talking of the scarab, but of the emerald, one of those sea-green emeralds, growing amongst the rocks in that island of Upper Egypt that Plutarch tells us was for ever guarded by serpents, which in Egyptian mythology represent the god Cneph, or good genius, though Christians regard them as the type of Asmodia; and he tells us that one of these precious stones, engraved with an eagle or the flies named beetles, has not only the qualities Moufet has quoted, but that it also averts hail and bad weather, properties which Ambrosius also affirms of it.

The emerald made a part of the rich merchandize which the Syrians imported to the sea-bound Tyre, and glittered no doubt upon the finger, or in the bracelet or lay secreted upon the breasts of many a merchant prince and sea-captain, as well as among the talismans of the landowner—a spell to calm the tempest, and ward off the insect spoilers from the summer fruits and harvest.

Gerard Lezh, in his "Accedeus of Armory: imprinted at London, in Fleet Street, within Temple Barre, at the sign of the Hande and Starre, by Richard Tottle, A. D. 1568," remarks of the emerald, (or scriptural smaragde) that *Ecclesiastes* in commendation thereof makes the comparison, that as the mirth of music comforted the spirits, so the smaragde comforteth the sight, by which the heart receiveth joy"—a scripture allusion to the Eastern belief that this gem cleared the vision and helped against illusions. It was doubtless with this impression that we find the Emperor Nero, at the spectacles and theatres of old Rome, using a large emerald as the frequenters of the opera-house and theatres of our time do their lorgnettes; but the modern use of green glasses to refresh the optic nerve and assist the sight proves how much of fact lay hidden in the fable of its virtues. But its effect on the serpent tribe was exactly the reverse; for it was believed in the East, that if a snake or serpent fixed his eyes on the green lustre of this transparent stone, it immediately became blind; when we add to the former as good as proven quality, that it comforted the vital spirits—so wrote the natural historians of the time,—increased riches, and made the wearer prevail in play, we think an excellent case has been made out to account for the popularity of the sea-green gem, which shone in the second row upon the breast-plate of the Jewish high-priest, and remains to this day one of the most precious in the regalia of kings.

Yet in comparison with the potent diamond, which Pliny prettily thinks should grow nowhere but in a mine of gold, though he owns it is a miracle to find it there, the spells of the emerald become few and insignificant. Not even the wild legends of Oriental superstition could have ascribed so this genii-guarded gem more various and mysterious influences than did the Western nations of Europe through the long night of intellectual darkness that followed the destruction of the Roman empire, and continued till the dawn of the Reformation.

Precious above all other natural bodies, its value was further enhanced by the spiritual influences imputed to it, and which promised the fortunate possessor immunity from almost every ill that flesh is heir to. It insured the wearer long life, rendered him invincible, and drove away those vain imaginings that set men beside themselves; dispelled vain fears, resisted witchcraft, and tested conjugal fidelity; borne on the left shoulder, says Dioscorides, "it hath virtue against chidings and strife of enemies," and better still made peace in the domestic circle. At its touch the magnet lost its power of attraction, and diseases, though they had baffled every other mode of treatment vanished. It was an antidote to poison, though, on the other hand, Paracelsus tells us that the power of the diamond was so fatal that no remedy could correct its venom! No wonder that the Persian kings wore gems upon their foreheads, when the very possession of them not only conveyed the knowledge of wealth and grandeur, but was supposed to endow the wearer with supernal power! The matter, the mounting, the figure, not only for amulets, but the more potent talisman graven at some particular moment of time, and when a certain star was in the ascendant, or certain planets in conjunction, and the whole finished with superstitious rites and ceremonies must have given a mysterious air to the *ateliers* of the jewellers of those days, sombre and fear-brooding, as the laboratory of an alchemist of the middle ages.

(To be continued.)

DOWNWARD PROGRESS?

THE article entitled "Theosophic Policy: Hinduism or Buddhism?", which appeared in the *Theosophist* of February last, is based on the principle that 'the experience of the selfish stage of individualistic development is necessary for each race, for each tribe as well for each individual.' Assuming the correctness of the theory that the movement of evolution resembles 'the swinging of a spiral up and down and up again,' the writer goes on to make out that the vulgarising and debasing influence of modern civilisation is unavoidable for a higher stage of evolution and that even criminality is a progress although 'it is a progress leading downwards in the beginning.'

Now if this theory be correct, we must expect all the sages of old to reincarnate in this materialistic age 'to gain experience by the sorrow derived from evils,' and a Nineteenth Century Jack the Ripper can complacently contemplate his own advanced stage in the circle of evolution as compared to that of a Buddha or a Christ.

A metaphor, when carried too far, becomes ridiculous even in rhetoric, while it is, to say the least, dangerous to hang the whole issue of a psychological question on a fanciful similitude. Even if the movement of evolution resembles the swinging of a spiral, it does not follow that it cannot at the same time resemble the movement of a pendulum.

It is possible to understand that a refined crime committed by a European or American *gentleman* requires ingenuity, forethought and judgment, which cannot be expected in a barbarous crime committed by a Hottentot on the impulse of the moment, but it does not show that the advanced stage of the mind of the former has not already gone too far ahead to cause its own wreck.

If it is argued that such criminality is very rare in civilised countries, and that exceptional cases should not be taken into account in discussing a general question; then also the argument that 'the bliss of the higher state can only be gained by experience of the sorrow derived from evils,' falls to the ground, for criminality cannot then be held to be the advanced stage of evolution. Again, if it is argued that in spite of their criminality the Europeans and Americans show the state of a mind more varied and more complex than that of the uncivilised Hottentot, which can grasp many subjects that the latter cannot even faintly conceive, it does not necessarily prove that the former are really progressing in the ladder of the higher stage of evolution. For aught we know, they may be sinking down into the lower scale, as it is possible to suppose that the Hottentots, who might have had a high civilisation in the prehistoric ages, have by their *Karma* gone down to the low level we now find them in. Similarly, the materialism of the West may throw its votaries into a state of cannibalism instead of raising them up to a higher level.

But while we cannot ignore the fact that Western influence has actually permeated the whole world, and the rapidity with which it has done so shows the hands of higher powers, it has yet to be proved that this Europeanising is really an improvement in the right direction. It may after all be the devouring of the entire sun by the terrible dragon. Telegraphs, telephones, and railroads, machinery to reduce manual labour and so forth, may at first sight seem to indicate improvement, but every one of these has its attendant evil and they have brought more miseries to the world than the happiness which it was hoped they would bring in their train.

If the mere conquering of a nation implies superiority, then the Romans were superior to the Greeks, the Gauls to the Romans, the Pathans to the Hindus, and so on.

Our writer, while dilating on the necessity of demoralization, evidently saw that he had arrived at a dangerous point. For, while hoping that Eastern castes would give way to Western classes and that the latter would also fade away before the youthful school of democracy, he was obliged to pause on perceiving that democracy meant materiality, plutocracy and vulgarity. He at once corrects himself, and says that simple-minded people need not be taught anything of the kind.

It would appear that we have not sufficiently understood what the descent of spirit really means. We are apt to fancy that it must from

its pure state become gross, grosser and grossest, before it can hope to purify itself, and that it requires experience of every sort before it can re-unite itself with *That* from which it first emanated. But we often lose sight of the fact that the spirit is unconditioned and is already perfect and that it does not require any experience to perfect itself. It is only the *Ahankāra*, which we mistake for the real self, that requires experience to lose its own identity.

Again, it is erroneous to suppose that Hinduism represents only one phase of the evolution of the Indian people. The *Purānas*, the *Mahābhārata*, the *Ramāyāna* and, in fact, all the ancient writings testify that India has had as many revolutions as all other countries put together have had. Long before modern Europe rose to a position to be recognised as a continent in the world, India had already passed the materialistic age which the writer seems to think is a necessary step for progress. Her sons born in the *Kaliyuga* are either those who have temporarily fallen from a higher state on account of their bad *Karma*, or those who have risen from the land of the *Mlechhas* to reap the effect of their good *Karmas* by getting a glimpse of the spiritual truth. India is degenerated, no doubt, but the degeneracy is temporary. It is like the flood and the ebb tides that her spirituality and her greatness rise and fall. What is a petty space of one thousand years when compared to her long and almost interminable life? She had a similar degeneration over and over again, and yet every time after such periods of obscurity she rose more resplendent than ever. Her wiser sons of old knew of the present materialistic age, but none of them ever thought that it would be wise to be born in this age to gain experience of the evils. *Yudhisthira*, his brothers and consort, as soon as they saw that the materialistic age was coming made their *Mahāprasthan*, and even now every one who has his inner eyesight opened, abandons the so-called blessings of material progress to enjoy a life of primeval simplicity.

Europeans and Americans have been taught from their very infancy to detest the caste system, and the best missionary zeal has been diligently employed in depicting the horrors of the system; they cannot therefore look at it save with a prejudiced eye. But when their "classes" will have faded away before democracy, and democracy before socialism, and socialism before some other *ism*, then it will be time for the people of the West to understand the superiority of the caste system. There has never been any prohibition for the low caste Hindus to practice psychism, and what Gautama Buddha did in admitting low caste people into his order was not against either the Hindu scriptures or Hindu custom, and long after he had left his mortal coil, there were several prominent sages who worked their way up from the lower castes. Perhaps it is not known to many Europeans that *Kabir*, who was born in the lowest class possible, is held in high veneration by Hindus throughout India. Even now there are low caste *Sādhus* in almost every District in India who are paid the highest reverence by the Brahmins, the so-

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called 'hereditary House of Lords' in Hinduism. Admission into Brahminism is quite different from admission into the orders of *Yogism*, and this is as difficult for foreigners to understand as to believe that there was no difference between the teachings of the old Hindus and those of Gautama Buddha, who merely re-echoed what the Hindu Rishis had said over and over again. The quarrel in later years was between the exoteric Hindus and exoteric Buddhists, just as there are quarrels even now between two exoteric sects of one and the same religion. To show the sameness of the two exoteric religions, it will, perhaps, be news to many Westerners to learn that the Hindu *Vedāntists* call themselves *Prachhanna Baudhas*, or Buddhists in secret.

From the picture the Hindus get of socialism in Europe and America, they would always fervently pray to be relieved of this so-called solidarity and brotherhood. If India is to be regenerated it will be along her own line where she will find the least possible resistance. Any exotic institution, however good it may be on its own soil, will rather, it is feared, retard progress.

In conclusion, I beg it to be distinctly understood that, whatever be my personal views of the character of the Westerns, I have depicted them as shown or presented in the article under review, in reviewing which I had no thought of refuting the arguments for the sake of mere controversy. But I deem it necessary to warn the Hindus against falling into the slime of so-called modern civilisation. Their aims should be higher and not lower. Thus *Karma* has brought them into the world in the *Kaliyuga* and it is for them to rise above *Kali* and not to bow down before the monster. Even Aug. Comte, the materialistic Positivist, was of opinion that the regeneration of the world should begin with the regeneration of India, the regeneration of India with the regeneration of the Brahmins, and the regeneration of the Brahmins with the renunciation of the selfish individualism which now characterises them. I have not the least intention of throwing cold water on the aspirations of those Westerners who think that Europe or America is the field for future progress. Such aspiration leads to self-respect, and self-respect to improvement. I would no more think of depriving them of this notion than I would wish the Brahmins to think lightly of themselves and give themselves up to Western materialism in the vain hope of bettering themselves.

K. C. M.

Reviews.

MAGAZINES.

Lucifer, Path, &c.—During Col. Olcott's recent absence from Adyar, the copies of our leading magazines went astray somewhere in the mails, and our notices of them are of necessity postponed until their recovery.

Journal of the Maha-bodhi Society.—February and March. This is a double number composed principally of activities of the Society, extracts from contemporary Buddhist literature, and correspondence. We note an interesting summary of the Law of Cause and Effect by the Revd. Shaku Soyen of Japan. The Buddha Gaya temple dispute is still before the public.

Light of the East.—February. The editor criticises the Theosophical "Masters" and suggests a disbelief in their connection with certain prominent Theosophists. He, however, appears to have a "Master" of his own, which may possibly account for his unwillingness to recognise the claims of others. The translation of Shankara's Bhāshya on the Gītā is continued, but the instalment is far too small a one. The somewhat feeble interpretation of the "Theosophical Tale" might with considerable advantage be sacrificed to the philosophy of Shankara. The translation from the German of Dr. Du Prel's articles on Clairvoyance appears to have been copied from the *Theosophist*, though no credit is given.

Charaka-Samhitā: Part 12.—In this fascicule are described the different kinds of pot herbs, fruits, wine, water, milk, the modifications of the juice of the sugar cane, prepared food, &c.

The Arjya Bala Bodhini.—Nos. 1 and 2. We must give a well-merited word of praise to this little paper, which, we feel sure, under the energetic management that controls it, will exercise a good moral influence over Indian school-boys. The articles seem well adapted to the needs of the youth of India; they are manly in tone and free from what Western school-boys would call "priggishness." Mrs. Lloyd's descriptions of school-boy life in England are very brightly and pleasantly written. A list published at the end of the second number shows 25 boys' religious associations in existence in various parts of India.

The Nigamāgama Patrika.—This paper, of which we have just received the first number, is the organ of the Nigamāgama Dharma Sabha and is published by the Sanskrit Publishing Co. of Meerut, which, we understand, is affiliated with the Sabha. Part of the journal is in Sanskrit, part in English. Rai B. K. Lahiri contributes a paper on "Chitra Gupta" and the Editor sets forth in an English editorial the objects of the paper. The Patrika, we should imagine, ought to find many readers in all parts of India.

The Austral Theosophist.—For some reason we have not been receiving our Australian contemporary during the past twelve months, and we welcome it back to our table again. The present number contains the usual notes on current topics, a continuation of the very useful "Study of the Secret Doctrine," a review of Mr. Podmore's "Apparitions and Thought-transference," a digest of a lecture of Mrs. Besant's on Materialism, a short paper on Mesmerism, and a couple of pages of Activities.

THE HYMNS OF THE ATHARVA-VEDA.*

In our past month's issue we noticed a metrical translation of the Rāmāyana by Mr. Griffiths. We have now the additional pleasure of saying a few words regarding his translation of the Atharva-Veda, a copy of which Messrs. Lazarus & Co. of Benares have been kind enough to send us.

Students of Oriental translations who are already familiar with Mr. Griffith's versions of the Rig and Sāma Vedas, will find that in this his latest work, the translator has followed a plan of translation similar to that in the case of the two other Vedas. Speaking of the merits of the Atharva-Veda from the standpoint of a European scholar, the translator remarks:—"In this strange collection of heterogeneous material there is much that is obscure, much that is unintelligible, much that is intolerably tedious, and not a little that is offensive and disgusting to European taste. Yet the spiritual portions of the work have sometimes a strange beauty and grandeur of their own which attracts and fascinates the orthodox Hindu, while the occasional glimpses of light that it throws upon the daily life, the toils and pleasures, the hopes and fears, the joys and sorrows of the average man invests it, I think, for the European reader with greater and more human interest than is possessed by the more ancient Veda."

We feel sure that Mr. Griffith's translation, with its useful popular commentary, will prove of great value to those students of Hinduism who are unable to read the original Sanskrit text. In respect to size of print, the handsome volume that we have before us is an improvement on the Rāmāyana translation, the length of which necessarily, though unfortunately, required the use of very small type. We heartily endorse the author's tribute of gratitude to Messrs. Lazarus & Co., the publishers, "for their spirited liberality in undertaking of their own accord and at their own risk the publication of a costly work which is not likely to be pecuniarily remunerative."

THE YOGA OF CHRIST, OR THE SCIENCE OF THE SOUL.†

The short essays on topics mostly religious, which comprise this pretty little book, are stated to have been "written down" by "A. K. G." They are edited by Miss F. Henrietta Müller. Readers, who are acquainted with "Light on the Path," and the other "written-down" works of "M. C.," will naturally suppose that A. K. G. offers his essays to the public, not as the outcome of his own mental efforts, but as the instructions given to him by some spiritual guide. This would appear to be the case, for we learn in the Preface, written by Miss Müller, that they were received by the said A. K. G. from an Indian Teacher, for whom Miss Müller has "the deepest gratitude, love and reverence," and who requested her to edit and publish them. From the fact that the essays are from the dictation, or from the actual manuscript of a "teacher,"—which of the two is not clear—one is irresistibly led to expect something, to say the least, above the average of writings on religion and philosophy. But these expectations are, alas! doomed to disappointment, for the essays are of the most ordinary merit, and, if we may be pardoned for saying so, suggest the thoughts and aspirations of an educated Bengali school-boy rather than the

* The Hymns of the "Atharva-Veda" by Ralph T. Griffith. Benares: Lazarus & Co.

† Theosophical Pub. Houses, London, New York and Madras. Price one shilling; cloth two shillings.

wisdom of an Indian teacher of any grade. Far be it from us to suggest even the least tendency in the direction of uncalled for mystery on the part of the scribe or editor of these essays, but, nevertheless, we cannot help feeling that the "Yoga of Christ" would have been more acceptable, and less provocative of unfavourable criticism had it been published on its own merits instead of under the patronage of a mysterious Indian teacher, who, however great his merits, must necessarily be an unknown quantity to the readers of his pupil's book. Recent events within the Theosophical Society have shown clearly enough the dangers of opinions issued on the authority, particularly of Indian Teachers, so we must be pardoned if, in our desire to steer clear of these dangers, we have unwittingly said anything to hurt the feelings of either the teacher, the pupil, or the editor of the Yoga of Christ."

In regard to the merits of the essays themselves, very little needs saying. As the editor herself seems to suggest, the chief point of interest lies in the fact that they comprise for the most part the thoughts of an Indian on Christianity; but even this attraction is somewhat discounted by the mysterious teacher, who lurks in the background, and who, one would think, ought to have had something more original to offer his readers. However, it may be that the ideas put forward will be new to some, in which case they will be read with interest and possibly afford them clues to the solution of their religious doubts. The arguments employed are not always based on facts, e. g., in the chapter on smoking, wherein the very sweeping and altogether unfounded statement is made that among the non-smokers are always found the "brightest intellects," a contention which even the most bigoted non-smoker would hesitate to uphold so unreservedly.

TWO PAMPHLETS.

We have to acknowledge with thanks the receipt of the following two pamphlets.—*A lecture on the Vedānta Philosophy*, by Babu M. L. Battacharya of Agra, read before the Agra College Literary Society; and *Altruism—A Law?* by Rajendrala Mukhopadhyaya, of Calcutta, read before the Bengal Theosophical Society. Good thoughts are in both.

Theosophy in all Lands.

EUROPE.

LONDON, February 1895.

I shall be able to give you quite a full batch of news of home activities this month, as through the courtesy of the Secretaries of Lodges I have received reports from many of them direct. The Dublin Lodge sends me their Syllabus of Discussions, lasting up to the end of May, and the Secretary tells me that the accession of Mr. James Pryse to their little circle has quite stirred up the "Secret Doctrine" class, which, under his able guidance, is awakening to fresh interest and activity.

Miss Shaw, Secretary of the Harrogate Lodge, sends me an account of the Northern Federation meeting, which I should like to give you in full had I the space at my disposal. The meeting being convened (on the 9th inst.) at Liverpool, "it was unanimously resolved by the Council that no action or

resolution would be in order in reference to the Vice-President dispute." This, because the Federation is a non-executive body in its relation to the T. S. A very wise and just resolution under the circumstances. Mr. Mead took the chair, and remarked in his opening address "that, whatever might be the outcome of the crisis through which the T. S. was passing, so far as the Society was concerned, we need not fear for Theosophy. It would remain, and theosophical ideas, which have taken root in so many minds, would continue to grow and to become a living power in the world." There were between forty and fifty members present at this Seventh Quarterly Conference, and the discussions on modes of work, &c., seem to have been very practical and helpful. The next meeting is to be held at Harrogate early in May, when the Federation hopes that Mrs. Besant will be present.

The H. P. B. Lodge, at a meeting on the 11th inst., passed a unanimous resolution protesting against the attempt, on the part of the Gen. Sec., to obtain a vote of the Section as to whether or not the Vice-President of the T. S. should be called upon to resign his office, as "premature, and unwarranted by the present circumstances." The Lodge at the same time passed a resolution—also unanimous—expressing entire concurrence in certain resolutions passed by the Aryan Lodge of New York, expressing full confidence in Mr. Judge.

As I am on the subject of Lodge Resolutions, I may add that the Norwich Lodge has just passed a vote of confidence in Mr. Mead, as has also the Blavatsky Lodge, of which he is Vice-President. At a special business meeting of the latter Mrs. Besant was unanimously re-elected to the Presidency of the Lodge; and Mr. Faulding—Manager of the T. P. S.—and Miss Cooper were elected to fill the vacancies on the Lodge Council caused by the resignations of Messrs. Hargrove and Pryse. The Secretary also writes me that, "It is encouraging to know that during the past two or three weeks, there have been a good many applications for membership of the Society." The afternoon meetings, which I mentioned sometime ago, held by Mrs. Cooper Oakley, are reported to be a decided success, and are evidently supplying a real want. They are held every fortnight.

The York, Middlesbrough, Bradford, and Brixton Lodge, and the Streatham Centre, all send reports of good work done, and plans for its continuance. Mr. Herbert Coryn, President of the Brixton Lodge, has lately written a capital leaflet on Theosophy, addressed to working men. This he has had printed, and no less than five thousand copies have been distributed over Brixton in the *Free Press* Paper. Many more have also been distributed, by individual effort.

The Bow Lodge is really most energetic; its President, Mr. C. H. Collings, and Mr. Sydney Coryn are starting a new magazine, to be called "Ourselves," which is—for the present, at any rate—to be printed on a private printing press owned by Mr. S. Coryn, who will himself, aided by his brother, Mr. Edgar Coryn, do all the work. The paper is especially designed to reach the working classes, and will be distributed all over the East End, through the agency of the Bow Lodge officers and their friends and helpers. The first number is to appear on April 1st. The Lodge report is excellent; but the Secretaries are unfortunately obliged to appeal for funds to enable them to carry on their good work.

In a letter from Dr. Franz Hartmann, the other day, he tells me of a new plan of his for spreading Theosophical ideas in Austria. He says he has

"given the start for forming a public reading room for Theosophical, Occult, and Mystical Literature," which is to be under the supervision of Mr. Ludw. Last, "who will try to collect such literature in all languages. There will be no president, and no authority of any kind, it will be a sort of 'spiritual coffee-house' where every one may go when it pleases him or her, and associate with those he meets, or let it alone." This is very interesting; the more so as Mr. Sturdy has recently started a very similar idea—which, however, he has not yet carried into practice, that I know of—over here, embodied in an article in the *Unknown World* for January, I believe.*

* * * *

I went to see Mr. Machell's last picture, "The Path," the other day, in the Suffolk Street Gallery, where it is now being exhibited. It is certainly one of his very best, and his most intricate and mystical. These words are inscribed at the bottom, in one corner:—"If wisdom thou wouldst gain, be strong, be bold, be merciful. But when thou hast attained them let compassion speak. Renounce thy goal: return to earth a Saviour of Mankind;" and they give the key-note to the picture. The whole of the life of man, as outlined in the Esoteric philosophy, is here given—suggested, rather—by Mr. Machell, in symbolic form; so you may imagine how almost impossible it would be to enter into a full description of it. But I believe that if the picture could be widely exhibited, especially among the poorer classes, it would do more to bring the teachings of H.P.B., home to the hearts and minds of the people, than reams of literature.

The current number of the *Unknown World* contains an interesting—not to say entertaining and instructive—letter from Mr. Cattanaach, "For the President of the Scottish Lodge;" drawn forth by Mr. Sturdy's article in a previous number. The letter gives the history of the Scottish Lodge, pointing out their autonomy, and complete independence of the present organization of the T. S. in Europe. But Mr. Cattanaach (for the Scottish Lodge President) goes further than this. He says:—

"The Scottish Lodge has from the first been opposed to the principle of propaganda.....and therefore that itinerant lecturers going round the country to tell provincial Lodges what to read, and what to think, and what to believe, and what was the meaning of books they were perfectly well able to read for themselves, was a mistake and a weakness. Accordingly the Scottish Lodge.....has never had or asked for a lecture or a visit from any of the Pundits of Avenue Road."...

This is really comical: surely the Scottish Lodge is aiming blows, however gently put in, at a creation of its own, and which has no existence outside its own imagination. It is to be hoped so, at any rate.

There seems to be a general idea abroad that some tremendous crisis in the world's history is approaching, and that swiftly; and this appears to be so even among people and creeds widely opposed to Theosophy and Theosophical teaching. Mystics, too, of all orders seem to feel it "in the air;" e. g., an article in the *Unknown World*, on Lake Harris and his teachings, has as a sub-title "The Impending World-crisis;" and many more examples might be quoted; while, as we all know, Christians of the extreme orthodox type have always been expecting "the last Day" any time these last five-and-twenty, or more, years.

* A spiritual beer-garden, for the Winter, spiritual ice-cream saloon, for the Summer, and spiritual chop-house or beefsteak-club, for all the year round, might also be embraced in this psycho-alimentary scheme. = Ed. Theos.

The *Arena* for this month contains a wonderfully clear and well-reasoned article on "the Dynamics of Mind," by Henry Wood. Starting from the psychical premiss, that "thoughts are things," or rather—as he says—*forces*, he gives an almost exact presentment of Theosophical teachings on the subject. Not that he once mentions Theosophy. He speaks of "the *One Primal Energy*—INFINITE MIND;" recognisable as vibratory in its action throughout Cosmos, which "may truly be said to be all of a quiver;" Matter, too, is admitted to be "instinct with life," "consciously melting into mind or spirit." Man is mind, says Mr. Woods, and his physical organism is but his visible index or expression. He will not waste time in "the mere attempt" to prove the fact that thought is, and can be, projected through space, both consciously and unconsciously. He presumes that no well-informed person now questions that such is the fact."

Then he points out how "the average psychical researcher," engaged in a never-ending pursuit of phenomena, entirely ignores the fact that these "curious manifestations," their methods and laws, have a practical application in ethical culture, a therapeutic potency. He stands amazed at the "stupendous significance" of the results which should logically be realized, once grant the fundamental basis of psycho-dynamics as "overwhelmingly proven." Some of his concluding passages must really be given.

"Thoughts being forces, every mind is a creative centre from which rhythms of qualitative energy are going out in all directions.....The soul—which is the man—is a resonant instrument with innumerable tremulous strings of the most delicate quality.....Every one's thought-images are being constantly impressed upon both himself and others. His mind is a busy factory where conditions are positively manufactured. He weaves their quality, consciously or unconsciously, into every nerve, muscle and tissue of his own body.....His mental pictures of evil, disorder and disease, photograph themselves not only upon his own mind and body but upon those of his fellows.

"One cannot afford to think much about evil, even for the well-intentional purpose of its suppression. The true remedy is its displacement. Thought-space given to it confers realism, familiarity and finally dominion. To silence discordant strings in ourselves or others, we must vibrate their opposites."

The entire article is of great interest, from our point of view, and will work towards the ends for which we, as Theosophists, strive.

A. I. C.

AUSTRALASIA.

SYDNEY, N. S. W., March, 1895.

Signs of renewed activity characterize the Australasian Branches. Several causes contribute to bring about this result, chief among them being that, at last, the facts in regard to the charges against the Vice-President are before them as well as the reply made by Mrs. Besant to the attack of the *Westminster Gazette* and a report of the vigorous action taken by the Indian Section of T. S., at the late Convention at Adyar. Both the reply, and the Resolutions carried by the Indian Section meet with general approval, and those whose efforts for the defence and spread of Theosophy were almost paralysed by the vagueness and scantiness of the information to hand, now begin to feel firm ground beneath their feet. Hitherto they could only point out that the faults or failings of individual members or officials, however highly placed could not affect the principles, the foundations, upon which the

edifice is built. This, of course, is always and everywhere true and pertinent, but now they are able to show in addition that a determined effort is to be made to sift these charges to the bottom and vindicate the character of the Society for honesty of method and rectitude of conduct. They are able to show that the first available opportunity has been taken to initiate action directed towards this end; and though many—perhaps all—keep alive in their hearts the hope that some day their Vice-President may be able to exonerate himself before the world, until that day comes, they are able to declare, he should not be permitted to stand before the world as an official of the Society.

Another cause of fresh activity is the approach of cooler weather and last but not least, there is the arrival of the General Secretary of the new Section. Mr. Staples arrived in Adelaide on February 1st and received a warm welcome. Lodge meetings and open meetings were held, new plans of work and of combined action discussed, new lines of study laid down, enquirers received in lodge-room and drawing-rooms, and much interest aroused in many quarters. After a fortnight's stay in Adelaide, Mr. Staples proceeded to Melbourne where a similar plan of campaign has been adopted with encouraging results. In both cities the Press has been favourable and two long "interviews" in the *Advertiser* of Adelaide and the *Age* of Melbourne have done much to stimulate public interest. At the present writing Mr. Staples is on his way to Sydney by the R. M. S. Paramatta.

In the future we are looking forward to the promised visit of the Countess Wachtmeister whose remarkable gifts and long record of devoted work for the cause will ensure her an enthusiastic reception. We hope that she will be present at the first Annual Convention of the Australasian Section to be held in April, since the success which we anticipate for that function will be greatly enhanced if we can have the advantage of her experience and her wise and eloquent words.

The youngest of the Sections of the T. S. sends hearty greetings through the columns of *The Theosophist* to its elder brethren and to the Society at large throughout the world.

N. S. W.

INDIA.

We take the following from the *Prasnottura*:—

"A convenient bungalow, standing in four acres of ground, has been rented by the Countess Wachtmeister, Mrs. Annie Besant and Mr. Bertram Keightley, for the Head-quarters of the Indian Section. It stands within the Municipal boundary of Benares and is under the city, not the cantonment, jurisdiction, while its central position makes it easily accessible from all sides.

The household is organised not on European but on Indian lines; the bungalow is furnished as an Indian house, and the food supplied to inmates and guests is purely vegetable; the arrangements are all in the hands of a most respectable Brâhman, who is responsible for the proper conduct of the household.

By knocking two rooms into one a large reading-room has been made, which will serve also for the reception of visitors, and for the meetings of the Benares T. S. Lodge. For larger meetings a big hall is available in the garden-house of the family of the Benares Lodge President, Babu Upendranath Basu and this is merely across the road.

It is to the unwearied exertions of Upendranath Babu that the successful starting of the new Head-quarters is due; and he has added to the obligations of the Section to him by accepting the responsible duties of the General Secretary, during Mr. Keightley's absence in Europe. The Assistant Secretary is Pandit Cheda Lal,* who being now liberated from worldly and official ties, has freely devoted himself to the work of the T. S.

It is proposed to hold a Convention for Northern India during the Durga Pûjâ holidays, when it is hoped that the Lodges in Bengal, Behar, the Punjab and neighbouring Indian States, and the North-Western Provinces, will send delegates to Benares for consultation on matters concerning the work.

Mr. Bertram Keightley, who was in the North of India with Mrs. Besant, was suddenly summoned to England by the dangerous illness of his aged mother, and left Bombay by the out-going mail steamer on Feb. 16th. He expects to be here again in Benares by the third week in September.

Mrs. Besant, Countess Wachtmeister and the General Secretary, took up their residence in the new Head-quarters of the Section at Benares on January 21st. The bungalow is one of moderate size, but extremely quiet, being situated in a nice garden near the Cantonment Station and within easy reach of the holy city itself. It has, moreover, the advantage of being within a hundred yards of two large gardens (one containing a very large room), the property of Babu Upendranath Basu, Provincial Secretary for the N. W. P. who has most kindly placed them at the disposal of the Section for Meetings, Conventions and other purposes.

On the evening of the 21st, Mrs. Annie Besant delivered a magnificent lecture at the Anniversary of the Benares *Sanatan Dharma Palini Sabha*, the Hindu Boys' Association, founded by Col. Olcott last year. Her subject was "The Aryan Life."

CUTTINGS AND COMMENTS.

"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

We are more than willing to give both sides of the dispute as to the reality of the psychic-force theory about the cause of the surprising phenomena displayed by the class of which the "Little Georgia Magnet" is a type. The point has certainly not been reached where dogmatising is permissible. To help towards a solution of the puzzle space is given to extracts from an article quoted from *Cassier's Magazine* (*sic*) to which the name of a Mr. N. W. Perry is signed. If it be so easy to prove the trick, and any one is quite able to perform it, then let us hope that some of the more intelligent and energetic of our readers will follow the directions of Mr. Perry and favour the public with the results. Before accepting his assertions, however, we should like to know whether the author calls himself a Materialist and poses as a disbeliever in the existence of the spirit in man. For in that case his opinions on questions of psychic phenomena are not worth much. He says:—

* A most capable and excellent man.—Ed. *Theos.*

"There are many tricks in the repertoire of the so-called electric or magnetic girl, all of which seem at first sight, to involve either the possession of superhuman strength, or else some occult power. As a matter of fact, however, they involve neither. The strangest part of them is that they are all within the ability of any one to perform. Furthermore, it will be found that the very mechanical laws which these tricks appear to set at defiance are the ones upon which they depend for their success, and the chief reason why they have remained mysteries to those who have witnessed them is that they have not tried to repeat them themselves upon the first opportunity afforded.

LIFTING IN A CHAIR.

Take the first trick mentioned, namely, that of lifting a heavy person in the chair. Tell him to sit and hold the chair against all your efforts. He will plant his feet firmly on the floor, thus throwing his weight chiefly on his feet instead of on the chair, as he thinks he is doing. If you are in doubt of this, try it yourself and you will realise that it is a fact. To move the person, all that the girl has to do is to get behind and push. In the stooping position which she assumes she will obtain a considerable purchase by bracing her arms on her knees, and will thus have no difficulty in raising the chair slightly. As the sitter assumes a new position, so as to more successfully resist this effort on the part of the girl, she suddenly relaxes her push, directing the chair off to one side or the other. Before the sitter has recovered himself she has raised the chair again and he is allowed to throw himself again, and so on; the stronger he is, and the more he opposes or strives to oppose her, the worse he is off, and the more successful she will be. The trick is more effective if three men try to hold the chair down, because of their divided effort and the tendency, where more than one is opposing her, for them really to oppose each other, rather than her. She will be perfectly powerless, however, should even a single person sit listlessly in the chair with no thought of opposition.

A TRICK EXPOSED.

While in Chicago I saw the announcement of an electric girl, who included in her repertoire a new trick, or, at least, one that I had not yet seen. A stick, about four feet long, and as thick as a broomstick, was produced and I and another gentleman were requested to hold it in a vertical position before us while grasping it firmly in both hands. The girl, standing in front of us and facing us, placed the palm of her open hand against the lower portion of the stick, resting it on the side nearest to us and furthest from herself. After rubbing her hands up and down for a few moments, in order to make better electric contact, as we were informed, and, after enjoining us to hold the stick perfectly vertical, we were told to press down on it as hard as we could. This we did until the veins seemed to stand out on our four-heads but, exert ourselves as hard as we could, we too strong men, were unable to press down hard enough to make the stick slip past the open palm of her hand. Had the girl grasped the stick with her two hands, I am sure she could not have withstood my downward pressure alone. I would have borne her stick and all to the floor. But there she stood, with but one open hand bearing against the side of the stick, and both of us could not, by our united efforts force the stick past that wonderful hand. Surely there seemed something uncanny about this. But it is very simply explained. The whole secret consists in insisting upon the men holding the stick in a vertical position. When the girl's open hand is first placed against the lower portion of

the stick, she moves it two or three times up and down, putting gradually more and more against it. As this tends to pull the stick away from the vertical, she insists that the men keep it straight. Thus cautioned, they will exert more and more effort until, when she feels that the pressure against her hand is sufficient, she instructs them to push down with all their might. They do so, and imagine that they are exerting a tremendous vertical thrust, whereas their vertical effort is actually very slight—insufficient even to overcome the friction of the stick against her moist hand. The men are, really, exerting a tremendous effort, but are deceived as to its direction. With their hands tightly grasping the upper end of the stick, they are really trying to force the other end of the stick against the palm of her hand."

* *

Juggling in the West usually means deception of the senses by means of swift movements of objects while one's attention is artfully drawn towards another point, and by the use of clever mechanisms. Juggling in all Eastern countries used to mean the imposition of illusory thought-pictures on the spectator's mind, by which he was made to see happening the most impossible phenomena when no such thing was really occurring. Mr. Harry Kellar, since his visits to India in his professional capacity of a conjuror has advertised himself all over the world by his stories of what he saw the Indian jugglers do. They may all be true, but they would carry more weight if he had no interest in making himself and his business known by such publicity. However, —although I myself never saw anything whatever to compare with it during my fifteen years' residence in India—the following narrative may be copied for what it is worth from the New York *Evening Express* with the request that any of our readers who can corroborate the details will do so. Says the American paper:

"Some recent travellers who have seen the magicians of India, have reported that the skill of these jugglers has been overrated, and that their tricks are really less wonderful than they have been said to be. But Mr. Kellar, who is himself a slight-of-hand expert, thinks differently. He says that the Hindoo wizards perform tricks that he can neither duplicate nor understand, so marvellous are they. This is what he relates of one whom he saw at the Chutter-Munzil Club at Lucknow.

"He took a board and placed it on four glass goblets, thus elevating it from the floor. A youngster sitting on the board was requested to place his hands together, palms up, then the juggler, took a glass of water and poured it into the outstretched hands of the boy. In the meantime the boy had been mesmerized, and his attention was fixed on a point indicated by the magician. Gradually the water turned green in color and then developed into a jelly which increased in density until it became as solid as a stone. Out of this there appeared the head of snake, which gradually developed until in the place of the water there appeared a hissing reptile. I was amazed, I can assure you, but the trick was not yet completed. Hitting the reptile upon the head with his wand the juggler took it up carefully and placed it back in the glass. As we took it became transformed into a jelly, which in turn melted into a greenish-colored water. Clearer and clearer became the

fluid until it was of its original color, and drank the entire contents. That was the most wonderful trick I ever saw performed, and it is as mysterious to me to-day as it was then."

* *

The Hindu Boys' Association. The formation of the Hindu Boys' Association seems to be meeting with favour from the Indian press. The (Lucknow) *Advocate* speaks of it thus kindly :—

"Whatever may be said against the individual opinions of certain prominent Theosophists there can be no question as to what motives actuate a good many leaders of the movement. Countess Wachtmeister is a lady of great talent and parts, she has devoted herself to the cause of Theosophy, and is working for the spiritual and moral advancement of the country. She takes a great deal of interest in the welfare and advancement of Indian boys. To foster and promote mutual brotherhood and sympathy among the students of India, the Countess has formed a Society named the Hindu Boys' Association, which will have as its organ the *Arya Bala Bodhini*, a cheap monthly journal, the first copy of which has reached us. The objects of the Society are as follows :—

First.—To form the nucleus of a brotherhood among the Hindu boys of India.

Second.—To induce the Hindu boys to put into practice their religious rites and ceremonies, study and understand their significance, and make them true to their own faith.

Third.—To spread among them a substantial knowledge of their literature, religion, philosophy and morals.

Every Hindu boy and young man can be a member and on acceptance can have a diploma. Ten members will be allowed to form a branch. The journal of the Sabha is interesting reading and we hope it will have a wide circulation among the students."

* *

No visitor to Bankipore should leave the station before visiting the "Golah," or grain storage-house, which was a famine-work of the time of Warren Hastings, if I am not mistaken, and which possesses an echo of the most weird description. The structure was built as a grain reservoir against times of local famine. It is a huge dome resting upon a plinth of moderate height. A door at one side gives admission. If one advances towards the centre, before he has taken ten steps the whole air seems filled with spectre footfalls, multiplying his own fifty-fold. Stamp on the ground at the centre, and from beneath the surface of the soil come back an hundred echoes of your impact, while the sounds are also repeated up in the apex of the dome and all around. Dharmapala and I, when visiting it, recited the Buddhist *râtanâs* and *sîlas* with startling effect, while our laughter, cries and conversation were reverberated back to us by a seeming chorus of Elfin watchers. From a recent number of the *Behar Herald*, of the learned Bubu Guruprasad Sen, the following tragic story is taken :—

One of the world's most wonderful echoes.

"There is a sad story connected with this golah—a story little known, for it happened a long time ago. A party of gay and light-hearted young men had met together one evening under the hospitable roof of the collector of that time, and sitting out in the garden after dinner, the conversation turned upon ghosts and the world of spirits; and as usual those who leaned towards a belief in the supernatural were classed as credulous idiots. It happened there was one youngster, quite recently out from England, and from college, filled with the realism of modern views, and absolutely intolerant of all belief in anything that could not be analysed or proved by mathematics. So aggressive was he in his opinions that, at last, one of the older men of the party said to him: 'Since you are so firm in your disbelief in ghosts or spirits, you would of course not be afraid to pass half an hour at midnight in the big golah, or granary, here, which was built long years ago for storing grains as a provision against famine?' Now this youth had not visited the golah, and at once asserted his willingness to be shut up in it, provided he was guaranteed against rats and snakes. On being assured that it was perfectly free from all living creatures, he accepted a wager, and undertook to pass half an hour in the golah at dead of night, without shouting to be let out. It was then close upon midnight, a hot, dark, still night, and it was settled that the wager should come off at once. So the whole party proceeded to the old golah, a door was opened, and the rash, unbelieving youth shut in, with the understanding that if he shouted, he would be let out, having of course lost his wager. As soon as the door was shut, the rest of the party walked about in the neighbourhood so as to be at hand, and ready to let him out in case he could. But no summons came. The minutes passed in dead silence, and on the expiry of the half-hour they went to the door and opened it, and called to the youngster to come out. There was no answer to the call. A sort of sickly dread fell upon the party. No one cared to penetrate into that dense gloom. Lanterns were sent for, and there in the centre of the vast floor knelt the rash youth. His features were drawn and rigid—his eyes protruding, his hair erect. He could not speak. They brought him out, and administered restoratives. He gradually recovered, but, alas! it soon became evident that, in place of the healthy youngster who entered that fatal golah but a short half-hour before, there was nothing but a gibbering idiot. No matter what was said to him, his reply was always—What! What! What! What! What! What!

"He never recovered sufficiently to explain what happened, but it was conjectured that, fancying he heard some one speak to him, he said What?—with the terrifying result that from all parts of the vast chamber, which he believed to be tenantless, came repetitions of his own question, causing such alarm that his brain gave way."

* *

It is a pleasant thing for us, pioneers of the Western *The spread of cremation.* cremation movement, to see how rapidly it is spreading. Like all popular reforms, it was a hard thing to start but, once going ahead on its merits, it must acquire a momentum so powerful as to sweep every obstacle away.—The popularity of cremation steadily gains ground in England. Within the last twelve months the Manchester Crematorium has disposed of seventy-five bodies. This represents a considerable advance on the previous year. Burial is expensive, and a body may be cremated for

only two guineas. If a crematorium were started in Calcutta, says the *Eurasian Record*—the people would fly to it as a happy escape from the exorbitant levies of the Calcutta Burial Board.

* *

The historical event of the Samadhi of Haridas Peroo, the conjuror, has been utilised for a story in the *Madras Mail* which possesses an entirely novel feature. Peroo, a conjuror by profession and heredity, had inherited from his grandfather the rare faculty of being able to pass into Samadhi and remain long without breathing, food, drink or exercise. The power showed itself spontaneously when a child, and the heart of his aged grandparent—himself a natural samadhist—was exceedingly rejoiced that the honor of the family would be revived. Peroo loved a pretty girl who, unfortunately, was also coveted by a rival conjuror whom Peroo's dazzling power had made to seem an inferior wonder-worker. Peroo married the girl and the twain were ideally happy, until, one day, the Collector came to that village and asked for a proof of Peroo's alleged supernatural power. In due course the test was made; the "conjuror" was buried in a brick and mortar tomb, built at the Collector's rich friend's expense and under his own supervision; corn was sown above it, and the appointed time of waiting—when the corn should have sprouted above the tomb—was exhausted before the body was exhumed. Meanwhile the soul of Peroo, released temporarily from the prison of the flesh, hovered near, as perfectly conscious as the body was unconscious;

"For three days Peroo's soul sat on the top of the great cliff and watched its mortal garment. On the morning of the fourth the brooding spirit saw a tiny insect enter the grave. It moved timidly, pausing, hesitating and making as though it would go back. But with unerring instinct it reached the breathless motionless body. Then it climbed upon it running towards the feet, then retracing its steps towards the chest, now exploring the arms and hands, feeling, touching, testing with its tiny antennæ till it came to the head; finally it stopped before the closed sightless eyes. For some minutes the creature stood there; then it turned and left the body, making straight for the hole by which it had entered. The soul watched its departure with a shudder, but the body was fast bound in the iron bands of unconsciousness. And now the spirit eyes were fixed on that tiny hole—a little round tunnel cunningly bored through the brick and chunam into the soft earth beyond. Hours passed and nothing moved within the living grave. At midnight two slender almost imperceptible horns were pushed through the tunnel, and the pioneer descended the wall on its old track. It had carried its message to the hordes of its clan, and legion upon legion followed in its train. The soul saw them all and an agony seized it; it strove to speak; it strove to move that mortal log. One shake of the hand, one thrust of the foot, and the foe with its legions were crushed out of existence. But the soul was powerless. On streamed the torrent in an ever increasing flood till it grew to a vast mass. On, on, went the pioneer leading the way till once more it stood before those sightless eyes."

On the day of the opening of the tomb, in the presence of a multitude of people, the Collector with his friend and Peroo's father, were the first to descend; then Peroo's wife pressed forward and peeped over into her husband's tomb. The air was rent by a terrible shriek. There was a cry of consternation from the Europeans and a groan of despair from Peroo's father. A white skeleton lay at their feet. Peroo had met with the one dread fate that is so much feared by all who practise his art. He had been eaten by ants. No call, save the last Great Call on the Judgment Day, could ever reclothe his departed soul with flesh. His wife mourned bitterly that her eyes had failed to detect the hole; but it was beyond detection, for it had been most cleverly plugged with sweetened and alluring rice flour. The murderous rival of the poor Peroo had visited the tomb the night before the ceremony of burial of the fakir, had drilled a small hole through the masonry wall, plugged it as above stated so as to defy detection, and attracted to it a colony of those rapacious red ants, which devastate everything and kill every inert animal that lies in their path. The idea of the soul watching in sympathetic agony the attack upon the physical form to which it was still tied, is highly dramatic as well as novel.

* *

The theory of the possibility of performing pilgrimages and purifications through a paid substitute, is amusing in these days when better ideas prevail as to the workings of the law of personal compensation.

Looked at from the common sense point of view, one might as well pay an agent to eat one's dinner and transfer the beneficial result as to send one to a holy river to wash away one's personal transgressions. In the Bible story, the sick noble who was sent to wash in the Jordan found that out to his better enlightenment. That one's bones should, after cremation, be carried to Benares and flung into the Ganges is reasonable enough, for certainly one could not do it for oneself; so we note it as a simple matter of news that the charred bones from the remains of the late Sir T. Muthusami Aiyar, after the cremation and wrapped in a handsome Cashmere shawl, were conveyed to Benares in charge of two Brahmans, who consigned them to the Ganges. But it is quite a different matter when we are told that the Rajah of Ramnad, with his usual liberality, has paid "five Brahmans to bathe in the Ganges to obtain Salvation for the spirit of the illustrious deceased High Court Judge." The efficacy of such a vicarious bath would depend a good deal upon the piety of the Brahmans and the interest they took in the business over and above their fees. When I was leaving Hardwar once, I saw a poor widow woman and her son, squatting on the paved walk along the river, with a lot of bones in a soiled cloth on the ground before them, and a cunning-faced Brahman chaffering with much vociferation over his fee for casting

them into the cold flood. It disgusted me so that I should have been glad to pitch him in and throw the bones at his head.

* *

Though the hard walls of caste are being gradually worn away by various modern causes, among them, enforced mingling with outcastes in railway carriages, yet the "Tirtha Yatrik Klesa Nivarini Sabha" (Pilgrims' Protection and Aid Society) of Benares does not mean to let the thing go by default. It has addressed a fervent remonstrance and appeal to the several Railway Companies to put a stop to the abuses of their present system. It represents that the high-caste and lowest-caste, the healthy and diseased, the cleanly and the filthy are jumbled up and packed together in the trains, so that disease is spread, the pure are contaminated, and the most sacred feelings of the Hindu community are defiantly outraged. The protestants merely ask that simple precautions may be taken to sort out the classes by assigning different third-class carriages to different kinds of people. If this can be done high-caste pilgrims will not, as now, be forced to go a day and even two days without partaking of food or water, however torrid the heat, and they could carry with them without risk of defilement the emblems of worship (*Saligram Sila* and *Banlinga*) which they must now either leave at home or have polluted by the auras of impure, leprous fellow-passengers. It may be impracticable, but it is a great pity that the desired relief could not be granted, seeing that in India especially the very much greater proportion of railway earnings is derived from third-class passengers.

* *

What with our Buddhist schools in Ceylon, our Sanskrit schools in India, our many libraries, boys' societies, charitable dispensaries, and the beginning of a Pariah Education movement in Madras, our Society is practically proving the merit of its professions of altruistic feeling on non-sectarian lines. The *Behar Times* of February 15th contained the following report :—

"An Anglo-Sanskrit School was opened at Chowhatta on the 11th instant, under the auspices of the local Theosophical Society. We wish a long lease of life to the institution. The following is the prospectus of the School :—

THE BANKIPORE ANGLO-SANSKRIT SCHOOL.

Opened on Monday the 11th February 1895 at the premises of the Old Post Office House at Chowhatta, Bankipore.

Will teach up to the Entrance standard of the Calcutta University ;
Afford facilities for a systematic education in Sanskrit and other vernacular languages ;

Teach *Manu Sanhita* and other *Smritis* in the higher classes ;
Provide for religious education in all the classes ;

Hold Sunday meetings for the general improvement of students ;
Morning classes will be held for the benefit of outside public to teach the

Darshnas and the *Shastras* generally.

Particular care will be taken to enable boys to pass the University Examination successfully.

For further particulars please refer to the local Theosophical Office.

Purnendu Narayana Sinha,
President, Bihar Theosophical Society.

POSTSCRIPT.

We stop the press to make room for some needed comments on an article by Mr. Judge in the March number of the *Path*, of which advanced proofs have been kindly sent us from New York. Under the title "A Mahatma's Message to some Brahmans," the author quotes an alleged "message which Mr. Sinnett is directed by one of the Brothers, writing through Madame Blavatsky, to convey to the Native Members of the Prayag [Allahabad] Branch of the Theosophical Society." It was written, if I remember aright, about 1881, and a copy was sent to Mr. Judge, he tells us, in 1893 by a Brahman Theosophist—an old and respected friend of ours, to whom the original was shown and a copy furnished by Mr. Sinnett at the time of its issue. The message is one of the most transparently unconvincing in the history of Mahatmic literature. It bears upon its face the seal of its condemnation. It is an ill-tempered attack upon the Brahman gentleman's orthodoxy, under the guise of a general threat that none of his caste can approach the Masters save by "giving up entirely caste," "...old superstitions" . . . "faith in the gods or god," etc. ; it repudiates all interest by the Adepts in "Shasters and orthodox Brahmanism," and asks "which of them is ready to become a Buddhist, a *Nastika*, as they call us." Mr. Judge asserts that "this is a genuine message from the Masters, allowing, of course, for any minor errors in copying," and concludes his comments on the document by saying :

"But I am informed that Mrs. Besant has several times privately stated that in her opinion the letter first above printed was a 'forgery or humbug' gotten up by H. P. B. I know that Mr. Chakravarti has said the same thing, because he said it to me in New York. It is for Mrs. Besant to deny the correctness of my information as to what she said : she can affirm her belief in the genuineness of the letter. If she does so, we shall all be glad to know. If she merely denies that she ever impugned it, then it will be necessary for her to say affirmatively what is her belief, for silence will be assent to its genuineness. I affirm that it is from one of the Masters, and that, if it be shown to be a fraud, then all of H. P. B.'s claims of connection with and teaching from the Master must fall to the ground. It is now time that this important point be cleared up."

It certainly is time ; and, since this does not bear upon the pending issues which the undersigned will shortly have to judicially dispose of in London, he will help towards the clearing up so far as he can.



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THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.

ORIENTAL SERIES, CHAPTER VIII.

THE first cloud—not counting the Hurreychund incident—rose on our Indian horizon at about this time; the cause which was to ultimately break up our quartette of exiles, began to shape itself towards the latter end of November. It was a queer and unnatural alliance at best, a fad of H. P. B.'s which was foredoomed to breed trouble. She and I—as I have said before—were absolutely of one mind as to the Masters, our connection with them, and our readiness for service. Whatever friction there was between us, by reason of our different personalities and ways of looking at things, we were entirely harmonious as regards the excellence of our cause and the necessity for the strict performance of duty. It was quite different with our colleagues, Mr. Wimbridge and Miss Bates; who were insular English at the core and Asiatic only in a thin superficial varnish that had been laid over them by the brush of H. P. B.'s fascinating enthusiasm. He was a designer and architect, she a school-teacher or governess, of about 35 years of age. Both had lived some years in America, and had been introduced to H. P. B. by mutual acquaintances. Fortune was smiling on neither of them then, and both fell in with H. P. B.'s project that they should come with us to India and practice their respective professions, with such help as we could get them through our influence with respectable Hindus. I had nothing against Wimbridge but felt an instinctive foreboding as to the lady. I begged H. P. B. not to bring her with us. Her invariable answer was that the two, being patriotic English in feeling, would afford by their company the best possible guarantee to the Anglo-Indian authorities of our innocence of any political designs. And said she would take upon herself all the consequences, for she knew naught but good would come out of the connection. In this—as in an hundred other instances, I yielded to her presumably superior occult foresight; and we four sailed and, at Bombay, settled together. Worse luck for us! She began by fomenting a misunderstanding between H. P. B. and a nice young lady Theosophist

He picks up the gauntlet for the honor of the Masters and the benefit of the Society.

In so many words, then, he pronounces the message a false one, and if this is likely to shatter H. P. B.'s oft-declared infallibility as the transmitter of only genuine messages from the Masters, so let it be; the sooner the monstrous pretence is upset the better for her memory and for a noble cause. For many years past, the writer has been battling for this principle, and though rewarded for his good motive and true loyalty to his old colleague, with secret hatred and public protest, he reiterates, for the hundredth time, that H. P. B. was as human and fallible as either one of us, and that what she wrote and taught, and what was written through her, should be judged strictly on its intrinsic merits and by no standard of presumed authority. If the message be really fictitious, it does not follow that H. P. B. consciously falsified; the simple theory of mediumship has explained many equally deceptive and even more exasperating messages from the invisible world: and she herself has written and said to the spy Solovioff, that at times she was possessed by evil influences. We know all the weight that such a suggestion carries, and yet repeat it in the full conviction that the discoveries of hypnotic science have already furnished proof of its entire reasonableness.

The putative 'message,' moreover, grossly violates that basic principle of neutrality and eclecticism on which the Theosophical Society has built itself up from the beginning; and which the self-sacrificing action of the Judicial Committee, at London last summer, vindicated, to the satisfaction of all the Sections. Is it not absurd, then, to imagine that any Master, in even the most casual relations with the Society, would indulge in this insulting attack upon Brahmanic philosophy—the embodied quintessence of his own Secret Doctrine—and demand, as the price of intercourse with the Lodge, that the Brahman should repudiate his religious beliefs, cast aside his splendid Scriptures and turn Buddhist? How Mr. Judge could have overlooked this palpable proof of fraudulency is incomprehensible. It was a cruel disservice to the dead to revive the letter. Can it be that his imagined 'loyalty' to H. P. B. has ended in making him as blind to her human weaknesses as certain most honorable and well-meaning Spiritualists are to the staring falsity of many pretended spirit photographs, drawings and letters? Be this as it may, the moment that the dogma is established that the genuineness of H. P. B.'s series of Mahatma letters depends upon the acceptance of such a fraud as the above, the Society will have to find another President, for it would soon become the game-preserve of rogues.

ADYAR, March 27th, 1895.

H. S. OLCOTT.

of New York; which drew Wimbridge in after awhile, and broke up the harmony of our household. I had nothing whatever to do with the quarrel, but ultimately had to assume the disagreeable task of forcing Miss Bates out of the Society. This was always my lot; H. P. B. made the rows and I had to take the kicks and clear out the intruders! This fact is known to all our acquaintance. My colleague was always talking about her "occult nose," yet it very seldom helped her to smell a traitor or a predestined enemy who came under the guise of seeming friendliness. Without going farther, the cases of Madame Conlomb and Solovioff, the self-accused, cruel traitor and spy, are quite enough to prove the fact.

On the 23rd November, a meeting was convened at our Hall to organize the Aryan Temperance Society. I thought it a shame that the leading Hindus and Parsis should rest passive and indifferent to the shocking spread of intemperance throughout India, and suffer the Missionaries to carry out alone a counter-movement. The late Rao Bahadur Gopal Rao Hari Deshmuk, a very influential Mahratta Brahmin gentleman, took the chair at our meeting, the Society was agreed upon, and we secured 77 signatures to the programme of organisation. We then adjourned to meet at the call of the Chair. One more meeting was held, and we got 40 more signatures, but the movement proved abortive, for nobody save myself seemed much interested in it, and I was too busy with my official duties to devote to it the time it required.

On the 29th November an event of much importance occurred: we celebrated with great éclat the fourth Anniversary of the formation of the Theosophical Society. It was also the first public function of the kind, the only previous notice of the anniversary, that of the first completed year, having been confined to a private meeting of members at Mott Memorial Hall, New York, and an address by myself. The shifting of our Head-quarters to India and our enormously increased publicity seemed to demand a change of policy and a fresh start in this respect.

Mr. Wimbridge designed and lithographed an artistic invitation card, inviting our friends to "attend at the Head-quarters, 108, Girgaum Back Road, Bombay, at 8-30 p. m., on the 29th November, 1879, a meeting commemorative of the Society's fourth Anniversary, the founding of the *Theosophist*, and the opening of the Library. There will be addresses and a display of machinery made by native artisans." Signed by myself, as President, and H. P. Blavatsky, as Corresponding Secretary. The grounds and the lane leading to them from the public road, were brilliantly illuminated; arches of flame and pyramids of Indian colored lamps were placed at the mouth of the lane and the entrance to the compound; Chinese lanterns were hung on wires stretched between the palm-trees; an arch of gas-jets spelling the word "Welcome" lighted up the Library façade; the whole ground was spread with striped Indian carpets; 400 chairs were placed for guests; a band of twenty musicians played Indian and foreign airs—among the latter, the American National

hymn—and the scene was altogether beautiful. Far above the palms, the azure tropical, star-studded sky looked down on us. Inside the Library building, tables and walls were covered with exhibits of indigenous work in brass, ivory, sandalwood, steel; the marble mosaics of Agra, the lovely shawls and soft woollen stuffs of Kashmir, hand-woven muslins from Dacca and elsewhere, cutlery from Pandharpur, and work from the Baroda School of Arts. The Dewan of Cutch, the enlightened Mr. Manibhai Jasbhai, sent a complete collection of arms and some of the famous silver work of that State. About 500 invited guests—the best known and most respectable in Bombay—were present. Addresses were made by Messrs. Gopalrao Hari Deshmuk (as Chairman); Naoroji Furdonji, a beloved Parsi statesman; Kashinath Trimbak Telang, subsequently a Justice of the Bombay High Court; Shantaram Narayan, a most respected Mahratta lawyer; Nurshunkar Lalshunkar, the "Guzerati Poet," and myself. Altogether, it was a most appropriate and encouraging help to our Indian career. The Europeans present expressed themselves charmed with the industrial display and gave deserved praise to Vishram Jehta's mechanical exhibits.

Two days later H. P. B., a European gentleman friend and I dined, by invitation, in the Hindu fashion, at the house of Gopalrao Vinayak Joshi, F. T. S., the husband of poor Anandabhai, who went to America for her medical degree, took it with honours, and died soon after her return to India; leaving her self-sacrificing husband with a blasted life and a broken heart. The incidents of the dinner—at which several Brahmins ate, seated in a line opposite us—have been comically described by H. P. B. with her usual exaggeration, so I need not repeat them. A circumstance that provoked much laughter was my borrowing H. P. B.'s long gold chain and wearing it in the fashion of the Brahmin's thread, to complete my resemblance to them; my clothing, like theirs, consisting merely of the dhoti from the waist downward, the torso being left bare. Our European friend was similarly attired, but H. P. B. respectfully declined our mock invitation to do likewise!

On the 2nd December she and I, with Damodar and Babula, left by train for Allahabad to visit the Sinnetts, whose personal acquaintance we had not yet made. Damodar joined us just as the train was starting, in such a guise as was never seen by me before. His thin body was clothed in an English-cut suit of some woollen cloth, the colour of which was between that of molasses candy and that of the yolk of an egg; on his head, instead of his dignified Mahratta turban, a velvet smoking-cap, embroidered in high aniline colours, with his long switch of back hair tucked away under it; on his hands, white kid gloves several sizes too big, the finger ends wobbling about to the extent of $\frac{1}{2}$ to $\frac{3}{4}$ of an inch; and he carried a little painted rattan cane with a silver-plated knob! If I had got sight of him before the train was in motion, I think I should have put him out on the platform, for such a guy was never seen. To my indignant protest, he replied that this was a disguise to prevent his being stopped by his family, his Father not yet having

given him permission to break caste and take up the ascetic life. I made him resume his Hindu dress, for I declared I should not travel with him as such a scarecrow. We had a hard night of it in the second-class carriage, sleeping on the bare plank benches of the G. I. P. Railway, without the indispensable bedding and pillows that every experienced traveller in India carries with him. Among our fellow-passengers were an American Missionary and wife, who had heard my discourse at the Cremation of Baron De Palm! How small the world is, after all. The second subsequent morning, early, we reached Allahabad and were met by Mr. Sinnett at the Station with his barouche and pair, coachman and two footmen (*syces*) in handsome liveries. Mrs. Sinnett's reception of us at the house was most charming, and before she had spoken a dozen sentences we knew that we had won a friend beyond price. A Judge of the High Court and the Director of Public Instruction were among the callers that day, Mr. A. O. Hume and Mrs. Hume called the next morning, dear Mrs. Gordon made her appearance on the 7th, having travelled a long distance to see H. P. B., and little by little we got to know most of the Anglo-Indians of the Station who were worth knowing by reason of their intelligence and breadth of mind. Some of them were very prepossessing, but to none were we so attracted as to the Sinnetts and Mrs. Gordon, then in the prime of her beauty and sparkling with intelligence. I thought it was worth the voyage to India just to get to know those three. And think so still.

It is strict etiquette in Anglo-India for the newcomer to call on the residents, but as H. P. B. would call on nobody, those who cared to know her had to ignore custom and visit her as often as they liked.

Our time was pretty well filled with visitors and dinner parties, the mention of which latter recalls an interesting fact to my mind. The Sinnetts, H. P. B. and I were driving out to dinner one evening, and had to pass through a part of the town which we had not seen before. At a point where two roads intersected, H. P. B. suddenly shuddered and said: "Dear me, what a horrible feeling I have! It seems as if some awful crime had been committed here and human blood spilt." Sinnett said, "Do you not know where we are?" "Haven't the slightest idea," answered she. "How could I when this is the first time I have been out of your house?" Sinnett then pointed to a large building to our right, and told her that that was the very Mess-house in which the officers of such-and-such a regiment had been murdered at dinner by their sepoys, during the Mutiny. This served as the text for a most instructive little discourse by H. P. B. on the permanency of registers of human deeds in the Astral Light. The Sinnetts, the High Court Judge and his family and other guests, to whom the Sinnetts told the story immediately on our arrival at the house, are living in London and can corroborate my narrative. And, in fact, this will be an appropriate place for me to say that, barring the comparatively few instances where H. P. B. and I were alone and which I have noted as I went along, her phenomena happened in the presence of many witnesses, most of whom,

I presume, are still alive, and have the full opportunity to correct any mis-statements or exaggerations into which, after this long lapse of years I may unwittingly have fallen. At the same time, it is satisfactory to know that, although my "Old Diary Leaves" have been appearing in the *Theosophist* since March 1892, and have found readers and provoked correspondence and editorial comment all over the world, not a single denial of my facts has been made, and but one modification suggested, that by Mr. Massey as to some particulars of the butterfly-elemental story, in one of my earliest chapters. The conviction of my gullibility has undeniably become fixed in many minds by my narratives, but these critiques, being ignorant of the facts, and possibly in most cases of all psychical science as well, their opinion is not worth much. 'Truth is stranger than fiction' always, and when every possible discredit has been cast on H. P. B., the residuum to her credit is overpoweringly great. It is not the S. P. R., nor Messrs. Solovieff or Lilie, who are to write her real biography, twenty years hence, but more capable and less prejudiced men. Forty-six years of modern mediumistic phenomena have not yet taught Western scientists the principles of the law of spirit intercourse, nor those of psycho-physiological abnormalism. The self-complacent way in which they discuss H. P. B.'s gifts from the point of view of her personal moral nature, is a saddening proof of their ignorance of the lessons taught by Charcot and Liébault. Their time would not be wasted if they should spend some months also in the real study of Eastern literature. As a sample of the prejudiced disbelief of Western scientists, I give the following: We had to dine with us one evening a Professor of Physical Science in the local University, a man of wide renown and a charming companion. He discussed with H. P. B. her theory of the 'raps' and finally asked her to produce some. She did so in various parts of the room, on the floor, the walls, the glasses of the hanging pictures, on a newspaper held out to her by Mr. Sinnett or the Professor—I forget which—and on the Professor's hand; she, sometimes not even touching the surface to be rapped upon but, as it were, throwing a current of psychic force against it from a distance. Sinnett then placed a large glass clock-shade on the rug before the fire and she rapped on that. Finally, to give the best possible proof that his theory (or rather, Faraday's, Tyndall's and Carpenter's) that the raps were mechanical vibrations made by the intended, or unintentional, pushing of the medium's finger on the spot, I suggested a test which was accepted. I got H. P. B. to place her finger-tips against one of the glasses in a door that gave upon the verandah, took the lamp outside with the Professor, and held it so that the flesh of her fingers was highly illuminated, and she then caused as many raps as he successively called for. The fingers did not change place a hair's breadth nor her muscles contract, but we could see the nerves quivering before each rap, as though some fine current of nerve-force were thrilling through them. The Professor had nothing to say, save that it was all very strange. It seemed to us, her friends, as

if a more conclusive proof of her good faith could not have been demanded. But the Professor subsequently declared her a trickster. Poor thing! that was all she got for trying to give a scientific man the facts on which to begin the serious study of psychology. I think the bitter experience so disgusted her as to make her even less willing than previously to take the least trouble to convince that class of observers.

On the 12th December, I had a meeting in the city to discuss religious questions with a number of Hindu gentlemen. Among them was one who has become extremely well-known throughout India as the head of a remarkable body called the Radhaswami Panti, of Agra, Pandit Saligram, Postmaster General, N. W. P. He was a highly educated, intelligent man, of pleasing manners, held in the greatest esteem by Mr. Hogg, Director General of the Post Office in India moreover, the image of Alfred C. Post, of New York. Our talk was about Yoga principally the respective merits of Hatha and Rāja Yoga, and the proper way to practise them. He declared that our theosophical views agreed almost perfectly with his own, and that he was really as much a Theosophist in belief as myself. So far so good; but imagine my astonishment on hearing him affirm without changing countenance that his Guru, the late Radhaswami, was God. "You mean, I presume, an Avatâr, like the Ten Avatârs of Vishnu," I said. No, he was more than that, God Himself on earth. On that, I was silent, but wondered how it was possible for a man of his intellect and practical business qualifications to fall under so great a delusion. As an interesting account of the Radhaswami sect will shortly appear in the *Theosophist*, I need not enlarge.

On the following day I lectured to a very crowded audience on "Theosophy and its relations to India." The chair was occupied by Mr. A. O. Hume, since known as the "Father of the Congress", who made an eloquent and altogether excellent address; far better than my own, for H. P. B. was in a bad temper that day and nagged me, even up to the moment when we mounted the platform, to that degree that my brain was all confused. Sinnett tells in his "Incidents, etc.," how she raged in the carriage on the way home. He writes (p. 229):

"No sooner were we clear of the Hall compound on our drive back than she opened fire on him with exceeding bitterness. To hear her talk on this subject at intervals during the evening one might have thought the aspirations of her life compromised.... Colonel Olcott bore all these tantrums with wonderful fortitude."

Of course: I loved her loveable qualities and out of gratitude for showing me the Path, and bore her savage temper because the good she was doing out-weighed all sense of personal suffering.

But there was a decided "method in her madness"—I noticed throughout our relationship: she abused only her staunchest friends, those whom she felt were so attached to her and devoted to the Society as to be ready to put up with everything from her: to others, like Wimbridge and some others I might name, whom she knew would not bear

with such treatment, she never raised her voice nor cast an epithet at them. She seemed to fear losing them.

On the 15th December, we left with the Sinnetts and Mrs. Gordon for Benares, reaching there at 4 p. m. in due course. At the station we were met by Damodar and Babula, and the Munshi of the Maharaja of Vizianagram, who invited us on behalf of his Master to occupy one of his residences and be his guest. Accepting, we drove to the Ananda Bagh, a small palace standing in a high-walled garden planted with flowers and trees, in geometrical beds, and found ourselves pleasantly lodged. Swami Dayānand Saraswati was awaiting us with warm greeting, and we found that he had kindly seen that every provision had been made for our comfort. He was looking very thin and emaciated an after attack of cholera but this had notably refined and spiritualised his face. He was lodged in a small apartment near the gate. The main building comprised a number of small rooms around a large central hall, which had a high ceiling and attic windows giving on the flat, terraced roof. Heavy curtains hung between light masonry pillars between arches at the front side, and passing these one emerged on a platform and a broad flight of steps, all in masonry. Some sofas, a writing table and a dozen chairs comprised the furniture of the hall. As evening fell the air was sweet with the perfume of roses, borne in from the garden, and the moon shone in lovely radiance on a grassy-banked tank, with two flights of steps descending to the water at opposite sides. His Highness's agent, the learned Dr. Lazarus, had furnished the house for us, supplied servants and put two carriages at our disposal.

A hot discussion sprang up in the evening between Mr. Sinnett and H. P. B. on the subject of phenomena, he insisting with apparent reason that if she could afford to expend only a given amount of psychic force she ought to use it exclusively for doing phenomena for men of science, under convincing test conditions; she angrily refusing. Although I took sides with Sinnett, she would not yield the point but consigned the whole Royal Society to perdition, declaring that her experience at Allahabad had been quite enough. They parted under constraint and Sinnett declared he should return home the next day. Morning brought peace, however, and we drove to see the Maharajah's principal palace and the Durga Mandi, or celebrated Monkey Temple, where innumerable mischievous simians were fed and petted. That evening, as we and two visitors were sitting in the high-roofed hall, two roses phenomenally dropped in our midst and all were happy again. After an early *Chota hazri* (tea and toast) the next morning we all drove to the retreat of Majji, a very well-known female ascetic, learned in Vedānta, who occupied a *guhā* (excavated cave) with buildings above ground, on the bank of the Ganges, a mile or two below the city of Benares. She inherited this *āshrama* from her father, together with a house in town and an extensive and valuable Sanskrit library. It is a delightful spot in the fresh early morning, an ideal place for calm meditation and study. Situated on

the edge of a bank 40 or 50 feet above the river, and sheltered by some large trees, we found it charming to sit on the platform and engage in discourse with this remarkable woman: one out of many Indian experiences for which life in Western countries could never prepare one. At that time Majji appeared about 40 years of age, fair-skinned, with a calm dignity and grace of gesture that commanded respect. Her voice was tender in tone, face and body plump, eyes full of intelligence and fire. She refused to show us phenomena (always, it will be recollected, our first request on such occasions) which H. P. B. and I would have been glad to see on account of the previous evening's friction, but her reasons for declining were admitted by all to be sufficient and the visit was serviceable in its effect on our good friends. I do not know whether she could have produced them or not, but being a true Vedāntin, she spoke very strongly as to the folly of people's hankering after such comparatively childish distractions, instead of enjoying the calm delight of reposing the mind with the realisation of the ideals which Shāṅkarāchārya's incomparable philosophy depicts. Go where one will throughout India, it will ever be the same experience, the most honored ascetics are those who decline to exhibit such powers as they may possess save under very exceptional circumstances. The wonder-workers are regarded as of a much lower degree, principally as black-magicians, and as such appeal to the lower classes for patronage and notoriety.

The Sinnetts left for home at 2 p. m. That evening I initiated Mrs. Gordon into the Society with our simple ritual, in Swami Dyānand's presence, and he gave her instructions for developing the Yogic powers.

The next morning Mrs. Gordon and I accompanied by the Swami drove to the Maharajah of Vizianagram's Girls' School, and were shown about by Dr. Lazarus. We found a large number of bright, intelligent Hindu girls receiving instruction, and their examination by the Swami was very interesting. We particularly admired their Devanāgarī writing, which is done on board slates with a pointed bit of wood dipped in a creamy solution of chalk.

In the evening the Swami, Damodar and I went over the ritual together and made sundry improvements; but in practice I doubt if I have ever employed the same formula twice in the hundreds of cases of admissions into the Society that I have made. The ritual is, in point of fact, little else than a serious explanation to the candidate of the nature of the Society, its principles and aims, its duties to the members and theirs to it and to each other. It has always seemed to me that the putting of a man's foot into the unworldly path of the search after the nobler self and worthier ideals of life, is the most important step that one could take, and the occasion has always impressed me with its solemnity. I have admitted members in almost all parts of the world, and have never failed to make a very clear and frank explanation of the nature of the undertaking upon which they were entering.

Two Mohammedan jugglers, infinitely inferior to the miracle-working (and never existing) Govindaswamy described by Jacolliot—were brought to show us their skill. Along with the common-place tricks we all have seen many times, they did some that were novel and striking. Among these were the stopping by command of wooden balls moving on a tightly-stretched perpendicular string, and the causing of them to ascend or descend without visible cause; the throwing of sand into a basin of water, pouring off the water and reproducing the sand perfectly dry; and the resuscitation of a cobra after it had been fearfully mangled and apparently killed by a mongoose, by touching it with a bit of dried root.

The same afternoon I lectured at the Town Hall to a crowded audience, Babu Prāmada Dāsa Mittra, one of the most respected and highly-educated Vendantin gentlemen of Benares, occupying the chair and benefiting the assemblage by a luminous discourse at the close of my remarks. My topic was the material and spiritual needs of India and I illustrated the former by exhibiting a collection of the engraved brassware for which the Holy City is renowned, and pointing out the slovenly workmanship as evidence of the industrial decadence that has set in and that the dearest interests of the country require to be stopped. In fact, scarcely one of the pretty vases or covered jars would stand square on the polished table before me, the covers of the jars were badly fitted, the feet were badly soldered on, and the two handles of a vase were rivetted at unequal heights. Since then the establishment by Government of Schools of Art has done something to better the condition of things, but there is such a rage for cheap things and so little willingness to pay for the finish which we in the West consider indispensable, that there is immense room for improvement. My kind interpreter on this occasion was Munshi Bakhtāwar Singh, of Shajahanpur. A return visit paid by Majji to H. P. B. the next morning, caused surprise as, we were told, it was a most unusual thing for her to call upon anybody save her Guru, and upon a European never. I was under a sort of glamour about this woman from the tales that had been told me respecting her and, in fact, I have visited her every time I have been in Benares; the latest, last Winter with Mrs. Besant and the Countess Wachtmeister. I believe I have been the means of getting her some staunch supporters, who have done innumerable acts of kindness and reverence to her, among them, the late beloved Nobin K. Bannerji, of Berhampur, and his associates in our splendid local Branch at that place. I held to my first belief that she was an adept for many years, but have now lost that in great measure, without replacing it with any substitute. At that time of her call she was, remember, a complete stranger to us and, so far as we knew, nobody had explained to her what we were, save we ourselves when we called at her āshrama. Yet she freely told Mrs. Gordon, Damodar and myself, in H. P. B.'s absence, a marvellous tale about her. She said that H. P. B.'s body was occupied by a Yogi, who was working it so far as he could for the spread of

Eastern philosophy. It was the third body he had so used, and his total age in the three bodies was about 150 years. She made the mistake of saying that he had been inside H. P. B.'s; body 62 years, her age being then only 48 in all: a bad shot, certainly. Speaking always as a Vedantin, she would allude to herself as "this body;" laying a hand on her knee or on the other arm, she would say "this body's" family, studies, residence, pilgrimages, or what not. I finally asked her why she spoke so and who she was. She said that the body we saw was entered at its seventh year by a Sanyâsi and had been occupied by him ever since; he had not completed his study of Yoga and so became re-born. The 'she' therefore was, in reality, a 'he' overlaid with a female body, a parallel case to H. P. B.'s. Looking sharply at me, she said that in my last previous birth I had been a native of Southern India, a Kshattriya, and had been re-born at the West for the better doing of the life-work that my Karma had driven me into. I, also, had been a student of Yoga, interrupted in my studies. I am inclined to give some weight to these allegations, as the peculiarly strong affinity I have for the Hindus and their reciprocal one for myself, an attraction strong and enduring enough to have been a racial one, gives color to the theory. Always, of course, conceding the truth of the Indian doctrine of re-incarnation which, to myself at least, is absolutely reasonable and philosophical. As for H. P. B.'s identity, let every one surmise for himself: I confess the problem is beyond my powers of analysis. What is certain is, that the occupant of her body had a most recalcitrant one to manage.

The same evening I lectured at the Bengali School House to another overflowing audience, and the experiences of the following day were so interesting that they must be accorded a chapter to themselves.

H. S. OLCOTT.

OUTLINES OF ASTRONOMICAL MOTION.

(Concluded from page 425).

XXI.

THE MAKROKOSMIC FUNCTION.

Who can gaze on the starry heavens on a cloudless night and contemplate the brilliant constellations with whose aspect he is familiar, and then reflect that the countless orbs, as he has learnt to consider them, are all moving rapidly in their several paths in space, without asking himself—What can be the meaning of this infinite circulation? With reference to what is it carried on?

"As above, so below," is a dictum of occultism. As below, so above, while reversing the reading gives an analogous sense. Man's relations (as representing the below when compared with the above) to the Makrokosm, have been defined as those of a Mikrokosm. He is held to represent the Universe in brief; and it is in this sense that he has been said to have been created in the image of God. No one supposes that

the human form is a reproduction in miniature of the Divine Image, and therefore a likeness of God. No one looks upon the Makrokosm as God, although the heavenly bodies, or some of them, have been worshipped as gods. How comes it, then, that man has been considered to be, in his own person, at once an image of God and an image of the Makrokosm?

Man is regarded as a spirit clothed with a body. As impersonal being manifesting itself in a personal form. As a manifesting incarnation of that which is otherwise not manifested. Since that which is below is as that which is above, Is it to be inferred that space is to the unmanifested Divine, what the human form is to the unmanifested spirit clothed therein and veiled thereby? In other words, Is space a substantial vesture, equivalent, in the Divine order, to the body of man in the human?

To test this inference the human body must be questioned, that through the characteristics of the Mikrokosmos those of the Makrokosmos may be divined.

The first result derived from such an investigation is the discovery that the viable relations of the Mikrokosmos are maintained by a circulation of cells—the corpuscles of the blood.

Following the implied analogy of the dictum, "as above, so below," Is this the form in which the image of the Makrokosmos has been reproduced in the Mikrokosmos?

The Makrokosmos is constituted and consists of globes circulating in space.

The Mikrokosmos comprises the circulation of globules in an organized body.

The organized body of the Mikrokosmos is built up of cells. Every tissue, every organ of that body, is constituted of cells in different states—each in the state proper to the tissue of which it forms part. The integrity of the organized body is maintained by the functional action of the cells circulating in it.

The organized body is the instrument of the living entity incarnated or clothed in and veiled by it. It is the medium through which that living entity manifests its existence, and that living entity is so completely identified with this medium, its body, that this is looked upon as the living being it represents, its actuating Ens being lost sight of.

Every use of the organized body is accompanied by a change in the tissue through which the use is effected. Some of its elements are consumed. The waste produced by this consumption of tissue has to be removed; the debris of the consumed tissue have to make way for the renewing tissue which takes its place; and by this interchange the whole is restored to a condition fit for farther use.

This removal of dead and replacement of living tissue is the function of the circulating cells. The body is continuously dying in detail;

and as continuously being revived in detail. Not that the waste tissue is really waste. Not that the dead tissue is actually dead. It is only waste and dead in regard to the body to whose uses it has served, and from which, as useless to its purposes and therefore discarded, it has to be removed. But it passes from that body prepared and fitted for the uses of another state of being in another order of life.

The circulating cells are at once the scavengers and renovators of the Mikrokosm. They are the agency through which the viable relations of the Mikrokosmos are maintained. Circulating in every part thereof; wherever waste tissue—the product of the combustion of use—is found, the scavenger cells remove it, and send it forth, in the solid, fluid or gaseous form, through organs prepared for the purpose; wherever exhausted tissue has to be renewed the renovating cells convey to it the renovating elements prepared for the purpose by organs duly fitted for the work. This scavenging and renovating work is carried on functionally, it might even be said automatically, as far as the volitioned life manifested through the Mikrokosmos is concerned.

Does the function of the Makrokosmos in any way resemble that of the Mikrokosmos? Is Makrokosmic function the type and source from which Mikrokosmic function is derived?

As the heavenly bodies, solar, planetary or subplanetary, circulate in space, they attract to themselves everything floating therein that is subject to attraction. It is possible to conceive, therefore, that a by no means unimportant part of their function is to maintain the purity and transparency of space by removing therefrom all that tends to cloud and obscure that transparency.

Two classes of facts would seem to confirm this possibility.

1. The Earth draws to its surface whatever comes within the range of its attraction. As do likewise all solar and planetary bodies.

2. Spectroscopic analysis shows that the Sun, and such of the stars as have been so examined, contain similar elements to those of which the Earth is constituted.

These facts suggest that they have a common function, whose aim is to remove these elements, or the matter composed of them, from space, in order to act upon them in their several ways.

The Earth acts upon them by physical and chemical processes, which culminate in the physiological processes of vegetal and animal life.

All these processes have this in common, that they are constantly changing the arrangement of the elements with which they are dealing—producing sometimes higher, sometimes lower combinations.

Studying these changes, from the fluids passing into vapour and the solids into gases, two conditions are produced, on the one hand a state in which the attraction of the Earth has less and less hold on the subject of the change; and on the other a residue more and more firmly bound to the Earth.

The consideration of this result of these changes leads to the conclusion that a something proceeds from them on which the attraction of the Earth ceases to have any hold; and that this passes into space, where it remains, unacted on by any of the circulating heavenly bodies.

This at once brings out the analogy between Mikrokosmic and Makrokosmic function, by showing that just as the circulating cells of the Mikrokosm remove all that is detrimental to its vitality, and restore to it all that is needed for the maintenance of its viable relations, so do the circulating globes of the Makrokosm remove from space all that, if suffered to accumulate therein, would be detrimental to its special constitution, while restoring to it all that is needed to replace that which has to be removed.

This again suggests that space, though transparent and impalpable, is substance. That it is a substantial medium or veil, within which the Divine acts. That it is the invisible and impalpable foundation of the Makrokosmos, though which the Divine Presence in space of the Unmanifested is alone manifested.

Science has arrived at the conclusion that each separate cell is a living organism, so to say. That every organized body, from the lowest to the highest, including that of man, is a community of beings, of cellular organisms, rather than an individualized living entity.

Having accepted this view, it surely cannot deny to the heavenly bodies a similar claim to individual life.

In a cellularly organized body nothing is more evident to reason than that the cells are brought together for use—for the use of the being whose body they constitute: and that their collective function is to maintain the viable relations of that body, or keep it in a state fit for the uses to which it may be applied.

These uses are volitional, subject to the will of the one incarnated in the body, and actuating its every normal act. The cells have no part in the volitional actuation, though they share in the pains and pleasures which result from the use.

A wide field for inquiry is opened out by these reflections.

It is affirmed that spirits on losing the personality due to their incarnation maintain their individuality as they pass into space.

Under such a view their relations to the substance of space would be analogous to those of its cells to the body of man. That is to say, their condition would be wholly passive, absolutely void of volition. As part of the renewing and renewed constituents of space, they would contribute as passive media to the activities thereof, whatever those activities may be; and through those activities would undergo changes which would require their ultimate removal from space.

Of the soul state, or mystic personality, nothing can be said, except that it is the very opposite to that of spirit. It enters and partakes of the mystical personal life for which it has been constituted.

The life of the individual determines the ultimate state of the human spirit—the ego or self. If it has qualified itself for and thus attained to the soul state it will enter the personal Divine life. As a spatial spirit, it will enter the Divine substance—its Nirvâna. As an earth bound spirit, it will be reincorporated with the matter of the Earth.

HENRY PRATT, M. D.
(Concluded).

OVERSHADOWED.

(Continued from page 436.)

Our deliberations lasted a full hour.

When my two friends left me I had not solved the riddle, though I had made up my mind on one point and had also made some discoveries which, I thought, might have a possible bearing on the problem. I had come to the unexpected conclusion that neither Mervyn nor Laureston were intentionally deceiving me, that they both honestly believed in what they told me, and that I had to deal with some very profound mystery.

Incidentally, I had made the following discovery. Laureston, happening to glance round the room, caught sight of my sketch of the stranger. He turned deadly pale, and asked me in an agitated tone who that portrait represented. Obeying a sudden impulse, I said, "why don't you recognise him?" He passed his hand across his brow in a perplexed manner. "It's very strange," he answered, "I have never to my knowledge seen that face and yet somehow it seems quite familiar to me. I must have seen it in dreams," he added with a nervous laugh. "But do you know the original?" he continued, "I don't like the face,—there is something bad about it: if the man is a friend of yours, don't trust him."

Laureston, Mervyn and I certainly agreed in our opinion, of the Unknown, if in nothing else!

The other clue that I lighted upon was due to an inspiration of mine. It had suddenly occurred to me to try to find out if Laureston and Mervyn had their literary phases simultaneously, for I felt that on this point the mystery in some way hinged. Why this idea should have struck me, I am quite unable to say; but I actually did discover that when Laureston's genius was burning at its brightest Mervyn could write nothing. When, on the other hand, Mervyn's inspiration flowed freely, Laureston's fount was dried up. This fact I had established, it seemed to me, beyond doubt. And now that I had established it, I scarcely realised its importance till faintly there dawned in my mind the first gleams of enlightenment. It was very, very gradually that the possibility of a psychical explanation took growth in my mind, displacing the previous bias which sought for some convenient physical theory. I then felt that the time had come for me to call some one into consultation.

Oakleigh is a student of psychology and a personal friend of mine. I determined to put before him the facts in the case of Mervyn and Laureston, which, I now felt assured, established a probably unparalleled example of some species of mental rapport. I had not dived very deeply into psychical research myself, but I had read enough to know that such an explanation as the one that I was now almost prepared to accept, was possible. Why, I asked myself, should it not be possible, that Laureston and Mervyn had, so to speak, only one *genius* between them, which animated but one of them at a time, with the result that, when the one was able to compose with the greatest facility, the other could do nothing at all.

Now, when I had satisfied myself that this seemed possible, even probable, I extended my theory a little further. I supposed that this *genius* or *intelligence* might be *outside* the two authors, rather than *inside*, of the nature of the objective rather than the subjective. Such an intelligence might be closely allied to the spiritualistic Control. As to this, I could not say, but the result, whatever the nature of the agency at work, was that the two authors were, quite unconsciously, impressed with the same thoughts and ideas. They produced stories almost identical, which each honestly believed he was the author of, and in consequence each believed the other to be guilty of fraud. Certainly they could hardly be blamed for the conclusions they had come to, assuming my theory to be correct!

When I laid the case before Oakleigh, I told him of the judgment I had myself formed regarding the matter, an opinion, as already mentioned, that I been more or less *forced* into accepting.

Oakleigh was very deeply interested in my narrative, and questioned me very closely as to details. The incident of the mysterious stranger appeared to strike him the most, though I must confess that I had not been able to see that the Unknown bore any relation to the general mystery.

"Look here," said he, "suppose, mind you, I only say *suppose*, this stranger, who seems to have vanished into space, has something to do with the literary inspiration of your two friends? You have seen him in Mervyn's rooms. Laureston has an impression of having seen him somewhere, but cannot say where. The man himself tells you that he is a friend of Mervyn's. Now I have seen a little of the practical side of Magic,—I wish for my own peace of mind I had seen nothing at all, but that *doesn't matter now*,—and I have known of cases something similar to this one of yours. The stranger, it seems to me, may be an actual living being possessed of a sufficiently trained will-power to be able to impress his thoughts on the two men, or he may, on the other hand, be the 'spirit' of some deceased author, who is controlling them, and causing all this trouble. I say this to you in all seriousness, as you seem inclined to regard the matter seriously. It may for all that strike you as absurd, but remember, I

have had practical experience, in matters in which you have only been a theorist, and probably a sceptical one at that."

"Good heavens!" I cried, when Oakleigh had finished speaking, "do you really think that the man I spoke with in Mervyn's rooms may have been a denizen of the other world? Why the idea is perfectly horrible! I would far rather accept the other hypothesis, if I must, accept one of them. But supposing the man is an actual living being, how did he manage to get into Mervyn's rooms without anyone knowing?"

"That I am at present unable to say," replied Oakleigh. "Now just listen. I want you to do two things for me, which may help us in our efforts to solve this mystery. Let me have that sketch of the stranger to look at, and try to find me a good clairvoyant, or at least the best clairvoyant you can, if possible someone who knows the two authors."

"I can easily comply with your requests," I said, "you shall have the sketch at once, and as to the clairvoyant, my sister Agnes is a very fair one, in the mesmeric state and I don't suppose she would make any objection to being mesmerised by you. But what is your idea?"

"My idea," he answered, "is to try and obtain some information. I thought we might send our subject to one or the other of these two authors, to see if she could see anything, or find out anything about their *modus scribendi*."

"An excellent idea," I replied, "let us lose no time in carrying it out."

CHAPTER III.

The lamps had been lowered and in the semi-gloom of the studio I could just distinguish Oakleigh as he bent over Agnes, who lay back in an arm-chair, her eyes closed.

"She is off," he said in a whisper, "and now I am going to send her to Laureston's rooms."

He gave the order to his subject, and waited a few moments. "Can you see anything?" he asked.

Her lips quivered but there was no answer. Oakleigh made a few passes over her mouth and then repeated his question.

"I see Mr. Mervyn in a room," began the girl, "he is sitting in a chair, his head in his hands. He seems tired or depressed. He is not doing anything. Now there is some one else in the room, but Mr. Mervyn doesn't see him. Oh! I don't like this other man, he has got such a bad face,—he's very dark and has black eyes and a black beard too."

Oakleigh and I exchanged glances.

"He's standing behind Mr. Mervyn now," continued Agnes, "and Mr. Mervyn has got up suddenly and gone to his writing-table, and he's begun to write as hard as ever he can. The horrid man is still standing behind him, and he is laughing to himself,—such a cruel, malicious laugh! Mr. Mervyn doesn't seem to know that he is there even now, for he

goes on with his work without looking up. How fast he is writing! The strange man has suddenly gone away from behind his chair, and Mr. Mervyn has stopped writing. I think the man must have been helping him. Now the stranger sees me, and he is asking me what I want—Ah! I don't like you," the mesmerised girl suddenly exclaimed, "don't talk to me, you make me feel ill. I am going,"—and she suddenly came to herself.

She sat up, rubbing her forehead, confusedly.

"Tell Mr. Graham that he too will not scorn to use me as a stepping-stone to success," she said, in a mechanical way, like a child repeating a lesson it has learned by heart but does not understand.

Then she looked round the room and at us. "What a bad, evil face," she murmured, and she shivered.

"Is that the face you mean?" I asked, showing her the sketch of the stranger, which she had not previously seen. She took it, looked at it, and then threw it on the ground. "Yes," she answered, "that is the face."

"And did he tell you to give me that message?" I continued.

"What message?" she questioned.

"Why what you have just said, of course," I replied. Agnes looked bewildered. "I never said anything," she answered.

"I think Miss Graham is tired," said Oakleigh, looking at Agnes, "and would perhaps like to retire. Let me make a few reverse passes, first. There—I don't think you will feel any bad effects now."

Agnes then wished us good-night and went to her room.

"Well?" I asked expectantly, when we were alone.

"It is as I thought, or rather as we both thought," said Oakleigh, "that stranger of yours is at the bottom of all this: there is not a doubt of it: it is he who is inspiring Mervyn and Laureston. And now the question remains who is this man?"

"Do you mean to say you have found out?" I asked in great excitement.

"Yes," he answered, "I think I have found out who he is."

"Then tell me at once: why make a mystery of it," I urged.

"I will tell you," he rejoined, "on one condition, which is that I do not either directly or indirectly have anything more to do with this matter: and that you do not ask me to have anything to do with it. Do you accept the stipulation?"

Though considerably puzzled I agreed to Oakleigh's request. In my eagerness to know something about the stranger I think I would have promised anything he choose to ask of me.

"Well, in the first place," began my friend, "this stranger is a living human being and not a *spirit*," as we were first inclined to suppose. I have ascertained by means of the sketch you lent me who the man is, and have learned something of his history. His name I cannot

give you: and it wouldn't be of any assistance to you if you knew it. He is a man of considerable wealth and a member,—in fact, the founder of several secret societies, having mostly political objects. But of the greater part of his enterprises and methods of work I know nothing, for the man is a trained magician and works secretly through others, by influencing them to speak, to write and to act in accordance with his wishes. He is pulling the strings of a very considerable number of the political marionettes that are just now dancing on the European stage. As regards our own particular case, Miss Graham's clairvoyance has shown us something of his methods of work, and one phase of his power,—the conscious projection of the Double. What his exact object in inspiring Mervyn and Laureston to write, is, I cannot say, nor why he should have selected these two men, who, in my opinion, have not much to recommend them. But having a little knowledge of his previous methods of work, I feel convinced that these are but the preliminaries to some great plan that he has conceived. My counsel to you is to have nothing further to do with this matter. The advice may sound selfish, but I can only say that if you measure your strength against this man's, you will find you are but a pigmy in the grasp of a giant. Your friends should be left to work out their own fate. Interference in a case like this can only do harm, believe me. It seem probable that the stranger only requires one agent and that he is now experimenting to decide which of the men is more likely to suit his purposes. I have satisfied myself as to which is more likely to be chosen, in the following way. I willed your sister to go to Laureston's house: she went to Mervyn's, thus showing that she has more sympathy with him. I remembered, you see, that you had told me she was interested in both men,—the information came in useful. You may find, therefore, that Mervyn will give up his literary work, marry your sister and settle down quietly. His genius will desert him, because his ambition will die out. Ambition is the lever which your stranger employs in his work. If my prediction is fulfilled and Mervyn retires from the field you may expect to see Laureston rise rapidly into prominence: he will make a mark in the world and play a part such as few men play, and his influence, I fear, will be for evil and not for good. There is a problem here of general application to all authors and politicians, which you can think out for yourself at your leisure. And now I am not going to say more."

* * * * *

A year has passed since Oakleigh and I had this conversation.

Mervyn has given up literary work, and has married Agnes. He says he has come to the conclusion that he never had any real literary genius,—an opinion in which is probably more correct than he imagines. He regards the episode of his and Laureston's mental rapport as an unexplained mystery. We have not enlightened him.

Laureston, I believe, still considers that Mervyn by some means or other actually got possession of his manuscripts. We have not enlightened

him either. He no doubt considers that Mervyn's retirement from the literary field goes a long way to prove the truth of his conclusion. Laureston is rising rapidly into eminence, and when he gets into Parliament, as he will undoubtedly before long, we may except, as Oakleigh says, to see strange things.

Though I adhered to the resolution Oakleigh had influenced me to make,—to have nothing to do with the stranger, either directly or indirectly, I have seen him once again.

The sketch that I had made of him struck me one day as a very suitable subject for a study. I took it and painted a picture from it, which was accepted by the Academy. The picture, to my surprise, proved one of the most successful exhibits of the year. I called it "Malice."

I was in the Academy, one afternoon, listening, I must confess, with some pleasure, to the remarks of the crowd gathered round my picture.

"A singularly successful picture," said a voice at my elbow, "how proud and pleased the artist must feel at his success, his well-deserved fame!"

I turned sharply round. Something in the voice seemed familiar to me,—something that sent a chill to my heart. I caught but a glimpse of the speaker's face, but it was enough! He who had addressed me was the stranger I had met in Mervyn's rooms, and the original of my picture.

On the instant that I turned the man slipped into the midst of the crowd, and I lost sight of him at once. I could not have brought myself to follow him had I been able to trace him, so great was my loathing for him. His words though still rang in my ears, and the covert malice and the half-veiled sneer of his congratulations were now quite apparent to me.

Only Agnes, Oakleigh and myself know the real reason why the picture was destroyed. Not the grand total of all the tempting offers I received for the work, would have induced me to allow it to continue in existence.

A note that I received from Laureston would have decided me, had I had ever felt any indecision.

"I have seen your great picture," he wrote, "like Mervyn you too have not scorned to use me as a stepping-stone to success."

I knew the real significance of the words and that they were not Laureston's.

From the bottom of my heart I pity Laureston, and I pray that the man who overshadows him may never cross my path again.

PERCIVAL GRAHAM.

ZOROASTRIANISM.*

(Concluded from page 451).

IN a previous paper I endeavoured to place before my readers under the title of Zoroastrianism, the religious tenets of an ancient people, now chiefly represented by the Parsees of India; and it is now my intention to ask their consideration of what I conceive to be the most important portion of the doctrines previously passed in brief review.

Having to deal with a great mass of theology and theogony, it was impossible to go far beneath the surface and anything more than the less esoteric matters could not receive due consideration in such a review.

Let us now dive a little below the surface in considering what we may term "the soul" of the religion of "the Fire-worshippers." I do not promise much, for the subject is difficult, but I wish to point out that if it is difficult thus to comprehend, in some small degree, the soul of a religion, what must the Spirit and real essence be?

I shall divide my examination into three heads "God"—"Man," and "Mediation" endeavouring to shew the inter-relationships.

Now, the Deity of the Zoroastrians, sometimes called, half derisively "Fire-worshippers," is styled Ahura-Mazda or in Persian Ormuzd. He is the great Lord, the Lord of High Knowledge, Supreme in Omniscience and Goodness (Bundhais I). He is the King of Life, the First-born out of Boundless Time; and the term first-born does not mean that he is limited by time, but on the contrary, he has existed from all eternity in Boundless Time, or what the "Secret Doctrine" calls the "Ever-Darkness." The conception is the same as that given in St. John—"In the beginning was the Word (or the Logos—otherwise Ahura-Mazda) and the Word was with God, and the Word was God; the same was in the beginning with God."

He is the Creator (Yasna I), and, to continue the quotation from St. John, "All things were made by him, and without him was not anything made that was made." He is Lord of Life, "he is the Radiant, the Glorious, the greatest and best, the most firm who sends his joy, creating grace afar, who made us and has fashioned us, who has nourished and protected us, who is the most bountiful Spirit (Yasna I) and St. John says, "In Him was life and the life was the light of men." He is Omniscient (Yasna 31), He is our Law-giver (Yasna 31) and Teacher (*ibid.* and Yasna 32), He will establish a kingdom (Yasna 28). It is for the poor (Yasna 34). God is our Friend, Protector, Strengtheners and Unchangeable (Yasna 31). He is our Judge (Yasna 42).

As manifested in creation he is then "The Universal Logos," and it is of great interest to observe how the Jews have gathered from the Iranians, possibly through the Medes, at the time of the captivity, the

* So little has been made known by Western scholars, of the true spirit and meaning of the Zoroastrianism religion, that we have gladly welcomed the several useful essays that have been sent us. Next month an instructive series upon Jainism will be begun by a Jain Theosophist. Will no Mussalman scholar help us?—Ed. Theosophist.

same conception of the "All Being." It is curious in this connection to note that the name "Pharisee" is the equivalent of "Farsee," which, says the Rev. Dr. Mills, is a later form of Parsee and the rev. gentleman goes on to remind us (*Nineteenth Century*, January, 1894) that the Pharisaic faith was largely the foundation of Christianity. The relationship in conception may be carried still further. Although Ahura-Mazda exoterically is Creator, Preserver and Differentiator—a triune Deity as is God in Christian orthodoxy and in Hindu philosophy, he is also seven, as the synthesis of the Archangels or Amesha-spenta, who all emanate from and are collectively Himself. Says Yasht 13: "the Bountiful Immortals who are seven and all of One thought, and of One word and of One deed; whose thought is the same; whose word is the same and whose deeds are the same, who have one Father and Commander Ahura-Mazda." The seven Archangel, of the Presence as they are called we find spoken of in Tobit, chap. 12 and Zechariah, chap. 4, where they are referred to as the eyes of the Lord, which run to and fro through the whole earth.

Again in Revelations chap. 5, we read of the seven spirits of God sent forth into all the earth.

Ahura-Mazda, however, is never looked upon as a God,—as a personal God, I mean, except in so far as he is personified by our limited conception. He is the All, on the manifested plane of being.

Now Ahura-Mazda is sprung from "Boundless Time," the Ever-Darkness; the Avesta term being Zeroana-Akerna. This "Boundless Time," the Ever-Darkness, will be familiar to students of the "Secret Doctrine" as symbolising the uttermost conception of Man—the Absolute, at any rate so far as our thought is concerned. It is utterly beyond all human comprehension and can only be spoken of in terms of opposites, for it is "The All in All." We speak of It as Boundless Time, yet it is independent of time. The "Secret Doctrine" defines it as "The Ever-Darkness, which is Absolute Light. It is the Self-sustained Container of All, and is alone; naught being, save in It. It is symbolised by the circle having no circumference whose centre is everywhere. It is, as H. P. B. says, "The Abstract Garb of an Ever Present Abstraction—The Incognisable Deity."

Ahura-Mazda then, springing from Boundless Time, is the first (Unmanifested) Logos which, as St. John says, "was in the beginning with God, and which was God." But Zoroaster taught that "In the beginning there was a pair of twins" inherent and eternal in the nature of the Deity, which, by human minds could only be looked upon as a pair of opposites; so that whilst Ahura-Mazda is to be looked upon primarily as the first Logos, this second conception of the nature of Deity being two-fold is to be looked upon as the second Logos. A similar idea is contained in the Bhagavad Gîtâ (chap. 15 slokas 16 to 18) "there are two kinds of beings in the world, the one divisible, the other indivisible. The divisible is all things and creatures, the indivisible is

called Kutastha or He that standeth on high—unaffected. But there is another spirit designated as the Supreme Spirit (Paramâtma), which permeates and sustains the three worlds. As I (Krishna *loquitur*) am above the divisible and also superior to the indivisible, therefore both in the world and in the Vedas am I known as the Supreme Spirit."

The second Logos, in its two-fold aspect, plus its synthesis the first Logos, next appears as a trinity, or the third Logos which may be represented by

Zeroana Akerne.



and this triad manifested in the world of matter as The Primal Force and its differentiations becomes the Universal Manifested Deity, "in whom we live and move and have our being;" and recognising that this "All Being" was merely the manifestation of that which was unmanifest, Zoroaster gives to It the title—Ahura-Mazda, who is thus not only the three Logoi but the manifestation of The Eternal Triad and The One Eternal.

Whilst, then, the followers of Zoroaster believed in That which is, and was, shall be; the Eternal Incomprehensible Unity of Deity, their worship was reserved for the manifestation of That in the Universe and in the heart of Man,—the Ineffable Essence being beyond comprehension and even expression; but Its emanation, The Lord of Life and Light, The All-embracing Father of All, He whose children they were, in whose bosom they were as pulses;—this was the God of the Fire-worshippers; this the immediate Jewel of their hearts. Not a personal God in the anthropomorphic sense yet personified in each loving human heart which made him its shrine.

Thus must it ever be; each heart which feels within itself the workings of the Divine Guest must needs build up with loving hands an image of The Imageless—only so can we learn, and as the picture fades in the clearer light of the spirit, so do we make another, grander picture, which again must fade in the greater light. Yet is God beyond all these; ever the same, unaffected and changeless and knowing this Verity of Verities, whilst we build we reach at length that point when form no longer rules the soul. Meantime, living in a world of form, it is only by building higher and higher ideals that God comes to be known at last.

MAN.

Having thus briefly considered the nature and attributes of Divinity, let us endeavour in his creature Man to discover the relationship of the human to the Divine.

Man is of the seed of Gayomard (Bundhais XXIV.), who was the first of the human species—but as Gayomard appears in various characters in the Sacred Books, it will be well to consider who he is in reality. From careful reading and collating all the various passages

relating to him, I am forced to the conclusion that Gayomard is, like Zoroaster and Yima, a generic term, and I believe I am warranted in this by an examination of the various passages in the light of "The Stanzas of Dzyan," in which we are told that 3 races of mankind preceded the present fourth race—that the first of these races was "the self-born;" the second "the sweat-born," or those evolved from the first ethereal race, the first thus becoming their own children, as it were; and thirdly "the egg-born" who were androgynous. The fourth or present race being built up by the Earth Spirit upon the Chhâyas, or astral forms of the third race who had passed away. Now Gayomard is the first of the human species, the first man who withstood the attacks of the Demons for the first 3,000 years of the earth (Bundhais XXXIV) and he could not pass away until the end of this period. Now I fancy these 3,000 years are to be read esoterically as the three epochs of the first three races. Then from Gayomard is born "the youthful body of a man of 15 years, radiant and tall." He is born of the sweat of Gayomard and nothing more is said of him, but the verse goes on to speak of Gayomard issuing from the sweat and seeing the world as dark as night, &c., and I believe in this story we have the mystery of the 2nd race set forth,—Gayomard being not only the first, but issuing from his own sweat as the second. As to the third race, I have not been able to find anything which exactly agrees with the stanzas as to "the egg-born" except that the next race sprang from the seed of Gayomard, nourished by the spirit of the Earth and the Angel Neryosangh, appears as the one-stemmed *rivas* plant whence grow up Matro and Matroyao, who grew in such a manner that they were one joined to the other and both alike, and as may be inferred from the verses were hermaphrodite. And these changed from the shape of a plant into the shape of man and them Ahura-Mazda says, "You are man, you are the ancestors of the world and you are created perfect in devotion" (Bundhais XV.) This perfection in devotion is striking in this connection, as in the stanzas as Dzyan the third race are said to have become the *vâhan* or vehicle of the Lords of Wisdom. After a long period Matro and Matroyao become parents but devour their offspring. Afterwards seven pairs of children were born, each pair male and female, and these people the whole earth and are, I believe, the 4th race. The whole subject is very difficult to a Western, though of intense interest.

Man, therefore, is said to be of the seed of Gayomard preserved by two angels, one of which is the spirit of the Earth. Now, when the first pair grew up as a *rivas* plant, it is said that a glory came upon them (Zad-spam X). The word translated "Glory" is "Nismo" meaning "Soul," which, states Darmesteter, has been corrupted by the omission of the initial stroke. And the Zad-spam commenting on this says "which existed before?—the glory (soul) or the body," and Ahura-Mazda spoke thus, "The glory (soul) was created by me before; afterwards for him who created, the glory (soul) is given a body so that it may produce activity and its body is created only for activity." "And

afterwards, they (Matro and Matroyao) changed from the shape of a plant into the shape of man and the glory (soul) went spiritually into them." Now the esoteric doctrine teaches that the Reincarnating Egos of mankind are the Mānasaputra—"the angels fallen into generation"—the Bene Elohim; and it is interesting to note how the account given in the Bandhais of the descent of the Egos tallies with the teachings of the "Secret Doctrine." In chap. II, verses 9-11, we read of Ahura-Mazda deliberating with the consciousnesses and guardian spirit of men, and asking, "Which seems to you the more advantageous when I shall present you to the world? that you shall contend in a bodily form with the fiend (Drûg) and the fiend shall perish and in the end I shall have you prepared again, perfect and immortal, and in the end give you back to the world and you will be wholly immortal undecaying and undisturbed; or that it be always necessary to provide you protection from the destroyer? Thereupon the Guardian Spirits of men became of the same opinion with the Omniscient wisdom about going to the world on account of the evil that comes upon them, in the world from the fiend and their becoming at last again unpersecuted by the adversary, perfect and immortal in the future existence, for ever and everlasting."

Thus we have the Fravashi, the Guardian Spirits of men electing to have bodies in which to fight the adversary, that through the experiences of the flesh they might conquer the fiend in the flesh and thus become the Saviours of Mankind, as is said of the Mānasaputra. In their totality, again, they are The Christ Spirit, which being born in the heart of Man becomes The Son of Man and the Saviour.

Another allegory as to the soul and I pass on. When Yima, who, I have mentioned as synonymous with Yama—the synthesis of the first three races—is instructed by Ahura-Mazda to make an ark (Vara) against the time of tribulation, he is given certain directions for his procedure and the instructions conclude with, "And thou shalt make a door and a window self shining within." Now by this window is meant the soul and the Vara is man, for when Yima asks how he is to make the Vara, he is answered, "Crush the earth with a stamp of thy heel, and then knead it with thy hands as the potter does when kneading the potter's clay." This allegory I have quoted as interesting in connection with the formation of Adam by the Elohim given us in Genesis.

Whilst recognising the triune nature of Man the Zoroastrian system does not neglect the seven-fold. As Man is the expression of the Divine on earth, he is not only One and Three but Seven, and in Yasna 54 we find the septenary division given as follows:—

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| 1. Tanwas... | ... | ... | the physical body. |
| 2. Keherpas | ... | ... | the aerial form. |
| 3. Ushtanas | ... | ... | vital heat. |
| 4. Tevishis | ... | ... | will, or where sentient consciousness is formed—the Kamic body. |

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|--------------|-----|-----|--|
| 5. Baodhas | ... | ... | Body of Perception by means of the senses (the Intellect.) |
| 6. Urvanem | ... | ... | Soul. |
| 7. Fravashem | ... | ... | Spirit—the spark of Divinity. |

Now regarding the first three we need no explanation, representing as they do the physical body with its astral counterpart vivified by the Prānic breath. But it is worthy of note that the word used for the astral or aerial form has come down in modern Persian as Kaleb, meaning a mould. With regard to the fourth, however, there seems to be a difference of opinion. I have taken it as that in which sentient consciousness is normally fixed—that which we call the Kāmic principle. It is, I understand, taken by some commentators to mean strength, durability—i.e., the power which gives tenacity to, and sustains the nerves. Others explain it as that quality in a man of rank or position which makes him perceive the result of certain events. As to the fifth—in Darmesteter's Avesta it is translated consciousness, and, I think, from my reading that this is the mānasic element in incarnation, what we would term "the mind" in man, higher than the animal yet lower than the spiritual consciousness; in fact that point of consciousness which is said to be made "a little lower than the angels." The sixth principle seems to be the equivalent of Buddhi—the spiritual consciousness or that which is called, in Mr. Sinnett's "Esoteric Buddhism," the spiritual soul; whilst the seventh—our A'tmā, the ray of the Divine, is looked upon as the Fravashi, the guiding energy which is with every man, yet absolutely independent, and which, without mixing with any worldly object, leads man to good.

A similar concept occurs in Yasna 26, where, however, the physical body, the astral duplicate and vital force are grouped under one head "Ahum"—existence; then follow four other principles, making a total of five as in the Vedānta system.

Now the whole interest of the scheme lies in the meaning of Fravashi and in this respect I shall quote from a little book sent to me by a Parsee on which I have already drawn. It is there stated that "In some Mazdean works it is plainly implied that Fravashi is the Inner Immortal Man (or that Ego which re-incarnates), that it existed before its physical body and survives all such it happens to be clothed in." Not only was man endowed with the Fravashi but Gods too, and the sky, fire, water and plants (*vide* Darmesteter, Intro. Vendidad). This shews as plainly as can be shewn that the Fravashi is the spiritual counterpart of God, animal, plant or even element, i.e., the refined and purer part of the grosser creation, the soul of the body; whatever the body may happen to be. Therefore does Ahura-Mazda recommend Zarathustra to invoke his Fravashi and not himself (Ahura) that is to say, the impersonal and true essence of Deity—one with Zarathustra's own A'tman (or Christos) and not the false personal appearance.

Here we see the thought runs along the same lines as in the Upanishads and Vedas—proclaiming the Unity of the Divine in Man with Divinity itself, and is the same teaching as that of St. Paul when he ex-

claims, "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you" (Cor. III., verse 16). This doctrine seems to me most clear—that in essence Man is one with God, that he, in fact, is designed to be the manifestation of God on earth and in so far as he coordinates his various principles to the Unity of the Divine Guest within the shrine, so will he become the perfect manifestation of the Godhead.

MEDIATION.

I must now approach the subject of mediation, by which term I mean the means of intercommunication between God and Man and the uplifting of the human to the divine. I will first endeavour to deal with the subject of prayer. According to St. Augustine "Prayer is the turning of the heart to God" and St. John Damascene defines it as "the elevation or ascent of the soul to God," and I shall take my definition of prayer from the Catholic Catechism which states that "prayer is the uplifting of the soul to God."

It will be at once recognised that words are merely accessories in prayer; simple aids to the aspirant, who living in a world of form, feels bound to formulate his aspirations either mentally or physically. Spoken words or chanted Mantrams are not prayer, but the true prayer comes from the depths of the heart and is the aspiration of the inner Self towards its source. Do not, however, imagine that I would depreciate the utility of giving voice to our aspirations. By no means! The uttered prayer is a very real necessity to millions of our fellow creatures; a very real help in times of trouble. "When thou prayest," said the Master, "go into thy closet," and Origen describes how the early Christian in his prayer closes, as far as may be, the avenues of sense and abstracts himself from earthly things. "He prayeth in a low voice," he continues, "for the heart and not the lungs is powerful with God." So the Fire-worshipper withdrawing his senses from external objects and symbols turns them inward seeking "His Father in Secret." "But" it may be urged, "the Fire-worshipper adores the Sun or Fire?" Let me ask—does the good Catholic adore the image, crucifix, or shrine, before which his prayers ascend or the orthodox Protestant the table at which he kneels at least three times a year? If you consult your prayer book (of the English Church) you will find a distinct disclaimer of this. Let me go further—does the savage worship the insect he has chosen for his totem and whose life is in his hand when addressing his prayers to it? Does he not rather use it as a means whereby to reach to some conception of the glorious life of which it is a manifestation. And shall we scorn his childlike methods—nay, let us but be thankful if *our* aids lead us to higher or nobler conceptions. The Parsee may, in contemplative worship, turn towards the Sun or the Fire on the altar, but these are to him but symbols of The True Light of the World "that lighteth every man that cometh, into the world" of "the Divine Fire" which is hid in every human breast. Hear what they say of themselves in their creed. "We

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believe in The One God, who created the Heavens and the Earth, the Angels, Sun, Moon and Stars, fire, water and all things; Him we worship, invoke and adore. Our God has neither face nor form, nor fixed place, there is no other like him. We cannot describe his glory nor can our minds comprehend him."

Throughout the scriptures of the Fire-worshippers we find invocations and prayers addressed to Ahura-Mazda or to one of his aspect. For example—in Y. 28 we read "with hands outstretched I beseech for the first blessing of thy most Bounteous (or Holy) Spirit;" also in Y. 1, "I invoke and I will complete my sacrifice to Ahura-Mazda, the Creator, the Radiant, the Glorious; the Greatest and the Best; the Most Firm, who sends his Joy creating Grace afar, who made us and has fashioned us, who has nourished and protected us; who is the most Bountiful Spirit."

Invocations are also addressed to "The Immortal Seven"—the Amesha-Spenta who are the equivalents of our "Seven of the Presence" or the seven faces or aspects of God. Again, "We sacrifice to the redoubted guardian Spirits of the Bountiful Immortals...Who are 7 and all of one thought and of one word and of one deed...Who have one Father and Commander, Ahura-Mazda." Now we may here fancy that we have worship given to a plurality of Gods or Archangels; but let us pause and consider. These 7 are merely the attributes, so to speak, of the One God, and it is only as we separate them from him that we personify them. It is as reasonable to charge a Christian with Polytheism as a Zoroastrian, in fact the Athanasian creed is a standing protest against just such an accusation, and "The Godhead of the Father and of the Son and of the Holy Ghost is all one: the glory equal, the majesty co-eternal." "As we are compelled by the Christian verity to acknowledge every person (of the Godhead) by himself to be God and Lord—so are we forbidden by the Catholic Religion to say there be three Gods or three Lords;" and with regard to worship of the Supreme it concludes, "So that in all things, as is aforesaid, the Unity in Trinity and Trinity in Unity is to be worshipped." Now substitute Septenary for Trinity and you have a series of statements to which I think every orthodox Parsee would cheerfully subscribe.

Further, we find invocations addressed to guardian angles (Fravashi) and the powers of the 4 Elements and 7 Regions, but only as manifestations of the Power by whose will they are. More particularly, however, would I notice the invocation of Sarosh, for this is used daily by the Parsee and no prayer is considered to be efficacious without beginning with this invocation, just as no Christian concludes his prayer without a similar invocation. "through Jesus Christ our Lord." Now Sarosh has been considered as the angel or messenger of God. "In the Avesta," says Mr. Bilimoria, whom I take the liberty of quoting, "Sarosh is called a Yazata, a God (elsewhere spoken of as an Etar Angel—which may perhaps be translated the angel of our nativity)" Western scholars however translate the word as "Devotion," "Obedience."

"Truthfulness" Y. 57 gives the attributes of Sarosh. He is a Yazata, He is the Protector, He is beautiful, He is victorious having magical weapons with him. He is the furtherer of the world's advancement, He is Holy, He is ever wakeful, He has never slept since the commencement of the world. It is through his guidance that man hopes to approach Ahura-Mazda, He is the smiter of evil demons, vicious men and vicious women and is said to be in close connection with the one Divine Fire. He it is who protects us at night, He is the offspring of Ahura-Mazda; *The Sun of the Father*. The word Sarosh, continues Mr. Bilimoria, comes from the root Shru to hear and there seems to me to be a connection with Shruti—revelation (or the revealed one). Sarosh is essentially The Word: he is in man that which Theosophists speak of as The Higher Ego whose magical weapons are Will and Intuition. As it is the Higher Ego who is, so to speak, the mediator between the lower self in Man and Atmâ, the overshadowing God, so is Sarosh the guide, the way, the Saviour of the Parsee believer. And what can Sarosh be but the Christ Spirit in the heart, which is the way, the truth and the Life—and what sayeth the master of Nazareth as to the manifestation of his spirit? Turn to St. John 14: "He that hath my commandments and keepeth them; he it is that loveth me, and he that loveth me shall be loved of my Father and I will love him and will manifest myself to him;" and in answer to the question—"How is it that thou wilt manifest thyself unto us and not unto the world?" the Master replies: "If a man love me he will keep my words and my Father will love him and we will come unto him and make our abode with him." Hear also what a Parsee says of the manifestation of Sarosh. "Before Sarosh can manifest in us we have to train our mind in a certain way and purge ourselves of all sins, evil thoughts, evil words and evil deeds—bodily and psychic, earthly and heavenly." Surely little more need be said to prove that the conceptions are the same, though clothed in garments of varied hue.

Sarosh, then, is the Immortal Ego in Man the Christ within the word incarnate. If this be so, then we may look further and see another correspondence with Christian belief. We find in the Zoroastrian books that it is said—at the last, when the world is in the most evil case, will come a saviour, Saoshyant, who will be born of a virgin and having redeemed the world and conquered the evil one Sosheosh—which I take to be another form of the same name, will appear seated on a white horse and followed by an army of angels also riding white horses. The dead will arise and enter into the Heaven he has prepared, the regenerated earth. Ahriman and his angels will be cast into a lake of molten metal there to be purified, after which all will enjoy unchanging bliss. Compare this with the Revelation of St. John from the 11th verse of the 19th chap. and I think you will find the correspondence clear.

He who is called Faithful and True comes riding out of the Heavens on a white horse and he is the Word of God. Out of his mouth goeth a

sharp sword and the angels who follow him ride on white horses. He conquers the Beast, who is cast into a fiery lake, and the millenium begins, during which Satan is chained. The dead next arise and at length we read of a new heaven and a new earth. We have the same teaching in very similar garb in the Hindu scheme—Vishnu in his tenth incarnation—the Kalki Avatar who is yet to come, appears, at the end of this cycle (the Kali Yug), riding on a white horse, armed with a sharp sword, crowned as in the Apoclyypse. The wicked he will send to infernal abodes, in which they will be purified and pardoned; even the devils, who rebel against Brahma and are hurled into the bottomless pit by Shiva, will eventually enter into bliss. Sarosh is then the Saviour of Man, and his inmost Self, which is one with God: and it is therefore easy to realise that worship is accorded to the Divinity within. In this, I believe, the Zoroastrian, Brahmanical and Christian doctrine is the same—each accords worship to The Incarnate Word of God—The Atman; Sarosh Honover, or Christos.

Means of mediation, however, are not confined to prayer nor to the agency of the All-conquering Saviour, Soshiosh. Man himself must become his own Saviour, or the Saviour must be born in the soul of each man before Soshiosh makes his triumphal descent upon earth.

Very instructive is the story of the fight between Zoroaster and the Fiend. And what is it with which he eventually conquers but the Word of God in his heart? And let me impress upon my readers the ever re-iterated means of grace of the Parsee religion—"Purity—Purity in Thought, Purity in Word, Purity in Deed." This is the beginning and the end of it—this is the *summum bonum*, this the key-stone of the mighty arch of Parsee Morality. How is it to be obtained? By each and every man passing each thought, word and deed through the fire of Spirit, the true refiner. That is why Fire is taken as the symbol of Spirit, for it is that which purges away the dross and leaves the refined gold.

BAKER HUDSON, F. T. S.

LEGENDS AND LORE OF JEWELS.

(Concluded from p. 456).

THE vulgar sigels and magic rings, with which the superstition of poverty sought to protect itself, made as distinct a branch of traffic from that of the dealers in precious stones and costly periapts, as exists at the present day between those of the rich goldsmith who supplies the jewelled altar plate and the purveyor of waxen saints and wooden rosaries for the use of the Roman Catholic church.

Fragments of agate, amber, cornelian, and jasper, rough and unpolished, or rudely carved into the shape of beetles, animals' eyes, fingers, or other parts of the body, and suspended about the person, or strung into a necklace, served as a charm, and were probably to be bought at the shops of such tradesmen as Eudamus (in Aristophanes)

or Phertatus, (in Antiphanes), who grew rich by the sale of rings supposed to possess magic qualities, at the low price of one drachma (about tenpence) each.

A jeweller of those antique times must have known more of the predilections, the mental fears, the prevailing passions or unbreathed aspirations of his customers, from their purchases, than a priest knows of the consciences of his flock through the confessional. Doubtless the veil or lappet of the toga did the same service on some of these occasions as the mask and cloak performed in the conferences of the metallurgists and necromancers with the dupes in later times; but under any circumstances a wide field was open to them for the knowledge and study of human nature and its varied idiosyncracies.

From the amulet of amber beads to hang about the neck of the hair, as a singular preservation against secret poison or sorcery—for those were times in which changelings crept into cradles, and the glance of an evil eye had power to blight young babes—to the subtle opal, which Nares tells us, wrapped in a bay leaf, rendered the wearer invisible and was such a spell as the midnight assassin, the coward thief, or jealous tyrant, would crave, as well as the black agate or sacred jasper, that went down into the grave to ward off evil spirits from a corpse—our jeweller possessed them all. From the moment, therefore, that the child of a rich man was born, till the gloomy funeral flames closed over his remains in deceased manhood, he became in some sort the client of these dealers in sacred gems or magical or medicated jewelry.

The nurses,—for nurses were expected to have a perfect knowledge of amulets, and to know what would best shield their infant charges from the jealousy of treacherous relations, witchcraft and venomous animals—doubtless recommended a collar of amber or malachite, either of which was supposed to possess a natural virtue to preserve young children. Not that the use of amber necklaces was confined to infancy. The country dames of Lombardy and the adjacent parts wore carcenets of it, partly to adorn themselves and in some sort for health; for it was said to be of great use in bronchial affections, and had very anciently been esteemed for its medicinal qualities. Great quantities of it were brought to Rome during the reign of Nero, who having made a sonnet in praise of the hair of Poppea, which he compared to amber, caused it to be more than ever in vogue amongst the ladies of the imperial city, who made use of it as a gem. Callistratus has recorded that necklaces of amber are good against frenzy and fanatical illusions; and our jeweller (if he had not discovered to the contrary) very possibly believed with Pliny that it detected false gems.

Pearls are another branch of our subject very important to infancy whenever nature was tardy in providing its sustenance. Outwardly applied, in the shape of a ring or bracelet or monile, the usual forms in which the Roman women wore their amulets, they had power to fortify

the mother's heart and raise her spirits; and a confection of pear powder never failed to produce an abundant supply for her offspring.

Engendered, according to the poetical theory of Isidore, of the dews of heaven, pearls were especially dedicated to Venus, to whom, we may remember, after his conquest of our island, Julius Cæsar offered a votive shield emblazoned with British pearls. Both Aristotle and Plato insist on their restorative and comforting qualities, and the latter adds that they are food for man, to which old Gerard Legh, whom we have already quoted, gravely subjoins that this is verified by Josephus, "who sheweth that when Jerusalem was besieged by Titus Vespasian, the Jews lived long, having nothing to eat but pearls." Probably because sacred to Venus, pearls were believed to have the gift of imparting beauty, and were much coveted by the Roman women and as gems were in England objects of great superstition as late as the reign of Elizabeth, it is not unlikely that some shadow of this faith mingled with this royal lady's constant and abundant use of them. When we recollect that a place was created at court, that of master of the gloves, to mark her majesty's favour of Dr. Dee, whose magic crystal there is little doubt, the greatest of the Tudors had many times consulted, and remember also the agate ring which the Lord Chancellor Hatton sent to her to be worn in her sweet breast against infectious air, we may presume, without much heresy, that a shade of classic superstition blended itself with her majesty's exuberant partiality for pearls.

Agates, by the way, were anciently esteemed most potent in magic; the little landscapes that are sometimes to be traced in them seemed too miraculous for anything short of supernatural agency, and accordingly every description of this stone was accounted sacred and holy. The Persians supposed that a perfume of it could calm tempest and stay the violent streams and rage of rivers; but in order to insure these effects, it was essential that it should be worn tied with the hairs of a lion's mane.

It is holden for a truth, says Pliny, that only to look upon an agate is very comfortable for the eyes; and in Eastern lands the possession, of one must have been as good as a water gourd to the parched traveller, for we are told that, held in the mouth, it quenched and allayed thirst.

The agate was one of the precious stones of which the Sidrophel formed their seals, which not only averted accidents and cured diseases, but destroyed the power of the evil eye and overcame witchcraft. Only such as were marked with a hyæna's skin, Pliny tells us, the magicians could not abide, as they always caused discord in a house. Agates of a simple colour rendered wrestlers who passed them invincible, and hence no doubt, formed part of the necklace worn by athletes (according to the Scholiast on Juvenal) to insure them victory.

Another stone, which in some degree partook of the virtues of the agate, was the jacinth, or iacinth. Like that, it gave strength and

defended from pestilential air; but it did more—it put away sorrow and increased mirth. Oh! why cannot faith in better things do as much for us? There was another spell, also proper to the jacinth, which must have made it the only “real blessing” of the day to mothers and the sick. It promoted sleep; and so thoroughly was this property believed in, that not a century ago apothecaries were supposed to keep a cordial and confection of it in their shops.

The topaz, glowing like a bit of imprisoned sunshine, was another talismanic gem of wondrous power, and according to Dioscorides possessed even more sedative qualities than the precious jacinth: it calmed wrath as well as sorrow, of which this last is so often a consequence; it was good against melancholy and put away evil thoughts and bad dreams; it helped the bearer against frenzy and sudden death; and for its worthiness, observes our quaint friend Gerard Legh, was set in the breast-plate of Aaron!

Like the cornelian the sapphire should have been a household gem, for it had the lovely property of reconciling people at strife; but it held too high a price in these magnificent porticoes of old Rome, wherein the jewellers and those who dealt in the most precious wares took up their standings, and was more used as a medical than as a domestic talisman; bound to the pulse it abated the heat of fever, helped to drive away melancholy and stayed the bleeding heart that cometh of anguish. Hunters probably wore it, just as warriors did the beryl, for while this excited courage even in the timid—and kept the wearers from falling into ambuscades of enemies, the former lightened the body and preserved the limbs, and being especially hallowed to Apollo, strengthened and preserved the sight. It was also regarded as a remedy against venom and poison, catastrophies which the ancients appear to have been in constant fear of.

The ruby as an amulet must have been rather a questionable comfort, for while revelling in many imaginary excellencies, hot blood, troubled sleep, and a temper easily angered, appear to have attended the wearer. It is true that if being forewarned is being forearmed, he had greatly the advantage of his neighbours, for the gem was said to change colour, and become obscured when any danger threatened him, and to recover its brilliancy when the peril had passed away. In times of pestilence also the carbuncle or ruby was esteemed a singular preservative against infection and sickness and trusting to the doctrine of icons, many wore them with this intention so late as the period of the great plague in London.

Another gem, famous in ancient times for its supposed power in relation to man, was the sacred amethyst of Bacchanalian memory, whether so-called because its fine purple colour resembled the dark grape or because it gleams in the sun like the hue of wine mixed with water, or from the prevailing superstition that it prevented drunkenness, we know not; but this we know that it occupied the ninth place on

the pectoral of the Jewish high-priest; and that Pliny says of it, that in the name of the sun and moon be graven on it, and so worn about the neck, either hanging therefrom by the hairs of a cynocephalus's head or swallow's feathers, it is a sovereign remedy against charms and poisons.

Rings of its deep violet colour flashed on the fingers of the *bons vivants*, who perhaps shared with Horace and the wanton Lyde, the full cups of that cask that bore its date from the consulship of Bibulus, and which he broached in honor of the feast of Neptune. Or perchance hung in the breasts of those *al fresco* feasters, those fast gentlemen of ancient Rome, who preferred the green sward, under a plane tree's shade, to the domestic triclinium, while some singing girl stood by to entertain them and a slave cooled their cups of ardent Falernian in the passing stream. Certain it is that with the classical nations, it was customary for great drinkers to wear an emethyst round the neck as a charm against drunkenness, &c. But this was not the only virtue of the gem; like the emerald it had power over the elements, and averted hail-storms and tempestuous weather, and as it was said to cause a man to have a good forecast, a quick mind to remove evil thoughts, and increase the understanding, it is easy to see why it should be supposed a countercharm to an excess, which robs him of them all.

Those were times when people suffering from diseases of the skin wore red jaspers graven with Marsyas, and when merchants and sea-captains felt all the safer with their lives and merchandize for the possession of a Neptune carved in aqua marine! In those days also, when the Roman matron (thanks to Venus and her pearls) rose up looking fairer and fresher than before, and saw her boy thrive till amulet of amber beads was set aside for the *bullæ aurea*, at once the sign of his rank and the seal of supernatural protection; when anything had happened to disturb the serenity of her lord the senator's temper, and he returned from the *forum Romanum* or the Senate, weary, heated and angry, ready to find fault even with his little son (and what mother could see this and not resent it!) perchance when some good angel—though she would call it her good genius—suggested patience for love and peace sake, instead of uttering the reproaches that rose to her lips, Maria or Julia sought the jewel-merchants in the portico *Argentaria*, and after a little inward debate about the virtues of cornelian and the potent sapphire, ordered an agate of Crete (which rendered the wearer eloquent, prudent, amiable, and agreeable), to be forthwith graven with a figure of Harpocrates and set in a ring, so that it might remind her to keep silence, save when the spells of the agate were upon her. Rings so graven were worn by the Roman women when Pliny wrote, and we can fancy some such gracious myth was involved in the usage.

The sardon, or sardonyx, so frequently mentioned in scripture, was another precious stone on the excellence of which great stress was laid by the old naturalists and medical empirics, who sold it as a charm to render men discreet in their valour, “not hasty in battle but victors”!

The opal was another very precious stone with the dealers in amulets and talismans; because, partaking of the colour of every other gem, it was supposed to possess all their virtues; and so firmly was this superstition rooted, that we find a Roman senator named Nornimus, preferring banishment to the giving up of a favorite opal which Mark Anthony was desirous of possessing. In its presence the witch muttered her incantations in vain; it subdued all less potent spells in the hands of the enchanter; it enabled the wearer to walk safely in the midst of pestilence, and resisted the venom of poisonous beasts, which in those days, according to the natural historian and herbalists, must have abounded in cities and towns rather more numerous than in the Asiatic deserts and forests. We find scarcely a page of any old writer on these subjects in which their malignant wounds are not referred to, and charms and nostrums for the cure of them propounded, till one would imagine deadly serpents common as frogs in the Pontine Marshes, and scorpions numerous as lizards. In all these fabled virtues of the opal no doubt Nornimus was a believer; it is even possible his credulity went the length of investing it with the property that Nares so gravely assumes for it, and imagined that by wrapping it in the leaves of the tree sacred to Apollo, he could conceal himself in what somebody calls the ancientest of all colours ("for darkness was before light"); and it is not less probable, from the fact of his coveting possession of it, and the unscrupulous way in which he avenged his disappointment, that Mark Anthony shared in the same folly. But, as we said before, these superstitions were by no means confined to particular countries and times; the fact of their existence is not more curious than the universality of the faith in them, which appears to have spread over the remotest parts of the world, and to have existed full-grown at the earliest periods of written history.

SOME THOUGHTS ON VEDIC PRANAYAMA.

(Continued from page 435.)

THE Mantra to be recited during Vedic Prânâyâma runs as follows:—

"Om Bhûh! Om Bhuvah! Om Suvah! Om Mahah! Om Janah! Om Tapah! Om Satyam! Om Tat Savitur Varennyam bhargo Devasya dhimahi dhiyo yônah prachodayât! Om âpo jyoti raso mritam Brahma Bhûr Bhuvah Svah Om!"

This Mantra is divisible into four parts.

- I. "Om" which is common to all the parts, and is a part in itself.
- II. The seven Lokas, Bhûr, Bhuvah, &c., known as the seven Vyâhritis.
- III. The Gâyatrî—"Om" Tat.....prachodayât".
- IV. Last of all, the Gâyatrî—Sîras (the head or appendage of the Gâyatrî)—"Om âpo jyoti.....Svah Om!"

I. "Om"—Brahma is the Rishi of this sacred word, Gâyatrî is its metre, Agni is its Devatâ and its application is at the beginning of all works.

II. Prajâpati is the Rishi of the seven Vyâhritis. Their respective metres are Gâyatrî, Ushnik, Anushtubh, Brihatî, Pankti, Trishtubh and Jagatî.

Their respective Devas are Agni, Vâyu, Sûrya, Varuna, Brihaspati, Indra and the Visvedevas.

III. Viśvâmitra is the Rishi of the Gâyatrî. Gâyatrî is its metre and Savitri is its Devatâ.

IV. Prajâpati is the Rishi of the Gâyatrî-sîras, Gâyatrî is its metre, Brahma, Vâyu, Agni and Sûrya are its four Devas.

For a proper understanding of the Mantra in all its parts, let us take up the seven Vyâhritis first.

The correspondences as given in the preliminaries of the Prânâyâma Mantra will appear from the following Table:—

1. Bhûr=Gâyatrî=Agni.
2. Bhuvah=Ushnik=Vâyu.
3. Suvah=Anushtubh=Sûrya.
4. Mahah=Brihatî=Varuna.
5. Jana=Pankti=Brihaspati.
6. Tapas=Trishtubh=Indra.
7. Satya=Jagatî=Visvedeva.

There are, however, reasons to suppose that this is not the real order of correspondences. I will refer to one matter only for the present. The Upanishads speak distinctly of the connection between Brihatî and Brihaspati, son of Angiras. In fact Brihaspati=Brihatî+pati or lord of the Brihatî metre. Angirasa or Brihaspati is the Rishi of the ninth Mandala of the Rig Veda composed in the Brihatî metre. Esoterically, as the Brihat-Aranyaka teaches, Angiras is the essence of all things—*Anga* (body) + *rasa* (essence).

The table given above however makes Pankti to correspond to Brihaspati and Varuna to Brihatî.

We are relieved, however, when we turn to Pingala, the greatest authority on Vedic metres.

Pingala first gives a description of the seven Vedic metres. The description is so loose, admitting of such a wide diversity, that the different metres overlap each other. For the determination of the right metre, Pingala lays down certain rules.

"When there is a doubt, (the determination shall be) with reference to the first (foot of the Metre)." III. 61.

"And with reference to the Devatâ, &c." III. 62.

"Agni, Savitri, Soma, Brihaspati, Varuna, Indra, Visvedevas." III. 63.

Commenting on the last Sûtra, Halâyudha says: "Of the metres from Gâyatri to Jagati in order, Agni and others are to be known as the Devatâs respectively. Thus in doubtful metres, if Agni is the Devatâ, Gâyatri is the metre, if Savitri is the Devatâ, Ushnik is the metre, and so on."

Thus Brihaspati becomes the fourth Devatâ and Brihati the fourth metre. It follows from this that the Sandhyâ Mantras are not meant for teaching the order of correspondences. Now that we have brought in Pingala, we shall allow him to complete his teaching of correspondences.

"The musical notes Shadja and others." III. 64.

The musical notes, Shadja, Rishabha, Gândhâra, Madhyama, Panchama, Dhaivata and Nishâda are in the order of the metres, Gâyatri, &c."—Halâyudha.

"The colours—Sita (white), Sâranga (spotted, variegated), Pisanga (reddish-brown orange), Krishna (black), Nila (blue), Lokita (red), and Goura (yellowish)." III. 65.

"Agniveshya, Kasyapa, Goutama, Angirasa, Bhârgava, Kousika and Vâsishtha are the Gotras (clans)." III. 66.

Angirasa is, as we have seen, Brihaspati.

Bhârgava is Sukra.

Kousika is Visvâmitra.

These are partly Rishis and partly planetary correspondences.

Thus in the light of the Pingala Sûtras, the following table may be formed:—

Bhûr=Gâyatri=Agni=Sâ or Do=White=Agnivesya.

Bhuvar=Ushnik=Savitri=Ré or Re=Spotted=Kâsyapa.

Svar=Anushtubh=Soma=Ga or Mi=Orange=Goutama.

Mahah=Brihati=Brihaspati=Ma or Fa=Black=Angirasa.

Jana=Pankti=Varuna=Pa or Sol=Blue=Bhârgava.

Tapas=Trishtubh=Indra=Dha or La=Red=Kousika.

Satya=Jagati=Visvedevas=Ni or Si=Yellowish=Vâsishtha.

Even in this Table, we are not sure whether the correspondences are correctly given and there are reasons to think it was never meant that the proper order should be known. But it is clear beyond doubt that the names of the Vedic metres, Devas and Rishis are not given at random in the Vedas, but that they have an intimate and inseparable connection with each other, based upon the laws of the Universe.

But we are at present concerned with the Vedic metres in their relation to the Devas and the seven Vyâhritis.

A short account of these metres may not be altogether out of place. Gâyatri is ordinarily a metre consisting of three times eight syllables;

Ushnik of two times eight syllables, and one time twelve syllables;
Anushtubh of four times eight syllables;

Brihati of one time twelve syllables, and three times eight syllables;
Pankti of two times twelve syllables and two times eight syllables
Trishtubh of four times eleven syllables; and
Jagati of six times eight syllables.

Each metre has its special adaptation. Halâyudha, the commentator of Pingala, quotes the following Sruti—"One performs Yajna by Anushtubh, chants by Brihati, and prays by Gâyatri."

The Aitareya Brâhmaṇa has the following:—

"He who wishes for long life, should use two verses in the Ushnik metre; for Ushnik is life. He who having such a knowledge uses two Ushniks arrives at his full age (i.e., 100 years).

"He who desires heaven should use two Anushtubhs. There are 64 syllables in two Anushtubhs, each of these worlds (earth, air, and sky) containing 21 places, one rising above the other (just as the steps of a ladder). By 21 steps he ascends to each of these worlds severally; by taking the 64th step he stands firm (in the celestial world). He who having such a knowledge uses two Anushtubhs, gains a footing (in the celestial world).

"He who desires strength should use two Trishtubhs. Trishtubh is strength, vigour and sharpness of senses. He who knowing this, uses two Trishtubhs, becomes vigorous, endowed with sharp senses and strong.

"He who desires cattle should use two Jagatis. Cattle are Jagati-like. He, who knowing this, uses two Jagatis, becomes rich in cattle."*

The following extract from Dr. Haug's Introduction to the Aitareya Brâhmaṇa will prove interesting to the readers as a brief synopsis of the Vedic teachings on the point.

"The power and significance of the Hotri-priests at a sacrifice consists in their being the masters of the sacred word, which is frequently personified by Vach, i.e., Speech, who is identical with Sarasvati, the goddess of learning in the later Hindu Pantheon. Speech has according to the opinion of the earliest divines, the power of vivifying and killing. The sacred words pronounced by the Hotar, effect by dint of the innate power of Vach, the spiritual birth of the sacrificer, form his body, raise him up to heaven, connect him with the prototypes of those things which he wishes to obtain (such as children, cattle, &c.) and make him attain to his full life term, which is a hundred years; but they are at the same time a weapon by means of which the sacrificer's enemies, or he himself (if the Hotar have any evil designs against him) can be killed, and all evil consequences of sin (this is termed pāpman) to be destroyed. The power and effect of Speech as regards the obtaining of any particular thing wished for, mainly lies in the form in which it is uttered. Thence the great importance of the metres and the choice of words and terms. Each metre is the invisible master of

* Haug's Translation, pp. 12, 13.

something obtainable in this world; it is, as it were, its exponent, and ideal. This great significance of the metrical speech is derived from the number of syllables of which it consists; for each thing has (just as in the Pythagorean system) a certain numerical proportion. The Gâyatri metre which consists of three times eight syllables, is the most sacred, and is the proper metre for Agni, the god of fire, and chaplain of the gods. It expresses the idea of Brahma: therefore the sacrificer must use it when he wishes anything closely connected with Brahma, such as acquirement of sacred knowledge, and the thorough understanding of all problems of theology. The Trishtubh, which consists of four times eleven syllables, expresses the idea of strength and royal power; thence it is the proper metre by which Indra, the king of the gods, is to be invoked. Any one wishing to obtain strength and royal power, principally a Kshatriya, must use it. A variety of it, the Ushnih metre of 28 syllables, is to be employed by a sacrificer who aspires for longevity, for 28 is the symbol of life. The Jagatî, a metre of 48 syllables, expresses the idea of cattle. Any one who wishes for wealth in cattle, must use it. The same idea (or that of the sacrifice) is expressed by the Pañkti metre (five times eight syllables.) The Brihati, which consists of 36 syllables, is to be used when a sacrificer is aspiring to fame and renown; for this metre is the exponent of those ideas. The Anushtubh metre of 32 syllables, is the symbol of the celestial world; thence a candidate for a place in heaven has to use it. The Virâj, of 30 syllables, is food and satisfaction; thence one who wishes for plenty of food, must employ it."

PURUNENDU NARAYAN SINHA.

(To be continued.)

SOME ASPECTS OF THE SIKH RELIGION.

NANAK AND HIS WORK.

THE religion of the Sikhs, or Sikhism, cannot lay claim to any great originality of thought, or to the possession of any very definite or systematised principles. The Guru Nānak, the founder of the religion and the writer, or rather the compiler, of the Sikh scriptures or A'di Granth, does not appear to have been an original thinker or even to have laid claims to possessing any divine revelation, as was the case with many other founders. Setting aside the fables and traditions that naturally sprang up round the real history of Nānak, it would appear that the founder of the Sikh religion, beyond manifesting a disinclination for the pastimes of youth and a preference for religious meditation, did not particularly distinguish himself in his early years, and showed no tendencies to lead his contemporaries to foresee in him a future religious reformer and teacher. Arrived at manhood he seems to have spent the greater portion of his time in wandering from place to place, teaching and instructing those who would listen to him. His biography, as a writer has remarked, really contains very little of interest and, *mutatis mutandis*, is applicable to nearly every fakir or sanyāsi.

Nor was Nānak, in any sense of the word, a speculative philosopher, and he does not appear ever to have formulated any definite system of thought. Some writers go so far as to say that he never had any regular training at school, which accounts for the loose and unfinished style that marks the Shlokas of the Granth. In every respect, as the barest acquaintance with the Granth shows, Nānak followed almost entirely the common Hindu philosophy of those days, and particularly the teachings of the Hindu philosopher, Kabir, his predecessor, whose writings were simple and easily understood, and consequently very popular with the masses. "This obligation, which Nānak and the following Sikh Gurus owe to Kabir," says Dr. Trumpp, "is acknowledged by the reception of a great portion of the verses of Kabir into the Sikh Granth itself. That also the writings of other famous Bhāgats were known to and used by the Sikh gurus, is sufficiently attested by the Granth, into which they were partly incorporated and thereby saved from oblivion." The system of philosophy and religion laid down in the Bhagavad-Gītā too will be found to be included in a more or less complete form in the Sikh Granth.

The Guru Nānak had nine successors, each of whom in some degree stamped the teachings with his own individuality and ideas, though the fundamental doctrines were preserved. The tenth Guru, for instance, the Guru Govind Singh, seems to have been addicted to the worship of Durga, but notwithstanding, he continued to preach the unity of the Supreme, the cardinal doctrine of Nānak's teachings,—and his innovations were directed more to the details of life than those of doctrine.

On reading the Granth the reader is struck, as on reading other Eastern scriptures, with the constant and wearisome repetitions that occur on almost every page. An illustration, or a simile, that on first reading strikes one as very apt is repeated so frequently that one soon loses one's respect and admiration for it. In the Granth the well-known illustration of the Guru being the boat in which the troublous ocean of worldly life must be crossed, occurs very frequently, as also the comparison of the relationship of the Individual and Universal Spirit to that existing between a husband and wife. These and similar repetitions, together with frequent tiresome invocations and vain prayers to various deities, do much to discourage the philosophic student, who must persevere if he would succeed in sifting out the grains of wheat from the chaff of dry dogma, represented by these prayers to the Deity and enumerations of his various qualities and attributes, which, needless to say, do not appeal to the philosophic mind. To quote the words of the Granth itself:—"From one piece of gold many ornaments are made." From this piece of gold, therefore, the Granth, which is the precious jewel of many thousands in India, we must fashion such articles as best suit our needs, remembering that it is not only for the sake of ourselves that investigations into the religious beliefs of others should be made, but rather for the sake of those others, that we may learn to know them better, by knowing

something of their religions. The Granth may in many respects be a jumble of badly-arranged and ill-assorted ideas, it may even put forward theories that strike us as entirely illogical, but for all that it is worthy of study by all earnest students of comparative religion.

It is not my present object to attempt anything like an analysis of the Sikh scriptures, but merely to draw attention to a few of the more interesting and instructive of the teachings therein contained.

THE POWER OF THE GURU.

One of the first things that must strike a reader of the Granth is the very great importance attached to the Guru. As it states in one place :—

"The very fortunate one obtains a sight of Hari
By true love to the word of the Guru,
Six philosophical systems are current :
But the system of the Guru is profound and boundless.
"By the system of the Guru emancipation and salvation are
brought about.
That true one himself dwells in the mind of the disciple.
By the doctrine of the Guru the world is saved,
If one bestow affectionate love on it."

Again we read :—

"The Guru is the ladder, the boat, the buoy, the name of Hari.
The Guru is the pond, the sea, the boat, the Guru is the Tirtha
and the sea."

The affection of the true Guru for his disciple is described in the following shlokas :—

"As in the sky turns about and flies the white-winged bird,
Keeping its mind behind, in its heart continually remembering
its young ones :
So the true Guru, Hari, Hari, has an affection for the disciple, the
Guru keeps the disciple in his heart."

Who is implied by the term the "true Guru," which is continually recurring, it is difficult to say. From certain passages it would appear that Hari, the Deity himself, is referred to. Take for instance the following passage :—

"There are six houses, six Gurus, six methods of instruction : the
Guru of Gurus is One, the garbs many."

Dr. Trumpp, somewhat unfairly it seems to me, takes it for granted that the "true Guru" is intended to be none other than Nānak himself, and he even goes to the length of remarking, with evident sarcasm, that, "It is everywhere presupposed as self-evident that he (Nānak) is the true Guru, and he (Nānak) never takes the slightest pains to prove it." It is hardly consistent with the unassuming and unpretentious character of Nānak, which Dr. Trumpp himself points out, that he should set himself up as a teacher of, and authority on spiritual matters, without even bringing forward proofs in support of his high claims. It is far more reasonable to suppose, taking into

consideration the somewhat liberal tone that marks the greater portion of the Granth teachings, that the "true Guru" is a general term meant to include any teacher who can lead the disciple into the right path and impart to him true spiritual knowledge, a Guru, in fact, who would be known by his fruits and believed in and respected in proportion thereto. It is only such a Guru who would be entitled to be called the "true Guru," and such an one would surely stand in a very different position to any self-constituted Guru, or Guru *pro forma*, of both of which classes there are countless examples in India to-day.

The implicit obedience required from the disciple is a thing that Western people find hard to understand. The apparent self-surrender involved in such an attitude is distasteful to their notions of independence, though probably if one of them once had good reasons for trusting his *personal* teacher, he would think twice before rejecting any of his counsels, even though he might not at the time see the utility of them.

Scattered throughout the Granth are what we must regard as exaggerations of the "saving power" of the Guru, by whose mere will even the greatest sinners are purified of their transgressions without apparently any action of self-reform on their own part. This inconsistency, however, seems to be but a part of the greater inconsistency in regard to the vexed question of Predestination, which we shall now notice.

KARMA AND PREDESTINATION.

Much though one would like to credit the religion of the Sikhs with accepting the logical and reasonable theory of Karma, one cannot do so conscientiously after reading the Granth. It is impossible, for instance, to reconcile such widely contradictory passages as the following :—

"There is no rehearsal of meritorious or sinful deeds.
Having done a deed man puts it down in writing and takes it with
him to Yama ;
He himself having sown, will himself eat the fruit."

This is as plain a statement of the law of Karma and the assertion of man's free-will as one could wish for, while the following passages assert with equal definiteness that his destiny is in the hands of God and that no act of his can alter the divine decree :—

"The lot has fallen, none effaces it :
What do I know what will happen in future ?
What has pleased him, that has come to pass :
None other is acting but he."

Again :—

"The power of this one is not in this one's hand :
The cause of causes is the Lord of all.
The creature is helpless and must obey ;
What pleases to That One, that will be."

Elsewhere man is likened to a mimic who shows many appearances and who dances "according to the will and pleasure of the Lord." How

Sikh religionists reconcile these and similar discrepancies, I do not know. I have seen and spoken with them, have watched them reading the ponderous volumes of their scriptures that are to be found in their temples, but linguistic difficulties prevented me from holding converse with them on doctrinal points, or I might have questioned them. Possibly some metaphysical arguments might have been forthcoming to explain away the apparent contradictions, though the Sikh does not somehow give one the impression of being a metaphysician and history certainly credits him with other qualities, which, though excellent in themselves, are not generally found associated with the highest philosophical culture. Dr. Trumpp suggests that the theory of "transmigration" and the "causal connection between the actions of man and the evil in this world," were introduced into the Sikh religion in deference to the popular demand, which required theories more definite than those which taught that life was a mere "sport of the Supreme." Seeing that the Granth is more or less a piece of patchwork, Dr. Trumpp's opinion is very probably correct.

TRANSMIGRATION AND REINCARNATION.

As we should expect to find, the doctrine of Reincarnation, in its essentially Hindu form of Transmigration, forms a part of the Sikh belief. The remarks made above on the possible interpolation into their religion of the theory of Karma naturally apply to the belief in palingenesis also. That the Sikhs borrowed the orthodox Hindu belief of the possibility of the birth of the human soul in the bodies of animals, is shown clearly from the following and numerous other verses:—

"In some births thou did'st become a worm and moth.
In some an elephant, fish and deer
In some births thou did'st become a bird and snake.
In some births a horse, and an ox that is yoked on".

Rebirth is regarded as a much-to-be-avoided evil, and, like the Hindu books, the Granth constantly reiterates the course of life necessary to be followed by one who would free himself from the wheel of earthly existence. Freed and liberated from rebirth, the soul, according to the teachings of the Granth, becomes absorbed with the Universal Soul, attains Moksha or Nirvāna. A couplet from Kabir incorporated in the Granth expresses this belief with the utmost conciseness:

"A drop is mixed with a drop

A drop cannot be separated from a drop".

a simile which will probably recall to the minds of readers the well-known lines of "The Light of Asia."

THE DANGERS OF DUALISM.

Sikhism is non-dualistic, and Dualism in the Granth, as in treatises on Advaita, is regarded as the most deadly heresy. "Duality sinks the boat's load," remarks the Sikh scripture, in connection with one of the many repetitions of the simile of the Guru and the boat. The "Supreme Being" of the Sikhs is the "One only without a second," of the Advaita Vedāntins. The Absolute is described in

the Granth as being, among other things, alone really existing, uncreated, endless, timeless, eternal, invisible, incomprehensible, indescribable. However, notwithstanding the extreme pantheism of these basic conceptions, the Sikh founder "took over,"—to quote again from Dr. Trumpp, "the whole Hindu Pantheon, with all its mythological background, with the only difference that the whole was subordinated to the Supreme Brahman." This apparent inconsistency suggests that in Sikhism, as in all Oriental religions, there is a higher as well as a lower doctrine,—a philosophy for the few, a religion with all its necessary details for the many.

Kabir, it is interesting to note, in one place ridicules idolatry:—

"The female gardener breaks off leaves, in the leaves there is life.
The stone, for the sake of which she breaks off the leaves, is lifeless.
A stone is shaped by the hammer and formed into an image, giving it a breast and feet,

If this image be true, then it will eat the hammerer".

The following passages from the Granth, showing how impossible it is for the limited intelligence of man to grasp the Formless, the Absolute, furnish an interesting comparison with certain verses from the *Psalms* of the Christian Bible on the same subject.

Granth of the Sikhs.

True is the Formless in his own place.
If I be killed and cut in pieces repeatedly, if I be ground on the grinding-stone,
If I be burned with fire, if I be reduced to ashes:
Yet Thy value is not found out by me, how great shall I call Thy name?
If, having become a bird, I roam about and go to hundred heavens
If I do not come into the sight of any one, nor do drink nor eat anything,
Yet Thy value is not found out by me, how great shall I call thy name?

Granth, Siri Rag. Mahalā I. 1.

Bible of the Christians.

Such knowledge is too wonderful for me; it is high I cannot attain unto it.
Whither shall I go from thy spirit or whither shall I flee from thy presence?
If I ascend up to heaven thou art there: if I make my bed in hell behold thou art there.
If I take the wings of the morning and dwell in the uttermost parts of the sea.

Psalms, CXXXIX, 6—9.

THE MAIDEN MAYA.

"As soon as thou art enchanted by that fascinating young woman (Mâyâ)" says the Granth, "the desire for her no more diminishes a minute," and Kabir adds:—

"Hari, the deceiver, has practised deceit on the world
In separation from Hari how shall I live, O my mother,
Say, who is a man, who is a woman?
Reflect on this truth in thy body.
My mind is reconciled with the deceiver:

The deceit is gone, the deceiver is known by me."

The doctrines of Mâyâ and the three *gunas* have been imported into the Granth, and they occupy in the Sikh religion very much the same position that they do in the Vedānta philosophy, presenting much the same philosophical difficulties.

THE FOUR WATCHES OF THE NIGHT.

The following verses poetically enumerate the stages through which a man passes from life to death :—

"In the first watch of the night, O friend merchant, man has fallen into the womb by order of God.

He performs austerity within, the face being turned upwards, O friend merchant, and supplication to the Lord :

Naked he has come into the Kali Yuga, and will go again naked.

As the pen of God has written on his forehead, such a lot will the creature obtain.

In the second watch of the night, O friend merchant, meditation has been forgotten.

The child is fondly passed from hand to hand, the mother says,
My son! know, O my thoughtless, foolish heart, at the end nothing will be thine.

In the third watch of the night, O friend merchant, his mind is intent on wealth and youth

He does not remember the name of Hari, he is confused and engaged with Mâyâ ;

He is enamoured of property, drunk by youth, uselessly his human birth is lost.

In the fourth watch of the night, O friend merchant, the reaper has come and reaped the field.

When he is seized and marched off by Yama, no one has undergone a change of mind.

A false weeping is made round about him, in a moment he has become a stranger."

PHYSIOLOGY OF YOGAM.

We are scarcely surprised to find in so heterogeneous a scripture as the Granth some allusions to the Yoga philosophy and some of its physiological details. These are contained, for the most part, in the Bavanakhri of Kabir, and comprise, among other things, an enumeration of the well-known "ten gates" of the body, which need scarcely be repeated here. The Granth, however, points out no definite connection between the practice of Yoga and the theories outlined in other parts of the book. No sort of a system of self-training is expounded, and readers of the Granth would find it hard, one would imagine, to interpret the passages that treat on Yoga without the aid of the oft-mentioned "true Guru," who alone would be able to give the practical significance of verses like the following :—

"What thou seest, that is passing away ;

Whom thou dost not see, on him continue to reflect :

When in the tenth gate the key is given

Then the sight of the merciful one is obtained."

But here, for the present at least, these notes on the Sikh religion and scriptures must end.

NAGNATHA.

MRS. BESANT'S SECOND INDIAN TOUR.

IT had been planned that Mrs. Besant's second tour in India should be on a much more restricted scale than the last. The course of Convention Lectures at Adyar, a tour in the Punjâb, visits to a few stations in the N. W. P., a course at Calcutta, and a very short one at Bombay were to be all. The preliminaries for the Punjâb tour were locally mismanaged and so much time wasted that it became impossible to carry out the programme, and she had to confine herself chiefly to a course at Lahore and a few scattered visits to other places in the North. Her Convention lectures were superb. The subject "The Self and its Sheaths" afforded her the opportunity for displaying her deep insight into the esoteric meaning of the Scriptures, and her crowded audiences sat enthralled under her eloquence. The Head-quarters' Convention Hall presented a sight not to be forgotten. It was crowded to a most uncomfortable degree yet the most perfect order was preserved throughout. Many persons came long distances afoot as early as 4-30 o'clock in the morning to secure places for the lecture at 8, and many others stopped over night. Our Anniversary celebration in the Madras Town Hall was a packed audience, and at each of her remaining two public appearances she had 6,000 to 7,000 hearers. She looked very much worn out by her Australasian tour, yet her mental and bodily vigour seemed undiminished, and her progress through the country provoked the same popular enthusiasm as had the first tour. The two lecture series of 1894 and 1895 were taken down verbatim by competent stenographers, and the eight incomparable discourses are published by the Manager of the *Theosophist* in two bound pamphlets, at the trifling cost of Re. 1 and 12 annas, respectively. Her Calcutta series are also available at 2 annas for each lecture. The Calcutta journal, *Hope* says, "Mrs. Besant has given a new, and we may say, the right shape to Theosophy, which we hail with the greatest pleasure. Theosophy, under guidance, promises to accomplish great things for the good of humanity, and we trust, by the blessing of the Lord, the promise will come to be fulfilled."

Her reception at Bombay was extremely cordial, her audiences as large as the halls would hold, and the tone of the local press unusually courteous. In reply to a welcoming address by Mr. D. Gostling, F. T. S., at our Bombay Head-quarters, Mrs. Besant on rising, was received with loud applause, and thanked the Society for the hearty reception accorded to her.

"She then gave a short sketch of the work done by her in America last year, and vividly described the immense progress the Theosophic faith was making amongst the Americans. Touching upon the present crisis in the Theosophical ranks, she explained that the Society's work was not to be judged by the actions and the peculiarities of those who were and are at the head of it, but by the work which they had hitherto done in the spiritual regeneration of the various nationalities of the world. She stated that had it not been for Theosophy, almost all Hindus and Parsees in a short time would have become thoroughly Westernized, and

have given up the religion of their forefathers. Similarly, in Western lands Theosophy had successfully grappled with the rising Materialism of the day. The glimmerings of the spiritual science and knowledge were now not only gradually dawning on the minds of the advanced thinkers of modern Europe and America but also pervading the minds of the masses of people. It might be stated, as evidence of this, that the current literatures of the day teemed with allusions to Theosophical matters and Theosophical ideas. With reference to the attack made upon the character of the late Madame Blavatsky, the founder and leader of the Society, Mrs. Besant stated in justification that it was not by mere personal characteristics that she was to be judged, but by the lasting monument of spiritual wisdom and learning which she had left behind her in the form of a grand and monumental work, the "Secret Doctrine." Mrs. Besant laid great emphasis on the fact that men, whether outside or inside of the Society, were not to be judged by their personal traits and idiosyncrasies, but by the unselfish work which they had done for the general good of humanity. In conclusion she urged the members of the Society to continue unselfish work in its support during her absence in Europe for a few months. She again thanked the Society for the cordial welcome given to her."—[*Bombay Gazette*.]

One of her two Bombay lectures had for its subject "Man the Master of his own Destiny" and she handled it with consummate ability. The *Gazette's* report says:—

"The furrows of care lie somewhat deeper on the face of this remarkable woman than they did when she last stood before a Bombay audience fourteen months ago, for since then the Theosophic cult has been in troubled waters and the uncircumcised Philistines have made great capital out of the differences to which the action of William Q. Judge have given rise. But it is no new thing for Mrs. Besant to be in the thick of fight with those of her own household, and recent troubles, although they have deepened the pale hue of thought upon her care-worn face have not, to judge from last night's address, diminished the force and eloquence of her words or the air of deep inward conviction with which they are uttered. The gifted high priestess may have nearly boxed the compass of belief, and have been everything by turns and nothing long. But her beliefs, so long as she has possessed them, have been deep and fervent, and their depth and fervour seem to have been increased every time that a new faith has, Phoenix like, risen from the ashes of the old. Although suffering last night from a cold she spoke with all the fire and passionate earnestness of her nature. The lecturer having been briefly introduced by the President, Mr. Gostling, was accorded a very hearty reception. Premising her observations with a reference to the sequence of thought and action, she described man as the master of his own destiny, and said it was only his own fancy that blinded his eyes and made him imagine he had no such control. It was sometimes said that this law of Karma in the mental and moral world was calculated to make man helpless, lethargic and irresponsible, binding him hand and foot by an inexorable necessity and rendering him unable to choose the action he shall perform. As a matter of fact it was the presence of physical law which enabled a man to control the physical world and to act with a definite knowledge of the results that would accrue."

She very happily illustrated the different results of persistent good and bad, altruistic and selfish, thinking through a number of rebirths. hv

the cases of the late Lord Shaftesbury and Napoleon I; of whom, the former came to bless and help the poor and suffering, the other to wade through human blood to the imperial throne. The discourse elicited great applause throughout.

METEMPSYCHOSIS.

IN one of the late numbers of the *Monist* Professor Richard Garbe attempts to write an article headed: Outlines of a History of Indian Philosophy. The author is at a loss to account for the origin of the Indian belief in metempsychosis, seeing that such ideas are wholly foreign to the ancient times of the Rig Veda. Not that the after life is in every case credited with joy and happiness; passages are to be found which speak of places of darkness and of the horrors which await the evil-doer in the world to come. But there is only one idea prevalent throughout the Rig Veda, the idea, namely, that on the entry into the world of the blessed or into the world of everlasting darkness, destiny is for ever fixed. Such being the case it would appear that the doctrine of a series—an indefinite series—of re-births and re-deaths awaiting the soul after this life is simply incompatible with the older creed. Yet both of these creeds peacefully run side by side up to this very date. Every Hindoo believes in the transmigration of the soul, and he as firmly believes that the human soul is divine, inasmuch as it partakes of the attributes of the *Atman*—of the Universal Soul—that being the only reality in us, because, like the *Atman* of the Universe, it is not subject to change. The Hindoo believes this on the authority of the Vedas; and he holds fast to the doctrine of metempsychosis on the authority of his sacred scriptures of a later date. The first task of man in the position of Professor Garbe, who attempts to write "Outlines of a History of Indian Philosophy," should, then, have been to inquire whether these two doctrines, to all appearance mutually exclusive, might be so construed, or so understood, as to be made tolerant of each other: then, and not before, room might be found for the establishment of a theory of transition from the one to the other.

The solution of the difficulty before us lies in the definition of the term soul. Broadly speaking, man may be said to possess a living soul, which is supposed to have imparted life to his physical frame and to keep him alive; an animal soul, by means of which he is supposed to be able to perform in common with the animal such functions as eating, drinking, moving about, etc.; a reasoning soul, best expressed in its widest sense by the term Mind; then a spiritual soul, by means of which man is capable of conceiving ideas transcending the proper sphere of the mind; and last but not least, man was believed by the ancient Hindoos to have a spark of the divine spirit—of the *Atman*—potentially dwelling in him. The *Atman* in man was supposed to be Universal *Atman* temporarily differentiated—temporarily united, if not with all the lower faculties of the human soul, at least with those faculties which

are designated as mind and spiritual soul, whereby a divine trinity within man is formed. The conception of a spiritual soul (Buddhi) reminds us of the saying of Christ when he spoke of "The light that is in you." And so does the conception of a divine trinity within us remind us of another saying of Christ, to the effect that the "Kingdom of heaven is within you." The object of this triune was supposed to be redemption; to redeem the lower elements of the soul—the mind and spiritual soul—from the instability and therefore relative unreality proper to all objects of definite, or at any rate, comparatively definite differentiation and selfhood, and to regain them back to the bosom of the unchangeable *Atman*, in whom alone reality dwells. Occult processes and mystic performances known by the name of *Yoga* have from time immemorial been enacted with the object of attaining what is considered the highest goal of man. The gist of *Yoga* in whatever mode and manner it may be pursued, is to kill the before-mentioned two lower strata of the soul, and to transform all the psychic and spiritual power there is in them into the all-pervading spirit of the *Atman*. Again, when the triumph has been achieved and a higher state of spirituality has been attained at the cost of the lower faculties, in a word when the kingdom of heaven, potential in every man, has become manifest to the Brahmin, then he is said to have attained a second birth, that he has been born again. All this is Christ's teaching, almost in the very same words. He exhorted his disciples to take their cross and follow Him, to be in the world but not of the world. He taught the doctrine of rebirth in the following words: "Verily, verily and I say unto thee, except a man be born again, he cannot see the kingdom of God." Further on: "Except a man be born of water and of the spirit (water representing in occult science matter) he cannot enter into the kingdom of God." And he added: "That which is born of the flesh is flesh, and that which is born of the spirit is spirit" (St. John III.) The way to the attainment of the highest privileges man is ever capable of lies, according to an ancient tradition as old as the Rig Veda, through a series of deaths and rebirths.

I have hitherto spoken of the higher principles of man; as to the lower, the living and animal soul, we are reminded of the old saying that flesh and blood cannot inherit the kingdom of God. And the mind, as the middle link between the two lower and the two higher principles of the human soul—the mind when imbued with the propensities of flesh and blood, can as little inherit the kingdom of heaven as the latter themselves. Purity of mind is the first requisite for any aspiration onward. After this the reader need hardly be reminded that what the Vedas has to teach about the destiny of the soul in the case of virtuous men, solely refers to the elect, to the perfect—the Saint or the *Rishi*. In the case of the opposite extreme, in the case of men, whose mind has been so utterly brutalised that its association with a higher principle is absolutely impossible, a dissolution of the human

soul takes place, and the mind, incapable of annihilation in a world where conservation of energy prevails throughout, remains in everlasting darkness, deprived once and for ever of enjoying the light that should otherwise have been naturally associated with it, in however latent a manner. Christ, as is well known, had also spoken of eternal darkness and perdition in the case of evil doers; and people are shocked at such a doctrine, and can actually not believe their eyes while they read the respective sentences. We examine ourselves and find that we are not what we ought to be, certainly not what Christ wanted us to be; and we ask ourselves, in utter perplexity and half incredulity: "Is this to be our destiny after all?" Let such people take courage unto themselves; utter perdition is only meant for the monster; and there are just as few monsters among us as there are saints. On the other hand I do believe that ordinary men of the world, however good and pious they may be, have no right, nor any reason either, to expect to share the blessings and beatitudes reserved for the elect.

Strange to say, Christ, like the authors of the Vedas, dealt with the two extremes, passing over the destiny of the great majority of mankind in silence. So much we learn from him that "In my Father's house are many mansions" and he distinctly adds that this truth is so important that, had it been otherwise, He would have told them (his disciples) so. Is the human soul to remain fixed for ever at the stage it reaches after its departure from this life? Christ did not venture to say anything about it; nor has the Rig Veda. The latter Hindu Scriptures have, however, given us an answer to the question. The destiny of the lower triune is analogous to the destiny of the higher triune—death, re-birth and re-death, till a higher stage is ultimately reached. Of course "the glory of the celestial is one, and the glory of the terrestrial is another;" nevertheless the occult rule prevails here as elsewhere, the rule, namely, "as above so below."

Thus the theory of Metempsychosis, far from being in contradiction with the ancient teachings of the Rig Veda, is simply a complement of the ancient doctrine applied to a lower plane of soul-life.

L. SALZER.

THE CUNNING MAHANT.

THE Mahant of Buddha Gaya, like most super-cunning men, has sadly over-reached himself and given the Viceroy an insight into his character and evil methods. Our readers will have learnt from the Indian press that, to show his spite against the Maha Bodhi Society and arouse prejudice against it among the Hindus, he painted caste-marks on the foreheads of the Buddhist images, set up several in a separate building as Hindu idols, and removed from the shrine the splendidly carved and gilt image of Buddha that was presented by Japanese Buddhists, through Dharmapala, to the Budh Gaya temple. He put it outside in the compound and left it exposed to the fierce sun and dust

of the present season, and apparently would have broken it up and cast it outside but for a warning from the enlightened Collector, Mr. Macpherson. When Lord Elgin visited the temple on the 7th April (observe the date—the seventh!), the first enquiry was for the Japanese image. It had disappeared, and the Mahant declared he did not know what had become of it. Somebody, however, who was in possession of the facts, communicated them to the Commissioner, whereupon the Mahant, finding himself cornered, ordered his men to produce it! The effect upon the mind of the Viceroy and other officials may be imagined. The (Hindu) *Behar Times* says:

"The famous Japanese image of Buddha brought to India by Mr. Dharma-pala some time ago, and which was lying in the courtyard of the Temple owing to the Mahant's refusal to allow it to be placed in the central shrine on the second storey, was, on the day of the Viceroy's visit, spirited away from the place; and on enquiry by Mr. Forbes as to its whereabouts, the Mahant denied all knowledge. I am told that Mr. Forbes could see through the Mahant's trick and insisted on the image being produced. The Mahant had ultimately to admit his *coupto* to be an inglorious failure and had to produce the image of which he had previously denied all knowledge. The image was placed in the Temple by an executive order and 2 head-constables and 8 constables were posted as sentries over it. So far good, as the loss or destruction of the image might have caused international complications, and it now remains for the authorities to complete the restoration of the free right of worship in the Temple to the Buddhists."

If there is one shrine in all the world more sacred in the eyes of Buddhists than all others, it is Buddha Gaya, and the idea of trying to change its character as this pestilent, greedy fellow has, is simply outrageous. In his reply to a flowery address of welcome from the Municipality, His Excellency made the following significant remarks:

"Governments, as you are aware, must preserve a strict, perhaps stern impartiality of which you have indicated your appreciation, but it has seemed to me that when we approach spots or deal with institutions which others hold in veneration and affection, our first object should be to do our best to appreciate the feelings inspired by them, and our second to see that we do nothing by word or deed to injure these feelings."

Depend upon it if a man look out for good rather than for evil, the opportunities for concord and amity will be found to be far more numerous than might at first be supposed, and subjects which might lead to difficulty, and even controversy will be found to be much more easily dealt with. I rejoice to hear your emphatic declaration in favour of a spirit of tolerance, and to know that your experience has proved it to be effective in the establishment of cordial relations between the members of great religious bodies represented in this district. It rests with you, gentlemen, as the leaders of the people, to see that this matter is set on a firm basis, and to carry it out in all your relations."

This gives the death-blow to the Mahant's expectation that the Government of India would approve of his dog-in-the manger policy.

Reviews.

MAGAZINES.

Lucifer.—Our copy for February, instead of having gone astray in the Indian mails, was, it now seems, never received at Adyar. The March number, however, is here and the first impression one receives is the feeling of admiration for its fine typographical appearance, outside and inside. It is doubtful if we shall ever be able to give our magazine so charming a dress, all the elements being unattainable. The cover of *Lucifer* is, to our mind, vastly neater and more dignified than the old one and it is to be hoped that there will be no reversion. We are sorry to see placed on permanent record the various unpleasant details of the Judge affair, before the matter has been finally adjudicated. It is an unsavoury and unpleasant chapter in our history, at best, and several reputations are badly tarnished. Mr. Mead's exposure of the Che-Yew-Tsang deception, and Mr. B. Keightley's article in criticism of Mr. Judge are very able and very saddening. The translations of Eliphas Levi's unpublished letters are continued; Mme. Jelihovsky's digest of H. P. B.'s old family correspondence is full of errors of fact, for which, however, she is not responsible; Mr. Mead shows his usual fine scholarship in his notice of Surgeon-Major Waddell's not too authoritative work "The Buddhism of Tibet" or *Lamaism*; Mr. Edward Tregear has a very interesting paper on *Myths of Observation*; Mr. M. U. Moore concludes his essay on *Illusion* and displays at once his close reasoning and careful reading; and L.L. D. and Mr. J. Stirling contribute good papers on *The New Ulysses* and *Ancient Wisdom and Modern Science* respectively. Finally, the notices of Theosophical and Mystic Publications are, as usual, very comprehensive.

Path.—If we had the least influence with the Editor of our New York contemporary, we should beg him not to publish any more of H. P. B.'s letters without the most careful revision. They are inaccurate and misleading to a degree; trifling incidents of our early days being distorted and exaggerated beyond recognition. A more inexcusable perversion of fact than her account of our landing at Bombay (February *Path*) cannot be found. We had intended copying all her letters into the *Theosophist* from the other magazines, but have stopped in despair as we should have had to add as many corrective foot-notes as there are paragraphs in them. As letters to amuse and amaze her family they were admirable; as materials for the writing of history they are far worse than useless. Mr. Charles Johnston's essay, *Talks about Indian Books*, is very fine, being, like everything he writes, full of interest, perfect in literary style, and very instructive. Dr. Hartmann gives us an article on *The New Departure*, in which he sounds the note of alarm over the assumed invasion of dogma into the T. S.: "a bagful of dogmas and doctrines, threatening the freedom of that Society and to turn it into a sect..... in which no one can attain freedom, but is bound to follow blindly the scent of a leader." His stone seems to have been flung into Mrs. Besant's garden, although no names are mentioned, yet the Doctor forgets that, if Mrs. Besant is leading a revival of Hinduism and formulating Theosophical ideas in terms of Indian literature, there has been going on since 1880 an equally energetic movement for the revival and unification of Buddhism, that the school-children of several Buddhist countries are being daily taught out of text books issued from our presses, and that the movement has,

Theosophy in all Lands.

EUROPE.

LONDON, March 1895.

The law of action and re-action has overtaken my home news; for where, as last month I had many contributions sent in, this month has brought me hardly anything. I have news only from the York, Dublin, Bow, and Brixton Lodges. The York Lodge is doing a good work in bringing Theosophy into closer touch with the Unitarian element in York, for Unitarians are well-known to be liberal thinkers. So, as at Middlesborough, our brothers in Theosophy are perchance laying the foundations for the accomplishment of a greater work in the future than even they wot of at the present time. From small beginnings great things often spring, as we all know. The Brixton Lodge has started a new idea in the way of papers, for their weekly meetings; they have three or four short ones at a time, and more in the form of "a chain of suggestions linked together. But it makes a change, and give those an opportunity of speaking who for lack of time, or some other reason, could not take the whole of the evening." Bow Lodge is active and enterprising as ever, as also is Dublin.

I hear that Mrs. Besant has taken St. James' Hall for an evening at a late date in April; the subject of her lecture to be "Mahâtmas." Under present conditions this ought to draw a pretty full house, I should imagine.

Dr. and Mrs. Keightley are leaving England early next month, to attend the American Convention—to be held in Boston this year—and also to afford Mrs. Keightley an opportunity of visiting her father and mother, who have been very seriously ill. Mrs. Cleather is accompanying them, also in order to attend the Convention, and hopes to return with them, some time in May.

In the March number of the *Arena* Mr. Allen again has a very interesting article on "A Theory of Telepathy," in which, however, he gives that faculty an unduly high place; Professor Drummond's being the sauer and juster view of what is, after all, a by no means "spiritual" gift, as Mr. Allen seems to hint. He says a very true thing of the churches though, in his article, when he writes that they "have never truly digested the great doctrine of the immortality of the soul." The *Arena*, by the way, is a magazine always well to the fore in articles bearing on these all-engrossing subjects; shewing how, in America, the tide of public interest in these things keeps always up to what may be called high-water mark. In this very number, for instance, we have Mr. B. O. Flower writing on "Glimpses of the prophetic faculty of the mind revealed in dreams"; and another article on "True Occultism, its place and use."

The Theosophical Society seems at last to be receiving some tardy recognition of its work in the realm of modern thought, though probably the tremendous power that it has been—and still is—in moulding the trend of that thought will never be either recognised or acknowledged. "By the efforts of the Theosophical Society," writes an Edinburgh paper, "... a considerable amount of attention has recently been called to Buddhism and the religions of the East;" and a Natal correspondent of a London paper writes that "the almost phenomenal success of the Theosophical Society," together with various other causes which he names,

under Mr. Dharmapala's management forced its way even into the United States. Moreover, that the Society is exerting a powerful influence on the Zoroastrian community at Bombay. Dr. Hartmann's proposed new departure is that an inner circle shall be made, or allowed to evolve, to which "will belong those who, not satisfied with mere theories nor with blindly following the sounding horn of a leader, succeed in opening their own spiritual eye and receive themselves the light which shines for leaders and for followers alike." In short, Yoga: which, so far from being a new departure is as ancient as the ages. If the suggestion is that every half-fledged clairvoyant, psychic and medium is to be regarded in that inner circle as an illuminatus, then we prefer to stay outside and do our best on the humbler plane of good deeds, good words, good thoughts.

Theosophical Siftings. The T. P. S. continues this very useful series of publications, No. XVIII, of Vol. VII. being an essay by Mr. Hebert Coryn on *Devachan*.

Le Lotos Bleu (French), *Theosophia* (Dutch), *Sophia* (Spanish), *Antahkarana* (Spanish), *Teosofisk Tidskrift* (Swedish), *The Pacific Theosophist*, *Northern Theosophist*, *Austral Theosophist*, *Lamp*, *Samarga* *Hodhini* (Telugu), *Kalpa* (Bengali), *Notes and Queries*, *Theosophic Gleaner*, *Theosophic Thinker* are all journals edited by our members and all doing good in their respective areas of influence. *Mercury* is a child's paper that seems to be excellently adapted to its purpose. Miss Walsh has a positive genius for teaching Theosophy to the young. The *Metaphysical Magazine* is an American new-comer, with an appetising bill of fare headed, unfortunately, by a leading article by that most untrustworthy religious curry-mixer, Dr. Coues. Space forbids our noticing our journals in detail, but we wish them all the prosperity to which their good intentions and blameless effort may entitle them.

GREEN LEAVES.*

After a silence of many years the gifted scribe of "Light on the Path" speaks once more to the mystics of the day. In her new devotional treatise, "Green Leaves," Mabel Collins follows closely the teachings outlined in her previous work, though the new text-book seems to aim to some extent at popularising the former's sublimated and often veiled teachings. The transformation of human nature into the divine, not by any process of artificial forcing, but by the employment of man's natural gifts and powers, seems to be the key-note of the thoughts embodied "Green Leaves." To criticize a work of this nature is unnecessary and indeed uncalled for, because it must appeal to each reader according to his mental capacity and, it may be, his inner development. Those who may have found the short, stern injunctions of "Light on the Path" too hard, for them, may find what they have been seeking in the gentler utterances of "Green Leaves." Price Re. 1-8.

We have also to acknowledge the receipt of a new edition of "Light on the Path," beautifully printed and gracefully bound, forming a companion to "Green Leaves." Price Re. 1-8.

* By Mabel Collins. Kegan Paul & Co., London, 1895.

"All these and many such facts are, I submit, unmistakable signs of a return from the materialistic tendencies which have made us so cruelly selfish, to the unadulterated esoteric teachings of not only Jesus Christ, but also of Buddha, Zoroaster and Mahomed, who are no longer so generally denounced by the civilised world as false prophets, but whose (and Jesus') teachings are beginning to be acknowledged to be complementary of one another."

"The Dream of Ravan" is at last out in complete form as a tastefully bound and well-printed book, issued by the T. P. S. This, thanks, I believe, to our General Secretary's exertions, who writes a short explanatory Preface to it, telling how it originally appeared as a series of articles in "The Dublin University Magazine" of 1853-54. All students ought to possess the book.

The *Unknown World* reviews Dr. Leaf's "A Modern Priestess of Isis" in the Editorial for this month. I say "reviews" Dr. Leaf's book, but this is done further on, and the Editorial remarks—which are most tolerant and fair-minded—are really more in the nature of a notice of the *Pall Mall Gazette's* recent virulent review of the book, and of the letter which Mr. and Mrs. Johnston have sent out in reply to it; and which the *Pall Mall*, to do it justice, had the common fairness to insert. Mr. Waite rightly characterises the *Pall Mall* review as being "couched in language which no person could use towards a dead woman without permanent dishonour to themselves." As to the charge of plagiarism which Mr. W. Emmett Coleman is at such pains and trouble to bring against H. P. B., Mr. Waite aptly remarks that

"Shakespeare himself was a plagiarist, and he and she had a great gift in common—they knew how to steal with genius, to create what they borrowed, and to make what they appropriated their own in a very real sense."

Under the head of "New Mysteries of Theosophy" are reviewed at some considerable length both Dr. Leaf's, and also Mr. Lillie's book; Mr. Edmond Garrett's pamphlet and the reply, also in pamphlet form, "Isis and the Mahatmas" being added. The pith of the review of Dr. Leaf's book is the statement by the reviewer that he considers M. Solovyoff's letters to be "incriminating letters, fatal to the credibility of M. Solovyoff's memoir." This is precisely what we all think, of course; but this judgment, coming from a magazine which "holds no brief for Theosophy," and is "not concerned in defending Madame Blavatsky against the charge of transcendental hoaxes...," has therefore additional weight.

In a capital obituary article on the late Professor Blackie, which appeared in the *Daily Chronicle* this month, the writer points out the fact that

"Professor Blackie in his 'Wise Men of Greece'—which took the form of dramatic dialogue—essayed to show that all our nineteenth-century ideas were more than 2,500 years old, and that much of what is looked upon as startling and even new in the philosophy and science of the present day, including even Darwinism, is not new at all, but as old, at least, as his 'Wise Men.'"

The limit Prof. Blackie places on the age of these ideas will not of course satisfy those of Theosophists! But is so far as it ante-dates Christianity, it at least helps to shew that in the opinion of many "wise men"—not Theosophists—the world was not "plunged in heathen darkness" before the year 1. A. D.

A. L. C.

INDIA.

Since our last convention, Mr. K. Narayanaswamy Aiyar, Inspector, T. S., and a member of Kumbakonam Branch, visited Madura, Tinnevely, Dindigul, Tanjore and Mayavaram. In Madura he delivered a lecture at the Native College Hall on the "Rationale of the Yagnopavitam"—the sacred Brahminical thread. The lecturer made his subject into a very interesting discourse on the importance of symbols, parables and allegories as media for communication of recalcitrant philosophical, occult and new astronomical ideas. A story from the Vedas—as to the elopement of Tara, wife of the god Brahaspathi (Jupiter), with Chandra (Moon), and of the offspring—Budha—the result of this elopement—was given by the lecturer, who explained it as a poetical and figurative way of depicting the course of the moon and the conjunction of Moon and Jupiter. He gave another lecture on "How to avoid cramming" to the students. The Hall was crowded with a very large audience of young and old.

After leaving Madura, he went to Tinnevely and other towns, delivered lectures on his way, and on his return, halted at Dindigul for two days and delivered three lectures. His explanations of esoteric truths contained in the Puranic symbols had such an effect on the Public that the Branch, which has been dormant for so long a time, owing to the usual cause—transfers of Government employes to other stations—was at once revived and six members were initiated the next day.—

Mr. Narayanasami Aiyar, as a Pleader, has two months' recess; during which he means to visit all the Southern Districts, as he did last year, and expound Theosophy.

Two dormant Branches.—Periacolam and Vellore were revived during the quarter and are working regularly.

Countess Wachtmeister and Mrs. Annie Besant paid a visit to Calcutta in March, Babu Upendranath Basu, the Ag. General Secretary, accompanying them. Seven lectures were delivered to large audiences, and six of these are being printed:—(1) The undermining of Materialism by science; (2) The Pilgrimage of the soul; (3) The use of evil; (4) The place of Politics in the life of a Nation; (5) Eastern Castes and Western Classes; (6) The means of India's regeneration. They can be had as issued, at 2 annas each, from the *Theosophist* Office, Adyar, Madras. Meetings were held daily for conversation, and many enquirers came to these and to seek private interviews with Mrs. Besant. Visits were paid to several schools, where education for boys and girls on religious lines is being given, and both Countess Wachtmeister and Mrs. Besant addressed the young men's Aryan Society. At Benares, whither the party returned on March 14th, two lectures were given in the Town Hall, and Branch meetings have been held three evenings a week at which the subject of Karma has been studied with some care.

The Countess left Benares on March 31st for Colombo, where she caught the Australian steamer. On April 2nd, Mrs. Besant left for Bombay en route for England and delivered two lectures there on April 4th and 5th; which are elsewhere noted. She sailed April 6th.

Pandit Anantakrishna Sastry, of our Adyar Library went to Narasinganallur and Ambasamudram, in the Tinnevely District, and collected some MSS. Thence travelled to Trevandram, the capital of His Highness the Maharajah of Travancore, where he stayed a month. His Highness, the

Dewan, H. H. Karala Varma Covil Thambaran and others seemed much pleased with the progress and usefulness of the Adyar Library. His Highness advanced Rs. 250 towards publishing an edition of Sankaracharya's "Ananda Lahiri." On his way back, he halted at Singampatti. The Zemindar, though young, received the Pandit very kindly and promised his help to the Library. The Pandit then left for Arianayakipuram Village, collected some copies of MSS., came to Madura, where he had an interview with the Pandara Sannadhi and Thiruvaduthurai Thambaran at Tiruvaduturai, and finally reached Head-quarters with some 50 valuable MSS. as the fruit of his tour.

During his stay at Trivandram, he was very much assisted by Mr. R. Raghoonatha Row, President, Local Branch in procuring copies.

S. R.

CUTTINGS AND COMMENTS.

"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

Kind words from a good Brahmo. Pandit Sivanath Sâstri, the leader of the Sadhâran Brahmo Samaj and one of the most intellectual and worthy men in India, speaks very warmly in his Samaj organ, the *Indian Messenger*, about the attempt we are making to encourage the Pariahs of Southern India to aspire to better conditions than they now enjoy. He "rejoices" over the movement and adds "it is earnestly to be hoped that the Theosophical Society will take up such philanthropic work in right earnest."

* *

A Death Warning. The *Weekly Scotsman* (Edinburgh) of February 9, publishes an incident which is worth recording among contemporary psychical phenomena. A family named Murray live near a village in Banffshire. Mr. Murray died; the wife, two daughters and the daughter of a neighbour, on a visit to the house, had retired on a Saturday night—five females in the one room—but were not yet asleep, when they heard the (locked) front door opened, shut and relocked, the stair door opened and locked loudly; the measured footsteps of a person mounting the staircase, and turning into a passage which led to the bedroom of Mrs. Murray's uncle, who was then with relatives in the South of Scotland; his door unlocked; the chain which held it thrown on the floor; and the familiar footsteps of the absent occupant moving across the chamber. "Then," says the account, "there was one most awful crash, as if all the furniture was smashed to atoms." The terrific women shivered in their beds with fear, but did not dare to leave their room until morning when, some passing workmen being called to help, the house was examined but everything was found in its accustomed place and as left on closing the house the previous evening. Two days later,—on Monday—a telegram apprised Mrs. Murray that

her uncle had died on Sunday at 11-20 P.M. The warning had, therefore, preceded his death by twenty-four hours.

* *

A bogus Mahâtma. The *Statesman* of a recent date published the report of a Bombay correspondent of his visit to an alleged Himalayan Mahâtma calling himself Nirvikulp Yogendra, the "Ocean of Vedânta Philosophy," who had advertised his arrival and offered to give "lectures on Theosophy and Control of Mind!" The reporter put him some pertinent questions which soon proved him to be a humbug of the first degree, if the report of the conversation be true, which it seems to be. If he knew less of any other thing it was of Vedânta, while as for control of mind his ignorance was complete. Says the reporter:—

"We then entered into argument on the subject of the 'Control of Mind,' but even there he was quite at sea and was unable to carry on the conversation any further than the oft-repeated statement he made, that in the first place one ought to learn what is the mind.' When asked to define 'mind,' he said as in the case of many other similar questions put to him, that he was not there to submit to any examination. One instance will suffice to show that he is 'an ocean of the Vedant and Yog philosophy,' when in reply to one of my questions he said with great emphasis that it was not the business of a Mahâtma to bring corrupt men and sinners to a better way of thinking, because, he asked, 'how can the world go on without sinners?' 'If all,' he said, 'are good men,' there can be no such thing as the world, and the depraved and the disgraced, without any attempt being made to improve them, may, therefore, be allowed to stew in their own juice.'"

The worst of it is that the majority of Hindus, being always on the look out for genuine ascetics, and having acquired the habit of spiritual indolence, take nine out of ten of these religious impostors at their face value and so make India an idler's paradise.

* *

The Holy Man of Ganjam. A correspondent of the *Madras Mail* sends that paper an account of his personal observations of a curious ceremony at the village of Nuagada, in the Ganjam District. It seems that yearly thousands of people flock to the place to witness certain very surprising feasts performed by a Hindu ascetic. He describes them as follows:—

"A holy man comes forth, a fire is kindled, no small fire of twigs but a blaze of '20 cart-loads' with flames leaping up breast high. Through this the inspired walks unharmed, and safely through proceeds to take his seat on a pile of sharp strong thorns raised about two feet from the ground and woven into the form of a stool about two feet square. This is the crucial test. So lightly clad as to be almost naked, he sits upon the thorns. If he

is truly inspired the thorns will break beneath him, powerless to pierce his divinely protected skin. But woe unto that man into whom the true god has not entered. Not for him will the thorns fall away harmless: he shall taste to the full the bitterness of his presumption. Firmly seated upon his thorny throne and wielding a knife or axe, the god-inspired now proceeds to answer the request of the many who have come from far and near to enquire of the oracle. And to each one in turn come with the appropriate gestures the *voces responsæ Sibyllæ*. Promises of offspring to women, promises of cure to the sick, promises of relief to the distressed, these and much more does the god grant to his subjects—for a consideration. For he is a very practical god. Not even the Indulgences, which Luther denounced, were bought and sold more shamelessly than the promises and prophecies of their mercenary divinity. But his power extends to others also. He will take them through the fire and they will not be burnt; he will cut them with his knife and the blood will refuse to flow; he will seat them on the thorns and they will do them no harm. All this is clearly the relic of a barbarous rite. Perhaps it would be more accurate to say that it is the imitation of rites still practised among the aboriginal tribes but without the grosser barbarities common amongst the latter. The curious part of the rite is that the promises are practical, capable of proof and of disproof. The Delphic Oracle was notorious for its ambiguities. Every one knows the famous *Aio te Romanos vincere posse*. One is reminded of the miracles of the Old Testament. 'Here is the finger of God, a flash of the will that can.' Here is a man who might 'strike his hand over the place and recover the leper.' For the people believe in him. Year after year gives them ample opportunity for testing the truth of his prophecies, and year after year they flock to him in their hundreds, nay, even in their thousands. After this who shall say that the age of miracles is past?"

We have no independent corroboration of the story, but give it for what it is worth. The respectability and conservatism of the *Mail* go a long way, however, towards guaranteeing its credibility. It is one of the most remarkable features of psychic development, whether it appears as spiritual mediumship or independent action, that its possessor has the faculty of transmitting to others some portion of his powers. Thus, for instance, the Sheikh, or headman, of the Ais-sonas, will by passing his hand over the body of his disciple render him invulnerable to the action of fire or lethal weapons; Home, the medium, could not only handle fire with impunity, but lay live coals from the grate upon the head of a third party without his being burnt or even scorched. It is related that he tried the experiment on, among others, the venerable William Howitt (or S. C. Hall—I forget which) taking burning coal in his hands, laying it on top of the head of the gentleman and gathering his silvery hair over it, yet without the least bad result. Highland seers communicate their passing visions to others by touching their persons, child clairvoyants cause the psychical pictures they see to be seen simultaneously by companions standing by their side, and the annals of psychology relate how epidemics of visions and other phenomena have swept through entire districts of country. The fact is that we are much more sympathetically inter-related on the psychical than on the physical plane.

An idea can be formed of the remarkable versatility of Mrs. Besant's intellect by her progress towards mastering the Sanskrit language. A year and a half ago she scarcely knew the alphabet, yet throughout her long Indian tour of last year and her shorter one of this, she has amazed her audiences by her insight into the subtleties of Hindu Philosophy and Metaphysics, her luminous commentaries on the Shastras, and the readiness and perspicacity of her answers to the thousand and one difficult questions that have been put to her by pandits and shastrees everywhere. Her invariable custom is to carry with her in her journeyings copies of the Upanishads and Gita in the original Sanskrit, and to spend the greater portion of her time in the train in studying them. With what an orthodox pandit might rightly regard as audacity, she began on her voyage to Australia to translate into English the peerless "Indian Song Celestial," and this year has submitted her manuscript to Indian Sanskritists for criticism. The work will, therefore, have when issued the stamp and seal of Hindu orthodoxy, and those who have been entranced with her lectures on the profound problems of Sanskrit literature, expect that it will take rank above every other translation hitherto made by a Western scholar, because it will have, what all others more or less lack, the reflection of "the spirit which maketh alive" the dead-letter text.

Mrs. Higgins has, in her American assistant teacher and matron, Miss Emma Allison, F. T. S., a precious helper. Bred in the ways of practical usefulness on a Pennsylvania farm, Miss Allison is one of those natural housekeepers who, in case of a shipwreck, could improvise a comfortable home on an uninhabited island. She would be a shining member in any Swiss Family Robinson, a house-queen to a Robinson Crusoe! Among her other accomplishments, she has a special talent for jams and pickles, as we can vouch from personal experience. She has taught the little Buddhist girls of Mrs. Higgins' schools this useful domestic knowledge and the *Journal of Education*, in acknowledging the receipt of samples of their work, praises their quality and tells an amusing story about the opinion hazarded by some of the compositors upon a tin of tomatoe jam. Says the Editor:—

"As to the excellence of the Jam, the jury of printers were unanimous, but when asked what 'Tomatoes' were and where Ceylon was, they declined to answer. At last the Printer's Devil as foreman, having passed the Vith Standard, hazarded the conjecture 'It's the bird's nest stuff that they feed the idols on in China.'"

Joking aside, it is evident that Miss Allison has done a very good thing in teaching these future Sinhalese matrons this valuable industry.

Babu Shishir Kumar Ghose, Editor of the *Amrita Souvenirs of Bazaar Patrika*, has published his recollections of H. P. B. as she appeared to him when visiting us at Bombay in 1879. "When we first met her," says

he :—

"She seemed to us to be not exactly a human being like others. What her exact age was, Heaven alone knew; but she had, it seemed to us, the power of becoming old or young according to her fancy. Now would Madame appear to be a frolicsome girl of 16. She would laugh like one; she would coquet and show unmistakably that she was after all a woman and a very silly one too. (!)

"A moment after, you could see in her an awful presence, which would prevent all familiarity. She would then speak to you like a philosopher who knew everything, and was an immensely superior being, fit to be worshipped like a god. She would become, by and bye, an exceedingly loveable and loving thing, a real angel, and her eyes, beaming with love, would melt your heart. But a few minutes later, you would find that the same individual was something like a tigress, who had not a drop of humanity in her."

A decided conglomerate, one would say!

Haridas Swami and the Hindu Yogis in general are being vindicated by the march of hypnotic science, which has already thrown so much light upon the ancient literature of Psychology and promises in time to solve all its mysteries. At the London Aquarium, a Mr. Morritt has successfully kept a subject, named Wootton, in a hypnotic trance inside a closed glass case, for the space of ten days and then recalled him to consciousness in two minutes and fifteen seconds. Throughout this whole period the sleeper was under medical observation night and day, and there seems no reason to doubt the reality of the experiment. Strange to say, neither *Nature* nor any other scientific journal that has come to my hand, has taken notice of this most remarkable physiological fact; yet its suggestiveness can scarcely be exaggerated. If a raw hand can be thus deprived of external consciousness for ten days, what is there improbable in the statement that Haridas, a deeply versed Yogi who had gained complete mastery over his own body and senses, prolonged his Samadhi for six or more weeks?

The times must be out of joint when that Hindu-hating Jingo paper, the *Madras Times*, confesses that the Hindu religion is actually reviving, with the prospect of a complete recovery of its strength. Its text was the expression used by a Missionary, more sentimental than statistical, that the present alleged revival precedes dissolution. I find from Western papers, that this is the stock prophecy of all home-visiting padris on collecting tours. It is per-

fectly misleading, not to employ a harsher term. And the *Madras Times* knows it and bears its testimony. Its Editor cites the historical episode of the temporary resuscitation of Paganism by the Emperor Julian, third son of the holy scoundrel Constantine, and known as "The Apostate." Julian seems to have been a sort of Theosophist of those days, "fond of philosophy, and even as a lad took delight in the company of orators and rhetoricians, and loved to talk with the 'Brahmins' of the Roman idolatry, whose power and prospects had crumbled away during the reign of the two Christian monarchs (his Father and Brother) and who flattered the young prince accordingly. His mind was entangled in their speculations, and his imagination was carried away with their reputed skill in augury and magic (as we are said to have been by H. P. B.'s alleged wisdom and powers)." In his twentieth year—with the memory of his Father's wickedness fresh in him—he was privately initiated into Paganism; and, eventually, when on the throne, made it the State religion. Of course, and quite in the natural order of things, *apkewaste's* of the day, the aspirants to titles, honours and state emoluments, changed creed with the new uniform, and all went well for Jupiter and his worshipful Olympic Company until two years after Julian's death, when the Christian Emperor Jovian swept the gods and chattels out of the Imperial quarters into the street and the *Kewaste's* experienced another "change of heart." But, the *Times* affirms, this incident of a factitious religious revival bears no comparison with the renaissance that we now see going on in India.

"To one who looks calmly on from outside it can hardly appear to be other than a national uprising. It is not, as in the case of Julian's revival, being forced on the people by royal letters, nor even being encouraged with approval in high places. Flaming caste-marks are not passport to Government service, nor a prototype of a Birthday decoration. The movement has grown almost of itself. Suddenly, when Hinduism seemed all but dead, a new graft of life has become visible, and the body has risen up from the bed of sickness with all the signs of lasting health. In its sickness it has been renewed, and old diseases that festered in the nation and impeded its well-being have been thrown off. Everywhere there are signs that the movement is indeed a national fact. North, South, East and West, it is occurring, and a crowded audience can everywhere be electrified to enthusiasm with the name of a national missionary or a national saint. Sanskrit presses, Sanskrit schools, religious preachers, and religious students are coming into existence on every side, without suspicion that the inspiration lies in the hope of reward. Now A man's religion,' says Carlyle, 'is the chief fact with regard to him.' The thing that a man believes, he says, determines all the rest, and to know what a nation believes is the first thing that it is needful to know. On this principle, therefore, this subject of the revival of Hinduism is of most serious importance, and it will make a great difference to India, for better or for worse, according as the revival is a critical prelude to life or to dissolution."

Having got so much of a concession to truth, I suppose we ought not to complain because the *Times*, in its chronic hatred of our Society, should have failed to acknowledge, as an honorable oppo-

ment would, that the Hindu revival began in 1879, coincidentally with the arrival of the T. S. delegation at Bombay, and that the whole Indian press ascribe it to our efforts and the influence of our work.

* *

Probably the belief in Witchcraft is as old as our race, and for the excellent reason that it has always existed and people have been compelled to credit the evidence of their senses. Unfortunately, there is not the least probability of its becoming extinct.

The following three cases, all of recent occurrence, prove that the knowledge and dread of sorcery exist in all parts of the world, in Christian as well as in 'Heathen' lands :—

I. RUSSIAN.

"In the village of Starai-Moultani, Russia, eleven persons known as 'Votiaks' were accused of offering up a human sacrifice to their god Kourbane. The evidence showed that in order to prevent the recurrence of famine they had inveigled a beggar into a house and cut his throat. He was then decapitated; his headless body was hung up and five cuts made in it, the blood being caught in dishes. The heart and lungs were taken out to be used in the 'idolatrous' rites. Eight of the accused were sentenced to prison for life or deported to Siberia. One was seventy years old."

II. IRISH.

An awful case has just recently occurred at Baltyvadhen, Slievauaman, County Tipperary, Ireland. A young married woman, of twenty-seven years, named Bridget Cleary, wife of a cooper, was forced to drink some vile herbal mixture, and was then held and roasted to death on a fire, on the supposition that she was a witch. While this awful tragedy was proceeding, the party of mad murderers kept repeating the words "Come home Bridget Boland" (the maiden name of the victim) in the belief that the proper owner of the body had been replaced by an imp. The crime was committed in her father's house, while her husband stood by and aided in the working of the spell. The details are too revolting for publication.

III. INDIAN.

"A case was tried at the last Thanna Sessions, which shows that belief in witchcraft survives in some corners of India :—It appears that in the little fishing hamlet of Dungri there dwelt an old woman called Lujji, and her husband Rama. Unfortunately for herself Lujji had gained the reputation of a witch. The brother of two of the accused persons was ill, and the inference was drawn, that the illness was attributable to the incantations of the witch. The brothers accordingly went one night to Lujji's house, and after making sure that she was within, fastened the door and deliberately set fire to it. Rama, the husband, was burnt to death where he slept. Lujji, crying wildly for help, burst out of the blazing house, scorched and half senseless. But the witch murderers were waiting for her, and one of them seized the heavy tiller of a boat and with one blow smashed in her skull. Then to make assurance doubly sure, he collected dried palm leaves, heaped them on the fallen body, and set fire again to this grim sacrificial pyre."

In delivering sentence upon the accused, Mr. F. C. O. Beaman, the Sessions Judge of Thanna, gave his reasons for imposing the lesser penalty of transportation for life, and they are certainly worthy of permanent record. He said that he did not rank the murder of a supposed witch, under the influence of a belief that she had cast injurious spells upon her murderer or those belonging to him, in the first degree of moral criminality, because while a belief is genuinely entertained of the power of a witch to injure individuals by a transgression of natural laws, it is evident that it may constitute an aggravation of mind, corresponding in intensity with the sensation of impotence to resist supernatural influences, that grows up under such conditions in ignorant minds. In view of the extremely low, social, and intellectual level reached by classes in this country such as those from which these prisoners come, some allowance should be made, Mr. Beaman thought, for the operations of terror and indignation founded upon a real belief in the power of a fellow-creature to work undefined injury by inexplicable means. He, therefore, sentenced both the accused to transportation for life.

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If any smoker has not tried the experiment, it is worth his while to shut his eyes while smoking and discover the fact that unless he sees the smoke of his cigar or pipe he gets no enjoyment out of the habit. An Indian exchange says :—

"A peculiarity of the blind is that there is seldom one of them who smokes. Soldiers and sailors accustomed to smoking, and who have lost their sight in action, continue to smoke for a short while, but soon give up the habit. They say it gives them no pleasure when they cannot see the smoke."

* *

A thoughtful article appeared recently in the *Madras Mail* of "Life in a Pariah Village." The wretchedness, helotry, ignorance and immorality of these poor outcasts were clearly shown. Originally, as some ethnologists surmise, the aboriginal lords of the soil, their race has been subjugated by the caste race and gradually reduced to the most abject serfdom. Their villages, or *parcheris*, are appanages of the adjacent caste villages of their tyrannical and unfeeling masters, upon whom they have to depend for their petty holdings, the bread of labour, and the hovels which shelter them. They eat meat when a buffalo dies of disease—no matter what—or when they can get possession of a garbage-eating pig, or of any offal. As this writer says, their only pleasures are gluttony, drunkenness and sensuality. If they have a few coppers they spend it in arrack to drown their misery in a debauch. The Pariah has sunk by degrees to the state of a beast, with scarcely an idea of the meaning of the virtues that are our standard of human excellence. It is "no uncommon thing to find that in a Pariah village the virtue of no girl who has

attained the age of puberty is safe from outrage. Further, there is great laxity as to what degrees of consanguinity are bars to marriage—in short, the Pariah's morals are those of a slave. His wife is a child-bearing drudge and his children are born and die with appalling rapidity."

"Once in a year or two they attend a huge festival like that at which thousands of sheep are slain and hundreds of people of both sexes dress themselves in margosa leaves only, at Pariapalayam. The rest of their lives is only toil and wretchedness.

"It is not easy to say exactly what a Pariah worships. He fears all kinds of demons, ghosts, ghouls and hobgoblins, and lives in perpetual dread of the evil eye. But the general object of worship is the small-pox goddess, Mariathal—whose little shrine, usually only a stone or two with a little iron trident stuck in the ground near and a place for burning oil or ghee—occupies some central spot in the *purcheri*. If times are good the goddess is neglected; but if pestilence or famine impend, she receives a great deal of attention. Devil dancers also make profit out of Pariah superstition. Altogether, the life of the Pariahs is a dark contrast to the generally cheerful life of the majority of Hindus. The Pariahs are serfs in all but name, so far depressed in the social scale that ordinary morality and honesty are names only to them. It is true that Government has issued very valuable orders in their favour, which they are at length beginning to know and understand; but it will be a long while before cheap schools and cheap land or missionary effort will enable them to rise above their present disabilities."

The only plank of salvation for these unhappy victims of human *force majeure* is education. That alone will fit them to compete for a better social position. As elsewhere said, the servants of us Europeans are Pariahs but, of course, they have by the circumstances of their service raised themselves above the level of their community, and among them are individuals who possess the most honourable instincts and loveable traits. Instances are not wanting of lifelong faithful service without a blemish on their characters. It is to help these people that I have opened the school at Adyar which they, in gratitude, have voted to call the "Olcott Free School." It has been in existence not yet a year, but the Missionaries, finding that children were being taken away from their sectarian schools and sent to ours are now, I hear, about to open a rival school close by, a rich European having consented to spend a considerable sum for a building in his own compound, or house-enclosure. Well, let them: the important thing being to get the cleverest of them educated to some extent, so that they may be the captains to lead their people out of the Slough of Despond to the Promised Land of an honourable career. Anything is better than to gorge with putrid buffalo-flesh, brutify with strong liquors, and live sexually like the lowest of the animals. But will no one help me in my humble effort with £ 20 a year? I will do the rest.



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THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.

ORIENTAL SERIES—CHAPTER IX.

THIS being our first year in India, every scene and experience had the charm of novelty and we enjoyed them like children. It was something, after all, to be suddenly transferred from prosaic America and its atmosphere of mad haste and bitter commercial competition, to the calm and mental peace of hoary India, where the sage had first place in public estimation and the saint was exalted above all princes. Scarcely any head would have been unaffected by the intoxication of the popular love and seeming reverence that we received, the delightful discussions of philosophy and spiritual ideals, the contact with high-thinkers and noted scholars, the ever-changing, picturesque daily incidents of our wanderings. I, who had passed through the social hurricane called the War of the Rebellion, and the tumult of a long public service, was moved, to a degree I can now, with my present knowledge of Pandits and their ways, hardly realise, by a meeting of the Literary Society of Benares Pandits, convened on the 21st December in my honor. The President was Pandit Ram Misra Shastri, Professor of Sankya in Benares College, and the other officers his colleagues. It was a typical Oriental assemblage, every one present, except myself, being dressed in Indian garb, and every face representing the highest Aryan ethnical type. On arrival I was received with every mark of courtesy and conducted to the seat of honor by the learned President. Coming in from the glare of sunshine, it took a little time for my eyes to get accustomed to the dim light of the brick-paved, cool room, in which a fine scent of sandalwood and tuberose blooms hung in the air. Amid a perfect silence, broken only by muffled sounds of rumbling vehicles and the jangling brass discs of *chakkas*, that came from the distant street, addresses of welcome were read to me in English, Sanskrit and Hindi, expressive of the pleasure the Pandits of Benares had felt on hearing of the interest taken by our Society in Sanskrit Literature and Indian Philosophy; bidding me heartily welcome, and promising their lasting sympathy and good will. In my reply, I took the opportunity of pointing

out what an immense service the Benares Pandits could, with the help of English-knowing graduates, do to the cause of Aryan learning by inventing Sanskrit equivalents for the numberless terms derived from the Greek and Latin, which were employed in scientific writing. For example, they might make Sanskrit synonyms for Oxygen, Hydrogen, Nitrogen, Carbon, Electricity, Magnetism, Attraction of Cohesion, Gravity; the names of chemical elements and compounds; those of Biology, Botany, Geology, etc., etc., etc. Practically, I had already discovered when being interpreted into an Indian vernacular, that, in my remarks upon Modern Science and its relations with Ancient Science, my interpreters, had to merely pronounce the technical words without translation, and hence without conveying to, say, an orthodox Pandit who had never read a Western scientific book, the least idea of what was meant. Sanskrit was abundantly rich in terms denoting every object, substance, physical or mental condition, law, principle, ideal, etc., connected with philosophy, psychology and metaphysics, and the West would be forced to either coin new equivalents for them or take them over into its various tongues as, in the course of time, the Theosophical Society and other popularising agencies spread Eastern views throughout the world. But the need of the hour in India was to make it possible for every undergraduate and graduate to see for himself how much the Aryan thought was in harmony with modern scientific discovery, how his ancestors had traversed the whole field of knowledge, and how proud and glad he ought to be that he was of their blood, the heir of their wisdom. Some discussion ensued between the Pandits and myself, in which I cited many instances of the necessity for a new nomenclature, with the result that the Society voted unanimously for the appointment of a Philological Committee. I was also honored by election as an Honorary Member of the Society, and after the usual garlanding, rosewater-sprinkling, and distribution of betel and *pān*, the meeting broke up. In turning over the leaves of the 1st volume of the *Theosophist*, I find an essay by Pandit Ram Misra Shastri upon *The Vedānta Darsāna*, from which, to give an idea of the fondness of the Eastern mind, for hyperbole I venture to quote the following:—

“Here in the land of Benares, fragrant as it were with the stores of knowledge, arrived Colonel Olcott, with a mind earnestly desirous of acquiring the knowledge of the manners, customs, mechanical and other arts and sciences of the ancient Aryas, and having formed friendship with the members of the Brahmanritavarshini Association, showed at a meeting of that assembly a very great liking for the Indian Philosophies (the Darsanas Shāstras).

“Methinks that although he is born in a foreign land, yet he is assuredly a native of India, inasmuch as in him the effect of the original antecedent relationship has shewn life afresh, and he has made not infrequent efforts towards the good of India. Nevertheless, enough with such series of conjectures. The fact, however, still remains that he longs to know the philosophy (the Darsanas) of our country and, being desirous of spreading in foreign

countries the knowledge of the Vedānta Darsana, invited earnestly and not infrequently Vedantic contributions to their famous journal which, as it were, acts the part of the moon in expanding the lotus of Indian Wisdom.”

From this meeting I went to pay my respects to Prof. G. Thibaut, Ph. D., Principal of Benares College and an old pupil and protégé of Prof. Max Müller. I found him a most agreeable man, deeply versed in Sanskrit yet without pretence or pomposity: in short, a real specimen of the German litterateur. From thence to see Mr. Wall, the local Magistrate and Collector; a title meaning nothing to Western people, but here in India designating the official who rules almost despotically over more or less millions of Hindus in a given district, to whom he is at once the Providence, the Jupiter Tonans, and all the gods and goddesses “rolled into one.”

That evening there was a glorious moon, shining day-bright out of a sky without a cloud. Doctor Thibaut, the College Sanskrit Pandits, Babu Pramádā Dāsā Mitra, Swami Dyānand, Mr. Ram Rao, one of Swami's disciples, Damodar, Mrs. Gordon, H. P. B., myself, and others whose names are not recorded, sat on chairs and a large Indian carpet, on the platform at the head of the steps, with the moon turning our white bungalow into an ivory palace and silvering the water of the lotus tank before us, and discoursed on Aryan themes. The Swamiji was, of course, heterodox in that he denied that idol-worship was authorized by the Vedas, the primal source of all inspired religion, the foundation of Brahmanism in particular. Babu Pramádā Dāsā and the College Pandits were intensely orthodox, *i.e.*, idolators; so the reader may fancy the warmth and volubility of the debate, to which Dr. Thibaut and we others, Europeans, gave impartial attention. Every now and then H. P. B. would get translated to her something that had been said and thereupon ‘take a hand in,’ to our great amusement; for she was so deliciously witty and unreservedly outspoken as to be irresistible. What made us laugh the more was, that her most comical outbursts would be received with unruffled solemnity by the Hindu professors, who had probably a congenital incapacity for joking, and could not form to themselves the least idea of what this prodigious woman was driving at. Then she, seeing this, would turn to us with obstreperous energy and curse the others for a pack of bigoted fools!

At last, some of the Pandits took leave, and the rest of us went within and continued the conversation. There were H. P. B., Mrs. Gordon, Dr. Thibaut, the Swami, Pramádā Babu, Ram Rao, Damodar and myself present. The talk was upon the subject of Yoga. “Matam Plavatsky” said Dr. Thibaut, in his strong German accent, “dese Pandits tell me dat, untoutedly, in te ancient times dere vere Yogis who hat actually teveloped the Siddhis described in the Shāstras; tat dey coul’t too vonterful tings; for instance, tey coul’t make fall in a room like dis, a shower of roses; put now nopody can do dat.” I ask my friend’s pardon for transcribing his then accent and words, but the scene comes back to me so vividly that I can almost hear him speaking. He can get his revenge

the first time he hears me speak German! I see him now; as he sat on a sofa to H. P. B.'s right, with his frock-coat buttoned to his chin, his intellectual, pale face as solemn as though he were pronouncing a funeral oration, and his hair cut as short as it could be, and standing up like spikes all over his head. He had no sooner pronounced the last word than H. P. B. started up in her chair, looked scornfully at him, and burst out: "Oh, they say that, do they? They say no one can do it now? Well, I'll show them; and you may tell them from me that if the modern Hindus were less sycophantic to their Western masters, less in love with their vices, and more like their ancestors in many ways, they would not have to make such a humiliating confession, nor get an old Western hippopotamus of a woman to prove the truth of their Shastras!" Then, setting her lips together and muttering something, she swept her right hand through the air with an imperious gesture, and pang! on the heads of the company fell about a dozen roses. As soon as the momentary shock of surprise was over, there was a scramble for the roses, but Thibaut sat as straight as a post and seemed to be casting it up, pro and con, in his mind. Then the discussion proceeded with renewed vivacity. The Sankya was the topic and Thibaut put many searching questions to H. P. B., which she answered so satisfactorily that the Doctor said that, neither Max Müller nor any other Orientalist had made so clear to him the *real* meaning of the Sankya philosophy, as she had, and he thanked her very much. Towards the end of the evening, in a pause in the conversation, he turned to H. P. B. and—always keeping his eyes fixed towards the floor according to his habit—said that, as he had not been so fortunate as to get one of the roses that had so unexpectedly fallen, might he be favoured with one "as a souvenir of this very delightful evening?" Those were his very words. His secret thought, probably was, that if the first floral rain had been a trick she would not be ready for a second, if taken unawares! "Oh yes, certainly," she said, "as many as you like." And, making another of her sweeping gestures, down fell another shower of flowers; one rose actually hitting the Doctor on the top of his head and bounding into his lap as he sat bolt upright. I happened to be looking at him at that moment and saw the whole incident. Its effect was so funny as to set me off into a fit of laughter. He gave a little, very slight start, opened and shut his eyes twice, and then taking a rose and looking down at it, said with imperturbable solemnity, "*De reight, mooltiplied py te felosity, proves dat it moost haf come from a creat distance.*" There spoke the hard savant, the unimaginative scholar, who reduces all life to an equation, and expresses all emotions by algebraical signs! The story of the discomfiture of the larking Paris students, who had dressed up one of their number in a bull's hide, rubbed phosphorous over the eyes and lips, lay in wait for the learned Cuvier in the College Campus one dark night, and with bellowings sprang out before him in the hope of giving him a start, came to my mind. As everybody knows, the legend is that the great naturalist merely paused a moment, looked

at the silly apparition, said "Humph! hoofs; horns; herbivorous"—and walked quietly on, leaving the ambushed students crest-fallen enough. Let that be as apochryphal as one pleases, this Benares incident is the simple truth, as every one present will attest.

But we had not done with the evening's surprises. Doctor Thibaut finally took leave and I conducted him to the entrance, where I lifted the purdah (curtain) to give him egress. Damodar followed after me with the light—a student reading-lamp with shade, vertical rod for the body of the lamp to slide upon, and a ring at top to carry it by. H.P.B. also left her seat and was approaching us. The Doctor and I exchanged a remark on the beauty of the night, shook hands, and he turned to go. I was just dropping the curtain when I saw on H.P.B.'s face that strange look of power which almost always preceded a phenomenon. I called back our guest and pointed to H.P.B., who spoke never a word until she took the lamp from Damodar's hand, held it by her left forefinger, looked fixedly at it, pointed at it with her right forefinger and in an imperious tone said, "Go up!" The flame rose and rose until it came to the top of the chimney. "Go down!" said she: it slowly descended until it burnt bluish at the wick. "Go up!" she exclaimed, "up: I command you." The obedient flame once more mounted to the top of the chimney. "Down!" she cried; and once more it sank to the point almost of extinction; whereupon she returned the lamp to Damodar, nodded to the Doctor, and went into her bedroom. This, again, is a plain, unexaggerated tale of what really happened in our presence. If the skeptic would explain away the rose-shower incidents by the theory of confederacy* at least here was one instance of a genuine phenomenon to which the theory of fraud does not apply. She said it was very simple: a Mahâtma was there, invisible to all but herself, and he had just turned the lamp up and down while she spoke the words. This was one of two explanations given by her at different times, the other being that she had power over the elementals of Fire, and they obeyed her commands. I think this is the more probable of the two. As for the facts, they are indisputable, and everybody is free to attach his own theory to them. To me, the incident was one more in a long series going to prove her possession of real and extraordinary psychical powers; facts upon which I could fall back whenever her good faith might be challenged by her critics or impugned by her own indiscretions of language and of actions. Her intimate friends believed in her in spite of her often feverish outbursts of temper, when she would declare herself ready to shout from the housetops that there were no Mahâtmas, no psychical powers, and that she had simply deceived us from first to last. Talk of ordeals and trials of faith! I doubt if any neophytes, postulants or disciples ever had to undergo fiercer ones than we. It seemed her delight to drive us frantic with her vagaries and self-accu-

* I should have mentioned that when the two roses dropped in Mr. Sinnett's presence, (see chap. VIII) he and I at once hurried to the staircase leading to the roof-terrace, ran up, and searched about for any possibly concealed confederate. We found no one.

sations, she knowing all the while that to us doubt was impossible in view of our experience with her. That is why I hesitate to place the least value on her so-called "Confession" to M. Aksakof of her having had a turbulent and disreputable past. In fact, I had for years in my possession a bundle of old letters which proved her innocence of a certain grave fault that she has been charged with, and her having deliberately sacrificed her own reputation to save the honor of a young lady who had met with a misfortune. But let me not be drawn into further digression. Time will vindicate the memory of this most unhappy victim of social injustice, and meanwhile her books and her teachings stand as her imperishable monument. My souvenirs of those long years of our common work, their struggles, sorrows and successes, will help to show her in her true character and, while written with the candour of the historian, they will, I hope, reflect also the spirit of loving friendship which animates their author.

After all our visitors had departed the Swami sat along with us, explaining to Mrs. Gordon the philosophy of such phenomena as we had had shown us. A note in my Diary reminds me of the intense interest with which he had watched H. P. B. while they were in progress and, whatever he may have said later, when he chose to break with us, there is not the slightest doubt as to his having been perfectly satisfied of their genuineness at the time.

Mrs. Gordon left for her home the following morning, Dr. Thibaut came and stopped until it was our time to go to the train, and we reached Allahabad in time for dinner and spent a quiet evening with our kind friends, the Sinnetts. The next day H. P. B. and I were given a reception in town by leading Hindu gentlemen, at the Allahabad Institute, and I made an address upon "Ancient Aryavarta and Modern India," which drew out several fervid responses at the close, and a vote of thanks, with the obligatory garlands and scented-water sprinklings. H. P. B. was also coaxed into making a brief discourse and acquitted herself admirably.

Callers, discussions, dinner parties and evening gatherings at the house filled up our few remaining days at "Prayâg," the holy city—as Allahabad used to be called. On the 26th December I received Mr. and Mrs. Sinnett into membership, the ceremony being made unusually interesting by a voice replying "Yes, we do" to my question whether the Masters heard the pledges of the candidates and approved of their admission into the Society. Truly, events have amply proved the value of their accession to our then small membership. On the 30th, at 8 P. M., we left for Bombay after this most delightful visit, passed two nights in the train, and reached home on New Year's Day 1880. On the same day of the previous year, we were tossing on the stormy Atlantic, and yearning for Bombay. Our Indian life began in clouds, treachery and disappointment, the year

closed in bright promise for the future! Friends gained, obstacles surmounted, enemies baffled, our Magazine founded, the ties becoming stronger that were to bind us for life to India and Ceylon. On the 31st December I wrote: "This day we have 621 subscribers to the *Theosophist*," and, however paltry that may sound to Western people, accustomed to the wonderful statistics of their journals, it was a very respectable circulation for India, where the leading daily papers of Calcutta, Bombay and Madras have only 1,500 to 2,000 names on their mailing registers!

The first formal meeting of the Theosophical Society, as a body, in India, was held January 4th, 1880, in the Library. I note that everything looked neat and business-like; the cases well filled with books, the large table with magazines and journals, some maps and diplomas (H. P. B.'s and mine) on the walls, a temporary platform at one end of the room, and on it a handsomely carved Presidential chair that H. P. B. had insisted on buying for me in the bazaar:—and which is still in use at Adyar. The meeting over, I drove with the Secretary, Mr. Seervai, to a meeting of the Arya Samaj, was asked to preside, and gave an account of our Northern tour and our intercourse with Swami Dyânand.

The growing business of the *Theosophist* made a deal of work for us, for, being too poor to hire helpers, we had to do the packing, addressing and pasting, as well as the editorial duty. In addition to which was the ever-growing correspondence to look after; so that I seldom got to bed before a late hour. This month the Magazine began to pay its way.

To keep up the interest of our members I undertook a course of weekly lectures at the Library on Mesmerism, Psychometry, Crystal-reading and allied subjects, with experimental illustrations. I treated them all from the point of view of their evidential value in the problem of the superior consciousness of man. A number of our members proved excellent sensitives and the attendance was always large at the meetings.

We received, January 15th, from Russia the news that H. P. B.'s first Indian letter on the *Caves and Jungles of Hindustan* had made a great stir; everybody was talking about it. On the 1st February we all witnessed a special performance by students of Elphinstone College, of a play called "Harischandra," which deeply interested us. This was not only on account of its novelty and picturesqueness to us, Westerns, but also because we saw unfolded in this drama the undoubted prototype of the Biblical story of Job. So few beyond the Red Sea know the Purânic story of Harischandra that I am tempted to reproduce from Ward's "History of the Hindus" the following brief summary: with an important prefix, however. The story, as told in *Harischandropâkhyâna*, recites that a sort of wager was made by the two great Rishis, Vashistha and Vishwamitrâ, on the subject of King Harischandra's inflexible virtue; the one declaring him to be the most perfect among mortals, the

other replying that he had never been properly tested. If he had had to suffer the miseries of common men, his virtue would have collapsed. The dispute ended in an agreement that Vishwamitrâ should be free to plague the king until he was satisfied as to his pre-eminent merit. The story taken by Rev. Missionary Ward is from the *Markândeeya Purâna*. His omission to note the resemblance to the almost identical story of the temptations and victory of Job, is rather amusing. Here is his version :—

Harishchandrâ's Kingdom extended over the whole earth; he was so famed for liberality that Viswamitrâ, the sage, desirous of seeing the extent of it, went to him and asked a gift. The king promised to grant him whatever he would ask. The sage demanded his kingdom and it was granted. He then asked for the fee which accompanies a gift, which the king promised to give in a month. But where should the king reside, since he had surrendered the earth to Viswamitrâ? The latter ordered him to go to Benares, which was not reckoned a part of the earth. Viswamitrâ tearing a piece of cloth into three pieces, divided it amongst the king, the queen, and their son and the family departed: the king attempted to take with him a gold drinking cup, but Viswamitrâ prevented him. They were nearly a month in walking to Benares, where they had no sooner arrived, than Viswamitrâ came and demanded the fee. The king asking from whence he should procure this, seeing he had surrendered his all, the sage directed him to sell his wife. A covetous Brahmin bought her, who allowed her food only once a day. Viswamitrâ now complained that the sum raised by the sale of the queen was too little and refused to accept it. The king was then led round the market, with a blade of grass in his hair, to signify that he was for sale, when a man of the lowest caste bought him and made him a swine-herd and superintendent of the place where the dead are burnt. With the money thus raised the fee was paid and Viswamitrâ returned home.

Harishchandrâ's son remained at the house of the Brahmin with his mother; but the Brahmin resolving that he should not live idle, sent him daily to gather flowers in a forest, near a hermit's hut of leaves, where they broke down the trees and did much mischief; upon which the hermit forbade them once, twice, thrice, but they still continued obstinate. At last he denounced a curse on the next boy who should dare to transgress, and Harishchandrâ's son was soon bitten by a snake and died. The distressed mother entreated the Brahmin, her master, that, as they were of the Kshetriya caste, the dead body might not be thrown into the river. The Brahmin promised to send wood to burn the body, when the mother carrying her child to the landing place, where they burn the dead, laid it down and began to weep aloud and bitterly. Harishchandrâ was aroused by her cries and, going to the spot, saw a female who had brought a dead body to be burnt. He demanded the usual fee for liberty to burn the corpse. She in vain pleaded that she was a poor widow, and could give nothing; he demanded that she should tear the cloth in two which she wore and give him the half of it, and was proceeding to beat her with the iron crow in his hand, when she wept and began to tell him her miserable tale; her descent; that she was the wife of King Harishchandrâ and that this dead child was her son. All the feelings of horror, sorrow and love started up in his bosom at once, and he confessed to the poor broken-hearted mother, that he was her husband.

the father of the dead child—that he was Harishchandrâ. The woman was unable to believe him, but he related some secrets that had passed betwixt them when king and queen, from which she knew he must be Harishchandrâ. She then put his dead son into his arms and they both sat down and wept bitterly. At last, resolving to burn themselves with the dead child, they prepared the fire, and were about to throw themselves into it, when Yama and Indra arrived, and assured Harishchandrâ that they had assumed these forms and carried him through these scenes to try his piety, with which they were now completely satisfied. They raised the dead child to life and sent the king and queen to take possession of their kingdom.

The plot of the play that we saw represented followed the lines of the *Harischandropâkhyâna*, the curtain rising in the Prologue upon a scene in Indra's Heaven, with the two Rishis in debate together, and falling on the exit of Vishwamitrâ to put Harishchandrâ to the test. Every one to his taste, but it seems to me a much better beginning of the story than that given in Job i, 6 to 12; for here are two equals—advanced human adepts—wagering together, while in the other case the Devil with impunity intrudes into the presence of God, sneers to his face about the sham virtue of his devout servant, and instead of being blasted where he stood, actually provoking the 'Lord' into giving a most deserving, pious and innocent man into the power of the 'Adversary' to morally vivisection!

The anniversary of the landing of our quartette at Bombay—February 15th—was celebrated by our working all day, save when receiving visitors; by Mr. William Scott, D. P. W., dining with us; and by my sticking to my desk until 2 A. M.

About this time I proposed the institution of a Medal of Honor. From the *Theosophist* for March 1880, the following excerpt shows the object in view:

"The said medal to be of pure silver and made from Indian coins melted down for the purpose: and shall be suitably engraved, stamped, carved or embossed with a device expressive of its high character as a Medal of Honor. It shall be annually awarded by a committee of Native scholars, designated by the President, to the Native author of the best original essay upon any subject connected with the ancient religions, philosophies or sciences; preference being given, other things being equal, to the occult or mystical branch of science as known and practised by the ancients."

An admirable committee was selected and the offer published from time to time, but neither of the essays sent in was thought worthy of such a distinction. Babu S. K. Ghose and other friends sent me some very ancient Indian coins for the purpose, and they are still in my custody. The object was, however, substantially realised by the foundation of the T. Subbarow Medal at the Convention of 1883, which has been awarded to Judge P. Sreenivasa Row, Mme. H. P. Blavatsky, Mr. G. B. S. Mead and Mrs. Annie Besant, for specially meritorious Theosophical publications.

On the 4th March a European lady of Northern India, wife of a high military officer, was admitted into the Society, and I mention the

fact merely to recall a circumstance which shows the utter lack of social relations between the two races. After the ceremony of admission of the candidate was concluded, I called on several of our cleverest Parsi and Hindu members to express any sentiments of good will and fellowship that they would wish the new lady member to convey to our colleagues in London. Short speeches were made by Messrs. Seervai, Deshmukh, Mooljee, Patwardhan and others, their views being given in excellent taste and perfect English. Mrs. M was "astonished and delighted"—she said—to find so much intelligence among the Natives. In her eighteen years of residence in India she had never even spoken to any Hindu but her servants! And she, the wife of a high officer. A very much more important acquisition to our membership was that of Khan Bahadur N. D. Khandalvāla, one of the ablest men on our rolls, who was admitted at a special meeting of the Society, on the 9th March. The application for membership of Baron J. Spedalieri, of Marseilles, one of the most erudite Kabalists of Europe and chief pupil of the late Eliphas Levi, reached us on the 19th of the same month. The same month brought us a Collector and Magistrate of the Punjab, a C. S., as a candidate. On the evening of the 25th H. P. B., Damodar and I had an experience of a most delightful character, which I have related elsewhere from memory but which must now be repeated in its proper place from my notes of the same evening written in my Diary.

We three had driven out in the open phaeton that Damodar had presented to H. P. B., to the farther end of the causeway known as Warli Bridge, to enjoy the cool sea-breeze. A magnificent electric storm was raging, unaccompanied with rain, the flashes being so vivid as to light up the neighbourhood almost like day. I think I have elsewhere said it was a moonlight night, but if so, I was mistaken: it must have been the recollection of these blazes of lightning that made me think what happened was by moonlight. H. P. B. and I smoked and we all chatted about this and that, when we heard the sound of many voices coming from the seashore to our right, from a bungalow situate on a transverse road not far from the corner where we sat. Presently a party of well-dressed Hindus, laughing and talking together, came in sight, passed us and entered their carriages, which were drawn up in line on the Warli road, and drove off to town. To see them, Damodar, who was sitting with his back to the driver, stood up and looked over the box. As the last party of convivial friends were coming abreast of our carriage, he silently touched my shoulder and motioned with his head that I was to look at something in that direction. I stood up and saw behind the last group a single human figure approaching. He, like the others, was dressed in white, but the whiteness of his costume positively made theirs look gray, as the electric light makes the brightest gas light appear dull and yellow. The figure was a head taller than the group which preceded him, and his walk was the very ideal of graceful dignity. As he came about as far as our horse's head, he deflected from the road in our direc-

tion, and we two, to say nothing of H. P. B., saw that it was a Mahatma. His white turban and dress, mass of dark hair dropping to his shoulders, and full beard, made us think it was "the Sahib", but when he came to the carriage-side and stood not more than a yard from our faces, and laid his hand on H. P. B.'s left arm as it lay on the carriage body, and looked us in the eyes and responded to our reverential salutations, we then saw it was not he, but another whose portrait H. P. B., wore, later, in a large gold locket and which many have seen. He spoke no word, but quietly moved towards the causeway, taking no notice of us, seemingly, exciting any from the Hindu guests as they rolled away in their carriages towards the town. The recurrent blazes of electric light lit him up as he stood by us, and as his tall form showed against the horizon and the dark earth of the causeway. I noticed, too, that a lamp of the last of the carriages threw him up in high relief when he was some fifty feet away from us and on the causeway. There was no tree or bush to screen him from us and, it may be believed, we watched him with intense concentration. One instant we saw him, the next he was gone; disappeared, like one of the lighting flashes. Under the strain of excitement I jumped out of the carriage, ran to the spot where he was last seen, but no one was there. I saw nothing but the empty road and the back of the carriage that had just passed.

H. S. OLCOTT.

SELECTIONS FROM JAINA VIRAGYA SATAKS *

1. In this fleeting life of sorrow and tribulation it is virtue alone that can give happiness. Although *Jiva Atma* (soul) is conscious of it, yet it does not perform good deeds as prescribed by the *Sastras*.
2. People think that to-day, to-morrow, or the day after, or even a year hence they shall be happy by accumulating wealth; but they do not consider that their health is declining day by day like water in the hand that drops gradually.
3. Whatever good deeds you wish to do to-morrow do them to-day, without hesitation; seeing that there are many obstacles in your way it is not desirable to put them off.
4. Behold the versatile nature of this world, whatever is seen of those closely related to us, in the morning, undergoes great change in the evening.
5. Do not sleep, be vigilant. Bear in mind that you are pursued by three enemies: viz., Disease, Old Age, and Death, and what rest can you enjoy when you are sure to pass away.
6. The Wheel of Time, holding the jars of day and night, is pulled by the two bullocks—the sun and the moon—it is emptying the water of life from the well of the world.

* The Translator has sent us this first instalment of slokas of the Viragya Jaina, which we print, although they have already appeared in *Prasnotara* Nos. 47 and 48, and in the *Journal of the Buddhist Text Society*, because he is to supply the subsequent slokas, and our permanent record should be complete.—ED. THEOS.

7. There is no art, no medicine, and no knowledge which can save this life from the bite of the serpent Death.

8. The Bee of Time is constantly sucking honey from the lotus-like body in the waters of this world.

9. Death follows man like a shadow, and pursues him like an enemy; perform, therefore, good deeds so that you may reap a blessing hereafter.

10. *Jiva Atma* suffers various sorts of troubles from the effects of *Karma* done in previous births.

11. Father, mother, son, wife, and other relations all return from the cremation ground after giving a handful of water to the departed.

12. Your sons, friends, and your hard-earned money shall all remain here, *Virtue* only will accompany you.

13. This life being entangled in the net of *Karma*, is incarcerated in the prison of this world, when released it will go to the region of *Nirvāna*.

14. Connection with relations, sensual enjoyment, and the company of friends are as transitory as drops of water on the lotus.

15. Where is gone your power, where is gone your youth, and where is gone your beauty? Oh! they were all fleeting, and so they passed away before your eyes!

16. *Jiva Atma*, from the effects of *Karma*, has lived in the dark, filthy, impure drain of the womb times without number.

17. Life is liable to disease, and death and struggles like fish on land. People witness it, but no one comes to its rescue.

18. *Jiva Atma* is subject to innumerable changes in this world. From the effects of *Karma* a wife becomes a mother in her next birth, and a father, son, and *vice versa*.

19. There is no such caste, no such *Yoni* (mode of birth), no such family, and no such place from which life has not sprung forth and passed away times without number.

20. Frequent enjoyment of earthly prosperity has led to your sufferings. Pity it is that you have not tried to "know yourself."

21. 'Live in the world but be not of it' is the precept taught by our Old *Rishis*, and it is the only means of liberating you from the world.

22. Rest assured that no one in this world can do good to you or injure you, you yourself reap the fruits of your *Karma*, good or bad, just like boys who suffer from hunger and are satisfied when they get food.

23. The body is perishable and transitory, while *Atma* is imperishable and everlasting; it is connected with the body only by the link of *Karma*; it should not be subservient to it.

24. If you fail to ascertain the relationship between yourself and your family and know not their destination when you separate, your connection with it cannot be guaranteed.

25. Things change like evening clouds, bodies disappear like bubbles, atoms separate like birds in the morning, *Atma* only remains permanent.

26. One can only practise *Virtue (Dharma)* so long as his senses are vigorous, the signs of old age have not appeared, disease has not affected his body, and death has not overtaken him.

27. Putting off to the last the performance of good deeds is just like digging a well for water when the house is in flames.

28. The number of times our souls transmigrate is more than drops of water in oceans and particles of sand in mountains. Waters of the innumerable ocean, like *Lavana Samudra*, and sands of innumerable mountains, like *Meru*, will be much less than the transmigrations of your soul.

29. Your wealth is like the ears of an elephant which never stop moving; your sensual pleasures are like the colours of the rainbow, which suddenly change and disappear; your youth and beauty are like a flash of lightning, which instantly vanish.

30. Your soul has transmigrated times without number and has undergone sufferings resulting from your *Karma*.

31. Death comes to man like evening to the day and dawn to the night, as time passed cannot be recalled, so opportunity when lost cannot be regained.

32. If, through sheer negligence, you do nothing good to your fellow beings, you will be your own enemy, and become a victim to the miseries of this world.

33. One to whom death is a friend, or one who has strength enough to avoid it, can only wait for any length of time to do anything good contemplated by him.

34. Leaving behind all family and treasure, the helpless soul separates from the body just like flowers that are blown down from trees.

35. Your soul, which migrating from one sphere to another, has times without number made its abode in mountains, valleys, seas, caves, trees and other places too numerous to mention.

36. Death takes away man just as a lion that runs with a deer from the herd quite unnoticed.

37. Life goes out of the body like water that falls from a broken vessel, splendour passes away like the waves of the sea, and the affection of friends and relations disappears like a dream. As a *Deva* or a *Devi*, as a man or an animal, rich or poor, learned or ignorant, free or fettered, you have been put to the most difficult *Ordeals* in your life.

39. You have been subjected to the ills of life, by the effects of your *Karma* in this world, where the waters of the innumerable oceans cannot quench your thirst and the edibles of the whole world assuage your hunger.

40. Your life in the present birth will suddenly pass away like a flash of lightning, and you shall again be left in darkness, unable to see or do any thing.

41. Your existence in this world is similar to a drop of dew upon the top of the grass, therefore, *Gautama* don't be idle.

42. Blinded by affection and darkened by unrighteousness you are in want of truth, like a blind man wanting sight, to appreciate the Gems of Truth, which shine within him.

43. The ship of virtue and righteousness can only take you to the shores of the ocean of this world, which when crossed, you shall enjoy the happiness of *Nirvāna*.

44. Wretched as I am, I have neither given money to the poor out of my earnings, nor have I led a life of Celibacy; neither have I ever practised austerities nor devoted myself to Prayer.

45. My inner man (*Antakarna*) has been burnt by anger, poisoned by covetousness, torn asunder by pride, and besmeared with fraud.

46. O Lord! I have done no real good to mankind, all my learning has been used in discussion only, my preaching simply to please them, and my ostensible purity to cheat them.

47. I have made my tongue dirty by speaking untruth, my eyes shameless by looking into the faults of others, and I have rendered my heart impure by showing malice towards others.

48. My body has been decayed by age, but not my passions; neither were my senses gratified in my youth, nor desires for worldly objects fulfilled.

49. Even in the Light of Knowledge nothing was done, life passed away in despair, and time lost, like a valuable gem thrown into the sea.

50. Just, noble, harmless, social, attentive, unselfish, philanthropic, benevolent, charitable, ungreedy, hospitable and merciful are the qualities of a good citizen.

51. Affectionate, affable, far-sighted, frugal, enlightened, respectful, brave, shameful and pure-minded are the qualities of a household man.

52. Like a frog that devours insects whilst between the jaws of a serpent, you are constantly doing harm to your weaker brethren, whilst under the pressure of death, unmindful of yourself being crushed in a second.

(a) Insects (*Patanyus*) for the love of the lamp, to enjoy their sight, sacrifice their lives by leaping into it.

(b) Bees being attracted by the smell of the Lotus flower, in sucking its juice are shut up at night within it, and lose their lives.

(c) The deer and the serpent being very fond of music, are attracted by the flute of the hunters, and are caught by them.

(d) The sweet odour of edibles induces birds and fishes to go to the traps laid for them by hunters, and anglers and are thus entangled in them. Birds and fishes being created to eat grain and pieces of bread, for the sake of their taste, are entangled in the net of the sportsman and become victims to them.

(e) The elephant, to gratify his sexual desire, blindly goes to embrace the female (decoy) and is entrapped.

In a similar way, man, to gratify his senses, falls a victim to the evils of this world, and at last sacrifices his life for their sake.

53. Virtue is spoiled by idleness, hatred, quarrels, anger, fraud, pride, bad society, and carelessness.

54. Vanity and disappointment should not come to you, by being praised or censured for your qualifications and disqualifications, respectively. By the former you will lose what you have, and the latter will not allow you to reach the goal of your aspirations.

55. Better to do less good, with purity of heart, than to do more with jealousy, pride, malice or fraud.

56. Little, but good and affective, work is always valuable, like a pure gem, the essence of a drug, or a pithy advice.

57. The secrets of success ought not to be exposed, for the tree cannot prosper if its roots are laid open from underneath.

58. Honesty, perseverance, respectfulness and industry, with patience, bring prosperity to a man in this world as well as in the next.

59. One who remains idle and loses the golden opportunity of doing good, is like the fool who does not quench his thirst when a pool of water is before him, remains hungry when his basket is filled with sweetmeats, and pines in poverty when *Kalpa Vriksha* is in his house.

60. Those who do not consider what "Virtue" is, are not truthful, do not show respect to their elders, and have not the sense of duty they owe to others, and like beasts, are born only to fill their belly.

61. The giant Death, with his mouth wide open, is waiting to devour you, be you, therefore, careful to perform all your duties, and fulfil all the promises you have made before he approaches you.

62. If you are unable to subject yourself physically to penances, to undergo austerities, and to engage yourself in deep contemplation, the proper course to liberate your soul from the hard fetters of *Karma* would be to keep the passions your heart under control; to check your desires; to carry out your secular affairs with calmness; to devote yourself to the worship of God, and to realize in yourself the "Permanent Truth," bearing in mind the transitory nature of the objects of the Universe.

63. The mind changes according to the nature of the objects it associates with, like common oil that takes scent from the flowers that

are kept in it, and a piece of crystal or glass that exhibits the color painted under it.

64. Therefore let not your mind entertain false ideas, cherish bad motives, or be lost in idleness or vanity; but let it be constantly occupied in the pursuit of true knowledge by devotion to God, religious practices, &c.

Avoid.—(1) Hearing bad words; (2) Seeing bad sights; (3) Eating bad things; (4) Smelling bad odours; (5) Touching unclean things. Refrain from—(1) Killing; (2) Telling lies; (3) Stealing; (4) Indulging in luxury, and (5) Coveting another's wealth. Control—(c) Your mind, speech, and body, so that they may not do wrong. Be free from—(d) Anger, pride, fraud, and covetousness. Don't be—(e) Lazy, selfish, harmful, vain and envious. Avoid Excess in—(f) Mirth, pleasure, pain, fear, sorrow, and hatred.

66. To control your mind (*Manas*), speech (*Vāk*), and body (*Kāya*), does not mean to be thoughtless, silent, or inactive, like beasts and trees; but instead of thinking what is evil, speaking untruth, and doing harm to others, they should be applied to good thoughts, good speech and good deeds.

67. To control your senses, viz., touch, taste, smell, sight and hearing does not mean that you should become senseless like earth, dumb and deaf like mutes, or lose consciousness; but that you should not gratify them by wrong means or subject yourself to their influence.

68. You can fully enjoy peace if you be not too much attached to the objects of this world, caring very little about your connexion with, and separation from, them, as they are transitory. If you do not entangle it much in the concerns of your life, feeling less for your connexions and separations, as all worldly objects are transitory, and should not be depended upon.

69. After having undergone innumerable births and deaths you have reached the highest stage in the animal kingdom. Having got ample opportunity of doing good and becoming virtuous; you should not waste your time and thereby fall down again into the dark and deep well of suffering.

70. Your soul, while transmigrating in different spheres of *Samsār*, has several times taken its abode in mountains, valleys, seas, caves, streets and other places, too numerous to mention.

71. Your soul has assumed various forms, such as a *Dera* or a *nāraki*, a plant or an ant, a fly or a fish, a reptile or a dog, a horse or a monkey, beautiful or ugly, according to the effects of its *Karma*.

72. As a man it has been a *Rājā* and a beggar, a *Pandit* and a fool, a master and a slave, an upright man and a rogue, and what not?

73. During the course of your migrations, you have been subjected to all sorts of physical and moral discipline in this amphitheatre of *Samsār*.

74. But the edibles of the whole world have failed to assuage your hunger and the waters of the numerous oceans to quench your thirst.

75. As a man you have approached the shores of the oceans of this world; and if plunged in it again, you shall have to repent like one whose bow is broken, when the arrow was about to leave for the object to be shot.

76. Pierced again and again by the sharp spears of disease and death, your soul hath undergone innumerable births.

77. Not having been enlightened by truth and uprightness, your soul wandered through the dark dens of the forests of this world, like, wind freely moving about in the *Akāsa*.

78. Pity those who, possessing necessary qualifications, are incapable of appreciating the Gems of Truth.

79. The soul suffers from the bad and careless actions of the body, mind and speech; therefore these ought to be checked and applied towards all that is really good.

80. Your attachment to wealth and to your relations, and your aspiration for fame, being obstacles in the way of your salvation (*moksha*) are useless to you. They give you trouble and sorrow.

81. Your helpless soul, by the effect of *Karma* departs from the body, like a flower from the tree, falling on the ground by the gush of wind, leaving aside all your treasures and family.

82. Life leaks away from the body like a drop of water, the splendour of the world passes like waves of the sea, and affection becomes in a second, a dream.

83. In this forest of the world there is no way to get out, it is filled with creepers, bushes, and trees of various kinds of *Karma*, it is darkened by affection, and on it the rain of Sin (*Pāp*) is continually falling.

84. Your life is like a water-spout, your prosperity is accompanied by adversity, your beauty and taste are like evening clouds, and the joys derived from your connexion with your surroundings are like a dream.

85. Your body is a prison to your soul, wherein you have been placed with fetters of *Karma*, which could only be cut off by your energy, and good will-power.

86. Your soul is subjected to various sorts of blows of connexion with your body, like iron receiving constant strokes of the hammer by its connexion with fire, which makes it red hot.

87. As people do not like to spend their money on a rented house, you should not likewise be anxious to support your body which has only a temporary connexion with you.

88. Your body is a home of disease, it is a basin of clay the best use that can be made of it is to apply it towards the enlightenment of your soul by supplying its requirements.

89. Intoxication, luxury, passions, drowsiness, and idle conversation are the five causes of forgetfulness of thy self.

90. Ignorance, doubt, false belief, greediness, hatred, ill-will and ill-action are the seven causes which shut out your soul from enlightenment.

91. Thou ought to treat the general public with *Maitri* (friendship), those who are learned with *Pramoda* (cheerfulness), and with *Odasvritti* (liberality), those who are suffering.

92. To entertain good feelings towards others is termed *Maitri* (friendship); to relieve one from suffering is *Karunā* (compassion) to feel happy in another's happiness is called *Mudita* (enjoyment); and to remain unconcerned with other's affairs is *Opekshā* (indifference).

93. None may commit sin, none may fall in trouble, and all may obtain relief from the sufferings of their *Karma*, are the feelings of *Maitri* (friendship).

94. To adopt measures of relief for those who are helpless, for those who are suffering, for those who are in fear, and for those who are in want, are the feelings of *Karunā* (compassion.)

95. Showing reverence to and feeling happy in the company of those who are faultless, learned in the *Sastras*, and are respectable by relationship or age, comprise real *Mudita* (happiness).

96. Those who show neither favour nor disfavour to sinners, those who do not censure gods and priests, and those who do not praise themselves, are actuated by *Midhyasattā*, or *Upekshā* (indifference).

97. Those who entertain good feelings, are not entangled by family-ties neither are they attached to worldly objects. They are supposed to be in proximity to *Nirvāna*.

98. Those who are in *Samā*, or *Samādhi*, i.e., perfect calmness and tranquillity of mind, and live in harmony with all Nature are worthy of praise.

99. And those who have freed their minds from sensual gratifications enjoy the happiness of *Nirvāna* even in this life.

100. Such are the practices of *Rāj-Yoga*, based entirely on internal discipline, that the heart of man becomes purified without either the mind or the body being subjected to austerities, &c.

GULAL CHAND.

(Continuation next month.)

THEOSOLOGY IS AN IDEA.

THAT Theosophy is not a church, not a body governed by individuals, has been asserted times out of number by the most prominent Theosophists, the world over. And yet it is most necessary to emphasize this fact at the present moment. With differences within and attacks from without, it is strange how the movement continues to exist, continues to show signs of *life*, active life and growth. When materialism hopes to have explained away Theosophy as a re-hauling of ancient superstitions, and when the established church has complacently traced it all to satanic trickery, the great Truth continues to thrive and prosper; bringing much needed comfort to minds unsettled by modern speculation, supplying ideals of life and conduct to souls wandering endlessly in a desert of so-called dry facts, and of fancies equally dry and unedifying.

Recent foibles have once again given prominence to the question, especially here in India, if Theosophy is nothing more than the ancient wisdom of this land, why should we at all turn to this new-fangled creed; sometimes led by men of questionable conduct and aspirations, not at all in accord with the truths they preach. The circular of Mr. Judge giving out, in distant hints and open suggestions, that the Mahātmās intend founding a school of Western occultism in America, against what he calls the "Black magic" of Brāhmanic degeneration, has created much uneasiness in certain minds not disposed to be any longer tolerant of the numerous small things which are whispered here and there as something supremely damaging to certain parties, and which, perhaps, derived all their importance from the secrecy in which they were generally shrouded. Some gentlemen here in India may have severed their connection with a movement they thought so badly managed, and several here and elsewhere have tried to lead a defection which is not yet accomplished. This state of things is most *untheosophic*, to say the least. I mean no offence or censure, I mean to convey only my sense of the mistake these good souls commit in attaching so much importance to individuals. If Theosophy has done anything it must continue to do that very thing, irrespective of individuals and their failings. Mark the growth, rather the advent, of every great philosophic truth in history. Attention to individuals has been the bane of every good thing, has been the beginning of its fall. Did not Sāṅkara proclaim the abstract unity of the All? And did not his followers circumscribe it with so much intellectuality as to necessitate the school of Vallābha, who, attaching himself to the emotional side of the All, taught the same philosophy through Love and devotion. But *love*, surely, was an idea lower than *gnosis*, and people at once dragged it down to the level of their grosser imaginations, losing the spirit of the All in the enjoyment of individual passion. And other attempts tell the same tale. The pure idea of universal brotherhood, taught by Jesus Christ, got so much individualized in the grace of his self-styled mortal representative on earth, as to necessitate the Reformation led by the devotion of many a Luther in the middle ages.

And, again, philosophy as a whole, got individualised into degenerate materialism, and dwindled down to the narrowest individualism in its descent to agnosticism and atheism. The world is a compromise between *ideas* and *facts*, and all our philosophies, ethics, religions, sciences, emanate from one term or other of this compromise. The lover of truth clings to the idea, to the soul of which his body is the fact, and, disregarding every fact and every individual, strives onward to the realization of the idea which possesses him and which he represents. All ancient religions have succumbed in the hard struggle with *fact*; the idea has escaped in the grappling, and nothing but *dry facts*—the pet fabric on which science loves to build—have remained as witnesses of human frailty, as marks of mortal ignorance, as the future ground of base selfishness and blind superstition.

The Theosophic movement is the embodiment of an *Idea*. And herein lies the undoubted answer to the query why we should turn to Theosophy as the only true philosophy of life when we have, nearer home, ideals as high, nay higher. The *idea* has escaped all ancient faiths, all ancient religions, and it is no use clinging to an effete mass, if it lacks the life which has to be sought elsewhere. Theosophy is the latest and the most comprehensive fountain of all this life, all this idea, which, once put into the dead mass of any and every ancient religion, makes it at once what it once was, what it once professed to be.

And now it sounds no paradox if we say Theosophy is no religion, no creed, but the religion of religions, the creed of creeds, the philosophy of philosophies.

This view of Theosophy explains also the why and wherefore of its existence. Mankind had, assuredly, much need of a movement like Theosophy. In all our explanations of the world-phenomena we had arrived at atoms and atomic combinations as the last essence of that dead matter which was to us the All. The missing link, so to speak, the life which can take matter over the phases of all the variety of its activities, was guaranteed to us in that philosophy which was afraid of prying beyond the Unknowable and the Unknown, in that Biology which was content with the protoplasm, in that psychology which was content with nervous changes and 'unconscious cerebration.' The idea of end, of the purpose or design for which every particle of matter worked and moved, was sought in ethics which, with such physics and such philosophy at its back, led us naturally into the ethics of Individualism, palmed off on the world under the gilded title of Utilitarianism, and practically leading to hypocrisy and cant. Old literature, ancient manuscripts, were studied as so much pastime which the ancients had provided for the self-complacency of future generations. The ideas of universal brotherhood, absolute spirit, love, God, and sacrifice, over which human brain and heart had spent themselves for ages past, were all there as so many rude attempts of primitive men to understand that mystery of the universe in all its hearings; which we in blissful ignorance were never tired of congratulating one another as having

completely understood in every one of its intricate phases! This, however, of the world at large. India, with the gloomy burden of ignorance, oppression, and misrule hanging behind her back, retarding all progress and forbidding every retreat, imbibed the afore-said notions from the West, and intoxicated herself to stupor with the potent and soothing draught of forgetfulness. All this has, however, suffered a radical change; and though geology and cognate sciences have had the most prominent share in bringing about the Age of Reason, Theosophy alone must be considered to have enunciated the principles of an Age of Love, following upon a synthesis of the results obtained through reason. Whether in science or philosophy, morals or education, religion or church, you find unmistakable marks of a change which promises to bring you every moment upon something new, something unusual, and yet something soothing, something loveable, something beyond all you know, something of which you shall never entertain the smallest doubt. Instances may be quoted without end, and the theme is both instructive and interesting to any one who may be disposed to take it up. It is enough if these minute, unobserved changes are proved to emanate from the impetus given to thought and research by Theosophy, are shown, at least, to be synchronous with the enunciation and development of theosophic truths; the sophy has not existed in vain, has not come among us a day too soon or too late. Theosophy, without being any definite thing or thought, is this undefined *idea*, best expressed when left undefined. All minor *thoughts* are but stages, of course, on which the idea runs to self-realization.

Are there those among you who say Theosophy teaches superstition, discourages research, dulls observation, and makes us unscientific and idle? Let such speakers reflect on the results of observation and science, industry and research, and let them frankly say if Theosophy in one form or another does not appear even in ideas assured to them by science, in inductions guaranteed to them by observation, in Government, history, commerce, all activity whatever. The Orientalists shrug their shoulders at all this, which they probably set down as so much 'rant', and dispute every word of Theosophy, imagining themselves already in proud possession of all ancient wisdom and learning. I shall thank any one who can show in the average Orientalist work of twenty-five years' standing, anything beyond distorted translations, literary quarrels, philological quibbles, childish explanations of myths, and paternal assertions of quibbles, childish explanations of myths, and paternal assertions of Christian superiority or supremacy over Heathen ignorance. To-day, you find even a Max Müller bend the knee to Indian philosophy, you find spiritual culture prized above everything, you find your ancient land pointed out as the storehouse and progenitor of all that the world has learnt to hold in high esteem. And ye, sons of Ind! do you not remember the day when the sandalwood *tilak* on your forehead and the *Dhoti* on your loins, when religion on your tongue and caste-distinction and orthodoxy in your acts, were all considered so many marks of uncivilized barbarism? When you too, on your part, had not the moral courage

to maintain them in spite of ridicule and contempt, in spite of disfavour and disadvantage? To-day you find these things appreciated, not only *tolerated*, but *appreciated*. It was, I think, Dr. Arnold who tried his utmost to put out the *nil admirari* spirit in his pupils; it was that very spirit which prevented Frenchmen from feeling proud of their past, which brought on the disasters of the French Revolution. It is no small benefit, no measurable good, that a country can have its children awakened to a sense of its past greatness, to a sense of its enviable position. To this you owe your understanding of yourself and your country, your rights and your privileges. The National Congress owes its existence to this invisible impetus, and if India, ever finds her turn on the ascending arc of glory which has begun its course at the easternmost end of Asia, the fostering of this sense of past greatness in your minds will have no small share of the history of the causes of such change. And, as far as I have been able to observe, every nation has found life more enjoyable, more comfortable; has found old institutions and books more loveable, more respectable; has found new, and perhaps ever new, means of dispelling all suicidal *ennui* of work, and the life of work.

All this may sound like so much boasting, so much vain talk; but it could hardly have been avoided by any one trying to help his fellow-men to a realization of that *Idea* of which Theosophy is only a name and a symbol. The conception, as old as time, as the Demiurgus of Plato, the Tao of Laotse, the Huc of the Suffis, the Advaita of the Brāhmans, is best focussed at the present day in Theosophy; and all sympathetic souls, of every creed and caste, must naturally feel attracted to the *Idea*. Theosophist or non-theosophist, he who loves the *Idea* is a theosophist twice over.

It is this *Idea* we must ever keep before us, never forgetting the fact, that individuality is its death and destruction. Every faith has had its trial, every ambition its test, every government its ordeal; and history has amply shown that individuality has everywhere been failure, depreciation and discomfiture. The Society to which we belong, has as a body acted most judiciously in asserting the neutrality of the movement at the trial held in London last year. The subsequent expression of disapproval at Adyar was a further step in the most proper direction. Worldly ethics cease thenceforward to touch the individual; but theosophic ethics begin where these end, and, with Mrs. Besant, require each of us to wish well to those whom we gently rebuke in the name of Truth. Our duty is a duty of love, duty of *idea*; intellect alone can address intellect, spirit, spirit. As long as intellect refuses to be convinced, the spirit tries in vain to believe. But for all that, no one has the right to say that he is in possession of truth, and in a position to condemn others. Well, says the *Kathopānished*, "He *knows*, who knows It not; who knows, *knows* It not; It is *known* of those who do not know; It is not *known* of those who know."

Rise above individuality, cling to the *idea*, forget the *fact*, and march on in union to the realization of that which you represent; individually, as members of the Society, as members of the world; generally, as a body, as a universe. Let censure move you not, let reproaches disturb you not, let challenges stir you not, let jealousy demean you not, let hate belittle you not;—let the *Idea*, let love, let unity, help you on to the goal of realizing what you represent: to the supreme act of self-realization, as the *Advaita* would put it.

MANILAL N. DVIVEDI.

ZOROASTRIANISM IN THE LIGHT OF SPIRITUAL PHILOSOPHY.

AN essay on the above subject, prepared by Mr. J. N. Unvala, M. A., was read at the Dixième Congrès International des Orientalistes, Session de Genève, in September last. It was published in the *Theosophist*, December 1894. The learned author tried to show in this paper to Western *savants*, who, up to this time, have been trying to understand and explain one of the most mystic and allegorical religious systems from the stand-point of Philology, that their method is deficient and wanting, and that, therefore, it is necessary to apply another key, *viz.*, Theosophy, to understand Zoroastrianism in its proper light. Nearly half of the paper is devoted to eulogising past and present Oriental scholars; the writer in the remaining half enters into a solution of the *Avastā*, as he himself believes, from the Theosophical stand-point. That the paper may be called a philological rather than a theosophical one, will be seen presently. Although an attempt has been made by my learned friend to compare various tenets of Zoroastrianism with the Vedic philosophy, the comparisons are somewhat far-fetched. The correspondences are utterly misleading, and far from the fundamental principles of Zoroastrianism as well as Theosophy.

Beginning with Ahura-Mazda, then, let us examine the paper. Much of the space is occupied in defining the Philology of Ahura-Mazda, about which I have nothing to say, as I am not a student of Philology. But Hindus will never agree, I imagine, to their highest god Shiva being degraded to one of the "emanations" of Ahura-Mazda, simply because the Zend root *Spi* agrees with the Sanskrita *Shvi*, "from which we have *Śaiva*, the name of the great God of the Hindus." Shiva is compared for this reason, with Spenta-Mainyush, one of the "emanations" of Ahura-Mazda. But while these "emanations," Spenta-Mainyush and Angra-Mainyush, are dual in their character, in Shiva there is no duality, because, as Mr. Unvala himself says, it is "the name of the great God of the Hindus," who alone exists, if anything exists at all, even at *Pralayakāla*, while all other existences, even Spenta-Mainyush and Angra-Mainyush, are absorbed in the bosom of Parabrahman; for which reason He is called *Sāda-Shiva*.

Further on, *Zravāne-Akarna* of the Zoroastrians, which is compared in the "Secret Doctrine" with Parabrahman, is taken in this paper as

"an aspect of Ahura-Mazda." It is true that in some of the Parsi scriptures Zravâne-Akarna is mentioned as a "creature" of Ahura-Mazda; but the word Ahura-Mazda itself is used in the Avasta literature in various ways. He stands sometimes as Parabrahman, sometimes as the Unmanifested Logos, or the Spiritual Sun, and sometimes even as the Third or Creative Logos. Unfortunately, the Avastaic terms are not settled sufficiently for comparison with Theosophical ones. The subject of Zravâne-Akarna, however, appears to be a controversial one among the Parsis themselves; and that controversy is not a new one: it is so old that even in ancient Irân one of the sects of the Parsis were called "Zravânist" on account of the members of that sect having taken the term Zravâne-Akarna in the same sense as it is taken in the "Secret Doctrine" now. This confusion, I suppose, is the result of considering Zravâne-Akarna apart from Ahura-Mazda. The best way is to follow the example set forth by the holy sage Gautama—maintain silence!

"Om, Amitaya! measure not with words
Th' Immeasurable; nor sink the string of thought
Into the Fathomless. Who asks doth err,
Who answers, errs. Say nought!"

Hence let us go to Mithra. Mithra is compared in the said paper with Chitra Gupta, or Astral Light. "To my mind," says Mr. Unvala, "the esoteric or occult signification of this Yazata is the Akâsh of the Yoga philosophy—(not the sky, be it noted,)—or, as it has been technically called by the Western Occultists, the Astral Light. It is the Light which is behind the Light that we see—the Light, in fact, on the Fourth Plane of Matter." Astral Light may perhaps be allegorically called Chitra Gupta, but it cannot be called Mithra for the following reasons. Astral Light is the second plane, counting from the physical, or fourth plane of matter, as it is taken by my learned friend, while Mithra cannot be placed below the sixth plane, even if we take Him to be a Yazata. It is satisfactory to know, however, that while the modern Oriental scholars and even some Ervads (Parsi "educated" priests) up to this time would make us believe the morning twilight to be Mithra, Mr. Unvala goes a step further and explains to us Mithra as "the Light which is behind the Light that we see." But is that all? The attributes of Mithra cited in the paper from the Avastâ, although allegorical, plainly show Mithra to be a Yazata, with consciousness, &c., and not merely a "Light." Had the "Secret Doctrine" been consulted a better explanation would have been found to correspond with the Avastaic teaching in regard to Mithra. "Mercury," it is said there, "is as an astrological planet, still more mysterious than Venus. It is identical with the Mazdean [Zoroastrian] Mithra, the genius, or god 'established between the Sun and the Moon, the perpetual companion of "Sun" of "Wisdom." "... He is the Golden coloured Mercury, ... whom the Hierophants forbade to name ... It is through the intercession of Mercury that the Emperor Julian prayed to the Occult Sun every night; for, as says Vassus: 'All the theo-

logians agree to say that Mercury and the Sun are one . . . He was the most wise of all the gods, which is not to be wondered at, since Mercury is in such close proximity to the Wisdom and the Word of God (the Sun) that he was confused with both.'—(*Idolatry*, vol. II., p. 373)." The above teaching of the "Secret Doctrine" is quite in harmony with the teaching of the Avasta-Zend, in which the adoration of the spiritual Sun is enjoined together with the adoration of Mithra; nay, something more—the Khorshed (Sun) and the Meher (Mithra) Niyashes are almost similar—the one adored in the other, in their daily "prayers" by the Parsis. Just as Âtmâ cannot be conceived without Buddhi—they are both inseparable—the Sun cannot be separated from Mercury. Again, we find somewhere in the Avastâ:—"This Mithra, the Lord of wide pastures, I have created as worthy of sacrifice, as worthy of glorification, as I, Ahura-Mazda, am myself." Thus it will be seen that Mithra is a mysterious Yazata more near Ahura-Mazda than simply Astral Light or Chitra-Gupta. There is much in the Avastâ literature regarding Mithra to show that he is neither Astral Light nor the God presiding over it, but rather the God presiding over Buddhi, the sixth principle of Theosophy, and Baodha of Zoroastrianism.

Turning to the next subject, the Yazata Din. It is compared in the paper under notice with Dhyân or Samâdhi. In the Avasta the word *Daena* is used in various ways, viz., Divine Wisdom, Universal Religion, Universal Law, &c., as well as standing as a proper noun when applied to the Yazata of that name. The religion of Zoroaster, which is also known by its primitive name, the "good Mazdayasnian Law," or "Righteous Wisdom," is also known by the simple word *Daena* or *Dîn*, to which the holy Zarathushtra offered, saying, "Lift up thyself from the throne, come forth from thy dwelling, Rightest Wisdom, created by Mazda, pure." Perhaps Mr. Unvala might have been guided in his conjecture by the following passage in the *Dîn-yasht*: "The Rightest Wisdom, &c., to which offered Zarathushtra for good thoughts for the soul, for good words for the speech, for good works for the doing—for this favour: that to him the Rightest Wisdom, created by Mazda, the pure, might grant strength for the feet, hearing for the ears, health for the whole body, thriving for the whole body, and strength of vision as the valiant horse possesses it," &c. Further on, again, in a passage the "power of vision as the Golden Vulture" is vouchsafed to him who is in harmony with the *Daena*, the Universal Law; but this vision,—if our friend means by it Dhyân or Samâdhi—is the result of harmonizing one's own self with the *Daena*, but not *Daena* itself. The author himself has given the meaning of *Daenâm Vanhuyim* as the "good religion," but how good-religion or the Yazata of that name itself can be called Dhyân or Samâdhi, I am at a loss to understand.

Then we come to the Yazata Sraosha. In comparing Sraosha with the "Nâda of the Yogi-Occultists," the author has given his philologica-

reason. Considering that the root *Shru* is equivalent to hear, he concludes that Sraosha may be the "sounds that the Yogis hear in their *Dhyân* or *Samâdhi*." It is true that the "sounds" are heard on the sphere of the Higher Manas; but the sounds are not a Yazata in themselves, while Sraosha is a Yazata. His attributes, according to the *Avastâ*, are that—He is a Yazata; he is the Protector; he is beautiful; he is victorious, "having magical weapons with him;" he is the furtherer of the world's advancement; he is holy; he is ever-waking; he is the smiter of demons; he protects us at night from the attacks of evil elements, &c.; he is the offspring of Ahura-Mazda. From these it will be seen that Sraosha is not merely the "sounds" that the Yogis hear; but a Yazata, which can, perhaps, be compared to the Higher Ego, who is universal, immortal protector, victorious, beautiful, &c.

RAGHABOI.

SACRED OR SECULAR LITERATURE.

THE various classes of literature to which the claim of sacredness is attached by believers in the ideas therein embodied, are supposed to contain truths of a specially moral or spiritual nature. As there is much difference of opinion concerning these writings, the claims should be examined with much care.

It is certain that any failure of agreement between two supposed truths, proves the existence of error in one or both of them.

It is now generally conceded by advanced thinkers that the most reliable test of the spiritual value or sacredness of any writing, should be our highest reason and intuition. These interior witnesses naturally respond to the intrinsic merit of truth; and unless such response is awakened, there is no truth, (at least, for us) in the writing.

All claims of its infallibility, by reason of supposed inspiration, or special authority, need also to be backed by infallibility of comprehension, which we poor mortals do not happen to possess. Words, at best, are but imperfect vehicles of divine truth, but as we have also, in case of ancient scriptures, to include probabilities of imperfect translation, and, in all scriptures, should allow for imperfect capacity of comprehension, the original truth may reach us considerably adulterated, or even perverted.

Is it reasonable to suppose that if channels of inspiration were open to man in the past, they are now and evermore to remain closed?

Must the humble individual who is now hungering for pure spiritual truth, be debarred from its richest blessings unless he can thread the mazy windings of Greek, Hebrew, Sanskrit, or some more recondite glyphic?

Has the infinite spirit no direct method of imparting truth to man's spirit, so that it may be adapted to the average individual comprehension and spiritual need in the present age? Is it not possible that writings may have been, or may yet be given to the world in the present

century that will compare favourably with much of the so-called sacred scriptures of ancient time?

I desire to call attention to a few extracts from a peculiar work, written nearly half a century ago. As the writer wholly disclaimed the credit of composing it, saying he did not "plan or attempt to plan" any of the text which was being written through his hand, we are left to our own conjectures concerning its origin, and should, of course, judge it from its worth, simply.

He says he felt, descending upon him, "an influence whose holy sweetness, words can never express."

Further, he says—"I have never written without the influence of that unseen power, for it has been my constant desire that I might never write one word of error, or of that which would not lead to man's highest good." Referring to this power he declares—"it is to me as distinct as my own animal feelings. I know the instant it approaches, and can instantly tell when it leaves me, at which time I have ceased writing." * * * "I had not the faintest idea at the commencement of the "Healing of the Nations,"* what the course would be, of that which was being written, and I must say that no person can be as much surprised as myself, at the order and regularity of the course pursued, both in regard to the subjects, and the reasoning elucidating them."† He says he doesn't know what this power is, and further he "leaves every reader to be his own judge."

The writer was an American, a comparatively obscure young man, of Quaker origin and of limited education—by trade, a blacksmith.

The work is an exposition of truths relating to man's spiritual nature, and consists of two volumes of thirty chapters each. There is no mention of the name of any person or place in either of them.

The word God, which occurs so often, is used in no anthropomorphic sense, but as symbolizing the infinite spirit of the universe, a portion of which spirit abides in each individual man, and is to each one, limited only by his capacity of comprehending spiritual truths.

It would seem that the simplicity and purity of the truths contained in this work (long since out of print,) would cause it to meet a wider acceptance to-day, than when first published.

Though furnishing food for the sage, these truths are not above the understanding of the common people—those who most need them.—*Monos.*

* The name which was given to this work.

† In H. P. B.'s last article.—"My Books," she says:—"Neither the ideas nor teaching are mine." * * * "When I started to write that which developed later into *Isis Unveiled*, I had no more idea than the man in the moon what would come of it. I had no plan; did not know whether it would be an essay, a pamphlet, a book, or an article. I knew that I had to write it, that was all." The similarity between these two disclaimers is certainly striking, and there seems to be no good reason for doubting their sincerity.

EXTRACTS FROM ONE CHAPTER OF THE "HEALING OF THE NATIONS."

It seems that we must exterminate the earth from our household. It is this which constitutes our chains.

The son of God is bound within flesh on earth. Herein he commences to learn his Father's wisdom.

The flesh must be sacrificed, and from the overcoming of its desires must we reap our reward.

This is our labour. This son is my highest self; my holy individuality; my knowledge of Divinity; my conception of heavenly things.

All have it. God favors no man. All are and always have been free to partake of his love and his wisdom. His truth is plain; blessed are the simple-minded, for they shall understand it.

Get not above it; go down to it; seek after it, oh thou bound one of earth, for in a knowledge of truth lies all freedom.

Yes, man, God's son is within thee; even thou art he. He is within thee, thou in him, and both are one in God. One who understands this, is already in the outer halls of heaven, or holy happiness.

As we enter the heavens prepared for those of pure understanding, then comes the freedom.

We dwell in flesh because *there* is wisdom which we can obtain in no other way. Surely, God could have created us perfect, for he is unlimited; but behold the goodness of the plan; His wisdom is all practical, and must be practised to be comprehended. How could we learn imperfection if we were perfected in the beginning?

Then we could never say, 'I am what I have made myself to be by selecting and retaining my Father's wisdom.'

Thus thou hast a right in happiness; thou hast earned it: thou hast fought for it and suffered for it and it is thine, thine forever.

Thou art never God's servant when thy duty is not clear before thee. His truths always have a solid foundation.

True men have in all ages of the world been avenues leading unto God's wisdom, and through their instrumentality his light has descended to the earth.

Each man has had his followers, because the truths were partially comprehended as he explained them—it was easier to bear his yoke than any other, and the yoke seemed necessary.

The time will come on earth, when no man will follow his brother. The reign of perfect freedom. Each man shall know his brother to be the son of God, and shall be content that his Father teach him. This is what all are progressing toward. Follow no form, no creed, no saying, no law. Be God's own free child unto whom he can come and find no barrier. It is not in accordance with thy progressive nature to hold fast to things which are behind thee.

Thy light and all illumination comes from above.

Then when we have the great central sun within, why look back to distant ages for light? When we can drink daily wisdom which fits each being like a garment, why go back hundreds or thousands of years, in order to get garments made for others to wear?

The stars shine together, casting light unto one another. But as the stars shine not of themselves, for matter is not self-productive, neither can man shine of himself but as God shineth in him.

During the short moment we carry flesh, would it not be well to learn all we can of its nature and capacity? Why vex our spirits with questions which, settled either way, are of little account unto our eternal well-being?

Rear thy tree upon the plain, and the winds shall not destroy thee; the tempest may shake thee, and may even tear off some of thy branches, but if the roots are firmly imbedded as they should be, thou canst withstand the danger. Thou can stand by thyself, and resist tempests which will uproot thee if thou depend upon others. See how weak are the woods. Hundreds of trees are laid prostrate before the hurricane which cannot uproot the self-dependent one. Thus one true self-dependent, or rather God-dependent man, is stronger than a whole society of followers. Two men agreeing to unite are weaker than if they did not unite, in all spiritual things. The reason is plain—God enters individuals, and never societies.

One man will erect an image. He will portray his idea of God and render it so plain that hundreds and thousands will flock to his image to worship it as he does. What folly! Is not God within thee? Within all? And if so, why need thou seek elsewhere for images or ideas to worship? Let each man worship God as God shall direct, within his own spirit, and there will soon be many weak societies, and very many strong men in the truth.*

Man has no power to show God's light to others as perfectly as he receives it. All that proceeds from him is reflected, and though many reflected rays meeting at one point may make a great light, still the same rays have in each one been greater before they were reflected.

Each tree which bears fruit must be allowed space enough for the light and air to get at all sides of it, else the fruit is imperfect. Darkness cannot bring forth fruit; light is the quickening power. One tree standing thus by itself, will bring forth more acceptable truths, more beautiful fruit, than will several trees which have been planted too closely.

Happiness results from truth, which is as the garment of the soul. Keep thy garment white, thus it attracts the light.

Love thy kind with an unselfish love. Love not their faults, but love that which they were intended to be.

* This refers only to those creed-bound societies which existed in America at the time this work was written for Americans.

Remember every man is a living child of God, created by him, and by him rendered capable of as much as thou. Ask no man to follow thee, and do thou follow no man.

What doctrine is simpler or more grandly sublime than this: God is within every man? What man, believing this, requires creed or form to express his belief? This is all in all. Happiness comes from within, because God is there. All reward worth having, comes from his spirit unto thine. Of what avail are the praises of the whole world, if thy own light condemns thee? Arise each morning and turn toward the LIGHT and it shall illuminate thy pathway. Be not in haste. It is better to *know* one truth than guess at a thousand. It is that which thou dost know and feel that is of benefit unto thee. No two men can have the same experience, hence there can be no discord save when they strive to agree.

All education should lead to the most enlarged freedom of thought. In all things the spirit should be left free to receive the divine impressions in purity.

Let all things be tested in the light of truth, and if they are right, a witness will spring up in their favour; if they lack this inner witness, they are false, and should be rejected, even though millions of men believe them to be true. Remember this: there is no truth but what has a witness in God's light within thee. If myriads of men say 'we agree that this thing is truth,' they reach one place a stumbling-block in their own way. They simply strive to reject all truth that does not coincide with their adopted form. Can thought be found without man being a great loser? If truth must be trimmed down to thy dimensions, how art thou to expand?

Be neither guided nor governed by man, but seek first thy Father in heaven, and in his divine light learn to help man heavenward.

There are some men who are bound by a very excess of freedom. A misdirected freedom of thought will entirely unsettle the human mind and prove more disastrous than bondage. If a man have no confidence in God, and thus no centre, his course, if not bound by fixed forms, resembles what we might suppose would be the course of the earth if the sun were extinguished.

We must approach God to obtain the true freedom, and unless he enter within us we have it not.

What can be greater freedom for an imperfect being, than to be bound, (voluntarily) to only one being, and that one boundless perfection?

As thy brain is not formed by what another eats, neither is thy spirit strengthened by what another thinks, keep thy own being distinct, in the universe. Be not entangled in the crowd so that thou cannot be found, and would be scarcely worth having, if found.

Let the divine will govern thee in all things, and remember that the divine will is not be composed of flesh.

There is nothing on earth so pure, so nearly allied unto God's love for man, as is the mother's love for her offspring. She bears with them: suffers with them: rejoices with them. She loveth them in good and evil report; she is constant and well-wishing. Love is blind unto all faults: it vieweth all things in the eternal light of goodness.

W. A. ENGLISH, M. D.

Ed. Note:—Oriental readers will be struck with the lofty Vedantic tone of these aphoristic writings by an obscure American blacksmith, a Spiritualist medium, who had never read a page of Asiatic literature when they were penned. It reminds one of the case of "Light on the Path."

THE RADHASWAMI SOCIETY OF AGRA.*

SECTION I.

EVERYBODY, who has studied mankind in general, will admit that its moral tendency at the present day, is most deplorable. True, the grand divisions of the population of the earth possess religion in one form or the other; and portions of them devote some time to the worship of their Maker. But this worship is exoteric and of the grossest form; and but very few care to know the proper function of religion, or the real binding back of the Individual to the Universal Spirit, from which it has sprung. In fact, pure and universal religion, in its active phase, is almost a lost science to the world; and the fundamental principle, by which every man, however low and ignorant, might attain his God, is altogether forgotten. And, consequently, the sum total of human misery is superlative.

Confining myself to India and the adjacent countries, I might say that the condition of men is extremely appalling. Having only a fractional portion of the population of the earth, these races, which ought to have been homogeneous, being influenced by common principles of national life and physical conditions, are now disturbed with conflicting religions and sects of the grossest kind. And Hinduism, divided within itself into as many branches as there are races and tribes, labours under internal dissensions of the worst possible type. Superficial controversialists, who never care to enter into the spirit of what they hold and preach, have raised their voice of pride and logical perversion, which disturb the peace of society to the greatest degree.

If I am to enter into a history of the conflicts between Brāhmanism, Buddhism, and Jainism, in the early period; between Vaishnavism, Saivism, and Śāktaism, in the middle ages; and even in our own times between Hinduism, Mahomedanism and Christianity, this essay will

* The writer of this article on the strange sect of Agra, was for some time connected with it, and got the ideas and facts herein embodied from the Head of the Society, Rai Saligrām, himself; who also looked over and revised the notes of the writer. We have not thought it best, therefore, to improve the phraseology. A second article will deal with its doctrines more specifically.—*Ed. Theos.*

enlarge into a volume. Suffice it to say that, not satisfied with the diversity of religions, the more advanced intellects of modern India have evolved something new and congenial to their taste. Brâhmanism on the East and Aryanism on the West, with other novel systems between them, have added new loads of religious grossness to complete the sum total of human ignorance. But the Omnipresent God, who is in the inner temple of every man, and enclosed in him as the jewel is in the box, has been as inaccessible as ever.

Analysing the symptoms of worship, now in vogue, I find that man in general practically thinks that God, whose image he is, is outside himself; and he can be found only in temples, churches and mosques,—a mistaken notion of the grossest kind. And since he cannot catch this spiritual current, which can be got at easily through the favour of the spiritual Teacher (*Guru*), he has recourse to all sorts of ceremonial worship of the worst exoteric form. And the effect of these exoteric systems is as poor as can be imagined; for the morals of men are not much touched by them, which are maintained formally and superficially by the penal codes and established customs of the land. Struggles, consequent on clashing of self-interests, cares and anxieties, are raging among the people to a fearful degree; and equanimity, resignation, humanity and other qualities of a high religious life are seldom seen.

Every religion teaches that men are equal to one another, even as in the eye of the Civil Law. Yet what an amount of tribal and racial inequality is observed in the Society and the civil organizations of nations! Pride, hatred, envy, and conflicts are thus the consequences of everyday life; and victory and defeat, with their thousand evils are raging in the land to the fullest extent.

The unerring sign of a truly religious life is the perfect peace of mind that it confers on its devotees. But such a man is seldom found; while, if there were any true religion, the majority of the people would have had the perfect moral way. Every man, who meditates in the inmost of his heart, finds himself dissatisfied with his condition and the religious progress of the soul.

The goal of every religion is salvation, or the perpetual union of the soul with the supreme spirit, and its liberation from transmigration, which but very few ever attempt. For the true meaning of salvation was lost sight of; it latterly came to be understood as the sensuous enjoyment of bliss in heaven, eternally or temporarily, as the case may be. And so the ultimate doing of man degenerated into the propitiation of elementary gods in the hope of blessings, more for worldly purposes than for spiritual improvement. In fact, religion, of which the secret principles were lost sight of, was degraded into a mass of surface rites and ceremonies, which affected and penetrated the mind to an incalculable extent. If man is subject to laws common to the cosmos, then, should religion naturally be one and universal, having fundamen-

tal principles, analogous to science, which should benefit everybody evenly, physically, and spiritually.

It will thus be seen, that the object for which religion, pure, simple, and universal, was instituted in the infancy of the world by the initiates of old, has been defeated. Its secret and underlying principles have been forgotten. This universal religion becoming gross, has branched off into unnumbered creeds and sects, which inculcated principles of ordinary morals, with nothing to touch the life principle, or lead the soul towards the source whence it descended. The blind are leading the blind; and the sum total of human misery knows no bound.

Here I might enter into a little detail, as to how the original religion, which was pure and universal, degenerated into its present grossness. As the age of men diminished, and their minds became less pure, the Initiates of the earliest times found that pure devotional practice in the supersensuous regions was impracticable for the ordinary run of mankind. Thereupon they inculcated meditation in the comparatively lower planes of the *Shât-Chakras*, and kept the higher one secret, with the object that, when the lower ones are passed, the higher would be opened to them. But in course of time, the penetration of that *Shât-Chakra* even was found impracticable; and so the worship of the images and *Avatârs*, representing the several spheres, was instituted, simply as an aid towards the concentration of attention; that is to say, the devotees were required to fix the eyes on an image for some time; and thus to draw the mind from the external world, towards the required spiritual point within himself.

In this connection, we might state that the first exoteric worship that developed from the internal practice, was that of the Sun, which is the chief object of attraction and whose spirit is the most potent of all others in the solar system. That is the reason why we find the Sun as the first manifestation from the intangible, in all the religious systems of the world. Its influence was so extensive that it pervaded and gave colour to most of them; so much so that solar myths were detected by some Orientalists in the theogony and cosmogony of all the different nations of old. Mithrâ-(*sk Mitra* = Sun) worship prevailed so potently that the very existence of Christianity was once threatened. But the development of idolatry is divergent and varies with the taste of men of different nationality.

And since a special place was thought necessary for the exoteric worship, far away from the bustle of worldly life, a chamber was, in course of time, built, where the devotees could sit and contemplate, unruffled by any external influences. Primarily, this was the representative of the *Guru*, who was not always accessible, (for the exoteric *Guru* lived in one place, while the disciples dwelt at distant localities), who could not daily visit him for the purpose. In course of time, this devotional chamber developed into a temple, where the devotees, living in the neighbourhood, used to congregate and sit together round the image to meditate upon, and to hear readings from holy books.

But in course of time, this original simplicity of devotional practice grew into luxurious paraphernalia; and proportional establishment of professing priests, readers, musicians, &c., was called into existence. The esoteric essence of devotion was lost sight of, and rites and ceremonies were brought into requisition to please the erratic fancies of the young generation of devotees, who did not care to visit the *Guru*, but did rest satisfied with the gross symbol of his form. The primary functions of religion were thus forgotten; idolatry of the grossest form became the fashion of the day; various images of gods and goddesses were manufactured according to their fancies, to which offerings for worldly enjoyment and advantages were brought in; and the spiritual training decayed till when there was anarchy of morals, and penal codes of the most formal type were instituted by kings of old, to regulate the affairs of men, private and public.

Contemporaneous with the development of idolatry, Tirthās, or Sacred Places on the banks of great rivers came into existence. At these places, *Gurus*, or the adepts of old, used to live, far away from the bustle of towns and villages. And it is natural that, as soon as an enlightened being is known, people from neighbouring places should come to visit him. In course of time, the crowds of visitors grew large, and to meet their wants, temporary sheds and shops of sweetmeats were erected. But as a principle, the adepts avoided displaying directly miraculous powers, they used to ascribe the efficacy of whatever benefits they conferred on the visitors to the river-water close by, or the idols, which they kept for the purpose. In this way, the place of their sojourn gathered religious prestige; and Benares, Allahabad, Mathura, Haridwar, and other sites became known and grew into towns; and Ganges, Jumna, and other rivers were held sacred. It is needless to add that, as soon as the bustle of town-life gathered round them, the initiates retired from where they lived; and the presiding genius, the living spirit, being gone, the idols, which were originally instituted as blinds and as mechanical means towards contemplation, were looked upon as the Saviours, which became the profitable means of livelihood for the professional priests and temple establishments. Rich men were enticed in; big temples were built by them; show and paraphernalia increased proportionally; crowds of men were attracted to see the *Tāmāsh*; and vice found means to enter the precincts of the shrines to create new sources of mischiefs.

It will thus be seen that, as men grew gross and grosser, the initiates of old altogether disappeared from society. The current of religious and moral life thus dried up for want of supply from the supreme source of the *Mahâtmas*; and the moral and spiritual government of men became a dead letter. The right path towards the goal of salvation was lost to the world; and everybody has had to grope blindly towards a destination they did not know.

Under such circumstances, the All-merciful God, taking pity on men, sent down on earth from time to time (*Santas*) Saints, who had

perfected themselves in the Right Path. The first *Messiah* was Kabir, who was born during the reign of Secundar Lodi. He preached the long-lost path; and having his head-quarters at Benares, he extended his sect in almost every part of Northern and Central India. He denounced idolatry. Kabir was followed by Jagajivana, Palter, Garibdās, Dulamdās, Chāran Das, Deen-dās, and Dadu Sāheb. But the most prominent of this esoteric system was Nānak, who established the Sikh sect in the Punjab. The last of these Saints was Tulsi Saheb (not Tulsidās, the translator of the *Rāmāyana* into Hindi). He is said to have been a son of a Dakhin Rajah, who lived and died at Hatras about 60 years ago. He it was who revealed for the first time, all the spiritual spheres, that are above our material universe, and of which the index, as it were, is in our head,—above the *Shāt-Chakras*.

After Tulsi Saheb, appeared Swadayal. He was born, of a respectable Kshatriya family, that was thoroughly religious, in Cunnigali at Agra, in the month of August 1818 A.D., or more properly speaking, at midnight, the first *Ashtami* in the month of *Bhādra*, the anniversary of the birth of Sreekrishna, Sambat, 1875. He was well-educated in Hindi and Persian; from even his boyhood he began to show sparks of spiritual genius of the higher type. Tulsi Saheb of Hatras was the family *Guru* of his parents, who saw the boy. Sivadayāl questioned him on certain points, which he could not fully answer. Tulsi Saheb was thus impressed with him and foretold the future greatness of the little boy, then six or seven years of age; whose mother thereupon became the first disciple of the son.

Hazur Sivadayāl was never taught or initiated by any *Guru*. He revealed all the secrets of the inner life from inspiration. At the age of fifteen, he began to practise internal devotion in quite a new and very easy path that he himself discovered; and he succeeded so far that almost every time that he sat, he never came out from his room for two or three days for meals or for any other purpose.

In the month of November, 1858, Rai Saligram Bahadur, then Head-Assistant to the Postmaster-General, became his chief disciple, and finding in the spirit of the faith, that he preached, something supreme and immortal, strongly supplicated him for the regular establishment of the *Sant Panth*. He was joined by other advanced disciples, both male and female, in this petition, which was ultimately granted. And on the Panchami day of the Spring (*Vasanta*) of 1817, in the month of January 1861 (?), the society of RA'DHA'SWA'MI was founded. And since Hazur Sivadayāl represented the highest spiritual development, he became to be known by this holy name Rādhāswāmi which typifies the primeval Supreme Spirit—the Lord of the creation. This Society flourished for seventeen-and-a-half years; and Rādhāswāmi's followers, both male and female, increased to about three-thousand, mostly Hindus. There were also some Mahomedans and Christians and Jains in the Society; some Sādhus also joined the movement. Finding his house in the Punnigali too small and close for the purpose, he removed to a

garden, now known as the Swamibāgh, about three miles from the city, where some forty *Sādhus* are still residing. He departed this mortal coil on the 15th of June 1878. He ordained Rai Saligram Bahadur, late Postmaster-General of N. W. P., as his successor, to look after the spiritual welfare of the Society. The latter retired from his official life and has now entirely devoted himself to the cause, which is spreading its influence far and wide in Northern India, of which almost all important towns possess members, from Calcutta to Kurrachi.

LIVES OF SANTAS.

(1). *Kabir Shah* was born at Benares in the reign of Secunder Lodi. It is said that, sitting on a platform, which is now known as *Kabir*, for thirty-six years, he practised Hatha Yoga. Dharmadās Sett became his first and chief disciple, learning from him the five stages of spiritual improvement, up to *Satyloka*. The name he applied to God was Satnām. His followers have now lost the key of their esoteric system.

(2). Nānak was born during the reign of Baber. His father wanted him to become a merchant, and so he gave him a large sum of money. Nānak, instead of entering into mercantile business, distributed the money among *Sādhus*. It is probable that he was taught the practice of *Surat Sabda Yoga* by one of these *Sādhus*. He practised it at the cemetery and in jungles, and travelled a good deal. He taught to Rajah Shivanath what he called the सहज योग (*Sahaj Yoga*—Yoga or meditation, which can be achieved without difficulty). He also taught the spiritual stages up to the *Satyloka*; and the name of "*Wah Guru*" and *Sattyanām*. He was succeeded by nine Gurus; and his followers, known as Sikhs, were both Hindus and Mahomedans, who also latterly lost the key of their system.

(3). *Dadu* was born at Ahmedabad; and in his boyhood came to Sambar, whence he removed to Nārāina, and began to talk of religious matters. He was one of the disciples of Kabir. Two Brahmin Pandits came from Benares and became his chief disciples, learning *Surat Sabda Yoga*. He disappeared from the neighbouring hill, where he latterly lived.

(4). Māhārāj Sheodayal, Khetri Shett, Rais of Agra:—Tulsi declared before his mother that her son was an Avatār of Param Sānta. He learnt a little *Sanskrit*, but Persian well; and was Private Tutor to the minor Rajah of Ballubghurh, near Delhi. But he soon left this appointment and returned home to practice and inculcate *Surat Sabda Yoga* for 14 years in a dark room, and revealed for the first time the spiritual stages of *Alakh*, *A'gama*, and *Rādhaswāmi*, above the *Satya Loka*. His brother, Rai Brindāban Saheb, who died at Lucknow, and had been a high Government Officer in the Postal Department, promulgated a new system, called after his own name, *Brindavani*, and wrote a book on the subject.

(To be continued.)

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Archæologist.

TOLSTOI.

THE promise of another work on religion by Count Tolstoi has set the theological dovecote in a little flutter. Quite recently Doctor Staunton Coit in a lecture before the Ethical Society criticised Tolstoi's doctrine of non-resistance severely, turning the tables upon him by accusing him of playing into the hands of those in power, by hypnotising the masses into non-resistance to tyranny. Auberon Herbert, too, has recently said: "There is one way and one way only in which a man can be a true anarchist. He can throw aside all ideas of using force—even defensively—as Christ did, as once the Quakers did, and as Tolstoi does to-day. Then and then only can he be a pure and consistent anarchist."

We are now informed that Tolstoi's forthcoming work is a Translation from the Russian of a translation into Russian and Commentary on the Gospels, written 18 years ago, but printed in Russian only recently in Geneva, having previously been circulated in manuscript in Russia. The preface to this new-old work will alone afford us any knowledge of recent religious developments in Tolstoi's mind. Even before the exact character of the "new work by Tolstoi" was known, it seems to have been taken for granted that it would run on the same lines as his former ones, and reach similar conclusions; for Tolstoi has never shown any tendency to vacate the peculiar position he has taken up; but, on the contrary, has constantly accentuated it. A glance at his already published opinions on the religio-socio-political problems (since with him these problems fuse together) will therefore not be without interest at the present moment. Whether he be a prophet, as some believe, or a "crank" as others opine, Count Tolstoi is a man to be reckoned with by the world to-day: not only in Russia, where he is said to be the one man that the Czar does not dare to touch, but also in all civilised lands; for his fame as a novelist gets him a very wide hearing, and the fact that he thinks with his heart rather than with his head makes him easily understood by the masses, while his fearlessness and great literary ability cause him to be a favourite with the public.

His novels require no comment from a serious standpoint. They speak plainly for themselves. They interest, amuse, excite the emotions, and to a certain extent instruct, and although they contain Tolstoi's theories in a diluted form, they hardly furnish fit material for the criticism of his religious opinions. Count Tolstoi's more serious works are, "*My Religion*," "*My Confession*," "*Life*," "*The Kingdom of God*," and "*Christianity and Patriotism*;" and those who have read these books have probably been actuated not so much by his reputation as a theologian or as a philosopher, as by curiosity to discover the source of those strange, paradoxical, and revolutionary ideas that they have met with in his novels and stories,—which source is undoubtedly to be found in that part of Count Tolstoi's mind that comes into evidence in his more serious works.

The characteristics of this more serious side of Tolstoi's mind are well-known to be a peculiar form of Christianity and a peculiar form of Anarchism; but Tolstoi's Christianity is so anarchical and his Anarchy is so Christian, as he understands Christianity, that to separate "Tolstoi the Christian" completely from "Tolstoi the Anarchist" is quite impossible. Tolstoi's Christianity and his Anarchism are merely two of the largest planets which revolve round a sun towards which all his thoughts gravitate, to which all his intellectual and moral interests are subservient, and from which all his force is derived. That central sun is the fixed idea that *non-resistance to evil is the only road to salvation*—especially "non-resistance by violence", as he, generally, but not always qualifies it. Count Tolstoi seems to see this maxim shining across the sky in letters of gold, and he never suspects for a moment that it might possibly be written, not on the face of the heavens, but on the glass through which he looks, or on his own retina; and he seems to think that those who do not agree with him are either perverse through short-sightedness, or short-sighted through perverseness.

We naturally find, therefore, that Tolstoi's endeavour is by hook or crook to make others see what he so plainly perceives, rather than to bring argumentative proof of the truth of his theories; and what we really have presented to us in his five more serious works (or six, if "The Spirit of Christ's Teaching" be considered separately from "My Confession,") is not a theory of Life, or a moral code based upon an exhaustive study of man's nature and circumstances, and purporting to be an attempt to accurately interpret the facts thus brought to light, but a thesis supported more by appeals to emotion than by reference to reason. As an apothecary chooses from his multitude of drugs those he thinks calculated to produce the action he desires, so does Tolstoi collect from the mass of facts and considerations that make up human life the particular ones which he thinks will influence us to accept his assertions. Tolstoi is therefore essentially an Empiric; but facts are facts, even if we cannot trace their causes. Opium sends people to sleep, although the whole medical faculty may be unable to account for its action any better than by crediting it with a "soporific virtue"; and if "non-resistance" be really the cure for all our miseries, to have forced that fact upon the mind and conscience of a perverse and violent world, even if it be by the sheer power of assertion or force of persuasion, is surely enough to entitle Count Tolstoi to the eternal gratitude of mankind.

Tolstoi lays his most determined opponents under contribution by adopting selected portions of their opinions; and when any one perceives his own child in the ranks of the enemy he is disposed to withhold his fire. No "infidel" could inveigh more bitterly against the Churches than Tolstoi does, but how can Christians bring themselves to seriously oppose a man whose sole object professedly is to establish Christianity as the universal Faith and only rule of Life? No atheist could anathematise the clergy in a more whole-souled fashion, but what ecclesiastic could

in his heart condemn a man whose energies are directed to the establishment of a complete and absolute Theocracy? Again, almost every page in the works under consideration contains actual or implied denunciations of the methods of violence everywhere employed by revolutionists and anarchists; but how could even the most rabid dynamiter be seriously angry with a man who devotes his great abilities to creating in the minds of his readers a contempt of all "law and order," and a hatred against all those in authority? Tolstoi's attitude in regard to all governments and rulers, as well as towards all priests and their Gods, is like that of a man who climbs upon some point of vantage, and cries to the mob that surges round him, "There he goes! Look at him! The liar, the swindler, the wife-beater, the oppressor of the widow and the orphan, the poisoner of your bodies and minds, your implacable enemy, your cruel and merciless tyrant; now, my dear friends, don't on any account nail his ears to that door-post over there!"

However little Tolstoi's reader may agree with his views he can hardly fail to admire and respect the author himself for his courage and goodness of heart, and this is evidently the case with almost all Tolstoi's critics. The whole gospel of Tolstoi is contained in the two words "Be happy." All the rest is a mere matter of detail, consisting of an elaboration of a peculiar theory of happiness, and of a description of the method by which in his opinion this happiness is to be attained—both of which, as many people think, tend rather to obscure than to make plain his real meaning and object. "Be just, be kind, be honest, be reasonable, be self-respecting," says Tolstoi. This is all summed up by him in the exordium, "Obey Christ." Tolstoi bids us "follow Christ" as our ideal. There are probably many really religious men, different in mental type from Tolstoi, who believe that to suffer wrong to self and others without resistance—even resistance "by violence"—would be anything but reasonable, honest, kind, just, or self-respecting; it might, on the contrary, seem to them that such non-resistance is the acme of ignominious cowardice, and utterly incompatible with happiness. For people of this different cast of mind, Tolstoi's exordium "Follow Christ" might be translated into different language—language somewhat similar to that which Christ is said to have used to the Jews of his age—namely; "Don't be hypocrites—don't any longer be cowardly, stupid, cruel hypocrites"; for that is what Tolstoi's teaching practically amounts to.

But the Christ whom Tolstoi bids us imitate and obey is an ideal Christ of his own creating; and this ideal Christ, when we look steadily at him, loses the appearance both of the Christ of the Gospels and of the Jesus of modern sentiment, and puts on the features of Tolstoi. Count Tolstoi is firmly convinced that if men cease to resist evil, especially to resist it "by violence," evil would disappear from the world, and that opinion he attributes, whether rightly or wrongly, to Christ. Now, to discover—as Tolstoi professes to have done—that Christ held the same opinions about non-resistance that he does himself, is equivalent

to attributing his own ideas to Christ, and this makes any criticism of Tolstoi himself rather awkward; but, whether non-resistance be Christ's doctrine or not, it certainly is Tolstoi's, and it is quite sufficient for us to consider it under that aspect, and leave it to the champions of orthodox Christianity to consider it under the other.

Some twenty-five years ago Count Tolstoi was an unbeliever—"a Nihilist," as he calls it. Then he began to study the Bible, and to "Follow Christ." A momentary flash of light soon made all clear to him, and caused so complete a change in his ideas that thenceforth good and evil for him "changed places." The conclusions to which he then arrived, briefly stated, are, that "God became man in Christ;"* that in the Sermon on the Mount we have the "words of God;" that "all men, however they may differ in knowledge and mental capacity, are equal before God"; that "Resist not evil" is "the whole substance of Christ's doctrine"; that the Bible is the law of God, while the "laws of the nation" are the laws of man, and that the former must be obeyed. All this is stated in the first few pages of the earliest of his serious works, "My Religion;" and Tolstoism, as we have it now, is simply an elaboration of those elementary conceptions.

Tolstoi, as we see, poses as a converted unbeliever, and the strength of that position consists in the inference that the convert is acquainted with all that can be said in favour of unbelief, and finds the arguments on the side of belief more convincing. He gives us to understand that, before taking to the examination of the Bible, he studied philosophy and science, and that the only effect of all that upon his mind was "anguish at the thought of life and death". Tolstoi says that "science and philosophy treat of everything except the one important point: How man is to improve his condition and lead a better life?" He declares that, "the more men are raised above want, the more telegraphs, the more telephones, books, newspapers and reviews they possess, the more numerous will be the channels for the diffusion of falsehood and hypocrisy, and the more at variance and miserable will men become." He thinks that Church and Government, Culture, Arts, Civilisation, are all "toga," that is to say, *empty idols*; and he tells us that "Christ warns us against them all" as the cause of "perdition." He declares that "the enlightened men of our time, the advanced thinkers, are speciously degrading society, plunging it into a condition worse than Pagan—into a state of Primeval barbarism." Tolstoi is throughout particularly severe on science. He seems to regard its discoveries as actually mischievous, since they tend to draw men away from "the truth"—a phrase which he uses, not in the logical sense of "sum of all true propositions," but in the theological sense of "that which I myself believe." He does not recognise our modern civilisation as an organic growth, with a life of its own, and as much the product of heredity and adaptation as

* "God came down from heaven"—"the Son of God, the Second Person of the Holy Trinity became man to redeem us from the punishment entailed by the sin of Adam."

any material organism. He does not appear to have any conception of the "general course of historic development;" he speaks contemptuously of those who believe in Evolution; and in "the Kingdom of God" he writes, "How can the destruction of certain lives improve the condition of other lives? The destruction of life is not an act that tends to improve it; it is suicide." In "My religion" he says, "It is the duty of men not to struggle. Struggle is against nature."

Philosophers and men of science are not the only people who come under Tolstoi's knout, he scourges even more vigorously all those who are in authority, and the rich. In "My Religion" he says of those who are "advanced in worldly prosperity"; "The greater part of them are adulterers and voluntarily renounce all family ties. Even if they be not adulterers, they consider children as a burden rather than a joy, and try all possible means to make their union sterile." So out of touch, indeed, is Tolstoi with human nature as it exists on earth at present, that he declares in the same book, "every act of embellishing our person is shameful and degrading." Again, he says, "a refined, elegant life, the passionate and poetic life, extolled by all poets and artists, has become wicked and hideous in my eyes." And again, "love for our native land, pride in our country, our administration, in military exploits, now seem not only painful but hideous to me."

The fact is that Tolstoi never was an unbeliever—"My Confession" shows this conclusively. No man who has ever "doubted with Schopenhauer" and who has "thoroughly grasped the reasoning of Kant" could, if he remained sane, return with child-like simplicity to find comfort in the ceremonies of his church, as Tolstoi tells us he did. Philosophy and science he found suggestive only of despair and suicide, and turning again to religion, he reasoned that "all that men sincerely believe in must be true." Thanks to this, and other equally logical "reasoning," he "was able to practise all the rites of the orthodox church, but without understanding the greater part of them." He tells us, "I prepared for the communion, fasted, and observed regular hours for prayers at home and at church." It seems to have been his unfortunate desire to understand a little of what he believed, that led to his fall from Orthodoxy; for he says, "No sooner did I mix with learned believers, or consult their books, than doubts, uneasiness, and the bitterness of dispute came over me." For three years he remained in this unsatisfactory condition. He tells us, "When I failed to understand anything, I said, 'I am wrong, I am wicked.'" Then it occurred to him to cease for a moment his habitual introspection, and "look around him;" and, he says "When I looked around me at all that was done in the name of religion, I was horrified, and almost entirely withdrew from the Orthodox Church."

It is evident enough that Count Tolstoi is one of those who plunge into the "river of unbelief," but never swim across it to the other shore. They go a short way, and presently get frightened and turn back, and then they tell the comrades what a dreadful place they

found that other side! The only peculiarity in Tolstoi's case is that there was no "plunge";—he waded in, and never seems to have gone into the "flood" much higher than his ankles. That from which such people suffer is not "unbelief" but muddle-headedness; and when this dire disease becomes chronic, the sufferer finds relief from mental tension only in the intellectual collapse known as "conversion." That strange psychic phenomenon is said to be "an upsetting of the mind," followed by a setting of it up again on other lines, and this is a phenomenon which corresponds exactly with Count Tolstoi's "momentary flash of light" that made good and evil change places in his eyes. Moreover the usual consequence of conversion is conspicuously present in Tolstoi's case—that henceforth the convert never doubts or reasons about the doctrines which at that critical moment were impressed upon his mind, but only argues from them as premises and first principles.

The point that flashed upon Tolstoi most forcibly was that the command "Resist not evil" is the essence of Christ's doctrine. In "My Religion" he naïvely wonders how it was that it should have been reserved for him, after 1800 years, to make that great discovery! In his later works he acknowledges that not only have many others found it out before him, but that societies have been formed to spread the same idea. Starting from that conception, Tolstoi works out a "Christianity" of his own which conforms thereto; and this Christianity presents two very curious features,—it completely discards the miraculous, and it abolishes the continuance of individual existence after death. For a religion based upon miracle, and whose peculiar claim is that it "brings immortality to light," it is rather hard to be eviscerated in that fashion; but, although Tolstoi does not argue the matter out, nothing can be clearer than his assertions on those points. In "My Religion" he writes: "A belief in a future individual life is the lowest and grossest conception, based only on the confusion of sleep with death, which is common to all barbarous nations." Again, he says, "It is not a life beyond the grave that Christ opposes to individual life, but a life bound up with the present, past, and future of mankind;"—whatever that life may be! So very mistaken, indeed, are most Christians about Christianity that it is "salvation from individual life" that Christ, according to Tolstoi, really preaches: "Denying individual and carnal resurrection, Christ asserts that the raising from the dead lies in the transfusion of man's life into God. Christ preaches salvation from individual life, and sets that salvation in the exaltation of the Son of Man and a life in God." Again, he writes in italics, "*Never in a single passage does Christ speak of His Own personal resurrection.*" The idea of future rewards, he says, is based on the conception of rights: "But man has no rights—never can have any rights; he is only a debtor for the happiness given him, and therefore he has no right to expect anything." Tolstoi forgets in this argument that it is not for his happiness but for his unhappiness that man hopes to be compensated;—every account has two sides. In Tolstoi's latest work, "The Kingdom of

God," even the shadowy and indefinite existence implied by a "life in God" is denied us; and man is described as one "who after an eternity of non-existence, is called by the will of some One from unconsciousness into life, and who may at any moment return whence he came by the same will."

Still absorption into Christ, whether with consciousness of some kind or without it, is undoubtedly Tolstoi's doctrine, and he also calls it "Life in God." This is a colourable imitation of the Eastern doctrine; and, indeed, Tolstoi expresses much sympathy with the doctrines of Buddha, but the Eastern doctrine is monastic—its "God" fills the universe, visible and invisible, material and spiritual. But, with Tolstoi, "God" is only one element in a duality, for He is opposed by "Nature"; and we are told that so long as we are in Nature we cannot be in God—which is not unlike the Zoroastrian dualism, with "Nature" substituted for Ahriman. In fact, the same thing may be said of Tolstoism as has been said of all pessimistic religions: That to criticise them is to defend human nature, and in a more remote way to defend Nature herself,—that is to say, to justify God, if "God" be understood not as a fetish, ideal or material, but as a divine Power behind the Universe, working towards ethical ends.

The other peculiarity of Tolstoi's Christianity—its repudiation of miracles—is a natural consequence of his disbelief in what is commonly called the Supernatural. Tolstoi has no belief in entities, whether angelic or diabolic, who influence the course of human life objectively or subjectively, either to help or to hinder us,—a disbelief, which, of course, he attributes also to Christ. Miracle, he considers an adulteration of Christianity. Not yet having the translation from the Russian of Count Tolstoi's exegetical work on the Gospels, the fruit of his six years study of the Bible, we cannot judge how successful he may have been in the task of eliminating miracle from the account of Christ's life; but in "My Religion" he has given us a sample of his powers as a Biblical critic which might well cause anyone with a sense of humour to "ask for more." Not believing in miracles, but humbly accepting the gospel narrative, Tolstoi thus accounts for the "miracle of the Loaves and Fishes". He thinks that a large proportion of those present brought provisions with them; otherwise, he shrewdly asks, Where did the baskets come from which were afterwards filled with scraps? Now, the multitude being selfish, no one would have shared his dinner with his less provident neighbour had not Jesus seated them in such a manner that, *nolens volens*, they all got an object lesson in altruism. "Those who had provisions with them," he says, "would have eaten all they had, would have over-eaten themselves rather than that anything should be left. Misers would, perhaps, have taken the remainder home. Those who had nothing would have remained hungry, looking on with selfish envy at those who ate, and some would very likely have stolen from those who had provisions. Quarrelling and fighting would have ensued, and some would have gone home satisfied, and others hungry

and cross. But Jesus knew what he meant to do; He told them all to sit in a circle, and enjoined His disciples to offer to those next them, and to tell others to do the same. The result was that there was enough for all." As there are only a little over 5,000 feet in a mile, that circle must have had a circumference of something like two miles, if "the multitude" had elbow-room.*

It is evident that Count Tolstoi's Christianity is not of the "common or garden" kind. Indeed, it is questionable whether a religion can be called a Christianity at all, save by an unusual stretch of courtesy, which, notwithstanding its holder's emphatic declaration of belief in the Godhead of Christ, is so eccentric as not only to discard every kind of religious observance and "function," but even to ignore the Atonement, and to dismiss as superstitious the Christian Heaven and Hell. Still, so elastic has the name "Christian" become at present, that the world seems inclined to allow it to any form of belief which can claim Christ as in any sense its originator and head; and even though a good many people are of opinion that Tolstoi's Christianity "is not Christianity" at all, they seem to mean only that it is not *their* idea of Christianity, rather than to intend a formal indictment against its originator for arrogating to his ideas a style and title to which they have no right.

Tolstoi borrows from the Churches only the bare skeleton of Christianity, and clothes this skeleton in flesh and blood after a unique model of his own. It is in this original part of his Christianity that its life resides, and it is this breathing, speaking, palpitating, new "religion" that it behoves us now to consider, but it cannot be approached in the routine way applicable to the study of those new religions which are run up according to a more regular design; and in which the practised theologian has only to distinguish the usual elements,—as in the plan of a house, a person locates the cellar and the attics, the hall, the stairs, the bedrooms, and so on.

Tolstoi begins at the very beginning—by defining religion. Religion, he says, "is not as science regards it, a phenomenon which formerly travelled hand in hand with the development of mankind, and which has since been left behind; on the contrary, it is a phenomenon inherent to human existence itself, and never more distinctly manifested than at the present day;" for, "*it is exactly the principle on which men's lives are*

* These are only a few instances of Biblical criticism scattered through Tolstoi's works. For instance, "Love your enemies" means, 'Love the people of another nation.' It is impossible to love our personal enemies. "Our neighbours" are our fellow-countrymen." Again, Christ said, "Whoever is angry with his brother without a cause shall be in danger of the judgment." Tolstoi thinks that "without a cause" is an interpolation of the Fifth Century. Also, believing that divorce should be absolutely prohibited, he considers the qualification "except for the sake of adultery" a late interpolation. Again, contradicting what he says elsewhere, he writes, "The man who can believe that a cruel and unreasonable God had condemned humanity to eternal death and sacrificed His Own Son, and who had destined a certain portion of mankind to everlasting torture, cannot believe in a God of Love." Again, he says, "If a man is to be saved by redemption, the sacraments and prayers, good works are no longer of any value to him."

based which is their religion." The principle that became Tolstoi's religion at the moment of his conversion was the principle of non-resistance. "Those in power who want forcibly to put down rebellion, and those who rebel and wish to forcibly eject those in power" have—apparently, upon the strength of such incidents as the Cursing of the Fig-tree, and the Driving out of the Money-changers—"boldly affirmed that Christ sanctioned violence, but Tolstoi does not condescend to combat such arguments, since in his opinion, "the recognition of truth does not depend on outward conditions, but on certain inherent qualities that escape recognition,"—qualities which, in his own case, cause him, in spite of all contradiction, to affirm positively that "*Christ says that the law of resistance by violence is unnatural and wrong.*"

But Tolstoi allows that it is not only those who have an interest at stake, but also the dispassionate, that question this first principle of his religion. He admits that "the scientists consider the command of non-resistance to evil by violence an exaggeration, and even an act of folly." He cannot, indeed, ignore the many arguments against his position that suggest themselves spontaneously to the ordinary mind, and which prove that the principle of non-resistance to evil, whether with or without violence, is incompatible with the present order of things, and would, if adopted, necessitate a complete change in the course of human life, and utterly demolish all our present institutions. But instead of attempting to combat the arguments of those who foresee this consequence, Tolstoi boldly accepts their conclusions. He allows that the principle of non-resistance *would* turn the world topsy-turvy, but this, he declares, would not be its *perdition*, but its *salvation*. For not only would we be obliged, were we to accept the principle of non-resistance, to part with all our present institutions, but we should even have to abandon the conception of life which we now entertain; and this in his opinion would be a gain. As good and evil "changed places" with Tolstoi at the moment of his conversion, so they will have to be reversed for the world in general if it is to follow "Christ's commandments," as interpreted by Tolstoi. Over and over again, he impresses on us that "the Christian ideal is subversive of the very structure of our social existence."

"Resist not evil" is "the Christian ideal" and the essence of Christianity. It is that principle only which is new in Christianity, says Tolstoi, "Share what you have with others; do not amass riches; be not vain; do not rob, torture, or murder men; do not to others what you would not that others should do to you,—these things have been said not 1800 but 5000 years ago, and there can be no doubt of the truth of them." We acknowledge those maxims to be true and right, even as men did 5000 years ago, but with our present "life-conception" we are just as utterly unable to practise them as were the men of old. "Christianity is above all a new conception of life," and it is the acceptance of this new life-conception, he declares, that will enable us to act in the way which for five thousand years men have acknowledged

to be right, but which our present life-conception prevents us from realising. The Christian life-conception is, in fact, a step in human Evolution. "Each age has its own life-conception, which a man must adopt whether he will or not. Those who do not adopt it consciously, adopt it unconsciously." For each age its new life-conception appears irrational and revolutionary. "We cannot know the conditions of the new order of things, because we have to work them out for ourselves. The meaning of life is to search out that which is hidden, and then to conform our activity to our new knowledge." That position is ours at present,—the acceptance of the new life-conception is necessarily a leap in the dark.

(To be continued.)

RICHARD HARTE.

THE BRAHMO SAMAJ AND THE RELIGIOUS REFORM.

IN the *Theosophist* for January, 1888, there appeared an article on the "Decay of the Brahmo Samaj." Now that a sufficient number of years has elapsed since then, we can again review with benefit the present condition of that movement. As Indian Theosophists, we are interested in whatever tends to mould the religious thoughts of India. Mrs. Besant and the Countess Wachtmeister having chosen India as their future home, the subject of Indian religious and social reform will invite much of our attention. A consideration of the weakening causes of the Brahmo Samaj movement cannot fail to be interesting, and may probably throw some light on the polemical questions of Indian reform. The following will be an attempt to put in words the observation of a member of the Theosophical Society, socially a Brahmo, a Hindu as regards philosophical and religious views.

The published writings of Rajah Ram Mohan Roy, the initiator of Brahmoism, unmistakably lead us to the conclusion that he was a Theosophist in principle. To the Vedas, the Bible and the Koran, he assigned the same place of religious and philosophical importance. He always took a true *Vaidantik* and cosmopolitan view of things; unlike his followers, who have run his ideas into narrow sectarian grooves. When the wave of Western freedom of thought, speech and action reached India and tried to shake off India's intellectual, moral and religious torpidity, the Brahmo Samaj sprang into existence as a necessary product of the collision. Keshub Chunder Sen and others aroused young India and opened their eyes to the many religious corruptions and degraded systems of worship that have crept into the Hindu society; young India brooded for sometime and then flocked in numbers to the banners of Brahmoism. There can be no misgivings as to the Brahmo Samaj having contributed a great deal in shaping the religious ideas of young Bengal and also of young India; that the souls who then embraced and joined the Brahmo Samaj were, and are even at the present time, earnest, devoted and spiritual-minded, nobody can gainsay; but the talent, energy and devotional zeal thus centred, were mainly used in

breaking and brushing against the mossy walls of Hinduism. The work of destruction advanced a good way but, unhappily, the work of construction was left in the hands of men trained in Western thoughts, ideals and ideas. The glitter of Western civilization and the glimmer of Christian modes, of worship confounded some, and those entrusted with the work of construction thought very little or nothing of the inadequacy of Western materials and, the Oriental ingredients not being at hand, the edifice of the Brahmo Samaj thus constructed had a very weak foundation in having materials foreign and quite unsuitable to the Oriental mind, as its subsequent decline has indisputably shown. It was built after a foreign model, and the main efforts now being made by its principal adherents are in the shape of keeping that model intact. Indeed the *Indian Messenger* of 20th May, 1883, proudly declared, under the signature of H. L. H. but in the editorial columns, "we believe that Brahmoism is such an Indianized form of Christianity." That this view has stealthily possessed the hearts of the majority of my Brahmo friends, finds colour in the same journal of 6th October, 1889, when it quoted and apparently approved of the remarks of the *Epiphany* on Mrs. Besant's conversion to Theosophy. Why a Theistic body should not rejoice but be sorry when one turns from an utter negation to an absolute belief in the universal spirit, be it through any system of thoughts except the "wildest mystical supernaturalism" of Christianity, must forever pass the comprehension of many Western friends of the Brahmo Samaj; but they do not know that the Brahmo Samaj in India is, or rather was, soaked through and through with the spirit of Churchianity, I mean the baser and unphilosophical part of Christianity. Happily, that spring tide of Western dogmatic theology is ebbing, and Mrs. Besant last year at Calcutta was invited to the house of Dr. P. K. Roy, an influential and most respected Brahmo leader; and many Brahmo thinkers are, to my knowledge, evincing great interest in the Eastern ideas of religious philosophy and philosophical religion. That far-sighted pioneer Orientalist, Sir W. Jones, sounded a great truth when he said in the last century, "We may assure ourselves, that neither Mussalmans nor Hindus will ever be converted by any mission from the Church of Rome or from any other church." *Asiatic Researches*, vol. I. Any close reader of Sanskrit literature will readily bear witness to the vastness and supreme usefulness of the knowledge and information which it contains on spiritual exercise and religious life of every phase of human beings. It is wanting in nothing and complete in itself. With this before even an ordinarily intelligent man, he is safe to predict the survival of this grand structure of religion and its strength to withstand any attack from outside. It has a record of a long series of immensely valuable experience in spiritual culture; and an earnest student has but to acquaint himself with the mass of information to be convinced of their genuine beauty and unmixed truth. One must study the science of the soul before he can venture crossing the sea of *Sansar* and can gain that strength which, alone, is capable of giving the soul peace and progress. It will not do to blindfold ourselves and rush unarmed to

the gate of the spiritual region, keeping busy the tongue all the time in calling God by all sorts of sweet names. Every pilgrim has to be mindful of the many black enemies of light and precipices on the way. Buoyed up by the confidence in divine merciful intervention, our Brahmo friends lay themselves open to many evil influences during the time of congregational prayer. Many worshippers simply cultivate mediumship, rather than spiritual wakefulness, and those who are found to display emotional ebullition the most, are seen to show the strength of mind the least. Let the Brahmo Samaj correct itself, profiting by the experience of this sort, of which it has an already plentiful record. It must be able to distinguish mediumship or spiritual passivity from spiritual wakefulness, before it can show beautiful examples of spiritual life amongst its adherents. The late Ishwar Chandra Vidyasagar very seldom talked of the divine principle, and many people were inclined to call him a *nastik*, but his life exhibited more religious consistency and spiritual worth than that of most religious preachers. "Words without thoughts never to heaven go" was a great truth of Shakespeare's, worthy of being committed to memory. Before uttering significant words, our Brahmo brethren should first know how to control thoughts and cultivate wakeful concentration. Unhappily, they do not care to know it, and this is one of the principal defects in the Brahmo system of worship. The principles of the Brahmo Samaj are conspicuous by the absence of the twin doctrines of Reincarnation and *Karma*, without which no system of religion can support itself; these two fundamental religious doctrines are, however, beginning to make their way into the hearts of many a Brahmo, through their intrinsic merits of reasonableness only.

The ranks of the Brahmo Samaj are daily being thinned away. Pundit Bijoy Krishna Goswami, formerly a Brahmo Missionary, makes the heart throb very quickly of the Brahmo committees wherever he goes, as he recruits his followers principally from the Brahmo Samaj. He initiates his disciples into a system of Yoga practice. Pundit Vidyaratna, another Missionary, has left the Brahmo Church. Almost all the other Missionaries, except Pundit S. Shastri are half-hearted. Differences of religious opinion have also created breaches in the Brahmo fraternity. In the Punjab, Pundit Agnihotri, the founder of the Devasamaj, having succumbed under expensive litigation, and being pressed hard to the inconspicuous corner of the Indian religious world, the Brahmo Samaj may, however, get a few additions from the Devasamaj.

The Brahmo Samaj as a Society is not a less failure. Being more in contact with Western civilization, it has imitated many Western vices with also many virtues. The children show signs quite opposite to spirituality; and the marriage system has not risen a bit to the ideal spiritual level. Mutual promise of marriage has been to the extent of 90 per cent. broken, to the breaking of many educated Brahmo ladies' hearts. Disgraceful instances are also on record of educated and influential Brahmos trying in favour of their own daughters to break, with monetary and other inducements, ties of engagements, where only

the formal marriage celebration was known to be wanting. This clearly shows the precipices which such borrowed ideas of matrimonial purity and social reform will ultimately lead to.

The signs of unrest and clamour for more light that regularly pervade the organs of the Sadharan Brahmo Samaj, seem to point to the life and stamina for struggle that still linger in the movement; whereas, in the modern form of Hinduism, struggle for progress and the spirit of Catholic eclecticism, which alone distinguishes Hinduism from other religions, appear to have disappeared. It is hard to reconcile modern Hindu customs with the spirit of the Shastras, harder still to break through the modern Hindu orthodoxy and inertia, but the hardest work before the enthusiastical reformer is to make the speech and lives of the revivalists coincide. When Mrs. Besant shall have accomplished all that, she will have wrought a greater miracle than all the miracles of the world put together.

The Brahmo Samaj seems to me to be a nice, fertile field. It has been sterile not because the soil is bad, but because the seeds originally selected by Ram Mohan Roy were afterwards tampered with. If gardeners like Mrs. Besant can root out the weeds and judiciously sow seeds of spirituality, the Brahmo Samaj will produce wonderful crops. It can then represent an ideal form which the whole Hindu Samaj may, and should aspire to become, when divested of all its corruptions and the debris of ages.

ISHAN CHANDRA DEV.

EDITOR'S NOTE.—If our good friends, Pertab Chandra Mozumdar, Shivanath Shastri, Dijendranath Tagore, Rajnarain Bose or any other Brahmo leader whose opinions carry weight, wish to traverse the above views, we shall be most happy to offer him the hospitality of our pages; Meanwhile, we note that the *Indian Witness* says:—

"One of the curiosities of the theological world is the fact that Mr. Mozumdar, the Brahmo leader and missionary, is mainly supported by funds raised in America. If the wealthy Brahmo community is content to remain in this dependent position, the day of their triumph will never come. God helps those who help themselves, and the first and the last way in which God requires men to help themselves, is by putting their hands in their own pockets. It is not an edifying spectacle to see a man with his hands in another's pocket."

A REAL YOGI.

SCATTERED throughout India, as everyone knows, there are vast numbers of religious mendicants called by various names such as fakirs, gosseins, sâdhus, etc. They subsist on the charity of the people, they are often excessively dirty, and with it all they wear a proud look of independence and superiority, which is a mark of their calling. Shall we go to the feet of one of these to be taught our first lessons in spiritual dynamics? I trow not.

How many thousands of Europeans live their lives in India, retire, and die in England without so much as a suspicion that these hordes of roving devotees are but the false outer covering to a great body of living men whom we know by the name of Masters.

Many of us, again, who have read of the existence of such masters are willing to believe in them, and yet from want of actual personal experience of them we are often led into doubt. Our faith is so weak that a passing jest or an implied distrust by another of the reality of such exalted beings will often dissipate it—for a time at least.

It is but a few weeks ago that I fell in with one of these exalted beings, quite in an ordinary way, with no mystery attaching thereto, be it said.

Going from place to place he eventually came here and stayed here for about ten days, during which time I went and spoke with him daily for three or four hours at a time. I am therefore better able to judge of him than those who have only heard and not themselves seen him. During our conversations I put him every question I could think of with regard to the philosophy of life, man and his destiny, and the problems of spiritual science. To all of which he answered clearly and readily and with a force that carried conviction to the reason.

It would be impossible to tell of all he said, but the burden of it was to the effect that man must first and foremost purify his mind, and render it stable, through the constant practice of concentrative meditation on the mystery of self as apart from the individuality of the senses. Thus their transitory nature will be apparent, and amidst their functional variety, the unity of the mind, which underlies and which is the author of their activity, will be clearly seen. This is the first step, and with the purification of the mind the powers of the soul will awake, and other scenes will open out before the man, and after that others—but these scenes are illusive. Not until the Turya state is reached will he really know. It is the power of the Great Illusion, called life, that drives men from birth to birth; knowledge of spiritual laws is the means to weaken the fetters that bind us to earth.

He deprecated in the strongest terms any seeking after phenomena, any occult dabbling with the laws of nature; such proceedings he maintained are highly pernicious and terribly distract the mind from its higher aims. There was one I know, who went to the master, and,

for hours together, pleaded and begged for a sign. But no sign was given, for "had I," said he to me, "given the desired sign, I know well that it would have so worked upon the nervous temperament of the questioner as to leave the subject unfit for any more serious thought in the right direction." For myself, I can frankly say that whereas before I, too, was very interested to see some 'phenomena,' now all desire to witness such has mysteriously deserted me, and no particle of longing remains. And for this change I am very thankful, as this desire is a real and great distraction, and a hindrance to true progress. Association with the Mahâtma has of course brought about this change.

Questioned about the Theosophical Society, he said he knew very little of it as an organization, and that there might be masters in occult relation with it, but he had never heard those names, nor were they known amongst those Brothers who lived in the Himalayas. However, he said the principles of the Theosophical Society were excellent, and the teachings identical with what he taught.

There are one or two points, however, that on the surface present a difference, and they are so interesting that I must put them down here. Speaking about the interval of time between the death and rebirth of an individual, I said that it was supposed to average about 1,500 years.

"Yes," he replied, "between one and two hours, never more."

I asked him to kindly explain this puzzling statement, which he appeared to reconcile in such an extraordinary way with my own. He said: "There is an occult interpretation to these far periods. You must know that each human breath stands for one year. Now as there are 900 breaths in one hour, 900 years in exoteric terminology correspond to a period of one hour; as our human time is reckoned. So that when a man dies, he collects within the space of two hours, the astral matter of the elements around him, and, thus furnished, incarnates into the five-months'-child in the womb, according as Karma may have decreed for him. This he assured me was the fact, and the occult interpretation. I think it is new to many of us. Again, talking of Karma, he assured me that each new life on earth exhausted the Karma engendered in the life immediately anterior to it; and that, besides, fresh Karma was started, which was again immediately exhausted in the very next life following. That it was true that a Thoughtbody, composed of knowledge gained and good achieved, was built up towards the making of the Ideal Man, and that also associations formed in former births constantly led to like associations in succeeding ones, where a common interest was involved, whether of friendship or enmity.

"How is it," he said one day, "that those who are supposed to be the real founders of your Society keep themselves enveloped in such mystery? I am a Theosophist (though a member of your Society at Bombay took the trouble to write to the papers repudiating me as

having any connection with the Society, which indeed is quite true), and being in my last earth-life I have considered it my duty to try and help all those who come to me of their own accord, and I have not enveloped myself in any mystery; nor can I understand why those who lie behind a great movement like your Society should be so inaccessible. The Real Yogi is he who is ready to meet and answer any question, and this at once, without being obliged to ponder and think over the matter; the question put, the answer is immediately ready." And so I found.

Many come to see him, out of curiosity or to further their own material interests in some way. To these he is like a closed book, he does not speak much, as he knows well how useless it would be. He has nothing to give them but spiritual food, and in their heart of hearts it is not that which they crave for. "Such," he says, "are mere brute-logic," they sit and look at me, asking no questions—I can do nothing for them, they must return empty. They would not understand if I did speak to them. But when a man, be he a king or a sweeper, comes to me hungering after spiritual food, I give him as much as he can carry away with him.

It is the Karma of a man that decides whether he shall seek me out and find contentment in the answers I give him, or not. He spoke of soulless men as a reality, and that there were many of them. Those ascetics, he said, who hold themselves apart with stern face and downcast eyes, are as yet only on the journey; the perfected man is unaffected by the world, he sees no distinction whatever in individuals, as such; the whole world is Himself. He has realised Ananda, (Bliss). Every thing is Bliss.

* * *

Much more could I tell of this Great Soul, who is accessible to all and whose every word breaks the highest counsel and the strictest subordination of the lower self to the Higher, but I must stop.

In appearance, Mahâtma Nirvikalpa Yogindra is a tall, finely built man, with plain feature. He wears a kind of thin black shirt reaching below his knees, and a small white cloth round his loins. His voice is very powerful. His English is not very fluent so we conversed in Hindustani. He, however, throws in an English word here and there, which is often very *à propos*.

He often laughs heartily and thereby brings home the fact that, to be a Mahâtma it is not necessary to wear a long face.

He takes no notice of outside objects, trees, houses or people, but if you sit down by him he will talk to you and explain to you the great problems of life, with a patience and a lucidity that are marvellous. The interest you take in his words is his reward.

Some have taxed him with anger, but I know well that it is only apparent, and used as a means, where no other means could prevail.

It is what has been called righteous anger. As, when you want an ox to move, a mere word is insufficient and you have to use a stick. So with certain people, certain treatment.

I have got a book of his teachings in Hindi, and am hoping to get it translated into English.

Happy the day, and of Karmic import, when I first met the greatest Theosophist I know!

W. BEALE.

Editor's Note:—In connection with the above article, if the reader will refer to the 'Cutting and Comment', on page 533 of the (May No.) present volume, entitled "A bogus Mahâtma", he will see how dangerous it is to credit without investigation, evil stories about ascetics. For the same Yogi is described in the two narratives from two opposite points of view, by two observers of diametrically different prepossessions. We are very glad that Captain Beale should have sent us his article soon enough after the appearance of the other, to prevent the impression made by it from becoming fixed. It would have appeared last month if, unfortunately, the whole body of the Magazine had not been put to press before the first of May under the compulsion of the Editor's pending departure for Europe.

Reviews.

APRIL MAGAZINES.

Lucifer.—This is an interesting number. Mr. Mead has omitted the "Watch Tower" paragraphs to make room for an article of his on Plotinus, which is to serve as the Introduction to a new Edition of Thomas Taylor's "Select Works of Plotinus", which will take its place in the Bohn Libraries series of classics. Taylor was a re-born Alexandrian Greek, one would be led to think from his fervent love of the literature of that school and of Greece generally. A great and intuitive scholar expired with him; one who, in a way, might be classified with Burnouf, that sun of Orientalism. In Mr. Mead, Taylor has a sympathetic and scholarly critic. Mme. Jelihovsky's concluding chapter of souvenirs of H. P. B. is in her usual charming style. Special note should be taken by the calumniators of Mrs. Besant, of H. P. B.'s enthusiastic encomiums on her. Mr. E. Tregear's continuation of "Myths of Observation" is as interesting as heretofore; "The New Ulysses" full of thought. "A Samoyed seeress" gives one a strong thought-picture of the frozen North, where seership finds a congenial home; Mr. B. Keightley continues his excellent translations of Eliphas Lévi; etc. The strident note in the harmony is the portion devoted to the harsh letters about the Judge case which, let us hope, will be soon disposed of in some effectual way. The magazine reviewer permits himself (or herself) some heavy pleasantry over the historical plan of the Founders, to unite the T. S. with the Freemasons as a higher school of ancient Esotericism. It is unfortunate that H. P. B. and I could not have been able to profit by his (her?) wise counsel when the scheme was being discussed.

Path.—Mr. Judge sticks to it that the evolutionary force of the Theosophical movement is and has always been from the first, in the West. The T. S. was founded there, he says, and asks "why it was not begun in India if that country is the one of all we are to look to." I cannot say, but perhaps it was because the two people whose Karma decreed that they were to head and, unaided, carry on the movement during the first ten years had been born at the West. It is, at least, evident enough that when the Head-quarters were shifted to India, after three years' vain struggle in New York, the Founders left behind them but a corporal's guard of members, and it needed seven or eight years of triumphant work in Asia to send back the vital swell which, under Mr. Judge's leadership, has created the splendid American Section. So far as can now be seen, if we had stopped in New York, the T. S. would have become either a 34th Degree of Masonry, or the twin corpse to the Miracle Club.

Mr. Johnston gives the badly needed tone of scholarship to the magazine, in his second chapter of "Talks about Indian Books". Kali Babu has a brief sketch of his visit to Benares; Dr. Hartmann thinks Judge the only fitting leader for the Society, since he is undoubtedly a Gnâni and (as quoted in Mrs. Cleather's letter) the only person having the power of communicating with the Masters and of holding together the Society: about which there is not what might be called a unanimous opinion. In this instalment of "Letters of H. P. Blavatsky," the concluding sentence alludes to a prophecy of the Saint Simonists, that "in 1831 a woman would be born who would reconcile the belief of the extreme East, with the Christian belief of the West, and would be the Founder of a Society which would create a great change in the minds of men." Since H. P. B. drew the attention of her family to this paragraph, as it appeared in Madame d'Adhémar's too short-lived magazine, the inference is that she meant it to apply to herself. Would not somebody in possession of the book containing the alleged prophecy, be so obliging as to publish its text, with exact reference to chapter and page? It should not be passed over.

The *Sphinx*, *Sophia*, *Lotus Blüthen*, *Theosophisk Tidsskrift*, *Theosophia*, and our other minor periodicals, are up to their usual mark of excellence.

THE BUDDHIST CATECHISM.

M. D. Marceron writes in the *Bulletin de la Société d'Ethnographie*:—"This charming little volume, translated from the English of the 31st Edition, enlarged with 28 new questions and preceded with a special Introduction by the author, is one of those cheap works which aid in popularising Buddhist studies and bringing them within the reach of the great public. Within the past three or four years, thanks to the teaching of M. Léon de Rosny, at the École des Hautes Études, there is hardly any one, among the people of the world, even a little learned, who does not know the principles of the great religious philosophy of Sakhya Muni. Those who will read the *Catechism* of Col. Oleott will learn far more of this philosophy than in studying the voluminous and undigested works of our savants. In its way this little treatise is a master-piece of clearness and intelligence.

SOME PRACTICAL THEOSOPHY.

Theosophy is not only the knowledge of the divine but the wisdom of it, and wisdom is not only some intellectual theory, but more so, practice. This practice is in the first instance self-improvement and self-management, but

at the same time self-sacrifice and active work for the advancement of mankind towards its goal of perfection. This is Universal Brotherhood, the first object of our Society.

One of our most prominent members has lately done some such work. It is Dr. Franz Hartmann, now in Hallein near Salzburg (Austria), whose many occult and theosophical writings are among the best known and widest circulated of our Society. He has made a discovery which is of like importance to all nations of mankind, but which is also of particular interest for India and the East.

One of the greatest scourges of mankind is consumption (tuberculosis). Especially in cooler climates there are very few families who have not lost one or more of their members or near friends, or are in danger of losing them, by this dire scourge. When, a few years ago, Professor Dr. Koch, who discovered the Cholera-bacillus here in India, recommended an isopathic treatment of consumption by a new preparation of his, made from the infectious matter itself, all the world cried out, "Hail"! to him as a benefactor of mankind—but prematurely.

Koch failed in his results, because he applied the too large doses of this allopathic school instead of homœopathic doses. His movement has only done harm and has collapsed.

Now Dr. Franz Hartmann has effected some wonderful cures by applying so-called "Lignosulfit" as a remedy for consumption. And this substance has also proved to be very efficacious in curing whooping-cough, influenza, and skin diseases.

On my way out to India I passed through Hallein to visit our friend Hartmann. I saw the pavilion which he has erected for this cure, and I found several gentlemen of European reputation being treated there, and heard from them satisfactory reports of their increase in strength and health.

The fact that vapours of sulfureous acid are very beneficial in curing many complaints of the respiratory organs has long been well known. Dr. Hartmann, however, does not apply these acid vapours pure, but rather as a refuse product, obtained in the making of cellulose from pine-wood, by the chemical reaction of sulfit. This refuse is "Lignosulfit," and its production is no secret. The only condition for obtaining the most wholesome preparation is in the aromatic parts of the pine-wood, those containing the etheric oils, being boiled out in the right way, and the liquid used for this purpose being extracted at the right moment, when the best mixture of all the ingredients is obtained. Thus obtained, the result is a preparation of greatest strength, and one that will keep. Only experience can teach this right procedure.

The application of this remedy is not internal but external. The air which the patient breathes has to be saturated with its vapor. For this purpose Dr. Franz Hartmann, with the assistance of the well-known chemical scientist and engineer, Dr. C. Kellner, of Austria, has invented an apparatus, very much like the brine-works used in the production of salt from brine. I saw such an apparatus at work in the Inhalatorium which Dr. Hartmann opened on the 2nd of October last. The liquid drips down through a pile of fir-twigs, and is thus freely dispersed as moist vapor throughout the air of the

room or hall of the pavilion. In this hall the patients can sit, read and write or walk; they feel comfortable there.

For home use, a similar but lesser effect is obtained by pouring the lignosulfit over a quantity of fir-twigs heaped up in a bucket or large plate. Another application of it is by inhaling it through a so-called "Dulf's bottle." A few spoonfuls of lignosulfit are mixed with water in such a bottle, and the air from it is then inhaled through a tube, or, directly, by holding the mouth and nose over the opening of the bottle.

The lignosulfit, as well as the inhaling apparatuses, are sold by a chemist, Dr. Sedlitzley, in Hallein, (Salzburg), and in Vienna also. Dr. Hartmann has written a pamphlet on this subject "Die Heilung der Lungentuberculose, &c., durch Lignosulfit," Vienna, 1895. Verlag von Carl Kravani, Wien VI, Mariahilforst, 64.

This is as much as would be of general interest to our readers. But there is one more side to this question which may have particular importance for India.

It has been discovered that obstinate *skin-diseases*, psoriasis, eczema, &c., have been cured by applying lignosulfit to the skin with a brush, and such cures have been effected in a surprisingly short time. Now the question arises, whether this lignosulfit might not cure even *leprosy* or, at least, some phases of it. It appears most desirable that experiments in this respect should be made somewhere here in the East, say, for instance, on the leper island near Colombo.

If really *leprosy* can be cured by Lignosulfit then this will be an immense boon to India and all the East.

H. S.

A MODERN PRIESTESS OF ISIS.

A REVIEW.

A Modern Priestess of Isis, contains the latest attack on Mme. Blavatsky, and has just appeared on our book stalls. It is being eagerly sought for by two classes of readers, those who hope to find some irrefutable charge against Theosophy and its most prominent members, and those who hope and believe that there is little in the book that will stand analysis, and loving truth above all things, read everything, for or against. The religious periodicals are reviewing it after their usual style; for Theosophy is much too dangerous a toy for the elect to handle unwarned. Nevertheless it is a book each of our branch libraries should contain, and each member should carefully read; thus only can we come to know the worth of our enemy's weapon, and how best to turn the point against himself while strengthening our own armour. I fancy we extract much of the poison by placing it on our own book-shelves. With this purpose I have analysed the attack made on Mme. Blavatsky by M. Solovyoff, and hope to be able to show the credence due to the author, and the value of his evidence. One reviewer says "M. Solovyoff was for months her dupe, and afterwards she tried to make him her accomplice." For this statement I fail to find a warrant in *Modern Priestess of Isis*. He does not show that he was her dupe, indeed according to his account she could not succeed in duping this shrewd, cynical, ever-on-the-watch sceptic. For the assertion that she tried to make him her accomplice, we have only his word, not borne out by facts—the word of—on his showing, a treacherous hypocrite, (*vide* Letters N. O. R. and others in Appendix C.)

These letters were published by Mme. Jelihovsky, translated by Walter Leaf, and appended to the work by the S. P. R. under whose auspices this fresh attack on our late esteemed Co-founder is issued to the public notice. Had M. Solovyoff fore-known that his own letters to H. P. B. would ultimately appear bound within the same covers as his attack on her, he might have been more careful in making some of his assertions. That he did his best to obtain possession of these documents before publication, we have no difficulty in accepting in Mme. Jelihovsky's word. With the help of them, we see how shifty, superficial, contemptible and treacherous in friendship, M. Solovyoff can be: he even seems to take pains to show himself to be such. How such a character may be rated among his compatriots, I know not, but the Anglo-Saxon is apt to give credence to a man's word according to his moral worth, and proved integrity.

One Religious contemporary writes of him as "the Theosophist who got hold of certain facts which in 1886 broke up the Paris Theosophical Society." That he did much harm and caused much trouble to this particular branch of the Society in 1886, is true enough. It is the "certain facts" that require substantiation. He does not give them in *Modern Priestess of Isis*. By his propensity for tittle-tattle, (*vide* p. 308), and capacity to pervert truth, he caused the secession of Mme. de Morsier, and possibly shook the faith of many others, is also true enough. Against this assertion I find, eighteen months later, in the Society's Official Reports, mention of the same Society, with the same name, (*L'Occident et L'Orient*) with the Duchess de Pomar still as its president, making headway against the materialism of Paris: and Paris still has her active societies. So much for M. Solovyoff's "smashing up of the Society."

Now as to the visit of the Mahatma, the account of which he gave, and afterwards attested to the Society for Psychical Research. It was no dream to him then. Years afterwards, he persuades himself, for literary purposes, into the belief that it is a dream or hypnotic suggestion, or the alternative is, that he was a wilfully perjured witness to the S. P. R.

In this connection, as proving his then belief in Mahatmas and the Phenomena, see letters L. P. and B. I. and others in Appendix A. written at the very period he professes to be only interested in catching H. P. B. tripping. Next we may consider "the pretty little piece of silver under her shawl." Taking his own account of it, he attributes to it quite ventriloquistic properties; for he says it rang "over our heads," "near the ceiling," out in the landing, and various other locations. "and astonished every one." Queer performances for a little silver bell under a woman's shawl, however delicate its workmanship! Thus Solovyoff detracts continually from the value of his own evidence; and his Editor has found himself in several places compelled, from his own knowledge of facts, to correct in foot-notes, his Author's statements and exaggerations. (pp. 92, 183 and others), while his translator remarks (p. XV. of preface). "It (letter B.) does, so far as I can judge, imply a real inconsistency with M. Solovyoff's narrative. It implies that he has not correctly represented the mental attitude in which he found himself, after the Würzburg conversations. "I confess," continues Mr. Leaf, "that I am not satisfied with his own explanation." etc.

Let us now treat "the confessions"—the "verbal confession" first. It bears throughout, the stamp of the novelist and romancer, and has an untrue ring about it. But no proof one way or the other, since one of the parties is dead, and the other is by profession a novelist, by confession an adept in

duplicity. On the written confession he puts a construction which it in itself, (supposing it to be genuine and without interpolation), does not bear out in the reading. In the allegory with which it opens, one gets the key to its meaning. Solovyoff by "this time," to use his own words, "had completed his budget," by gathering up in Russia, where Mme. Blavatsky had not been since her girlhood, all kinds of slanderous statements, not all, by the way, relating to this particular Mme. Blavatsky; any one of the name served the occasion. Mesdames Julie, Nathalie, Heloise, etc., (see *Old Diary Leaves* in Theosophist, May 1892, page 496, and Sinnett's *Incidents in the life of Mme. Blavatsky*, p. 73). These he hushed up and giving form to half expressed fears held by certain of her orthodox relatives concerning her unorthodoxy, forwarded "the budgets" to members of the S. P. R. Overwhelmed by the enormity of the libel and the hopelessness of clearing herself, in her then state of poverty, and crippled by a complication of mortal diseases, she declares her willingness to sacrifice herself, as the only means left to prevent the sacrilege of all she most revered. "I shall not even attempt to defend myself" she says. She declares that in order to cover up all traces of her real occupation—occult studies—she, for 20 years, laughed at queries about it, and tried to make people attribute to her, deeds and conduct that would best effect her purpose. Then she tells "how her eyes were opened to her moral suicide" by such a course. One other expression she uses, not euphemistic certainly, but too true, as those know who have power to see the true dangers of mediumism and the séance room—"her own and others' filth." This refers to the years wasted in mediumistic experiments while she was as yet ignorant of the dangers she incurred, alike as of the true explanations of spiritualistic phenomena. My warrant for this interpretation is to be found in the context and in *Old Diary Leaves*, where a similar expression is used in a similar sense by H. P. Blavatsky and therein quoted. Even in this "Confession" she conditions her proposed self-sacrifice with "If Master will allow," and this he construes into an admission that "the masters" are her own fabrication. While on this point I might refer to phenomena, and "Master's letters" with which Mme. Blavatsky could not have tampered, and before W. Q. Judge came on the scene. I mention these only to refute M. Solovyoff's sweeping condemnation of all phenomena with which at that time H. P. B. was directly or indirectly concerned. See *Old Diary Leaves*, p. 461 and 592. Also Countess Wachtmeister's personal *Reminiscences*, page 44, where the lamp is persistently relit though Mme. Blavatsky is sound asleep; also ticking of psychic telegraph all through the night (p. 43); the letter found in a packet of soap, which was brought direct from the shop to the Countess's own room (p. 50). Such baseless charges of fraud as M. Solovyoff makes, especially when instigated by cruel malice, must inevitably break down under impartial analysis.

Of the whole story as M. Solovyoff tells it now and the contradictions of it, to be found in his own letters, (B, p. 288, and I, p. 298), dated at the time of which he writes, I may safely leave to all intelligent readers of a *Modern Priestess of Isis*, pointing only to the fact that Solovyoff wrote in the *St. Petersburg Rebus*, under date July 1st, 1884, a startling account of the phenomena, and in a letter to Mme. Blavatsky, dated August 6th, calls attention to this to show how indispensable he is to the Society, and resents that "Madame should renounce him" or that "Master should say that he was not necessary." (Here perhaps lies the prick that goads to revenge). "He declares he is indifferent to ridicule" and is "not afraid of the titles of fool and madman."

"*Ma-ligue de conduite est tracée*" he writes. Again (letter E, p. 295) "you will be convinced of my courage in face of public opinion;" yet again (letter F, 296), "your reproaches are undeserved, my soul lies open before you." In letter K, 299, "I care nothing for the Theosophical Society, the significance of which escapes me, *thanks to your distrust of me*, (italics are mine). But I do care a great deal for *your* reputation." This is signed like many others, "yours with all my heart." But need I follow his treachery step by step. As an example of his exaggeration take this—"H. P. B." moved Heaven and Earth to get a copy of J. D. Miroille's works,—at last Miss K. brought one from Russia but H. P. B. would not let me see it. This puzzled me greatly but I obtained it from a second-hand bookseller." Would it not have been easier for H. P. B. to have tried the second-hand dealer before "moving Heaven and Earth" and Russia was more difficult of access than Paris. There are many such passages throughout the book, where there is evident exaggeration. A truthful narrator does not exaggerate. His whole acquaintance with her was limited to three months. How will his account of her compare with those of other intimate friends whose honesty even he would hardly dare to impugn.

Solovyoff's epistolary verdict on *Isis Unveiled* (letter C, p. 293) I may as well quote here, "I am quite convinced that it is a phenomenon," and again (letter D, p. 294) "The book must be published here, (Paris) without fail, for the benefit of the French." Compare his account of her American Marriage, (p. 165) with those given by Col. Olcott in *Old Diary Leaves* in Theosophist, July 1892, p. 584. The latter account seems much more feasible and in accordance with her known peculiarities.

One date only Solovyoff gives, Feb. 1886, that of his own resignation of membership, as a few days after her "written confession." This chariness of dates is hardly compatible with a true history which could be verified by living persons. However, taking this date as a starting point, and working backwards and forwards according to his "few days," "a week or two," "two months," etc., and the location as Würzburg, I find that the period he chooses is the same in which Countess Wachtmeister is domiciled with H. P. B., sleeping in the same room with her, acting as her copyist, and having access to all her "boxes and drawers;" having "read all the letters which she received, and those which she wrote;" and, "says the Countess," I now openly and honestly declare that I am ashamed of myself for having ever suspected her. (*Reminiscences*, p. 29).

All through the *Reminiscences*, which begin October 1885, and close about 1887, I find no mention of Solovyoff's name, even among the casual visitors of note; hence I conclude he was not the essential companion of Mme. Blavatsky that he deems himself; nor do I find one reference to the "written confession" which must have passed under the Countess's supervision had it been written at the date assigned; Mme. Blavatsky being in very bad health, sometimes bed-ridden, always confined to her couple of rooms. One other circumstance enabling me to detect variance in Solovyoff's version is the S. P. R., reports. Compare his "the frauds of H. P. Blavatsky and her confederates are unanswerably exposed," with his letter O, p. 302, where he writes to H. P. B. "the pamphlet (Coulomb) has produced universal indignation here, and I have not even had to defend you to anybody—so that after this dirty intrigue, they have only increased the sympathy felt for you—Oh! If I could only see you! Your sincerely devoted and affectionate Solovyoff." Who could call for such devotion as M. Solovyoff's? The

fewer of such devoted friends we each possess the happier we will be. How comes it that M. Solovyoff keeps all his discoveries and "written confessions" till the fourth year after Mme. Blavatsky's death, by which time "the confession" is nine years old. "I wonder if it occurred to him how difficult it would be for a dead woman to prove a forgery, or an interpolation in genuine MS. The latter supposition I hold as likely to be the explanation of this document. Appendix C. needs some comment as it states the whole of her voluminous works are quotations from one hundred nineteenth century authors. The *Reminiscences* state "the poverty of the travelling library, the handful of very ordinary books" possessed while she was throwing off the MS. of *Secret Doctrine*. "Her manuscripts were full to overflowing with references, quotations, allusions from a mass of rare and recondite works, on subjects of the most varied kind—it was only verification she needed. The matter she had, however she may have gained it." This is the statement of her amanuensis who was present when forms of MS. for the *Secret Doctrine* were passed from the hand of its compiler.

When Colman's book is published we may hope to be able to verify (or otherwise) a few of his statements. For until he gives book and page *Appendix C.* remains an assertion only.

MELBOURNE,)
April 22nd 1895. }

WILHELMINE J. HUNT, F. T. S.

Theosophy in all Lands.

EUROPE.

LONDON. April 26.

The chief event of this week has of course been the arrival of Mrs. Besant last Sunday night. She has, as usual, been besieged by interviewers from the leading papers. Her most definite statement has been to the effect that she first saw the Master, Morya, in 1889 at Fontainebleau, long before she met Mr. Judge. She further stated that she was preparing the charges, and the evidence on which they are based, for publication. There is therefore some prospect at last of a final settlement of the whole matter at the next Convention.

Just now everyone is anxiously awaiting the decision of the American Convention at the end of this week. According to the *Boston Herald* it is anticipated that it will be the largest ever held by any Section, about 200 delegates being expected, representing every State in the Union. The same authority states that one of the questions which will come up at the business session, will be that of the removal of the Head-quarters of the T. S. from India to America, "the alleged illegal transfer (!) having been made from New York to India in 1878."

The H. P. B. Lodge has been glad to learn that its President, Dr. Keightley, together with Mrs. Keightley, and Mrs. Cleather, arrived safely at New York on the 16th inst., after a slow and rather uncomfortable passage. The Lodge is now holding fortnightly receptions for members and friends on Saturday afternoons. The first was held on Saturday last and was a great success, nearly thirty people being present. A meeting will be held

of White Lotus Day. Several members of the Dutch Lodge have recently joined, and as the Lodge has a number of country members it has been decided to start a type-written magazine, in which will be included written papers, reports of lectures, etc.

The Bow Lodge has remodelled its class for the study of Theosophy, which now meets every Saturday evening, and is much more active and interesting. An informal class has been formed for the heart's consideration of *Letters That Have Helped Me*; such study being considered to be especially valuable at the present time. The new paper, *Ourselves*, has "caught on," all East-end news-vendors have agreed to take it, and it bids fair to become a great success. This is all the news I can glean this month, most of my correspondents having failed to send me any.

* * *

Borderland for April is an interesting number. The *Borderlander* of the quarter is Molly Fancher, of Brooklyn, U. S. A., who presents the extraordinary phenomenon of a person with five distinct personalities. A severe injury to her head caused a most remarkable illness which culminated in a trance which lasted nine years, during which, another consciousness did various kinds of work, and kept a diary. During her illness she completely lost her sight, but on waking from her trance she was found to possess wonderful clairvoyant power, so that she can read the finest print, and distinguish the most delicate shades of colour, in pitch darkness. Professor West gives the following account of her powers:—

Her power of clairvoyance, or second sight, is marvellously developed. All places in which she takes an interest are open to her mental vision. Distance interposes no barriers. No retirement, however secluded, but yields to her penetrating gaze. She dictates the contents of sealed letters, which have never been in her hands, without the slightest error. She visits the family circle of her relations and acquaintances, in remote places, and describes their attire and occupations. She points out any disorder of dress, however slight, as the basting thread in the sleeve of a sash, which, to ordinary sight, was concealed by the arm. Any article which has been mislaid, she sees, and tells where it may be found. She discriminates in darkness, the most delicate colours, with an accuracy which never errs. She works in embroidery and wax, without patterns. She never studied botany, or took a lesson in wax work, and yet she never mistakes the form of a leaf or flower. . . . Holding pen or pencil in her left-hand, she writes with extraordinary rapidity. . . . She once wrote a poem of ten verses in as many minutes, her thoughts flowing with the rapidity of lightning.

Of the five personalities, the first is called "Sunbeam," and manifested when the long trance came to an end, remaining the normal molly of the day-time. Three years later, another personality arrived, which was named "Idol." The third, called "Rosebud," has all the ways of a little child of seven. "Pearl" is the fourth. The fifth is the most vivacious of all, and is called "Ruby." Before the coming of each, there are the usual spasms observable in trance mediums, when their "controls" take possession of their bodies.

Another interesting article contains particulars of a theory of reincarnation received through automatic writing. The following will be recognised as containing some of our teaching:

We have in us a divine spark, which is what makes it possible for us to hold conscious communion with God, and the animals have not, as yet, attained to this.

It has to be born in them, and is, of course, a most mysterious and important development of the spirit. All the training of the spirit through the animal creation leads up to this. When animals are domesticated and brought into close contact with man, there is given to them a sort of human spark, which prepares them for the divine spark which is to follow, and helps them greatly in the task of controlling the animal impulses and subordinating them to service.

In the Astrological department I see that a perfect avalanche of disaster is foreshadowed for Great Britain, at the end of the year.

Mr. Stead makes a rather funny mistake; he gives a portrait of a Mr. K. Chakravarti as "Mr. Judge's Black Magician." The next part is called "Blavatskiana," and offers "some materials for judging H. P. B. by those who knew her." These consists of extensive quotations from Solovyoff's book, "an Appreciation", by Mr. Lane-Fox, and "an Explanation", by Mr. Edward Maitland. Among the reviews, I notice a long and appreciative one, of Mrs. Besant's *Building of the Kosmos*.

The personality of H. P. B. is once more receiving a full share of attention. In addition to the above, and the wide notice that the recent books by Solovyoff and Lillie have attracted, I note a short "study" in the *Arena* for April, by J. Ransom Bridge. It is accompanied by one of the well-known full face portraits signed "To Brother J. Ransom Bridge, from his, truly, gratefully and fraternally, H. P. Blavatsky, London, April, 1889." It is an indefinite sort of article but the closing paragraph is good:—

Those who sought out this strange paradox to discover fraud, invariably discovered it. Those who wanted something tangible to worship, generally found it, so long as they would work for her cause. Curiosity-seekers whom she could not use, she frequently abused, and dismissed in a ruffled condition. She had but one real care, in the last years of her life, one love—her Theosophical Society, and for it she planned and worked and suffered with an heroic devotion. The wisdom or morality of her methods may be condemned, but the reason for her Martyrdom has not, as yet, for those who doubt the existence of the "Masters," been satisfactorily explained.

"A Plea for Pantheism" by Heinrich Hensoldt is chiefly a reply to a criticism of a former article of his, in which the critic argued that "matter" was the reality. In the course of his reply, Dr. Hensoldt indulges in sundry sneers at the Mahatmas, and the "communications with which, from time to time, they favour the ring-leaders and wire-pullers of a certain jesuitical organisation in this country." The allusion is obvious.

Mr. Arthur Balfour's recent book, on the "Foundations of Belief," has aroused much discussion among our learned divines and others, and one cannot take up a single monthly magazine without coming across a criticism from some eminent D. D. I hope to be able to refer to some of these, and to the book itself next month.

B. C.

We have crowded out many "Cuttings and Comments" to make room for the interesting review of "A Modern Priestess of Isis."

CUTTINGS AND COMMENTS.

"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

Mrs. Besant lectured at St. James's Hall, on the 27th April, to a crowded audience, on "Mahatmas as Facts and Ideals." She said that the laughter and ridicule which had gathered about the name of the Mahatmas was regarded by her as a danger having a far wider range than the Theosophical Society. Not one of the great religions of the world but had been founded upon the same ideal as that which the term Mahatma indicated. What was a Mahatma? He was a man who had become perfect, who had reached union with the divine, who by slow degrees had developed the possibilities of the spiritual nature, and stood triumphant while others remained struggling. Proceeding to discuss the question of the existence of Mahatmas from several standpoints, she asked, first, was not the theory of their existence a theory founded on the lines of natural evolution? Assuredly it was. This led her to the existence of divine men, great masters, and leaders in the past. She had only to point to glowing figures like Zoroaster in Persia, the Buddha in India, the Christ in Palestine. On the theory of evolution, on the evidence of the divine figures of the past, her case so far was, she thought, impregnable. Well, if there had been great masters in the past, might there not still be great masters—masters whom it was possible to communicate with, although they were withdrawn from among men? The final feature of Mrs. Besant's address was a summing up of the steps by which men might rise towards the Mahatmas. If it was only a dream it was the noblest dream humanity had ever dreamt—the Mahatma might at least be an ideal to those who did not know him as a fact.

A Hindu youth who was getting dissatisfied with his native religion, and leaned towards Christianity, wrote Mrs. Besant, asking advice.

We give a few words of her reply, and shall not attempt any comments. We cannot add to its beauty and wisdom:—

"If the crude religious ideas, presented in the latter of the Jewish scriptures, are those which you can best assimilate, it only means that you are not able to grasp the deeper realities, unveiled in the Indian scriptures, and it may be that the lower form is the one which, for the present birth, best suits your needs. I fear, you are taking a step backwards, but you must bear your own responsibility, and if you turn from Shri Krishna to Jesus Christ, the result will be that you will go to the latter, and not to the Supreme. But I can have no right to dictate to you the form of your religion, and I can only hope that if you are really sincere, the purity of your motive may avail to lessen the evil of your intellectual mistake."

The
Death
Microbe.

Dr. Wheeler of Chicago asserts that he has discovered the cause of death to be a distinct variety of microbe which he calls the "Microbe of Death," which may be destroyed. He says—"If it can be destroyed, nothing short of actual violence can put an end to any one's term of existence."

According to this theory the chemist has only to discover a potion or elixir that will destroy this little microbe, when presto, change—this elixir of microbic death becomes the elixir of everlasting life to mankind.

But it may not be wise to be too sanguine concerning this matter, even though the Doctor claims that "it has been demonstrated by experiments on animals, that this bacillus once destroyed, there is no further danger from any known disease," for there are many degrees of "actual violence."

We could enumerate a dozen or more ways in which human beings do daily violence to their own vitality, which results in such lowering of physical tone as makes them subject to a host of known and unknown diseases, which are the legitimate and unavoidable results, under karmic law, of these different methods of violence.

So long as our vital force is kept abundant and active, we need not fear the Microbe of Death, or any of his relatives; but when the vital force, or cohesive power of the atoms which are so polarized as to comprise *one* life, becomes too much lessened, then the innumerable lives which have been united in the *one*, become depolarized, and we have manifestations of chaos, inharmony, disease, and perhaps death.

Any great "*scientific discovery*," or wonderful nostrum, which, it may be claimed, will conveniently help people over the slough of karmic retribution, without the least contamination from the mire which has been accumulating therein, we are free to say we have not a particle of faith in.

E.

Mrs. Besant, One gets queer names and titles in the Orient. a "White-Tarini Proshad Jyotishi, a renowned astrologer of Calcutta, has just published his Forecast of the current year, comprising sixty-three items: (some of them prophecied after the event, it is said) No. 34 is devoted to Hinduism and the prophet says:

"Mrs. Besant will come from the white islands like the white-armed deity and preach Hinduism in India. This will detract from the glory of the Hindus in the eyes of Europe and America (!) The prophecy of Vyāsa will be fulfilled."

In his paragraph about 'Sea-voyages,' the astrologer says: "The Sea-borne trade is particularly inauspicious to fat-bodied people, who are of the same disposition as the planet Moon." That looks bad for the P. T. S., and it might be worth while insuring him against accidents, for the benefit of his pet child, the Adyar Library.



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THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.

ORIENTAL SERIES—CHAPTER X.

LET it be observed that the incident described at the end of the last chapter occurred on the evening of the 25th June, 1880. On the 28th, *three days later*, the Coulobms arrived in Bombay from Ceylon and, on our invitation, took up their temporary residence with us. The French Consul at Galle and other charitable persons had subscribed for their passages, and they had landed almost penniless. He had a box of tools and each of them a few rags of clothing. It was settled that they should stop with us until an employment could be found for him, after which they were to go to housekeeping for themselves. Under this agreement I set our friends to work to find him a situation, and after a while succeeded in getting him a machinist's berth in a cotton mill. But he did not stop there long, for he fell out with the owner and threw up the situation. I found him a man very quick-tempered and hard to please in the matter of employers, and, as no other opening occurred, he and his wife just drifted along with us, without any definite plan as to the future. He was a clever mechanic and she a practical, hard-working woman, and as both tried to make themselves useful, and I could get on with them by treating them kindly, they were taken into the family. From neither of them did I hear a bad word about H. P. B.'s behaviour at Cairo; quite the contrary, they seemed to have the greatest respect and affection for her. As for their being concerned in any underhand trickery in the way of phenomena, they never breathed a word or gave a hint to me or to any one about us. So, as for her subsequent assertions, in the pamphlet compiled for her by the Madras Missionaries, (she could not write grammatically a sentence of English) that she and he were doing tricks for H. P. B., among others, in producing bogus apparitions of Mahatmas with an arrangement of bladders and muslin, I have not a particle of evidence that would make me credit it. It may be otherwise, but I believe the stories to be downright falsehoods, told by her for some pitiful woman's spite.

If the Mahatmas we saw at Bombay after the Coulombs came were only M. Coulomb masquerading with wigs and a false head, what was the man whom we saw at Warli Bridge, three days before their arrival, as described in the last chapter? Certainly not M. Coulomb. Then, if the figure was a real Mahatma, who could vanish out of sight, and whose features we could distinguish as he stood within a yard of us, in the glare of the vivid heat lightning, why might not the figures we saw in and about the house, later on, have also been Mahatmas? At all events, H. P. B., even though she had been an ordinary woman unendowed with psychical powers, is entitled to the benefit of the doubt. Such benefit I shall always accord to her, and so will her other intimates. Let it stand at that.

First and last, all our noted members will come upon the scene of my historical drama. The entry of April 9th (1880) says, "An interesting man called to-day, with an introductory letter from Mr. Martin Wood, editor of the *Bombay Review*. His name is Tookaram Tatyā. Is a cotton commission merchant; speaks English well; is very intelligent; says he is deeply interested in Yoga." So began my acquaintance with a gentleman, whose name is now known throughout the world among us as one of the most indefatigable workers in the Society. He had held aloof and watched us, being skeptical as to our having come to India in good faith. His knowledge of Europeans had not led him to believe that persons of our calibre could give up their home interests merely for the sake of learning Eastern philosophy; there must be some humbug at the bottom of the affair. A year passed and the first quarter of the second, and yet nobody had discovered anything bad about us. So, as he was most deeply interested in the subjects that we were engaged in, he determined to come and see for himself what sort of folk we really were. I shall never forget that private interview, which made us two know each other as though we had been friends for years, and which ended by his paying me his respects in the true Eastern fashion.

The tone of our members in the mass, at that time, will be inferred from an entry of one of those April days:

"A meeting of the T. S. was held, and I got every one present to express his views as to the best way to increase the interest in the Society. The calling of a general meeting was resolved upon. But it will amount to nothing; for, of all the members, whether here, or in Europe or America, there are only a corporal's guard of real Theosophists: the rest are but miracle-hunters."

That can hardly be said now, in view of the enormous amount of unselfish work that is being done in Great Britain, Sweden, Spain, the United States and Ceylon, not to speak of India, Australia and elsewhere. Yet, at the same time, it cannot be denied that a great deal of hard work has also been done, throughout all these years, under the spur of the hope of closer intercourse with Mahatmas and, perhaps, the attainment to some degree, of powers similar to H. P. B.'s. I think

that this yearning has made hundreds of most worthy people fall easy victims to such transparent humbugs as the "H. B. of L.," and a number of conscious and unconscious spiritual pretenders. Such devotion is dearly purchased by the Society when it can be extinguished upon discovering the illusion under which blind, exaggerated faith in appearances and promises has made the victims fall. For from ardent friends they usually change into virulent opponents.

About this time we were passing through the disagreeable phase of our relations with Swami Dyānand. Without the least cause, his attitude towards us became hostile; he wrote us exasperating letters, then modified them, again changed his tone, and so kept us perpetually on the strain. The fact is, our Magazine was not in the least an exclusively Arya Samaj organ, nor would we consent to hold aloof from the Buddhists or Parsis, as he almost insisted that we should. He evidently wanted to force us to choose between the continuance of his patronage and fidelity to our declared eclecticism. And we chose; for our principles we would not surrender for any equivalent whatever.

A visit of our party to Ceylon, long urgently requested by the leading priests and laity of the Buddhist community, had been determined upon, and the preparations occupied us throughout the whole of this month. We had to get ready in advance the matter for two or three numbers of the *Theosophist*, and my Diary records the night work we had to do. To save expense it was arranged that H. P. B., Wimbridge and I should go, and Miss Bates and the Coulombs remain behind to look after the Head-quarters. As Miss Bates was a spinster and Mme. Coulomb an experienced house-wife, the unlucky idea occurred to me to transfer the housekeeping duty to the latter from the former. Fifteen years of householding had not taught me the folly of giving a new-comer the opportunity of 'bossing it' over the other woman! I know it now.

Among other things, there were badges to get made for our delegation, H. P. B. being fond of such things. It was for this trip that the silver badge with gold centre, now worn by Mrs. Besant, was made for H. P. B.'s use; mine was a more gorgeous affair and those of the rest of the party much plainer. Another, and much more serious matter, was the organization of the Bombay T. S., on the evening of April 25th: the pioneer of all our Indian, in fact, of our Oriental, Branches; and the third on the list of the whole Society; not counting New York, which was still the Society. The two Branches older than that of Bombay are the British, now the London Lodge, and the Ionian, of Corfu. The first officers of the Bombay Branch were Mr. Keshow N. Mavalankar, *Pres.*; Messrs. Gopalrao Hari Deshmukh and K. N. Seervai, *Vice-Pres.*; Framroz R. Joshi, *Secy.*; Krishnarao N. Mavalankar, *Treas.*; Edward Wimbridge, Mooljee Thackerscy, and Messrs. Patwardhan, Warden and Jabouli, *Councillors*. Mr. Tookaram Tatyā, having overcome all his distrust, was duly accepted into membership at the meeting of May 2nd.

Everything being ready, we embarked on the 7th May in a British India coasting steamer for Ceylon. The party consisted of the two Founders, Mr. Wimbridge, Damodar K. Mavalankar Purshotam and Panachand Anandji (Hindus), Sorabji J. Padshah and Ferozshah D. Shroff (Parsis): all but the first three being Delegates from the Branch to the Sinhalese Buddhists and bearers of brotherly salutations expressive of the broad tolerance of our Society in religious matters. The wife of Mr Purshotam, a delicate fragile little lady, accompanied her husband and Babula attended us as servant.

We were, I believe, the only passengers on board, and the ship being clean, the officers agreeable, the weather fine and the daily calls at the ports along the West Coast full of interest, we enjoyed the voyage as if it were on a large private yacht. H. P. B. was in high spirits and kept everybody in a good humour. A passionate card-player, she spent hours daily playing Nap with the ship's officers, barring Captain Wickes, whom the code of naval etiquette forbade to play with his subordinates. The Chief Engineer, a Mr. Elliott, soon became a great favorite of H. P. B.'s and on the last day of the Voyage, she did for him the phenomenal substitution of his name for her own in embroidery on her handkerchief. I was present and saw it. They had finished a game of Nap and fell to chatting about these alleged psychical powers, and Elliott was especially incredulous about the possibility of this phenomenon of changing an embroidered name on a handkerchief for another in embroidery. This *à propos* of what H. P. B. had done for Ross Scott the day of our arrival at Bombay, about which he had been told. He coaxed her again and again to do it for him, and she finally consented, and then and there did it as we all sat on deck, under the shelter of an awning. But when Elliott opened his hand in which he had held the handkerchief during the experiment, he found that H. P. B. had mis-spelt his name, making it Eliot instead of Elliott. Now in Mme. Coulomb's veracious pamphlet it is averred that H. P. B. got her to embroider names of third parties on some of her handkerchiefs after picking out her own. The implication would be that she had thus prepared the 'Eliot' handkerchief and that H. P. B. had simply changed her own for it. But until we met him on board the "Ellora" we did not know there was such a person in existence. How, then, could Madame Coulomb have embroidered his name for future trickery? The explanation, it will be seen, is simply nonsensical.

The old Captain was a fat, good-natured person without the glimmering of a belief in things spiritual or psychical. He used to joke H. P. B. on our notions with such a delicious ignorance of the whole subject that it only made us laugh. One day she was playing her favorite, solitary game of *Patience*, when the Captain broke in upon her meditations with a challenge that she should tell his fortune with the cards. She at first refused but at last consented and, making him out, laid out the cards on the table. She said "This is very strange: it can't be so!" "What?" asked the Captain. "What the cards say

Out again." He did so, and with the same result, apparently, for H. P. B. said the cards prophesied such a nonsensical thing that she didn't like to tell him. He insisted; whereupon she said that the cards foretold that he would not be much longer at sea; he would receive an offer to live ashore and would throw up his profession. The big Captain roared at the idea, and told her that it was just as he had anticipated. As for his quitting the sea, nothing would please him more, but there was no such good luck in store for him. The thing passed off without further remark beyond the Captain's repeating the prophecy to the Chief Officer, through whom it became the laugh of the ship. But there was a sequel. A month or two after our return to Bombay H. P. B. received a letter from Captain Wickes, in which he said he owed her an apology for his behaviour about the card prophecy, and must honestly confess that it had been literally fulfilled. After dropping us at Ceylon, he continued his voyage to Calcutta. On arrival, he had the offer of the appointment of Harbour Master (Port Officer) at Karwar (I think it was or, if not, then Mangalore), had accepted it, and had actually returned as passenger in his own ship! This is a specimen of a great many card prophecies H. P. B. made. I do not suppose the cards had anything to do with it save that they may have acted as a link between her clairvoyant brain and the Captain's personal aura, thus enabling her clairvoyant faculty of prescience to come into play. Yet, psychically endowed as she was, I scarcely remember her having foreseen any one of the many painful events that happened to her through treacherous friends and malicious enemies. If she did, she never told me, or anybody else, so far as I ever heard. A thief stole something she valued once, at Bombay, but she could not find out the culprit nor help the police whom she called in.

At Karwar and Mangalore our resident colleagues came off to the ship with presents of fruits and fresh milk, and stopped as long as they could to talk on Theosophy. At Calicut some of us went ashore for a run through the Town, and looked in at a ginger-packing house, where we saw the roots trimmed, dried, bleached and ground in mortars by women who were *decolletées* to a degree that one sees sometimes distantly approached at Western society functions. It is the fashion here for respectable women to go uncovered to the waist; old or young, pretty or hideous, it is all the same: a Hindu woman of that locality who covers herself above the waist is at once known as of bad character. So, at Bombay, respectable Maratha ladies invariably go barefoot, disreputable ones shod. On the other hand, the virtuous Parsi lady would not dream of going unshod nor the well-bred Parsi gentleman with his head uncovered. *Tot homines, quot sententiæ.*

Speaking of prophecy, I think I was a bit of a seer in writing in my Diary on the day before reaching Colombo, "New and great responsibilities are to be faced: momentous issues hang on the result of this visit." Nothing could have been truer than that.

We dropped anchor in Colombo harbour on the morning of May 16th, and after awhile a large boat came alongside bringing Mohattiwatte Gunananda, the Buddhist orator-priest, John Robert deSilva, and some junior priests of Megittuwatte's pānsala (monastery). DeSilva was our first lay F.T.S. in Ceylon, having joined by letter before we left New York. I made the very natural mistake of supposing, from his Portuguese name, that he was a Roman Catholic, and that his sympathetic letter to me and application for admission into membership were but Missionary traps. So, while I replied in friendly terms and sent the Diploma asked for, I sent them *under cover to Megittuwatte*, with request that he would not deliver them if the addressee was not the Buddhist he said he was. It was all right, and deSilva has ever been one of the best, most efficient, intelligent and sincere Buddhists I have ever met. But that the Sinhalese should keep the Portuguese and Dutch Christian surnames, which they took from motives of policy during the successive periods of Portuguese and Dutch supremacy, when their own Sanskrit names are infinitely prettier and more appropriate, is surprising and, it must be confessed, dishonoring to the nation. We found the famed Megittuwatte (Mohattiwatte) a middle-aged, shaven monk, of full medium stature, with a very intellectual head, a bright eye, very large mouth, and an air of perfect self-confidence and alertness. Some of the more meditative monks habitually drop their eyes when conversing with one, but he looked you square in the face, as befitted the most brilliant polemic orator of the Island, the terror of the Missionaries. One could see at a glance that he was more wrangler than ascetic, more Hilary than Hilarion. He is dead now, but for many years he was the boldest, most brilliant and powerful champion of Sinhalese Buddhism, the leader (originator) of the present revival. H. P. B. had sent him from New York a presentation copy of "Isis Unveiled," and he had translated portions where she describes some of the phenomena she had personally witnessed in the course of her travels. His greeting to us was especially cordial. He requested us to proceed with the steamer to Galle, where arrangements had been made for our reception: he himself would go that evening by train. As a parting souvenir H. P. B. that evening rapped on the Captain's head, or rather made the raps sound inside it, and rang her fairy-bells for some of the officers.

Before dawn on the 17th, we were off Galle light, and getting our pilot, anchored about 500 yards from shore. The monsoon burst and there was tremendous wind and rain, but the view was so lovely that we stopped on deck to enjoy it. A beautiful bay; a verdant promontory to the North, against which the surf dashed and in foamy jets ran high up against the rocky shore; a long curved sandy beach bordered with tile-roofed bungalows almost hidden in an ocean of green palms; the old Fort, Custom House, light-house, jetty and coaling sheds to the South, and to the East the tossing sea with a line of rocks and reefs walling it out from the harbour. Far away inland rose Adam's Peak and his sister mountains.

After breakfast, in a lull of the storm we embarked in a large boat decorated with plantain trees and lines of bright-colored flowers, on which were the leading Buddhists of the place. We passed through a lane of fishing boats tricked out with gaudy cloths and streamers, their prows pointing inward. On the jetty and along the beach a huge crowd awaited us and rent the air with the united shout of "Sadho! Sadho!" A white cloth was spread for us from the jetty steps to the road where carriages were ready, and a thousand flags were frantically waved in welcome. The multitude hemmed in our carriages and the procession set out for our appointed residence, the house of Mrs. Wijeratne, the wealthy widow of a late P. and O. contractor. The roads were blocked with people the whole distance, and our progress was very slow. At the house three Chief Priests received and blessed us at the threshold, reciting appropriate Pali verses. Then we had a levee and innumerable introductions; the common people crowding every approach, filling every door and gazing through every window. This went on all day, to our great annoyance, for we could not get a breath of fresh air, but it was all so strong a proof of friendliness that we put up with it as best we could. Our hostess and her son, the Deputy Coroner of Galle, lavished every hospitality upon us, loading the table with delicacies and delicious fruits such as we had never seen equalled, and dressing it in the charming Sinhalese manner, with flowers and pretty leaves: and the walls were beautified with them in artistic devices. Every now and then a new procession of yellow-robed monks, arranged in order of seniority of ordination and each carrying his palm-leaf fan, came to visit and bless us. It was an intoxicating experience altogether, a splendid augury of our future relations with the nation.

The monks, who had read Megittuwatte's excerpts from H. P. B.'s book, pressed her to exhibit her powers, and young Wijeratne, on hearing about the handkerchief phenomenon on board ship, asked her to repeat it for him. So she did, and again for a Mr. Dias; each time obliterating her own embroidered name and causing theirs to replace it. She got Wijeratne's name right, because she asked him to write it for her on a bit of paper, but she spelt Dias's "Dies," which, if Mme. Coulomb had embroidered the handkerchiefs beforehand at Bombay, would not very likely have happened, since there would have been plenty of time to think what an absurd thing it was to spell the Portuguese name in that unheard-of way. The excitement, of course, rose to fever heat, and culminated when she made some fairy bells ring out sharp in the air, near the ceiling and out on the verandah. I had to satisfy the crowd with two impromptu addresses during the day, and at 11 P. M. we retired to rest, thoroughly fagged out.

Wimbridge and I went for a dip in the harbour very early the next morning, but we were followed and watched by crowds, so that it was very uncomfortable to move about. Our rooms were packed with visitors all day. There were no end of metaphysical discussions with the aged High Priest Bulatgama Sumanatissa, and other sharp logi-

cians. This old man let me into a nice embarrassment. He begged me to call on a list of Europeans and to write to twenty Burghers (half-race descendants of the Dutch) inviting them to join with the Buddhists in forming a Branch T. S. In my innocence I did so, and the next morning could have bitten off my finger for shame, for they sent me insulting replies, saying that they were Christians and wanted to have nothing to do with Theosophy or Buddhism. I stormed at the old monk for his heedlessness in making me uselessly compromise the dignity of the Society, but he only smiled and made some weak excuse. It was a lesson for me and, during the fifteen years that have elapsed since then, I never repeated the mistake. The people of all the country round crowded into town to have a look at us and there was general rejoicing among them. A dozen invitations were received from towns and villages to visit them. Our rooms were never free of priest-visitors. One of their customs made us laugh. If the hostess had not spread cloths over the chair seats, they would spread their own handkerchiefs over them, turn and calmly sit down, performing the business with as much solemnity as though it were part of a temple ceremony. It is a survival of one of the precautions of Yoga, viz., the laying of durba grass, or a tiger or deer skin, or a straw mat, on the ground before beginning the āsanās, or postures of Yoga. Only its novelty made it a little funny to us.

Old Bulatgāma was a particularly persistent disputant, very voluble and very kind. Among other topics of discussion was that of the psychical powers, and H. P. B., who thoroughly liked him, rang bells in the air (one a booming explosion like the striking of a large steel-bar), made 'spirit' raps, caused the great dining-table to tremble and move, &c., to the amazement of her select audience.

The next evening we were treated to a devil-dancing performance by professional sorcerers, who take part in religious processions, and are called in cases of desperate illness, to drive away the evil spirits which are supposed to possess the patient. They invoke certain elementals by recitations of mantras and prepare themselves for their functions by a certain amount of abstinence at certain periods of the moon. Their dance is a real witch-festival. It leaves behind a confused recollection of leaping and whirling figures tricked out with hideous masks and streaming ribbons of young cocoanut leaves; of brandished and whirling firebrands; of black masses of oil-smoke; of postures suddenly taken, which are enough to send a nervous person into hysterics. One part of the ceremony consists in burning certain herbs and gums on hot coals and inhaling the vapors with gasping sounds, until they shiver as though stricken with an ague, and then all senseless. In the coma, they have visions of the obsessing devils and give directions what to do. They are brought to by sprinkling them with water while a charm is muttered. An educated Native gentleman told me that this dance is considered efficacious for the cure of several diseases, especially those to which pregnant women are liable. They

are then said to have fallen under the influence of the "Black Prince." If the devil-dancers get the better of the disturbing evil spirit and it obeys their command to release its victim, it gives a sign of its departure by breaking off a designated branch of some tree near the house. This happened, he told me, in the case of his own step-mother.

As it had been arranged that I should give a public lecture on Theosophy on the 22nd, I made desperate efforts to think over my subject and prepare some notes. For I was then quite inexperienced in this business and was afraid to trust myself to extemporaneous discourse. But I might as well have tried to compose an aria in a machine-shop where fifty blacksmiths were hammering on anvils, fifty turning-lathes were whirling, and fifty people were gathered about to criticize my personal appearance, my pen and my handwriting! Our house was a Babel, our rooms occupied by a friendly mob from morning till night. I would have done far better to have just gone to the platform without preparation, and trusted to the inspiration of the moment, as I soon learnt to do. I think my first lecture in Ceylon is worth a paragraph, so I will give it. It was delivered in a large room in the Military Barracks, imperfectly lighted, and packed to suffocation. A temporary platform had been erected at one end and a figured canopy suspended over it. Besides our delegation there were upon it Sumāngala, Maha Thero, the Chief Priest Bulatgāma, Chief Priest Dhammalankāra, of the Amarapoorā Sec., who had come 28 miles to meet us, and a number more. The whole European colony (45 persons) were present and, inside and outside, a mob of some 2,000 Sinhalese. I was not at all satisfied with my discourse because, owing to the interruptions above noted, my notes were fragmentary and the light was so bad that I could not read them. However, I managed to get through somehow, although a good deal surprised that not even the taking passages elicited applause: from the unsympathetic Europeans that was to have been expected, but from the Buddhists? As soon as a passage could be cleared our party passed out, H. P. B. and I arm in arm and holding each other tight so as not to be separated by the jostling crowd. "Was it a very bad speech?" I asked her. "No, rather good" she said. "Then" I continued, "why was there no applause; why did they receive it in such a dead silence? It must have been very bad." "What? what? what are you saying?" broke in a voice from the Sinhalese gentleman who had hold of H. P. B.'s other arm. "Who said it was a bad speech? Why we never heard so good an one in Ceylon before!" "But, that can't be," I replied, "there was not a hand-clap, nor a cry of satisfaction." "Well, I should just have liked to hear one: we would have put a knife into the fellow who dared interrupt you!" He then explained that the custom was to never interrupt a religious speaker, but to listen in respectful silence and, after leaving, to think over what he had said. And he very proudly pointed out the high compliment that had been paid me in the packed audience hearing me without making a sound; I could not see it in that light, and still think my lecture was so bad as

to be not worth applauding; unless, perhaps, the Galle public had by common consent agreed to obey the injunction of Thomson:—

"Come then, *expressive silence, muse his praise.*"

H. S. OLCOTT.

THE LAND OF VEDANTISM.

INDIA of this day is not a little different from what it was in ancient times. Time was when the land of A'ryāvarta bred a race of men who were mighty, not only in physique but in intellect as well. As early as the time when the nation that built the Pyramids was in its infancy, India boasted of a civilization second to none in the world. It produced men like Vālmiki and Vyāsa, whose immortal works stand as mighty monuments of a departed golden age. No branch of knowledge escaped their far-reaching intellect; and what have they touched that has not received the stamp of perfection? But that age is long gone. India has long mourned its departure. The dark ages set in, a bigoted idolatry and an ambitious priesthood usurped the place of the simple worship of nature and the noble teachings of the speculative philosopher. What wisdom remained in ancient works after these unscrupulous ravages, was perverted in a thousand ways to suit the spirit of the age; and truth hid herself for shame in the dark recesses of old libraries. But she cannot remain there concealed for ever. Dissatisfied with the then-existing state of affairs some bold adventurers shook off the trammels imposed by the clergy, and exposed the lamentable absurdity of the established church and its theory of knowledge. Touched to the quick by these strictures, it instituted a laborious and patient search after truth. This endeavour, was not in vain; for not only did she appear in her resplendent garb, but led her votaries to that glorious republic of hers, the 'land of Vedāntism,' the most renowned of whose citizens is Sankarāchārya.

It is not my business here to expound the Idealistic theory, or write a critique on it, or review any particular system under it. I shall confine my task to (I) explaining the real signification of 'Vedāntism' or 'Idealism,' (II) indicating the lines of enquiry which led to that conception, and (III) setting before my readers its highest ideal.

(I) First, then, as to its signification. Grammarians, one and all, have spoken of generalization and specialization of words in the development of a language. Vedāntism is an example of the former. The word is now in the mouth of everybody, and is employed with so little attention to its applicability that it has lost much of its real significance and turned out, in many cases, a misnomer. For instance, whenever a person begins to talk of Spirit or God he is at once dubbed as a Vedāntin; if another tries to be on short commons or at least to deny himself the luxury of food and drink, he is designated a Vedāntin. In short, whoever deviates from the common rut of mankind and betakes himself to introspection, is considered a Vedāntin. Practically,

then, a Philosopher, a Yogi, a Fakir, a Sanyāsi, are all popularly spoken of as Idealists. Can perversion go further? The reason of this is not far to seek. We trace here the unwholesome influence brought to bear upon the course of philosophical speculations by the ecclesiastical body in the dark ages, when action, or Karma, was supposed to be the only entrance to knowledge. But as J. S. Mill says, "an absurdity, however, does not cease to be an absurdity when we have discovered what were the appearances which made it plausible."

It is a well-known proverb that we cannot see the wood because of the trees. In the same manner, there have sprung up secondary outgrowths from the primary signification of Vedānta, that have now eclipsed its real aim so much that it needs to be pointed out. Vedāntism, or Idealism, in its native simplicity, is no more than that theory which postulates consciousness and its conditions, and begins all enquiry from that central position. It must be remembered in this connection that the word 'consciousness' has a higher as well as a lower sense, both of which are applicable here. So then, Vedāntism or Idealism is a theory of knowledge which ascribes the formal or intelligent element to the conditions of consciousness, and the material one to the sensuous nature. It is the combination of the synthetic as well as the analytic element that constitutes knowledge; or, to put it in metaphysical language, knowledge implies 'the transcendental unity of apperception.' A practical example will explain the conception more clearly. In a manufactory, we find raw materials supplied, which, after passing successively through the machines, come out as well-spun yarn. The question that naturally suggests itself, is this: 'Is it no more than the materials put in?' Apparently there is nothing inside the machine. But how vast is the difference between the fleece or cotton put into it, and the texture that issues out of it? This can be attributed to nothing else than the formal element impressed upon the raw substance by the machine. In like manner, though the mind is a *tabula rasa*, as the Lockeans would say, and all our knowledge is confined to sense-experiences, yet the mind stamps its conditions on them and supplies the shaping synthetic element, in whose combination alone sense-impressions come out as knowledge.

(II) Having shown what is meant by Idealism or Vedāntism, I shall next try to explain what led to this conception. The one cardinal question on which the whole history of philosophy revolves is, 'What is the relation of mind and body?' or, to put it in its wider aspect, 'What relation subsists between ego and non-ego?' A deep gulf seems to separate the two. On the one shore, lies the cold, lifeless, dull matter; on the other, shines the active, living, intelligent mind. The wrecks of many an adventurous skipper, ambitious to cross the channel, are even now visible in the 'plastic media', occasional causes, pre-established harmonies, and the theory of Karma. Despite this opposed nature of ego and non-ego, opposed as light and darkness, to quote the well-known words of Sankarāchārya, there is between them an ultimate, nay, a

necessary connection Nobody can gainsay this fact, not even the staunchest absolute Idealist. Now then, here is a riddle more enigmatical than that of the Sphinx of old, the solution of which is the only key that can open the gates to the blessed region of knowledge where there is eternal happiness. The prize was too tempting to be left unfought for. Many a candidate thronged the gate, elbowing out his colleague, foolishly hoping to obtain an easy admittance. There was the popular dualist with his easy solution that it is difficult of solution; the Idealist advocating that there is no non-ego to be related to ego; the materialist simplifying the ego as the secretion of the brain tissue; and last, but not least, the nihilist enraged at the absurdity of the question, since both the ego and the non-ego are non-entities. I need hardly say that every one of these keys proved defective. If we go into the details of these solutions, we shall find how one part of the reasoning falls a victim to the other. But to examine these arguments *in extenso* would need more space and time than I can at present command. Suffice it to say that one and all of them are subject to the fundamental psychological fallacy of regarding states of consciousness as independent of mind, since those who do so, try to perform a task just as impossible as to see one's own eyes with themselves. Finding his predecessors all vanquished, the speculative philosopher set all his wits to work to understand the cause of their failure. After ages of thought and labour, he constructed an idealistic key, and with it came on to take his chance. No sooner did he apply the key to the lock, than the gates opened wide on their hinges without any resistance, and exhibited, to all, the glorious land within.

(III) Let us not stop at the gates. Let us enter and see the glory of that heavenly land. The first thing that strikes us is the resplendent light of Reason that blaze on high, and enlivens everything under it. A long and glorious vista lies before, and as you advance, the ground gradually rises and ends at last in the heights of transcendentalism, which appear misty from afar. Many a contented thinker lives happy in the valley below, never attempting to outgo the limits imposed. But there are not wanting others who are more venturesome. They gradually ascend the heights, and, as they do so, Reason sheds its light more and more on their heads, and all below disappears one by one. Untired of this laborious ascent, some bold hearts climb up and reach that high altitude of transcendentalism, which is the ideal of Vedânta. There reigns unalloyed bliss; there one has no care, no sorrow, no pain; good and evil appear one to him; and he sees himself, and lives in the beatific vision of Supreme Reason. This is the 'Land of Vedântism,' and it is to these heights that we look up with wonder and reverence, and hope one day to attain. Then shall we sing with the poet,

"There is a land of every land the best."

KERALA VARMA

ORDEALS AND MYSTERIES OF ANCIENT EGYPT.

THE highest truths are beyond words. They can only be taught by Pictures, Symbols, Parables from Nature, and by Music.

The following twenty-two pictures are known to have been used by the Egyptian Mahâtmas of old, and in them lie the mysteries of the experience of every human soul, from the time it first realizes it is part of the Divine Soul to the time it has made its one with God or Nirvâna.

To one of the crowd—one who is still lost in physical consciousness, who has not yet been born into intellectual life, who has not yet developed the eye of fancy and imagination—a primrose by the river's brim is but "a yellow primrose, nothing more."

One who has not passed from the intellectual life into the spiritual, and who has not the eyes to see the consciousness within him as part of the universal desire and intelligence, will find these pictures as "images" and nothing more.

But most probably these pictures were not shown to the crowd—only to the Chelas who had passed the two preliminary ordeals known as the guardian at the Threshold, and the Strait and narrow Way.

Outside beneath the Sphinx there was a door inscribed "knock and it shall be opened unto thee." If the Chela ventured to knock, the door was opened by a Hierophant or Gurn who warned the aspirant, of the ordeals he must first undergo before he could be admitted into the School of the Prophets—and tried to dissuade him. If the Chela was resolute and the Gurn, reading his heart, wished to aid him through the first ordeal, he gave him a staff and a wand and said "walk on my Son through the valley of the Shadow of Death, and fear not. My wand and my staff shall support thee and comfort thee." As the Chela proceeded, the passage grew dark and damp like a dungeon, and full of wild shrieks and groans, mocking jeers, voices telling him he was a fool going to his own destruction. At last the way narrowed and in the passage facing him stood a skeleton armed with a scythe or sword—the sword flaming with phosphorescent flames. It was the Guardian of the Threshold. A voice like reverberating thunder demanded why he intruded here, and that he would pass at his peril if not provided with the right wand or talisman.

As he passed, the sword raised itself without striking him, and he found on the other side a beautiful smiling youth with an anchor, waiting for him.

This youth gave him a lamp to hold in his hand, which feebly lit the way onwards through the utter darkness in the subterranean passages beneath the Pyramid. There he left him to find his own way to the King's Chamber above, with the warning "Strait is the way and narrow the path that leadeth to life eternal and few there be that find it, but broad and easy is the way that leadeth to the bottomless pit, and many there be that have fallen therein."

As the Chela proceeded, groping his way by his feeble light through the maze of dark passages, if he kept his eyes on the ground, he would miss his way, and the downward sloping passage would suddenly end in a deep pit. If he failed to see that, he would be precipitated into its depths and be killed. But if he looked upwards he would see a narrow shaft or funnel running upwards. If he climbed and wormed his way through this, he would find himself, at last, safe in the King's Chamber. These passages still exist in the Great Pyramid near Cairo, but the meaning of them is unknown to the multitude. And these two ordeals were not merely to test the sincerity of the Chela's intentions, and the courage and tenacity of his will, but they were also parables to him—the outer body or self was acting a parable to teach the inner soul what must be gone through, before the teachings of Intuition can give divine wisdom—the divine soul, awakening, must first pass through a period where the consciousness is discontented, where the world seems dark, where the senses cloy; he must separate himself from the teachings of his childhood, he must withdraw himself from his previous associates, be ready to bear their jeers, their idle warnings; he must have the wand of the power of controlling the thoughts and ideas of his brain, and the staff of spiritual support from within; he must face death, loss of riches, loss of self-aggrandisement, loss of glory, and pass the temptation of using his growing powers for selfish purposes. After this comes divine hope, giving him a glimmer of intuition, or knowledge and confidence arising from within him—with the aid of this he passes alone—each man for himself—painfully working out his salvation through the maze of intellectual conceptions, and the hard upward path of conquering the lower passions, and of narrowing the earthly self into almost the grave, in order to rise again into a sense of freedom and liberation, and of power over oneself, which state of consciousness was symbolized by the King's Chamber.

Round the King's Chamber were a line of twenty-two statues or groups of statues, painted and ornamented like shrines in Catholic Churches. These were the famous mysteries which taught the progress of Divine consciousness and gave comfort and instruction to him whose intuition had developed enough to reveal the meaning of the symbols. This intuition was symbolized by a Hierophant called the Pastophorus, who met the Neophyte and took him round, in order, and helped to interpret the meaning by some brief remark or motto.

Let us go round with him and see the mysteries one by one, and let us try to put some interpretation on them; but we must remember in doing this, the interpretation is always three-fold, according to the side of the consciousness which is considering. There is the meaning which the Divine consciousness recognizes, another, which the Intellectual consciousness recognizes, and another, the Physical. Interpretation can only be partial according to our standpoint and stature. Each year, if we grow, and come back to these pictures, we shall find new

TABLEAU THE FIRST.—ATHOIM OR A.

THE MYSTERY OF THE MAGUS.

We see before us a young man, ideally beautiful as an Apollo.

It is the human will, the Buddhi that has gained the consciousness of Absolute Being—that knows it is a part of God, and that is ready to raise itself to fuller and fuller Godhead, as youth is to raise itself to fuller and fuller Manhood.

He is standing.

It is the attitude of the Will prepared for action.

His robe is white and a close fitting one.

He has acquired "purity"—and his habits are ready for action and will never impede his movements.

Round his waist is a girdle of Gold—the pattern is a serpent biting itself.

He checks his lower appetites by the desire of eternal progression.

On his broad intellectual forehead is a circlet of Gold.

He rules himself and his thoughts; therefore he is a prince: he is acquiring the power of a king: he is rising above the gravitating power that Nature has over created things.

In his hand is a golden sceptre pointing to the sky.

He has acquired the magnetic power of command over the denizens of the spiritual realm by the magic of his aspiration.

The left hand is pointing with a finger towards the ground.

He is reflecting the power he draws from the Spiritual realm, down to the Earth, and he directs his energies to ordering the lower realms.

In front of him on a large cubical block of stone, lie a sickle, a sword, a goblet and a gold coin with a cross marked on it.

Out of that goblet he has drunk of the passions: with that sword he has had convictions that enabled him to fight: with that sickle he has reaped the realisation of aspiration: that coin he has earned by negations and self-sacrifice, and it will give him power of acquiring his wishes.

While we have been scrutinizing this tableau, and making these reflections, the Pastophorus has stood silently beside us. Perhaps our thoughts are the words he has been speaking to us by his inner soul.

When we are ready to pass on to the next, he says the moral.—

KNOW, O YOUTH, THAT MAN IS THE SON OF GOD, AND HE MUST BE READY TO DO HIS FATHER'S WILL.

TABLEAU II.—BEINTHIN OR B.

THE MYSTERY OF THE GATE OF THE SECRET SANCTUARY.

A woman of most beautiful form and figure—known as the Goddess Isis—is seated at the threshold of a world-old Temple between two mighty columns.

It represents the Truth of Nature, or the great throbbing soul of the World. When the consciousness of Absolute Being has flowed in to a human mind, that man begins to be in sub-conscious contact with all the thought that is, that has been, and that is to be; with all the ideas that have ever been created by brain, ever realized or ever idealized. He has a perception of things invisible as well as visible. Consciousness of knowledge flows in from within and from without. The mystery is the mystery of experience. In the Physical world it is the mystery of the Divine Feminine—woman the counterpart of man—joining with him to make an equal destiny. Science is the Guide of the Will.

The column on the Right is red.

It is the material world in the active intense state of ascending life.

The column on the Left is black.

It is the material world in the passive state of descending death.

Her head is crowned with a tiara tipped with a crescent in front.

This signifies the power of Occult Nature over the thought-world, and the creation of new conditions of life, new births.

Her head and face are hooded and veiled.

Truth is veiled from the gaze and curiosity of the profane—who has drawn back the veil of Isis and seen her as she is? Who has seen all the revelations of the mysterious beauty of things that are in Nature and in Truth?

A solar cross or an Indian Linga is on her bosom.

It represents the fecundity of matter pervaded by Spirit or Will.

On her knees is an open book half covered with a cloak.

It is the mysteries of the Past which are revealed, and yet only partially revealed, to a soul in solitude, deeply meditating on Nature.

And the Hierophant's words are—

God says "Let there be Light." Man should say "Let Truth or Light reveal herself."

TABLEAU THE THIRD.—GOMOR OR G.

THE MYSTERY OF ISIS-URANIA OR THE WOMAN SEATED IN THE SUN.

A woman is seated in the centre of a raying Sun.

The Sun with its rays is intelligence and consciousness vibrating in every direction—the nucleus and unit of space and matter. The woman is the desire of doing good, which out of this throbbing, pulsing life creates a will for action. The woman represents Nature in travail, making the reality out of the ideality, the Universal fecundity of Being. The Balance of intelligence eternally acting and absolute knowledge brings power.

She is crowned with twelve Stars.

Space in the circle all round each self as a centre, is divided into twelve divisions or temples—known in Astrology as the twelve houses. In each one of these localities of realization, she has a radiating centre of idealization.

Her feet rest on the Moon.

On the Infinity of Matter—which she has dominated by the Spirit.

She carries a Sceptre topped with a globe.

She has power over things earthly, to create form and shape, and unite them all in bonds of harmony.

On the other hand rests an Eagle.

It is the ceaseless aspiring of the Ideality of Nature towards perfection and purity, harmony and unity, towards the Sun, as the Eagle soars.

MORAL.

Affirm what is true, will what is just, and you are creating yourself. Do the opposite and you destroy yourself.

TABLEAU THE FOURTH.—DINAIN OR D.

THE MYSTERY OF THE CUBIC BLOCK.

A Warrior, strongly built as a Hercules, is seated on a cubic block of stone.

The cubic block is matter or space of three dimensions—the warrior on it is the human will that has overcome it and has power over it. It is the concentration of thought that has magical power to create and destroy matter and space. It is the realization of the powers latent in Absolute Being, and the ideas possible to Contingent Being, through the four-fold work of the Spirit, viz., Affirmation, Negation, Discussion, Judgment.

His head is casqued in a helmet surmounted by a crown.

He has acquired a power of protecting himself from the darts of opposition and antagonism, and he is conscious of his power and victory won.

In his right hand is a raised sceptre—like that of Isis.

It is the power of Theurgy over the elementaries.

His right leg is crossed over his left.

The higher elements dominating the lower and causing a feeling of ease and rest.

MORAL.

Nothing can resist the firm will, when that will has for a lever, knowledge of Truth and Justice acquired by experience in matter.

TABLEAU THE FIFTH.—ENI OR E.

THE MYSTERY OF THE MASTER OF THE MYSTERIES.

A reverent Hierophant or Thun is seated between two columns of the Sanctuary.

It is the Good Conscience of progressing spirit, the genius of good inspiration. It is the Universal Law regulating the infinite manifestations of Being in the Unity of Substance. It is Religion, the intermediary between Being Absolute, and Relative. It is the Inspiration communicated by the Vibrations of the Astral fluid. It is the proof of man by liberty of action inside the impassable circle

of Universal Law. The columns on each side are Divine Law and Free Will.

He is leaning on a cross with three spokes.

The intellectual world is opposite to the material world which is represented by 4 spokes. There are 3 planes of being to the intellect.

He traces with the index finger of his right hand upon his breast the sign of silence.

One must hush the expression of one's emotions and passions, if one is to listen to the voice of heaven.

Two men are prostrated at his feet—one in red, one in black.

These are the genii of activity and passivity, the two aspects of human nature which he can control by his wisdom.

MORAL.

The Will must be taught and guided by Good Conscience, and above all, silence must be maintained over one's emotions and designs. Speech is silvern, silence is golden.

TABLEAU THE SIXTH.—UR OR U. V.

THE MYSTERY OF THE TWO WAYS; OR THE TEMPTATION AND THE PROOF.

The youth is standing motionless. There are two ways meeting in front of him. His looks are downcast to the Earth; his arms crossed on his breast. Two females, one on the right, the other on the left, place a hand on each shoulder, each pointing to a different way.

The Chela is reaching the point which comes to all on the path of progress, the contest between black magic and white magic. It is the temptation to use his power for aggrandizement of his individual spirit, and not for his divine or universal spirit. The knowledge of good and evil has come to him from the conscience and now comes the Temptation and the Proof. He is lured to evil in order to prove whether the spirit within him is pure or impure. The particular and universal self are ever at war, like Necessity and Liberty. Nature's forces are ever in antagonism. There is an eternal struggle between the Passions and the Conscience.

The female on the right hand has her forehead surrounded by a circlet of gold.

It is virtue conscious of Divine protection.

The one on the left is crowned with vine leaves.

It is the temptation to express oneself by means of the gratification of the senses, and has the power of intoxication.

In the background raised in the clouds, can be seen the Genius of Justice aiming an arrow towards Vice.

Vice is pleasant for the hour, but a lurking Karma will be sure to bring on it retribution and destruction.

MORALS.

Live not for the moment. Live for eternity. Let the God within you, not the Animal, triumph. He who hesitates is lost. A chain of flowers may be more difficult to break than one of iron.

TABLEAU THE SEVENTH.—ZAIN OR Z.

THE MYSTERY OF THE CHARIOT OF OSIRIS OR THE TRIUMPH.

On a war chariot—of square form—surmounted by a star-studded canopy, uplighted on four posts, advances a warrior in triumph.

After the true mettle of the combatant has been put to the proof, comes a consciousness of triumphant joy, a consciousness of the Spirit within, dominating the Nature within, of the great gravitating force of Nature having been overcome, giving one a sense of exaltation and potential energy.

He is helmeted and carries a sceptre with a monogram of a square, a circle and a triangle at its head, and a sword. On his head is a circlet of gold, fringed with three Pentagrams or star patterns made by two inverted equilateral triangles.

He has the emblems of victory and power. The square is matter. The triangle the intellectual plane. The circle the spiritual. They are joined and become one. The mystic pentagrams are the two intellectual faces of one's manas reconciled.

On the square front of the chariot is a sphere or globe upheld on two spread wings.

The square chariot is the consciousness created by the work of the will—surmounted obstacles. The canopy, the consciousness of the over-spreading spirit raised on the four elements. The winged sphere is the sense of exaltation attained by the harmony of the spirit with matter.

The chariot is drawn by a black and white sphinx.

The sphinx or figure is a beautiful woman in head and breast, a lioness in body and legs—a symbol of the combination and reconciliation of Divine love with the force of Individualism.

MORAL.

The sovereignty of the world belongs to those who possess the sovereignty of the spirit.

TABLEAU THE EIGHTH.—HELETHA OR H.

THE MYSTERY OF JUSTICE OR THE BALANCE.

The Goddess of Justice is seated on a throne.

She is the state of consciousness reached when the realization of the Absolute has become equal to that of the Particular and Individual—the state of calm judgment unbiased by selfishness. It is the state of Rest when Attraction and Repulsion have become equal, and the sky and troubled waters become clear, so that clear observation and judgment is possible to the Soul.

Her forehead is crowned—the patterns of the crown are lance-heads.

The angles made by the lance-points signify the resultant of two equal forces brought to act together at a point.

In her right hand is a sword—its point raised. In her left a pair of scales.

Justice protects the Good and menaces the Bad, and uses the dividing acumen of the active intellect while she weighs and ponders with her passive nature.

Her eyes are bandaged.

They are blind to the glare and glamour of the outside of things.

The senses are put out of court when the Judge is weighing the decision.

MORAL.

He who has established an equilibrium of the forces without and within, has Power and Wisdom given to him. Every action produces a Reaction. He who can balance them by the Rule of the Golden Mean can create his future.

TABLEAU THE NINTH.—THEIA OR TH.

THE MYSTERY OF THE OLD MAN WITH THE LANTERN.

An old merchant leaning on a stick.

Representing Experience from work in earthly conditions—or Prudence and Circumspection—the Director of the Will and Guide of acts, to make them conform to conditions and circumstances.

Is carrying in front of him a lighted hand-lantern—half-hidden underneath his cloak.

This lantern is intelligence, half hidden by discretion. It does not do to show your earthly wisdom too brightly. It may attract notice. You must not speak out your reasons when the darkness of night is around. Silence is golden.

The words of the guide are—

Let Prudence and the God within you Guide the Will even in details; for a pebble can upset the chariot of the Conqueror of the World.

TABLEAU THE TENTH.—IOITHI I OR Y.

THE MYSTERY OF THE WHEEL OF FATE.

Suspended on an axis between two columns is a high treadmill wheel.

It is the law of Progress, the cycle of growth and decay—the wheel of fortune.

On the right is seen a youth recognized as Hermambis, the Genius of Good Luck, trying to mount to the summit of the circumference.

It is man on the rising planes of growth going on to his purpose helped by his destiny.

On the left is Typhon, the Genius of Evil, being precipitated from the wheel.

It is man who has reached the highest level of his purpose or destiny, and is falling into decay, experiencing adverse luck—preparatory, it must be remembered, to a new rise—for the wheel continues to turn round.

At the top of the wheel stands a sphinx on guard, holding a sword in its lion's claws.

Personifying the spirit of destiny and luck, standing mysterious and calm, and yet always balanced there, not tipping this side or that, like the geni of mankind.

The words of the wise ones are.—

He that is humble shall be exalted, and he that is proud shall have a fall.

The first shall be last, and the last first. Above the changes of this life should sit the spirit, calm and unmoved through the possession of its occult divine knowledge.

TABLEAU THE ELEVENTH.—CAITHA CORK.

THE MYSTERY OF THE TAMED LION.

A young girl, fair, gentle, noble and pure, is closing with her hands, without effort, the jaws of a Lion.

This illustrates the power of the pure intention of the Spirit, to master the selfish instincts of the lower nature—and that too with ease and self-confidence. Brute force can be subdued by moral force—and moral force is intelligence and pure intention of spirit.

Our guide says,—

Wouldst thou gain power? Believe then in the power of Love and Purity.

Advance with Faith, and obstacles will prove but phantoms. Does thy lower nature rage against thee with all the lustiness of life, seeking expression of the self? Love of Duty, Love of Purity, Love of Nobility, will easily conquer it.

TABLEAU THE TWELFTH.—LUZAIN L.

THE MYSTERY OF THE CRUCIFIXION, OR SELF-SACRIFICE.

Resting on two trunks of trees, each with six branches lopped, is a crossbeam, and from it is suspended by the feet—head downwards—a man. His hands are tied behind his back—the fold of his arms with his head making a triangle.

The time comes in the progress of the soul, when the lower nature must not only be conquered, but sacrificed altogether. It is the Law of Existence, that New Life springs only out of the Death of Old Life. The seed must be buried and destroyed, in order that the inner germ should develop itself. The Cross is Duty to Mankind and the Soul of the Universe. There are two sacrifices required in the complete round of life. In the Ascent of Life, the sacrifice of the Individual to the Universal: in the Descent of Life, of the Universal to the Individual. The words of the Hierophant are—

It is necessary that the Son of Man should suffer on the Cross in order that the will of the Son of God shall be done. Bless them which persecute you. Bless and curse not. After the Cross, the Crown.

F. W. THURSTAN, M.A.

(To be continued.)

LEAVES.

PEOPLE generally ask, "If the ancient books are allegorical and hide truth under sensible pictures and stories, why are they so?" The first chapter of magic answers this question, and, for me, satisfactorily. It tells us that children can learn from picture-books only, and it is useless to put geometry before them, although excellent pictures must observe rules of perspective which embody geometrical truths. After, and from, the education of the senses, comes the education of the intellect, although intellect is latently present in the senses from the very beginning. That these picture-books are worthy to learn from is shown by the fact that the pictures they contain are not mere fancy-sketches, but literal translations into sensuous scenes, of the truths of the intellect. We were told from Greece that there are three modes of Knowledge—Opinion, Science and Illumination. The three modes express the same Truth, but the difficulty is, that sense, which corresponds to opinion, exactly reverses the truth, *i.e.*, Science and Illumination, speaking loosely. If you stand before a mirror, you find that the left hand of the image, the reflection in the mirror, is really the right hand of the original, yourself. Similarly, all sense-scenes belonging to *Mâyâ*, or rather *Avidyâ*—strictly speaking, the mirror, the reflector of the infinite powers of the Supreme Principle—must be reversed in their interpretation to yield us the exact truth. This will explain the apparent obscenity and grossness and coarseness of some of the Purânic pictures. If the authors of the Purânas would sensibilise the abstract spiritual truths concerning the constitution and organisation of the Universe, they must, in order to be at all understood, express them as the union of man and woman, of the Creative, the Supreme, the Governing, the Male Principle; with the Receptive, the Female, the Transparent, the Watery Principle. But here we see that this lustful, degrading, brutalising, Maya-fettering physical act must be exactly reversed, must be scrupulously avoided, before we can have a glimpse of the pure, elevating, spiritualising and emancipating marriage of the fifth Principle, the human monad, with the sixth Principle, the power of spiritual Perception of Truth—Buddhi.

We may thus perceive that the ancient books show only pictures which are perceptible all round us in the vastness of the Universe, and therefore are they true and justifiable pictures.

But we must always bear in mind, if we would escape terrible danger, that the senses show us spiritual truths reversed. That is why the life of the senses is condemned by all true philosophy, and this is the logic of the Law which demands restraint, nay, suppression of the senses, before any advance in spirituality can be made. Take, as an instance, the solar system. To the senses it appears that the sun goes round the earth; this is the Platonic opinion. But the truth is just the opposite; the earth goes round the sun. This may be said to correspond to the Platonic science. The Spiritual Idea which the solar system

embodies may be said to be of the Supreme Principle, figured in the sun as governing and regulating the powers and facts of *Mâyâ*, dependent upon It for very life and existence. We know that the planets are all emanations from the substance of the sun—as in the *Gâyatri*, where the sun is called *सविता*, or the Generator, as it tells us—and that their very existence, to say nothing of their orbital and axial revolutions, is dependent upon its attractive and repulsive powers. This illustrates the Platonic illumination. This brings us to the forces of Attraction and Repulsion. Let us see how they illustrate the truth of the remarks made above. What is called Attraction, or the Force that brings together Matter, is really Repulsion from the standpoint of the Absolute: because it is the force which effects the sundering of the precipitation of material atoms from *Chidākāśa*, the Great Void, in which they lay, latent and non-existent, as *Avidyâ*, during *Mahâpralaya*. So, what is Repulsion or the dissolving force, is really the attraction towards the resolution, the refining gradually away into the void. This is the logic of the Law of Progress, which finds expression in Arnold's lines:—

"And the soul must tire of earth
Ere the love of heaven takes birth."

That is, these lines tell us again, in other words, that the senses must be held in horror and hate, if we would have confidence and love in the Supreme.

Do you not see the truth of this? Tell me if any man was ever drawn towards the higher life of purity before the bonds that tied him to the world of sense, or *Mâyâ*, and *Avidyâ*, Ignorance, the distorter, the reverser of Truth, or *Brahm*, had been violently burst by sorrow, agonising the very soul of the man in the breaking.

Foolish man can be corrected by the scourge of sorrow only, and very severely indeed must it fall, if it would effect a lasting cure. For when lightly wielded, the lesson does not make much impression upon the unfortunate man, and he falls again and again.

Thus is sorrow our greatest friend, and pleasure, material pleasure, our greatest enemy. Death is life, and life is death, again and again. Attraction to this world is Repulsion from the higher; and Repulsion from this world is Attraction to the higher:

"And Death is the master-philosopher.
And man always profits in pain.
Who would have a dear thing, again?"

A thorough comprehension of the nature of ideas, or abstract mental states, and of how they substantialise themselves, give themselves life, or the waking condition in concrete, sensuous forms, will also help us a great deal in understanding the nature of elementals, and of their mode of action, and the so-called fourth dimension of space. Elementals may, perhaps, be said to be thoughts and emotions, either cosmic, or microcosmic, materialised or individualised, endowed with palpable form in fairy bodies, composed of *Tanmâtric* matter: and this is how

they can pass through solid bodies, because mental ideas, which are the very essence of elementals, cannot be stopped by anything in the world. The mind can pass and pass through anything and anywhere. The Poets are the most sharp-souled, and fairy-seeing, and dreaming, and metaphorsing people. Poetry is soul-science, that science which sees into the very soul of things, and finds individuality, *fairness* in everything; nymphs in streams, dryads and sylphs in trees and woods, and gods in mountains. Beautiful Poetry! Thou art Plato's Illumination! Thou ledest the very soul out of itself and into the soul of nature. And the Poets are dreamers and lunatics! Moon-struck, indeed!

Just as visible objects embody ideas individualised, *i.e.*, elementals; even so, have audibilities, or sounds, their own fairies. This is how the Vedic Mantras, chanted properly, may be supposed to invoke spirits, and mighty Spirit, the spirit of the sounds themselves, which, being in correspondent communion with similar spirits latent in the listener's mind, influence these first, and through them the whole being of the man. This is Magic as I understand it to be explained in Magic.

The Universe is an allegory, a sensuous object, the Suddha Kāsi, jubilantly attempting, in its inherent multiplicity, to display, to image forth, the infinite treasures of the Supreme Principle, the Nirviśesha Kāsi, the one and one only.

The Universe is an Idea. Noble thought! Beautiful, satisfying, peace-giving thought!

Yet seek not the highest by any one way. To different temperaments, different paths are sent. Few yet can see the logic, the reason, the Logos of the world. Most can feel the poetry of it, however, and is it not well that it is so? That is the difference between the Jñānamārga, and the Bhaktimārga.

ENTER THE PATH.

But it is really no use making any distinction between the Jñānamārga, the Bhaktimārga, and the Karmamārga. The Jñānamārga, if followed too exclusively, is only too likely to develop and intensify personality, the false ego, Ahankāra, which finds expression chiefly in pride and vanity. So, the Bhaktimārga, if jealously clung to, will degrade into blind, intolerant, irrational belief. Exclusive devotion to the Karmamārga, the direct descendant of the other two, only too plainly becomes a senseless and absurd apotheosis of external shell-symbols. The fact is, we must (1) discipline our thoughts, (2) hold them in the celestial region, as long and as intensely as we can, and (3) embody them in practice, lest we become astral dreamers, and fail to take advantage of the physical body which the soul has created for its use, and thus fail to firmly grasp our *whole* individuality, &c., &c. Thus, only, can the three mārgas become one.

Ye soothers of the fainting, failing heart,
Ye mighty masters of the realms of peace,

Ye helpers of the willing soul to start
Upon the sacred Path that brings release
From pain and birth and death, help us to cease.

AFTER-NOTE.

The principle of reversal must be extensively applied. The solar system illustrates it doubly. It was said that science tells us that the earth goes round the sun, while the senses tell us that the sun goes round the earth; the Idea embodied in the system being that of a Governor ruling, &c., &c. But, for a thorough understanding of the Idea, it is necessary that the science-fact, being still a sense-fact, be reversed in a certain way. Yet again: in the sensuous appearance, the Ruler is within, in the centre: in the Idea, the Ruler is without, in the circumference, the Absolute, Space, Chidākāśa itself; the governed are the precipitations *from* it, and yet *in* it.

The rationale of this principle of reversal is found in the fact that Matter is the reverse of Spirit, yet spirit, essentially.

B.

(To be continued.)

THOUGHTS ON THE BHAGAVAD GITA'.

II.

IT is apparent from what I said in the last paper that the *svarūpa* and *sthūla* appearances of the universe, are but the outcome of something behind them. This is a fact which must be conceived with as much clearness as possible, before the true nature of the powers behind it is understood.

The gross matter with which we are familiar, has been chemically analyzed into a certain number of what are called chemical elements. Their exact number has not yet been determined, and new discoveries are recorded every now and then. This, however, is immaterial. What is certain is this, that all our gross world admits of being reduced ultimately to a number of chemical elements. Now all these elementary states of matter change according to Indian philosophy into five states. In other words, all the gross matter we know of is capable of existing in five different states. These five different states are by Indian science named, *prithivi*, *āpas*, *tejas*, *vāyu*, *ākāśa*, or, solid, liquid, igneous, gaseous, latent, as they might be called in English.

Three of these states, the solid, the liquid, and the gaseous, are now well recognized by Modern Science. There are indications of the recognition, by and by, of the other two also. In the solid state a certain degree of heat exists in the latent state, which is its constituent temperature, so to say. Every state of existence has a certain degree of appropriate temperature, without which, it is impossible to conceive of its existence as such. When some more heat becomes latent, the substance changes to the liquid state, and solidity disappears. When some more heat again becomes latent, the same substance is reduced

to the igneous state. With a still higher temperature becoming latent, the same substance becomes gaseous. The igneous state is just between the gaseous and the liquid. In this state the element just begins to be visible to the eye, although it does not yet become a perfect liquid. Just like steam, which is neither water-vapour, nor yet perfect water. Water-vapour is not at all visible; steam begins to be visible. It is in fact visible gas. Beyond the gaseous state of every element, is its state of absolute physical latency, when with a still higher degree of temperature becoming latent, even the gaseous state disappears. This is the *ākāśic* state of all gross matter. A planet or other heavenly body first appears in the heavens in the gaseous state. The gaseous state of this planet is not evidently an outcome of nothing. The state in which planetary matter must have existed before putting forth the gaseous state, is called its *ākāśic* state, or its state of absolute latency, or as it might be called, the spatial appearance of that substance.

Much more might be said in support of the physical fact that every element of chemistry has the capability of changing into five different states. It is however needless, and the arguments are not affected as long as we grant the capability of these chemical elements existing in more states than one, whether they be three or five. Every element then has the capacity of existing in five different states. These different states are the results of different qualities predominating for the time being. The qualities have been named above. It will be seen that they are nothing but so many expressions of five different kinds of motions. *Ākāśa* represents the rectilinear motion, *rāyu* the spherical, *tejas* the triangular, *āpas* the semi-circular, and *prithivi* the quadrilateral motion of any substance. It is not very difficult to see how rectilinear motion represents the quality of roominess or space (*avakūśadīna*); how spherical motion represents what might be called the gaseousness (*pranāma*); how trilateral motion represents temperature (*ushnatā*), how semi-circular motion represents smoothness (*sucha*), and finally how quadrilateral motion represents resistance (*mūrti*).

It appears from these considerations that the capacity of any substance to change into and keep a particular state, represents in the substance, the power of moving in five different ways; for capacity always represents powers in the passive form. This force evidently lives in something which is independent of the element itself. The element is a group of five different states of matter. It must be so. For otherwise it would be impossible to explain the changing predominance of these different modes of motion. This is evidently the behaviour of these compound substance. The five component elements of any chemical substance are called *tanmātras*, or subtile *tatvas* of *prāna*, or ethers as they might be called. And the *svarūpa* of a chemical gross element, is that state of equilibrium of the *tanmātric* group of minima, in which none of the five future gross appearances has shown its predominance as yet;

and which keeps constant, when the states are changing. We see, thus, that the real chemical element, the constant factor among the five changes of state which it can undergo, is the *svarūpa* of the element, and that the *svarūpa*, the state of equilibrium, must exist before any of the predominant states thereof can show itself. We see also, the necessity of the existence of the five *tanmātras*, mentioned above, in order to explain the existence of the *svarūpa*. These *tanmātras* are five ethereal substances, each moving in one particular mode. A *tanmātric* minimum of that substance, putting forth one complete vibration of that particular mode of motion. Inasmuch as it is these five *tanmātras*, which thus give existence to the *Mahābhūtas*, they are called *prakritis*.

It is not, however, only the function of giving objective existence to these *Mahābhūtas* that these *tanmātras* perform. We must posit the existence of a subjective, and an instrumental function as well. In the Sāṅkhya Yoga division adopted by the Bhagavad Gītā, while the objective appearance of the same substance is called *tanmātra*, the instrumental is called *indriya*, and the subjective is called *manas*.

Now this *indriya*, in modern language is electricity, which as nerve-force or animal electricity in the animal organism, performs the double function of sensation (*Jñāna-indriya*) and action (*Karma-indriya*). *Manas* represents the subjective power of ideation, or as it is called in Sanskrit *sankalpa* (formation).

The subjective *manas* creates ideas, and transmits them by the electricity to the *tanmātras*; out of which is cast into the mould supplied by the idea, the *svarūpa*, of any elementary or compound appearance into the gross world. The phenomenon of the same substance performing three different functions in three different states is not new. It is a matter of daily observation. Hence it is that some philosophers speak of the five *tatvas* performing the three functions in three different states. The *manas* of the Sāṅkhya Yoga philosophers is evidently an entity capable of putting forth a five-fold power of action, and a similar power of five-fold receptivity. The *indriya* is evidently the same five-fold power of action as also of receptivity or sensation. The *tanmātra* is again the same five-fold objective appearance.

We see thus that before we can fully explain the gross world, so familiar to us, we must posit the existence behind the gross world, of five *prakritis* performing three distinct functions, or from one point of view four.

But the Bhagavad Gītā speaks of other *prakritis* beyond these. We have then to see if we can analyze these *prakritis* further. A little reflection shows us that no further analysis is possible. But for all that, we see also that our list of *prakritis* is not yet exhausted. For we see, working at the bottom of these *prakritis* as well as all their products, a very distinct power, which is none of these, and yet which governs the functioning of all and every one of them. This is the power of INDIVIDUALITY. Thus we have seen that the same five *tatvas*, perform three distinct functions. And not only

this, we see also clearly that the five *tatwas* themselves do not differ from each other in anything except the mode of motion. It is but one ethereal substance that moves in five different ways. We come then to this, that it is but one ethereal substance which puts itself forth as subjective, instrumental, and objective—or respectively, *manas-indriya* and *tanmātra*; and that each of these again puts itself forth as five appearances performing different and distinct functions. There must therefore be really at the bottom of all these appearances, a substance common to all of them, and possessing the power of putting itself forth into distinct individual appearances, both elementary and compound. The existence of this power in the universe is a matter of ordinary observation. Individualization is going on ever before our eyes. The one becoming many is the recognized law of evolution. We thus see that behind the phenomena of ideation, sensation, action and objectivity, lies the power of Individuality. This is called *AHANKĀ'RA*, or *Manas* in the seventh chapter of the *GĪTĀ*. It is in reality a *prakriti*—an output of the three qualities of substantiality, motion forward, and motion backward,—or in other words a substance having the power of putting itself forth into distinct individual appearances. It is this power which puts itself forth as the *tanmātra*, the *indriya* and *manas*, and further on through the agency of these into innumerable *svarūpas* and gross appearances.

This principle of Individuality, the *manas* of the *Bhagavad Gītā*, does not change, while all the phenomena of the lower principles are constantly coming and going. All the phenomena of life which are coming and going are the outcomes of the mutual action of *manas-indriya* and *tanmātra*. Behind them stands the Principle of Individuality which changes not with them, and it must so stand, for they have come out of it, and must go back into it; and the cause does not disappear with the disappearance of the effect. We have now to study this power of individualization. This itself is an output of energy. And we see no energy in the universe which acts perpetually. There is always a period of rest and an equal period of activity. If therefore the power of individuality is active at one time, it must be at rest another time. There is therefore an appearance of this universal substance in which the power of individualization is for the time latent. This appearance must then be taken as possessing the power of putting forth the principle of Individuality itself. This is the *Mahat tatva* of the Sāṅkhyas or the *Buddhi* as it is also called. This is the ultimate phenomenon which lies at the root of all other phenomena. In the phenomenal universe we see all these *prakritis* manifested. There is the pure phenomenal existence of which all the other appearances are but the qualities and powers (*Buddhi*). There is again the power of individualization, the first output of this phenomenal existence (*shankāra* or *manas*). There are again the five *tatvas* performing a triple function (*manas*, *indriya*, *tanmātra*).

The *Buddhi* is the *will to know*, and the *will to be*, of the universe—the single output in the phenomenon of consciousness, and objective exist-

ence. The *will to be* and the *will to know* are but two aspects of the same thing, the one comprehending the other from different points of view.

So far have we proceeded in our search of the finite. Whatever is in the gush of phenomenon is necessarily limited. But we see at the same time that the finite has no end. It is ever expanding with the expanding view of man. Whatever the limit of the finite, it appears surrounded by something still beyond. That ever present beyond, is the Infinity of knowledge and *being*. The Infinite always covers the finite. This Infinite which is ever behind the finite, without which in fact no phenomenon does exist, the *Gītā* styles the *purushottama*. This *purushottama* presents two appearances—consciousness or *purusha*, or *Kṣhetrajña* as the *Gītā* calls it, and the *mūlaprakriti* or unmanifested objective existence—the unmanifested rootless root of the objective side of the universe. The *purusha* is said to be the higher of the two—the *para*. This is so because upon the *will to know*, depend ultimately the outputs of the *will to be*. While so to say, the *will to be* is the material cause of the universe, the *will to know* is the final cause. This fact the Sāṅkhya recognizes by saying that the *mūlaprakriti* works for the *purusha*.

We see thus that the *prakritis* of the *Bhagavad Gītā*, must and therefore do exist, before we can explain the gross world so familiar to us. Without these *prakritis* the gross world is unexplainable. We arrive at these *prakritis* in our search of the natural sequence of causes and effects. We thus see that the *purushottama* or *paramātmā* is at the root of the phenomenal universe, and that the *purusha* and *mūlaprakriti* or *avyakta* are but two aspects of this one. If there were no *purushottama*, there would be no universe. This then is principle No. 1.

The first output of this principle is the *Buddhi*, the active *will to know* and the *will to be*, of the phenomenal universe. This is principle No. 2.

This *will to be*, and *will to know* shows itself as possessing the power of individualization. With the power of individualization manifested, it becomes the principle of Individuality. In this manifestation the *will to know* becomes self-consciousness, and the *will to be* becomes the power of *objective differentiation*. This is principle No. 3.

The first differentiation of this principle is three-fold, the knower, the known, and the act or instrument of knowledge; the doer, the work, and the act or instrument of action. These are the *manas*, *indriya* and *tanmātra*, or the lower *manas*, *kama* and *prana* of modern theosophical writings. The *manas* being grouped together with the *indriyas*, these three manifestations give us the fourth and the fifth principles of theosophy. These group together into *svarūpas* of various substances, and the *svarūpas* put forth five different states of the *sthula* world. There are two more principles, the 6th and the seventh. Counting from below, we may call the *sthula* (gross) No. 1. and the *atma* No. 7.

Now this alone is not the only division of these principles. Different philosophers and religious teachers have variously grouped these

principles to suit different purposes and different understandings. Thus there are at least two more divisions that we notice in the Bhagavad Gītā itself. The first is the division of the entire man into three *purushas* :

1. The *purushottama*.
2. The *akshara purusha*.
3. The *kshara purusha*.

Thus we read in the 15th chapter of the Gītā :—

“These are the two *purushas* in the world, the *kshara*, and the *akshara*; the *kshara* is all the *bhūtas* (tatwas), the One containing all is the *akshara*.” 16. XV.

“There is another *purusha*, the highest (*uttama*), called the *paramātma*; who is all powerful and unchanging, and who, passing into the three *lokas* (worlds), sustains them.” 17. XV.

“Inasmuch as I am beyond the *kshara*, and higher than the *akshara* too, I am known as *purushottama*, to the world and in the world divine.” 18. XV.

The word *bhūta* in the above quotation stands for the five *tatwas*, which perform the triple function of ideation, action or sensation and objective ethereal appearance—the *manas*, the *indriya* and the *tanmātra*—and of course their effects, the *svarūpa* and the *sthūla*. This makes the mortal man (the *kshara purusha*).

Beyond this is the dual principle of *buddhi-ahankāra*, which as shown above is the one containing all. This, therefore, is the *akshara purusha*, the immortal soul. The great commentator, Shri Shankarācharya, describes this *purusha*, as “the *paramātma*’s power of *māyā*, the seed for the birth thereout of the *purusha* known as *kshara*, the receptacle, of the residua from actions, &c., of numerous (lit. more than one) creatures that come and go.”

This evidently is the *buddhi-ahankāra*. The *buddhi* is described in the Sāṅkhya Yoga philosophy as the principle, which lies at the root of all phenomena. It lies at the root of all mental habituations. The force of habit lives therein and comes thereout on manifestation, because in *buddhi* is the ultimate root of all phenomena. This *buddhi* is evidently the *māyā shakti* as Shankara calls it of the *purushottama*. As I have shown, but for the *purushottama*, this *buddhi* could not have existed. Therefore it is only a peculiar mode of expression to say that this *will to be* and *will to know* (*māyā shakti*) is of the *bhagavān* (the *purushottama*).

When this *buddhi* puts forth the power of individualization (*ahankāra*), then only does it become the receptacle of the residua (*saduskāra*) of the actions, &c., of more personalities than one. Therefore it is the double principle of *buddhi-ahankāra*, which performs this immortalizing function with respect to individuals. Thus the residua of the karma of Jacob, John and Tom, live separately for each of them in the principle of *buddhi-ahankāra*. Hence in every man, his dual principle of *buddhi-ahankāra* is the immortal soul in him. In other words, it is the real

man, or, in other words, the real power that lies behind all human and other manifestations of the universe.

Beyond this stands the *purushottama*, present all the same in all and every manifestation, yet distinctly beyond the phenomenal world, and kept separate for purposes of devotion in this division.

According to this division, the immortal soul, the *buddhi-ahankāra*, gathers into itself the experiences of the lower universe, by means of its subjective manifestation—the *manas*—the end in view being the expansion of the individual into the universal—the idea of separateness generated by the action of *manas* among various phases of the *tanmātrika* appearances, merging finally into one. When there is consciousness and something to be known exists along with it, and has existed for all time, the thing to be known must present all its phases to the conscious entity. As it happens from the very nature of things, the consciousness which works on the plane of *manas* is characterized by the idea of separateness, and its knowledge is therefore limited. But it works on for the purpose of obtaining knowledge and gaining experience. This energy is never lost. It is conserved, and the receptacle for this energy to be conserved in, is and must of course be the *buddhi-ahankāra*, which is the source of *manas* itself. The more the energy conserved, the more the resultant power, and where should it end but in the infinite. This is one form of the triple division of man. The other grouping of these principles, and whatever more I have to say on this subject, I shall take up in my next article. The present one is growing too long.

RAMA PRASAD.

(To be continued.)

A TYPICAL HATHA YOGI.

WE had laid aside for publication an account by Pandit R. Ananta-krishna Shastri, of his visit to a famous Yogi at Trevandrum, the capital town of Travancore, when a better narrative appeared in the *Madras Mail*. We copy it in preference, as it gives the Western reader a more realistic description of the appearance and behaviour of the genuine Indian ascetic of the Hatha school. The thing to be noted is the tremendously sustained exercise of the will in control of bodily functions and cravings. We see it here carried to the farthest possible extent. In comparison with it, the recorded fortitude of Western people under physical privations seems, with extremely rare exceptions, to be a minor affair. As to the good of it, it has been often said in theosophical literature, that that is prospective rather than immediate. Men like this Yogi, the old Sikh ascetic of Allahabad (described in “Old Diary Leaves” for February) and others, by developing this iron resolution prepare the way for much greater things in their next incarnation: but the present one is almost wasted, so far as any permanent altruistic effect on others is concerned. The teaching of Lord Buddha on the subject of the worthlessness of mere asceticism for purifying the individual, is eloquently given in the Buddhist books, and it agrees

absolutely with the best teachings in the most authoritative works of the Brahmanical canon.

The *Madras Mail's* Travancore correspondent says:—

"In view of the wonderful and incredible tales told by travellers and by members of the Theosophical Society, it is instructive to note and record instances of peculiarity in relation to Sanyâsis, or Indian hermits, whenever opportunity offers. That there are many things undreamed of in the Philistine philosophy, is the opinion of orthodox Hindus who still believe in the Vedic theology and its connected doctrines of the 'Nature of God, universal animation, transmutation of the world, emanation of the soul, manifestation of visible things, transmigration, absorption, the uses of penitential services, and contemplation for the attainment of absolute happiness in absolute rest.' And the orthodox Hindus of Trevandrum have lately been much interested in and excited about a 'particular Yogi or Sanyâsi, who for some time past has been literally worshipped and revered as a god come down to men. No one appears to know where this man came from or to what particular caste or race he belongs. He was a Hindu, but that term, as somebody has remarked, as 'a definition of religion, or even of race, is of the vaguest possible description.' Anyhow, he was accepted as a Hindu. He spoke, however, some form of Hindustani, and, even when he first came resorted to the use of language as little as possible. Language was to the Sanyasi not given apparently for concealing his thought. He took a more simple way and hardly ever spoke at all. To Trevandrum, then, the Yogi or Sanyâsi, or whatever he may be called, came about three years ago. On his arrival he sat under a banyan tree on the northern bank of the Padmatheertham, a tank, and there he remained for years; then exhausted nature gave way, and he paid the debt of nature. For the first week or so after he had taken up his arboreal residence, he partook of some milk or a plantain or two, twice or three times a week. Then he gradually extended the intervals, till after three or four months he took no food at all, spoke to no one, and passed his time huddled up before a fire night and day for three long years. He looked no one in the face; he heeded no sounds, no questions, nothing. Flies sat on or crawled over him; in heavy rain the ground was a flood around him; the sun scorched him with his beams and cattle congregated near him, but nothing disturbed his apparent lethargy. A deaf, dumb and unconscious creature could not have succeeded so well in noting nothing. He certainly was not an attractive object personally. Of average size, he was in excellent condition, and dirty as a bushman. His hair was of a peculiar reddish hue, and in its coils he wore a lingam-shaped stone, an inch or two long. This mass of dirty hair often escaped and fell over the Sanyâsi's eyes, and one day he permitted it to be cut off, the hirsute appendage being greedily divided amongst the admirers of the 'swamy' during the last Mora-japair or sexennial ceremony. The Maharajah of Travancore, on one occasion, stopped near the Sanyâsi and addressed him, without, however, obtaining the slightest recognition. Exposed to the cold and wet, to the heat and dust, the Sanyâsi, without partaking of a morsel of food, passed his three years' of existence in divine contemplation, and although every morning and evening numbers of people paid him homage, he appeared oblivious of all external circumstances. A few days ago, he was observed to be moaning as if in pain, and a closer examination disclosed the fact that he was suffering from ulceration of the epidermis. The Palace apothecary attended, but the Sanyâsi would permit

no remedies to be applied nor hold speech with any one. A day or two ago he stretched himself under the tree and it was clear that the end was not far off. On some *gosais* coming to see him, the long silent man said that, if he lost consciousness, he begged as a great favour that nothing in the shape of refreshment or medicine should be forced into his mouth; that he was under a vow; and that, if anything passed his lips, he would forfeit the privilege of being absorbed into the Divine, and that he desired no re-birth. *Dherbai*, a species of grass used in all Hindu religious ceremonies, was strewed near him, on which he was carried and deposited, and an hour or two later he passed quietly away. The ceremonies connected with his interment were peculiar. The body on a bier was conveyed to the burial ground near Manakad, where a pit was excavated and spread with a number of paras of salt. The corpse was then placed in a sitting posture and covered with salt, camphor and other substances, till nothing but the occiput of the deceased was visible. One hundred and one cocoanuts were broken on the head of the deceased, with the object, it is alleged, of making a crack in the skull to allow the essence of life, the soul, the vital principle, or whatever it may be, to escape. The bits of cocoanuts were eagerly secured by numerous pious Hindus as holy relics. Earth was then shovelled into the grave. This is the first Sanyâsi in Trevandrum who has exhibited the peculiarities mentioned, and he was considered very holy, by some an emanation of the Deity. It may be interesting to add that the three years comparative drought that we have had is ascribed by some to be due to Heaven's mercy to its servant, so that he should be enabled to bear the inclemency of the weather better. Superstition dies hard everywhere, but for a long time to come, in Trevandrum at all events, superstition will reign with undiminished force."

TOLSTOI.

(Continued from page 586).

COUNT Tolstoi's theory is that "there are three life-conceptions. Firstly, the individual or animal; secondly, the social or pagan; and thirdly, the universal or divine." The last of these is "the Christian life-conception," and at present the world knows only the animal, and the social or pagan. "According to the first of these, a man's life is his personality, and that only, and his life's object is to gratify his desires. According to the second, his life is not limited to his own personality; it includes the sum and continuity of many personalities,—of the family, of the race, and of the state; and his life's object is to gratify the will of the communities of individuals. And according to the third, his life is confined neither to his personality, nor to that of the aggregate of individuals, but finds its significance in the eternal source of all life,—in God Himself." As it is important to grasp this basic postulate of Tolstoism, a few further quotations may be of use. The following are from "The Kingdom of God."

"The savage sees life only through the medium of his own desires. . . . The incentive of his life is personal enjoyment. His religion consists of attempts to propitiate the gods in his favour, and of worship of imaginary deities, who exist only for their personal ends. A member

of the pagan world recognises life as something concerning others besides himself: he sees an aggregate of individuals,—the family, the race, the nation, the state, and is ready to sacrifice himself for the aggregate. The incentive of his life is glory. His religion consists in honouring the chiefs of his race, his sovereigns, and in the worship of those gods who are the exclusive patrons of his family, his tribe, his race, and his state. The man who is possessed of the divine life-conception neither looks upon his life as centred in his own personality, nor in that of mankind at large, whether family, tribe, race, nation, or state; but rather does he conceive of it as taking its rise in the eternal life of God; and to fulfil His will, he is ready to sacrifice his personal family, and social well-being. Love is the impelling motive of his life, and religion is the worship in deed and in truth of the beginning of all things,—of God Himself."

"It was centuries, indeed, thousands of years, before the social life-conception was adopted by all mankind. It passed through various phases, and we ourselves possess it through heredity, education and unconscious habit, hence it seems natural to us. The time will come, and it is already near at hand, when the Christian foundations of life,—equality, brotherly love, community of goods, non-resistance to evil by violence,—will seem as natural and simple as the foundations of family, social, and state life seem to us at the present time."

"The believer in the social life-conception says to the savage—Rouse yourself! Consider what you are doing! The life that man lives for himself alone cannot be the true one, for life is fleeting and full of woes. It is the life of the community at large, the race, the family, the state, that endures; therefore, a man must sacrifice his personality for the life of the family and the state." Christianity, in like manner, says unto him who believes in a social life-conception of the community: "Repent, rouse yourself, consider your ways, else you perish. Know that this bodily, common animal life is born to-day and dies to-morrow; nothing can assure its permanence; no outward expedients, no system whatever can give it stability. Consider your ways, and learn that the life you lead is not the real life, and neither family, social, nor state life will save you from perdition."

As stated in "The Kingdom of God," Tolstoi's object is to enforce this doctrine by establishing three propositions. Firstly, that Christianity is a new life-conception, whose essence is non-resistance to evil: secondly, that "from the first there have been two opposing currents in Christianity;" the old pagan current, and the current introduced by Christ; thirdly, that this "contradiction" can "only be solved by an effort on the part of every individual to conform the acts of his life—independently of what are regarded as the exigencies of family, society, and the state,—with those moral principles which he considers to be true." The five "Commandments" of Christ are: "I. Avoid anger. II. Do not commit adultery. III. Do not swear. IV. Do

not defend yourself by violence. V. Never make war." The Fourth Commandment Tolstoi elaborates as follows: "Never resist evil by violence; never return violence for violence. If anyone smites thee, bear it; if anyone takes away what is thine, let him have it; if anyone makes thee labour, do so; if anyone wants to have what thou considerest to be thine, give it up to him." The Second Commandment he construes to mean that a man should consort only with the first woman with whom he ever has relation, who by that very fact becomes the wife to whom he should never be unfaithful. To the consideration of the Fifth Commandment he devotes a great part of his books. The first and third do not occupy him much.

Now, it is Tolstoi's habit to accept the consequences of his principles to the full. If we object that to be obliged to give up everything in this voluntary-compulsory way would, by creating universal insecurity, reduce everyone to idleness and poverty, Tolstoi replies, "we must be poor, we must be beggars, wanderers on the face of the earth; that is what Christ taught us, and without it we cannot enter the Kingdom of God." If, when he tells us that "every union between a man and a woman I consider sacred, and binding to the end of their days," we object that, although he may consider it so, Nature does not, for such a tyrannical law would entail the most terrible conjugal misery, since in the absence of experience, people make the most lamentable mistakes in those matters, and men and women have natural feelings and passions that cannot be controlled or even ignored; he replies that since sexual desires are shewn by Christ to lead to evil, he "can no longer acknowledge such passions to be natural." If we tell him that the love of husband and wife is a pure and holy thing, he replies, "there can be no such love; it has no *raison d'être*. Christian love comes only from a Christian life-conception, whose sole manifestation is the love and service of God." If we ask for an explanation of that hard doctrine, he tells us "in the social life-conception the enlargement of the domain of Love was a necessity for the salvation of the individual; it was attached to certain objects, to oneself, to one's family, to society, to humanity. With the Christian world-conception Love is not a necessity, neither is it attached to any special object; it is the inherent quality of man's soul; he loves because he cannot help loving." If this universal Love without an object seems to us practically indistinguishable from selfishness and sickly sentimentality, Tolstoi tells us that the one single object of every man is to seek his own salvation, and that for this purpose we must desert all terrestrial ties and interests. Here we have the core of Tolstoism: it is the application of the doctrine of the early Christian fathers, that this world must be sacrificed to the next; only, there being, apparently, no future conscious existence in Tolstoism, it is a sacrifice of all terrestrial interests without definite hope of reward, simply to escape misery; because all terrestrial things are incurably bad in themselves, and

human life a curse. Tolstoi's work "Life" is full of this pessimism very thinly disguised in emotional exhortation.

To care for nothing but one's own salvation, to love no one but "God" is the key of the Tolstoian religion. As usual Tolstoi does not shirk the consequences of his principles. Christ, if we follow him, not only releases us from all authority, but relieves us of all social, if not of all moral obligations. One has, seemingly, only to call his own sweet will "The will of God" and he is "free." "Do not swear" is said, not because it is wrong to *break* promises, but because it is wrong to *keep* them, since they interfere with our "freedom in God." Our present civilisation is based to a large extent on contracts made by people on the mutual understanding that they will keep their word, and our present idea of an honourable man is one who keeps his promises; but it need hardly be said that this is an entirely different line of thought from that followed by Tolstoi. "A Christian," he says, "is freed from human authority by acknowledging the supremacy of one authority alone, that of God. Not only must he refuse to obey human laws, but he cannot promise to do or abstain from doing anything definite at any given time, because he can never tell at what hour, or in what manner, the Christian law of Love, on which his life-conception is based, will command his co-operation."

But co-operation of man with God for his own salvation is the only kind of co-operation that Tolstoi recognises. Philosophy and science make the co-operation of men with each other for their mutual benefit in this life the alternative of competition; but this kind of co-operation only serves to incense Tolstoi against philosophy and science. "It would be very useful," he writes, "as the Communists say, to substitute a community of interests for individual competition, or, the universal for the personal; in a word, to make the whole world a mutual benefit society,—only there are no motives to bring about such a result." The only "motive" which Tolstoi recognises is individual "freedom"; and he gets quite angry with men because they try to help each other by common effort in mere terrestrial affairs. "Each speaks," he says, "as if the problem of his life did not lie in attaining the happiness towards which he strives, but in serving the state, commerce, or civilisation. The average man answers exactly as the believer and philosopher do." Again, he says, "instead of making individual efforts to achieve freedom, every man for himself devoting all his energies to that object through the attainment of a new life-conception, men are looking for a universal scheme of deliverance." Elsewhere he says that the sociologist, "who comes forward preaching that it is useless, and even hurtful and immoral, for the individual to emancipate himself alone," is in reality an ally of the Government.

There are many passages scattered through these works which, by reason of the association of the terms used in them with a different

conception of Christ, are liable to cause the reader to forget the eccentric idea of Christianity that Tolstoi promulgates. Of such generalities the following may serve as samples: "Were we to fulfil Christ's doctrine, the Kingdom of God would be upon earth." "Christ's doctrine is the only way to happiness, it is easy to follow, it is the duty of each one to follow it, even if he does so alone." "Christ teaches men to place this light of reason above all else, to live up to it, not to do what they themselves acknowledge to be irrational." "By following Christ's precepts you follow the most rational laws that have ever existed in the world." "For the believers the real significance of the doctrine is concealed by the Church; for the unbelievers it is hidden by Science."

It is difficult to always remember that these "most rational laws that ever existed in the world," and which would "bring about the Kingdom of God upon earth," are a complete upsetting of all law, all federation, all mutual help. "The profession of true Christianity not only forbids the recognition of the state, but strikes at its very foundation." "Christianity, faithfully interpreted, saps the foundations of the civil law." "Revolutionary foes struggle against the Government, but Christianity enters not into these contests; internally, it destroys the principles on which Government is based." It is not *bad* laws, *bad* government, *bad* social institutions, be it remembered, that Tolstoi would thus destroy as if by an insidious poison, but *any and all* laws, governments, and social institutions. He quotes and agrees with an old writer, Adin Ballou, who says that Christians should not even *voluntarily* pay taxes, or take part in elections, or in the administration of the laws. Self-government is as little to his taste as tyranny; for it is not only "authority" in the concrete, but also authority in the abstract, that Tolstoi abhors, since any kind of compulsion, even the self-compulsion of a promise, interferes with the unregulated emotionalism which, under the name of "voice of conscience" or "will of God", he considers, should alone govern us.

All moral judgments would seem to be equally done away with by Tolstoian Christianity. Those who quote the saying, "Judge not that ye be not judged," are sometimes told that this does not refer to intellectual judgments, but only to blame or condemnation; since it is impossible to avoid an involuntary opinion as to praiseworthy or blamable motives, or about the good or evil effects of action—the very essence of "forgiveness" being the abstention from following an *intellectual* judgment, with a *moral* or condemnatory one. But Tolstoi forbids us to *recognise* any difference between good and evil. According to the law of Christ, "every distinction between men is forbidden: every judgment by which we consider one as good, and the other as bad;" for "Christ made no difference between the just and the unjust," and Tolstoi considers it impossible to distinguish the "righteous" from the "unrighteous." Still, in a roundabout way, no one deals out judgment more unsparingly than Tolstoi himself. He does not say, "I, Tolstoi, enjoin this,

or forbid that," but he continually declares that "the doctrine of Christ" or "the law of God" does so, and, like a true priest, he takes upon himself to declare what these divine doctrines and laws are; and then he uses this authority to justify the most astounding commands,—as in the case of marriage; or when he declares that the "aim" of "the man who worked in accordance with the doctrine of Christ.... would be to work as much as possible, and to receive as little as possible."* Were he to make such judgments on his own authority, he would have to justify them by argument; but by attributing them, as "doctrine" or "commandments," to Christ or God, they pass unquestioned.

Now, to work for anyone who makes you work, and to do much work for little recompense, and whether the work be painful or not, is usually regarded as slavery: and yet this is "Christ's doctrine" according to Tolstoi, who declares that this doctrine "affords the sole means of deliverance from that condition of slavery, in which, as in a net, men find themselves entangled." One naturally asks what kind of a "deliverance" this can be? What is the nature of the "freedom," "emancipation," or "salvation," which Tolstoian Christianity promises us? Strange as it may seem, there cannot be the slightest doubt that this "freedom" is purely imaginary as far as terrestrial life is concerned, for it is "spiritual freedom" only. "A man's freedom," says Tolstoi, "does not consist in the faculty of acting independently of his environment, and the various influences it brings to bear upon his life, but in his power to become, through recognising and professing the truth that has been revealed to him, a free and willing labourer in the eternal and infinite work performed by God in the universe." A true Christian "is set free from human authority" although "he may suffer from eternal violence—may be deprived of his personal freedom;" for "these privations and sufferings that are so powerful an influence over men who hold the social life-conception, have no influence whatever over him; they do not influence him, because "he must cease to care for material and external matters."

This indifference to material things is apparently necessary for the maintainment of imaginary freedom: "Those privations and miseries, or the anticipation of such, which influence a man who holds the social life-conception, and reduce him to obedience, seem to him, (the Christian), no more than the inevitable consequences of existence, which he would never dream of opposing by violence, but bears as patiently as he would bear disease, hunger, or any other misery; which, indeed, have no possible influence over his actions." This passage and others like it, show a pessimistic and fatalistic indifference to evil—excepting the evil contained in the one single point of obedience to "authority" of any human kind—so strangely out of harmony with the more hopeful ideas of our times founded on a recognition of human

* Yet he says elsewhere that "work is a source of pleasure only when it is needful."

solidarity, that they would be incomprehensible for any one who did not constantly bear in mind Tolstoi's profession of more than Eastern contempt for terrestrial things. What the Irish housemaid told her mistress about the dust, "Shure, ma'am, if you don't take any notice of it, it won't worry you," Tolstoi tells us of all material miseries, and this he calls "freedom;" only in his case, in addition to "not noticing" he enjoins, "putting up with," and this putting up with evils seems to be what he generally means by non-resistance to evil. At all events "to be free" means, for Tolstoi, only to *feel* free. "A man has but to assimilate this (the Christian) life-conception, and he will be set free as a matter of course, from the fetters that now restrain him, and feel free as a bird who spreads his wings and flies over the wall that has kept him a prisoner." A man has "but to fulfil the infinite law of Him who gave him life, in order to feel himself so entirely free from all human authority that he will cease to regard it as a possible obstacle." To say that "a man cannot change his life, because he is not a free agent. . . . because his acts are the result of preceding causes," Tolstoi calls a "metaphysical hypocrisy."

Tolstoi's Christianity differs from that of Jesus, in that the latter said, "Render unto Caesar the things that are Caesar's and unto God the things that are God's," but Tolstoi would have us render unto God not only the things that are God's, but also those that are Caesar's. It is very difficult to "catch on to" a religion which is not only indifferent to the affairs of this life, but also those of a future life, as the latter is commonly conceived. Still Tolstoi does not discard the usual argument of those who call on us to neglect or sacrifice terrestrial happiness for celestial, namely, the hope of an exceeding great reward. He begins by postulating that the whole object of life is to secure happiness for self, and all throughout his teaching, this object is constantly held before us as our sole aim. What form that happiness will eventually take, Tolstoi does not attempt to describe; and it is an exceedingly great metaphysical difficulty to conceive of any happiness being possible when individual existence has been blotted out, for individual existence means consciousness, and consciousness is certainly necessary in order to experience happiness. Whether Jesus really did command non-resistance in the way or to the degree that Tolstoi supposes, is surely an open question, and we must not forget that Christ's position and that of his handful of followers was the position of people to whom resistance, especially resistance by violence, would have been complete folly, and who were therefore constrained by their peculiar circumstances to practice non-resistance, and to confine themselves to "the foolishness of preaching." It is, however, impossible to estimate Tolstoi's Christianity with justice, until we have looked into his Anarchism, which will be the subject of a future paper.

RICHARD HARTE.

(To be continued).

SOME THOUGHTS ON VEDIC PRA'NA'YA'MA.

III.

GĀYATRĪ corresponds to Bhûr, viz., all that is good and spiritual on this *earthly* plane. Our holiest sentiments in the wakeful state, the piety, the goodness, the moral greatness of our earthly lives are all blended with this metre. It is the starting point of our spiritual life. Therefore the Gâyatrî is suited to all constitutions, to all temperaments. It is the spiritual metre for every one belonging to the regenerate classes, to be used in his every-day meditation. The importance of the metre lies in its general adaptation for spiritual improvement.

Agni is the Devatâ of the Gâyatrî metre. It is through its Devatâ, that the prescribed sound of a metre becomes efficacious. The Devatâ is a spiritual Intelligence in nature, a spiritual wire—so to say—with one end attached to the Mantra, or spiritual sound, and its other connecting with the corresponding spiritual centres in nature. Agni is in harmonious touch with all the Devatâs and is their common mouth. The offerings to all the Devatâs may be given through Agni, Agni is the inevitable accompaniment of all sacrifices, all rites and all ceremonies. The importance of Agni lies in its general adaptation, and it is verily the Devatâ of the Gâyatrî metre.

Sû, or *Do,* is the key-note of all other musical notes, and its correspondence to Gâyatrî is evident. White is the one color in which all other colors find their resting place, and it is, therefore, the most adapted to the Gâyatrî metre.

The Agnivesya clan takes its name from Agni.

Bhuvâr is the astral plane with which Prâna is intimately connected, as we all know. *Ushnik* is the metre of this plane. The Prânâyâma Mantras give Vâyû as the Devatâ of this metre. This can be easily understood. But Pingala gives Savitri as the corresponding Devatâ. What connection is there between Savitri and Vâyû? Savitri is an Âditya; Vâyû, though intimately associated with the Âdityas, is by birth a Daitya. But Pingala is not uncertain in his teaching on this point. He gives the corresponding Rishi clan as Kâsyapa. Now Savitri is a Kâsyapa and not Vâyû. Seeming differences sometimes teach us great truths. We are taught here of some intimate connection between Vâyû or Prâna and Savitri, or the Sun-god. Prâna is the material aspect of the supreme. From the standpoint of our material degeneration the real aspect of Brahman becomes unknowable and unrealisable. In the early lisplings of Vedic revelation, therefore, some Devatâ or other took the place of the supreme, and it was through some Devic manifestation that the Unmanifested was placed before the inner perception of man. The author of the Brahma Sûtras for the first time made a systematic attempt to shew that the use of many names in the Vedas had one common object—the denotation of the Supreme Brahman. He explained in several Sûtras that the word Prâna as used in the

Vedas is another name for Brahman. This explains the use of the word Savitri in the Prânâyâma Mantra, as well as in the Gâyatrî Japa.

Savitri stands in the Gâyatrî Mantra for the second Purusha, with the three aspects of Creation, Preservation and Dissolution.

Amushtubh corresponds to Svar or Svarga. I am not aware whether a detailed study of correspondences might not be at times misleading, and whether it is not unsafe for any but a real occultist to dabble in an explanation of the mysteries. I would not, therefore, pursue further this game of doubtful advantage.

Now let us try to understand the Mantra. One remark may be necessary at this stage. The special feature of Hinduism is its thoroughness. The philosophy takes a grasp of the whole Universe, and does not stick to minor details. If details are referred to, they are details of the whole Universe. Thus the Sâmkhya speaks of eight broad divisions in the composition of the Universe. The Nyâya and Vaisesika systems attempt at a classification of all things known to the senses and the intellect. The Pûrva Mîmânsâ is a study of the divergent rays of the Supreme Absolute permeating the whole Universe. While the Uttara Mîmânsâ is a study of those rays, all converging into One Aspect of Absolute Existence and Absolute Consciousness, the aspect of Brahma.

The Purânas, again, speak of seven planes of consciousness, of seven states of existence, as forming the sum-total of the Universe. They are indicated by the seven Vyâhritis—Bhûr, Bhuvâr, &c.

Of these planes, Bhûr, Bhuvâr and Svar represent the triple plane of relative existence, the plane of Trilokî, subject to what we know as constant births and deaths. Beyond the triple plane is life immortal.

In reciting the Prânâyâma Mantra, the seven Vyâhritis are first uttered, for they set up a sympathetic connection between the worshipper and the seven planes of Universal existence. The Upâsaka raises himself from the lowest to the highest plane, and takes a wide and comprehensive view of his position in the Universe. This he has to do at three different centres. Therefore he turns to Savitri three times in his Prânâyâmic meditation, but each time he turns to a different aspect.

Man is guided within himself by his Buddhi, the spirit-reflecting sense, which is the highest sense in him. Buddhi only conveys the rays of spirit to man, and in the conveyance and reflection of those rays all differences do arise. Let us at each centre, meditate on the supreme rays of the spiritual sun. For in those supreme rays lies our only salvation. The evolution of our Buddhi and Manas, that is of ourselves, lies in their more and more faithful reflection of spirit upon themselves. The increasing transparency of Manas-Buddhi is its passage from one plane to another. This evolution is brought about by intense meditation on the supreme rays. There is evolution in all the three processes, creative, preservative and dissolutive.

This evolution is brought about by an intelligent recital of the Prānāyāma Mantra with intense concentration of thought at the navel, heart and forehead centres.

We have given above the gist of the Gāyatrī portion in the Prānāyāma Mantra.

There is hardly an enquiring student who does not know the literal meaning of the Gāyatrī. It is therefore unnecessary to reproduce that here. Visvāmītra is the Rishi of the Gāyatrī Mantra. Vasistha was the family priest of the Solar Race of Kings. His teachings, however, were not sufficient to enable Rāma to overcome the female monster Tātakā, or to break the bow of Śiva or in one word, to overcome the transformations of Trilokī existence. But the Mantra that Visvāmītra gave him was powerful enough for all these purposes. There is no doubt that the Mantra which Visvāmītra gave to Rāma is the Gāyatrī. The name of Visvāmītra is intimately connected with the Rig Veda in its present form. His own son, Madhuchandas, and Sunassepha, the son of his adoption, were the Rishis of many of the earliest Riks.

I am led to think that the introduction of the Gāyatrī Japa and of Vedic Prānāyāma is somehow connected with the incarnation of Rāma.

Savitri is the Devatā of the Gāyatrī Mantra, and we can easily understand why.

Gāyatrī-Sīras follow the Gāyatrī. It consists of the following Mantra :

“Om ! āpō jyotī rasō nṛitam Brahma

Bhūr, Bhuvah, Svah, Om !”

Literally, it means :—“Om ! water, fire, essence, immortality. Brahma, Bhūr, Bhuvah, Svar, Om !”

Now we have spoken about the triple plane. To all intents and purposes, we are confined to Trilokī. With every day and night of Brahmā, the Trilokī has also its rise and end.

The Gāyatrī does no more than carry us across the triple plane, and if it does that, it does all. For beyond the triple plane is the ocean of immortality, at the threshold of which lies the Mahar Loka, and one wafted over that ocean can very well take care of one self.

But to be carried beyond the triple plane ? This is the evolution, indeed, which we care for in our Trilokī existence. And this evolution comprises four stages.

The first stage is our earthly life, when we have to deal with the direct perceptions of our senses, as in our wakeful state. This is the “water” in the Mantra and the Vyāhriti “Bhūr.”

The second stage is our mental assimilations of those perceptions. It is analogous to the process of digesting the food. It corresponds to the plane of thoughts without the objects of thought ; to the dreamy

state, the plane known as “Bhuvah.” It is the “fire” in the Mantra ; for water is assimilated, digested, transformed by means of fire.

The third stage is that of the assimilated, of ideas and tendencies formed. It is analogous to blood in our system. It corresponds to the state of trance, to the plane of Svar. It is the “rasa” or “essence” in the Mantra, the steam which is produced by the action of fire upon water.

Our experience in Trilokī ends here. Beyond that is the super-trance state, the plane of immortality. This is the fourth stage of our evolution, “Amrita”, or immortality, and Brahma in the Mantra.

There are four Devatās of Gāyatrī Sīras—Brahma, Vāyu, Agni and Sūrya.

Brahma is the Devatā of Āpas and Bhūr. Brahma as a Devatā is the same as Brahmā-Vāyu is the Devatā of Jyotir and Bhuvah. Agni is the Devatā of Rasa and Svar. Sūrya is the Devatā of Amrita, Brahma and the immortal plane beyond Svar. Sūrya, we thus find, had a very high place in the Vedic pantheon. Before the time when Vishnu's name was freely used in the Vedas and Vāmana became an accepted Aditya, Sūrya took the place of the Preservative Purusha. This we also find in the other Sandhyā Mantras, as I shall explain later on. For my discourses on the Vedic Prānāyāma only lead me to discourses on the Vedic Sandhyā, of which the Prānāyāma is only a part.

PURNENDU NARAYAN SINHA.

SUFEISM, IN ITS RELATION TO PHILOSOPHY AND MAHOMEDANISM.*

THE following remarks I have attempted to place before the Congress, are merely meant to present the conflicting opinions entertained by the Western and Eastern Scholars regarding Sufism which plays a prominent part in the speculation and writings of the Mahomedan world. In the study of a subject so mystical and symbolical as Sufism, the student generally meets with a host of difficulties which may mislead his judgment and disappoint him in his endeavours to grasp the whole with any degree of satisfaction to himself. It is believed that Islam, Philosophy, and Sufism are antagonistic, but I have tried to treat briefly and impartially of the subject from their writings, and leave the conclusions to be drawn by the students who interest themselves in such subjects.

Sufee, Fakir, Darwish, and many other terms are generally used by the Mahomedan writers to designate a class of people who may be, for all practical purposes, looked upon as Mahomedan Mystics or Spiritualists. To investigate the etymology and signification of these

* Read, for the author, at the Tenth International Congress of Orientalists, Geneva.

words will in no way benefit the students of Mahomedanism, as there is a vast difference between the literal meaning of these words, and what they actually profess to be, and the doctrines they inculcate.

To understand the relation of Sufeism to Philosophy, it is necessary to give a short sketch of the rise and growth of the latter among the Mahomedans and the divisions they have made of it.

From the time of the Prophet till the end of the Khalifate of Ali, the Believers were forbidden to enter into any metaphysical disputations or to discuss any question or problem concerning the divine attributes and nature of the Supreme Being. The Faithful were ordered to refer all their doubts and difficulties to the Prophet, the fountain-head of all sciences and knowledge, and the answers or decisions given by him were considered to be final and indisputable. The thirty years that were occupied by the Khalifates of the successors of the Prophet, passed away quietly as before; the Muslims consulted the Khalifs themselves on abstruse problems of Theology. It was at the end of this period that Abul-Hasan Basri, who is well known for his learning and erudition, commenced to deliver a series of theological lectures, after the daily prayers in the mosque at Basrah, to the Arab students who were attracted by his extraordinary talents and oratorical powers in handling the subtle questions that roused their curiosity. One of his pupils Vâsel-ibn-Ata, not being satisfied with his master in the explanation of certain questions, and, preferring his own opinion to that of his master, withdrew to another corner of the mosque and set up a platform opposite to that of his master. Those of the students who agreed with him in those questions, joined him and formed a school which was called by their opponents "Moatazelah" or Separatists. The first school was called Sonnâh, which was afterwards changed into Ashariyah, after the name of Abul-Hasan Ashari, who left the Moatazelah school on account of some differences with his master, Abu-Ali-Jabai, and joined the first school. It was he, who, being well acquainted with the Moatazelah school as well as with Greek Philosophy, framed laws and rules for the guidance of this school, and gave shape and currency to their speculations which were really ridiculous in the beginning. The object of these schools was to adapt the letter of the law to a regular system of philosophy, explaining and interpreting those dogmas of religion which did not agree with reason. The art or science by which they attempted such reconciliation was called Ilm-e-kalâm or "Scholastic Theology." These debates and argumentations, which were merely verbal, were continued down to the beginning of the third century of the Mahomedan era, when at the instance of Mamun, the seventh of the Abasside Khalifs, the works of Plato and Aristotle were translated into Arabic. The Arabs diligently began the study of Greek philosophy, whilst the writings of the two philosophical schools, the Ishrâkin or the Academic and the Mashâin or the Peripatetic were carefully perused and zealously

studied. Thus they formed themselves into four principal schools viz., the Moatazelah, the Ashariyah, the Ishrâkin and the Mashâin.

It may be observed here that, according to the Mahomedan writers, there are two methods, the exoteric and the esoteric, by which weak mortals can comprehend the mysteries of the Eternal Cause of the Universe and His infinite nature. The most sublime efforts of philosophy are confined merely to the first or exoteric method. The philosopher by his observations of the celestial and the terrestrial phenomena, the invariable order and regularity in the motions of the sun, moon, and stars, of the superabundance of the manifestations of the Logos, of the beautiful harmony of the animal, the vegetable and the mineral kingdoms, proves and demonstrates the existence of an omnipotent, intelligent, and eternal Sovereign for the Universe. On the other hand, it is by the disengaging of the soul from its material bonds, by the subjugation of all human passions and propensities, by the purification of the mind from all kinds of worldly connections, and, lastly, by the secret communication of the individual with the universal soul that the visions of knowledge break upon man in a blaze of light, and he is enabled to explore the secrets of the past, present and future, and see clearly the lively and invisible image of the "Great First Cause" in the visible world.

This is what distinguishes the philosopher from the Sufee. The philosopher, by arranging the series of causes and effects, by his data and logical analysis of them, by his definition of the Universal Spirit as the *unum de multis et in multis*, by the generic concepts and specific differences, has to find out the unknown from the known, and establish the relationship between the *ens primum* and the cosmos as the *intelligens* and the *intelligentia*. He has to prove that all changes and all developments have a cause which, in its turn, may be an effect acted upon by some other causes till, progressing upwards, he comes to the primal *causa causans*. In the knowledge of this he sees the end of his philosophy and thinks that the practical duty of man is to rise into likeness with God. In short, he has to go from earth to heaven by a series of affirmative propositions. The Sufee, on the other hand, by "negating," as they say, has to break down all relations and causes, and raise his soul from the instinctive life, through gradual emancipation from materiality and potentiality, to the *intelligentia prima*, and tear away the curtains and veils woven by fancy and imagination, sanctify the mind by mystic rites and ceremonies, and develop his mental faculties and powers. Then alone is he enabled to penetrate through the vast regions of knowledge, and, while looking down from heaven to earth, find the visible to be the type of the invisible world, and identify every particle with the Almighty Whole.

Moreover, the philosopher, after his laborious efforts and investigations, in case his premises are correct, can only know the truth, which the Sufee sees actually and clearly after his flight to the source of

knowledge. Though both aim at the same goal, yet there is a vast difference between the *knowing* of a thing and the *seeing* of a thing.

Sufeism, viewed from this stand-point, is said to be similar to the Ishrâki or Academic School with this difference, that the former is opposed to *Elm-i-kalâm* as founded on religion, and the latter to the *Mashâin* or Aristotelian as founded on reason. Therefore, the Ishrakî and the Sufees blame the *Mashâin* and the *Motakalemin* for confining their study to the mere understanding of the delusive and deceptive forms of nature, and for their apathy as regards the beatified realization of the joys of "Divine love," which is the sole object of creation.

In return the *Mashâin* and the *Motakalemin* brand them with infidelity, and condemn them for neglecting the safe path of reason and established propositions and syllogistic processes, and for attaching so much importance to their visionary and phantom-like ideas which are the created "idols of their mad imagination."

We now come to the second part of our subject, *viz.*, the relation of Sufeism to Mahomedanism. I think it very appropriate to quote the following remarks from the translation of the *Dabistân*.

"Sufeism belongs to all religions; its adherents are known under different names among the Hindus, Persians, and Arabians; it appears to be nothing else but the rationalism of any sort of doctrine. It could never be the religion of a whole nation; it remained confined to the precincts of schools and societies."

Nor can I omit to mention the saying of the Prophet in which he maps out the intricate and endless ways of mortals in attempting to comprehend the nature of the Deity. He says:—"The ways of man to the knowledge of God are as numerous as there are individuals." The man, whether in the East or the West, a Hindu, a Jew, a Christian, a Mahomedan or a Parsi, worships and cherishes in the innermost recesses of his heart a certain being perceived by his own imagination, apart from the teachings of the religion in which he believes; these beings, after examination and true investigation, will be found to differ from each other as distinctly as the forms, features and character of the persons themselves.

There are various opinions, both of the Eastern and Western Scholars, as to the origin and rise of Sufeism in Islam. But, considering the authorities concerned, I think it is not possible to give any exact date for it, or to fix upon one of the numerous derivations given of this word. Nor is it possible to give a definite number of the complicated orders of the Dervishes and their kaleidoscopic institutions, or heterogeneous doctrines and tenets.

Tholuck assigns to it a purely Mahomedan origin. Mr. D'Ohsan says that a fraternity was formed in the first year of the Hejra by the citizens of Makka and Madina "to establish among themselves a community of property and to perform every day certain religious practices

in a spirit of penitence and mortification. To distinguish themselves from other Mahomedans they took the name of Sufec." Further on he says: "Following their example, Abu-bakr and Ali established, even during the life-time of the Prophet and under his own eyes, congregations over which they presided with peculiar exercises established by them separately, and a vow was taken by each of the voluntary disciples forming them."

Mr. Cowell says:—"Sufeism has arisen from the bosom of Mahomedanism as a vague protest of the human soul in its intense longing after a purer creed. Dissatisfied with the barren letter of the Koran, Sufeism appeals to human consciousness, and from our nature's felt want, seeks to set before us nobler hopes than a gross Mahomedan paradise can fulfil."

I need not quote here the opinions of other European scholars in this connection, nor do I mean to discuss or contradict the authorities on which these Oriental scholars have founded their statements, but I cannot adduce a better proof as to the speculative nature of their opinions than the complete silence of Mr. Muir on this subject in his admirable, and, I believe, exhaustive life of Mahomed. Nor can I attach less value to the mere casual mention of the name of the "blasphemous" Sufees by Sale in his able Preliminary Discourse on the Koran, where he simply makes a quotation from Al-Ghazâli full of strong language and abuse against this sect. Nor can I overlook the judgment of such a learned man as Gibbon who says in his *Rome*:—"It was not till the fourth century of the Hijera that the religion of Mahomed had been corrupted by an institution so adverse to his genius, but in the age of the crusades, orders of Dervishes were multiplied by the example of Christian, and even the Latin, monks."

To investigate the subject in a more reliable manner, it is necessary to search for the truth in the writings of the disinterested orthodox and the sensible Sufee writers, and not to listen to the "howlings" and the charlatanry of the fanatics, who are labouring under the delirium caused by the obnoxious Hashish, and, "by turning round in endless rotation, mistake the giddiness of the head for the illumination of the spirit."

This much is certain, they say, that during the life-time of the Prophet and for about two centuries after his death, there were some persons who, out of pure motives, and a sincere desire for adoration, devoted a certain portion of the day and night to the worship of Allah in a secret and solitary place. The improvement of the human intellect and the perfection of the faculties and powers of man depend, they allege, upon the acquisition of the power of Rectitude and Justice called by them, *Maleke Adâlat*, which regulates his actions and sayings and prevents him from going to extremities. This power cannot be attained but by the knowledge of the "qualitative and quantitative" properties and effects of every action on the human mind. Such knowledge is

beyond human power and is only to be obtained through the teachings of the Prophet and the inspired sages. The sole object of man should be the elevation of the moral character and the purification of the mind from vicious tendencies. To accomplish this object, it is necessary for man to guard himself against the errors and vagaries of the mind, and against the calamities of life, and to resist the temptation of the flesh and the allurements of the devilish passions. Hence it has been a custom, from times immemorial, with the sages and devotees of every nation and creed, to abstain, after the development of their judgment, and the exercise of their mental powers, from frequent contact and intercourse with their fellow-creatures. They, therefore, used to retire to a solitary place in order to extricate the soul, by ardent prayers and sincere devotion, from the meshes and trammels of worldly attractions, and release it from the shackles and fetters of the material body. They never thought of designating themselves with any particular name, or to establish an institution or adopt fantastic dresses, or coin peculiar tenets and beliefs. But this was misunderstood in later times. In entertaining sublime thoughts, the reason of man is often guided by imagination, and imagination itself is often prompted by vanity. The temples of Minerva and Apollo contained in their sacred precincts the atheist, the pagodas of Shiva and Rama were never free from the Nastikas, the church of Christ was always attacked by the Gnostics, and so the mosque of Islam was defiled by the presence of the false Sufees. Thus sprang up a gang of miscreants who mixed themselves with the Faithful, and satisfied their vanity by their clubs and felt-caps, their spasmodic and convulsive dances and fearful orgies, and their nocturnal carousals and dizzy Morshids. It is this that has misled many of the Oriental scholars who have found nothing in Sufism and the Sufees but a mass of heresy and a band of wild frenzied jugglers and devils. It is against these people that the orthodox have fought with all their might, and exhausted, in their writings, the vocabulary of anathemata and curses. Even Sadi and Hâfiz who are accused of belonging to this sect, have, in more places than one, made sarcastic and bitterly satirical remarks against them. Sadi in his advice to the Sufee says :—

*Hâjat be kolâhe taraki dâshtanat nist,
Darvish sefat bâsho kolâhe tatari push.*

“There is no need for you to put on the *kolâhe tarak* (darvishi's felt-cap), be a darvish by your actions and put on the *kolâhe tatari* (Tartar's cap).”

In another place he says :—

*Morâde ahle tarikat lebâse zâher nist,
Kamar be khedmate Sultân be bando suftee bash.*

“The object of the man of the road (*i. e.* Sufee) is not the outward dress, put on the (golden) belt and stand before the king (as a servant) but be a real Sufee.”

Hâfiz in one of his odes which is composed in praise of Shâh Mansûr, says :—

*Kojâst sâfiyeh Dajjâl-chashme, molhed shakl,
Bequ besuz ke mahdi-e-din-panih rasid.*

“Where is the Dajjâl-eyed (*viz.* one-eyed—the anti-Christ) Sufee whose appearance is like that of the apostate? tell him to die because, Mahdi, the Defender of the Faith, has come.”

Again, when speaking of the holy cloak or mantle, called *kherka*, which when received by the disciple, after the completion of his novitiate, invests him with the authority of a spiritual leader (Morshid), he says :—

*Nkad-e-sâfiina hamch sâfiyeh bigash bâshad.
Aye basû kherkeh ke mostanjeh-e ôdash bâshad.
Khush birad gar mahak-e-tajre-bak ôyad be meynû.
Tâ seyah rui shavad harke daru gash bâshad.*

“The coin of the Sufee is not altogether without alloy: O, how many mantles are there that deserve the fire (of hell). How befitting it would be if the touch-stone of examination were brought into use, so that he who has alloy in him should turn black-faced,” (*i. e.*, to distinguish the genuine from the counterfeit).

Ovaisi Karani, who is supposed to be the first founder of a Sufee institution used to say to his visitors or rather intruders :—“Men, what do you want from me? If you are searching after God why do you come to me?” Mulla Rumi, the author of the *Masnavi* and the *Pir* of the *Mawlavya* order, has cutting and scornful taunts against them throughout his work, and, I am sure, if he were to rise from the grave, would disown and repudiate all the innovations of the order and interpretations given to his poems. It cannot be doubted for a moment that the aim and object of the primitive Sufees were beyond worldly desire and fame, and that they believed “that there is a God, that the world is governed by His providence, that His goodness is the source of every temporal blessing, and that He has prepared for the human soul a future state of rewards and punishments.” Nor can it be doubted that there are even now, amongst them, some, though a “microscopic minority,” who abhor and look with contempt on the impious opinions of these sceptics, and discard all licentious and fabricated tales and philosophical notions not founded on religion and virtue.

It is useless to enter into any discussion about the doctrines of the Sufees, as most of them are the outbursts of fanaticism and bigotry, and the outcome of sheer ignorance. But I may mention here one of their beliefs which has taxed the genius of every philosopher and learned Sufee, and which was, I believe, the main-spring or the key-note of those infatuated and egotistic ejaculations of Hallâj and Bastâmi. It has not been rightly understood even by its professors as it is far removed beyond the senses and experiences of mankind. They say that “as none of the properties of matter will apply to the operations

of the mind, the human soul must consequently be a substance distinct from the body, pure, simple, and spiritual: incapable of dissolution, and susceptible of a much higher degree of virtue and happiness after the release from its corporeal prison." From this, following in the footsteps of the Academic School, they have deduced not only the future immortality, but the past eternity, of the human soul, which they consider to be a *portion* of the Infinite and Self-existing Spirit which pervades and sustains the universe. Hence the Sufee thinks that by austerities and mortifications he can re-unite that immortal particle with the Infinite and Divine Spirit. This is called "*Fauâ*" or total annihilation in the Deity, and the last stage which the Sufee strives with all his might and power to reach. No doubt there is some truth in the whole of this doctrine, but, alas! the human mind is too full of vanity, fickleness and caprice, to listen to the dictates of reason and truth. It is this idea that is omnipresent in the writings of the Sufees and lurks under all their vague, obscure and childish prattlings. Thus Shaik Aziz, in his book, "*Zohdatol Hakâyek*," attempts in a pretentious, monotonous and authoritative tone to explain the similitude of the Alami-Kabir and Alami-Sakir, or the macrocosm, and microcosm, and to bring about reconciliation between religion, philosophy, and Sufism, with regard to the emanation of the soul from the Deity.

The foundation-stone of their whole system, they assert, is based upon the holy words of God that were directly communicated to the Prophet in his night-journey to heaven: "I was a hidden treasure, but I *loved* (desired) to be known, therefore I created the world for being known."

From this, two inferences are drawn: the cause of the creation of the world, and the cause for which the world is created. The one is *love*, in consequence of which there is a constant attraction between the creature and the Creator, and the other is the knowledge of Him, which should be the exclusive study of man. Therefore love is innate and inborn in man, and should be made the stepping-stone for His knowledge.

Man alone, being superior to other creatures, is singled out and endowed with specific capacities for this purpose. Others, including the inferior kind of people, are merely servants to them, that they may be employed for the execution of this arduous task. In support of these statements they have also fortified themselves with three passages from the Koran:—

I.—"It is He who hath created for you whatsoever is on earth."

II.—"We proposed the faith (divine knowledge) unto the heavens and the earth, and the mountains, and they refused to undertake the same, and were afraid thereof, but man undertook it: verily he is unjust to himself and foolish."

III.—"I have not created genii and man for any other end than that they should *serve* (know) me."

There are many other passages of the Koran and a large number of traditions which are stretched, almost to breaking, in their endeavours to adapt their meaning to the idolatrous and superstitious system of their creed.

The language—adopted by them to express the feelings, and the emotions of the heart under the influence of divine love, the hardships and troubles the "lover" undergoes for getting possession of a sincere love for the Creator, and the pleasures and delights that overcome him at the sight of the indescribable beauty of his "object," which astounds his intellect and stupifies his senses—has been the bone of contention and the cause of endless controversies among themselves as well as among the orthodox Mahomedans.

But it has, undoubtedly, imprinted and stamped Arabic and Persian poetry with such an indelible mark and character, and so firmly and indissolubly blended the poetical ideas and pictures with the elements of the archetypes or patterns of the Sufee conceptions, that it is almost impossible to distinguish the one from the other. It has infused such an animating spirit into the mind of the poet, that in the "garden of the world," which he surveys, not a single plant grows which is not engrafted with the Sufistic "rose," nor a flower blossom which does not contain the odour and scent of the spiritual essence.

In conclusion, I cannot but appreciate the amount of energy, spent by the European Orientalists to expose the follies, frauds and tricks of these persons. I nevertheless think that a more careful consideration should be given to the study of this subject so as to get at the truth, and that an impartial opinion may be formed of them. Then, again, there will be another difficulty in the way of the student, which veils and overshadows the actual facts. These Sufees are supposed to have two kinds of instructions and tenets—the one exposed to the gaze of the common people, while the other is only revealed to the Elect and the Initiate, and kept concealed from the impure eyes of the vulgar. Therefore, as long as their esoteric (hidden) treasures remain unearched, our studies of the creed must remain incomplete and unsatisfactory:

SHAIKH MAHOMED ISFAHÂNÎ.

THE "REAL YOGI" AGAIN.

IN your number for June there appeared an article headed "A Real Yogi," from the pen of our worthy brother Capt. Beale.

In this I propose to offer my experience of the Yogi in question, and that of some of the members of the local Branch T. S., for the benefit of Brother Beale. My conclusions may be wrong, and may not be quite pleasant, but feeling that I shall be wanting in duty to a brother if I keep them to myself, I have thought of troubling you with their narration.

The exterior of the man as described by Mr. Beale, is quite correct, and there can be no two opinions about that.

The Yogi stayed here for about a week or so, and comparing my experience of him during that short time with that of other members of our Branch, I have come to the following conclusions as regards his mental and moral make-up. He is a pretty close and fairly well-informed reasoner, possessing considerable independence of character. His look and bearing no doubt betray the student of yoga. What progress he has made therein I am unable to say. However I certainly think that he is a superior sort of Sādhu, and altogether a man likely to become a successful traveller in the Path, but for certain very subtle human weaknesses. They are—(a) the ambition of becoming the founder of a sect; (b) the vain desire of being called a Jivanmukta, with the high-sounding title of Nirvikalpa Shri Yogindra; (c) the habit of self-glorification and depreciation of others; and (d) a somewhat undue irritability of temper; a closer relationship perhaps might have revealed other weaknesses; but I have not come across any other.

Now, sir, fancy for yourself a Jivanmukta who could use personal violence with a meekly inquiring ascetic, as the only convincing method of argumentation, (not to mention the abusive language employed as a preamble to the valuable method), and who, upon hearing this dignified method going the round of newspaper circulation, actually thought of prosecuting the poor enquirer for defamation. One of our members was good enough to advise him against any such procedure, and the matter ended there.

Upon comparing notes with others of my fellow-workers, I find that none of us has ever heard from the man one word of dignified humility; not one word in token of reverence for powers higher than himself. On the contrary we have always found unqualified assertions and self-exaltation. Where, then, is our ideal of a Sādhu as drawn by Bhavabhūti in the following verse:—

प्रियप्राया वृत्तिर्विनयमधुरो वाचिनियमः
प्रकृत्या कल्याणी मतिरनवगीतः परिचयः ।
पुरोवा पश्चाद्वा तदिदमविपर्यासितरसम्
रहस्यं साधूनामनुपदि विशुद्धं विजयते ॥

and where is poor Mahātma Shri Nirvikalpa Yogindra! the distance is simply immense.

The Yogi in question wanted us to form a society to take his instructions (of course strictly private), and generally to follow his directions as a Guru. He repeatedly tried to insist the point upon us. He was, however, told that there was already a society (*viz.*, the local Branch T. S.) in existence for the furtherance of objects identical with those he thought of promoting, and that he was welcome to assist it by his guidance, if he so liked. But the man would consent to do nothing of the sort. He wanted altogether a different society, under his sole autonomy; and he had come here expressly for that purpose.

But when he found that nothing would induce us to form another society, he actually began to speak disparagingly of the outer heads of our society. Angels and powers of good, defend us from such intolerant Mahātmās! I am sure we are very well without their egotistic spirituality. Better to tread the toilsome and humble steps illumined by the Light on the Path, than to submit to the hurried progress (if indeed progress there should come to be any), promised by such irresponsible egotists.

As regards the wonderment of the Mahātma why the real founders of our society keep themselves behind the scene, I can only say that the poor man scarcely seems to have realised the dizzy heights one has to scale, even before he becomes a real Adhikāri, and that to such an one they are never behind the scene. His entire ignorance of them shows that he is no better than a poor blundering wayfarer, like any one of us, only a little more advanced perhaps.

SURAT,

AN F. T. S.*

11th June, 1895.

THE CRISIS AND THE OUTLOOK.

THE recent separation of the major part of the American Theosophists from the general or world-wide Society, fills us with sorrow; and while reflecting upon this, another spectacle rises before our mental vision, which is accompanied by thoughts of past sorrow,—it is that of the secession of the Confederate States, from the American Union, a generation ago, which is yet fresh in our memory. This was accompanied by much flourishing of trumpets, and boastful verbiage, and since then, the breath of secession has been malodorous to our nostrils.

It may be asked, for what cause, and to what end, was this secession in the past. Was the liberty of these seceding—those slave-holding states—curtailed in any way? The trouble was just here,—they claimed the liberty to extend the area of slave-territory, which would give them greater freedom to enslave their fellow-creatures! That was their idea of liberty! These slave states enjoyed all the rights and privileges which the other states possessed—they were even allowed to hold slaves. Yet this was not enough for them. They claimed the right to spread the abominable institution of slavery, into the virgin territory of the great Western free states. But selfishness overleaps its own ends.

We will not attempt to portray the pall of darkness which, for years enveloped the nation; yet in time the skies cleared, and, these recreant states came slowly back—one by one—into the Union.

The methods of selfishness are those of *Separateness*,—to push away, to withdraw from. It is opposed to free reciprocity. Secession employs the same

* In addition to the above, we have received a letter from a highly esteemed personal friend, who is an active worker in the T.S. (though now absent from India), expressing surprise at the conclusions, given in June *Theosophist*, and stating that his own impressions on interviewing this same "Yogi," were not favourable, and that he had thought it his duty to warn his friends concerning him. Doubtless this "Yogi" manifests different phases of his character at different times, and to different persons; hence these divergent conclusions; but now that they have been given, *pro* and *con*, we can discontinue the discussion.—*Ed.*

methods. Has not the American Section enjoyed the same autonomy—the same rights and privileges which the three other Sections possess?

Let us not discuss the motives of those who have fathered and mothered this late secession movement, but con- sider well the lesson which the past may teach us; remembering that physical servitude is not the worst form of slavery. We may expect a period of intense mental conflict, and we may also expect, as in the past, that the skies will again clear, and, one by one, these seceding branches will again unite with the main Society, which is for all lands, for the entire world, and harmony be restored,—that harmony which means a blending together, or union of each individual part, for the well-being or perfection of the whole—for the Universal Brotherhood, which signifies co-operation, reciprocity, interchange—each for all and all for each.

Those invisible bonds which unite East and West—which link together all souls in every land on this globe—are stronger than ocean cables, and cannot be sundered by resolutions and votes at enthusiastic meetings of any Section of the Theosophical Society.

We think the majority of these seceding American members have been swayed from their steady course by a psychic wave of enthusiasm emanating from some over-zealous leaders; and when the temporary excitement subsides, and they become familiar with all the facts which have occasioned this trouble, they will, in their calmer moments, deeply regret this hasty action, and realise that the welfare of Theosophy does not consist in implicit obedience to the guidance of any personal leader, but, as was written by Jasper Niemand, six years ago—"We must look to it that we do our duty from our own inner conviction of it, fully, and not a jot more, if all the Gods appeared and directed us otherwise." Strong language, but eminently wise.

We fear a great danger to the T. S. lies in this implicit reliance upon leaders. The enduring strength of Theosophy is not in depending upon the guidance of outward standard bearers, but in utter loyalty to the dictates of that inner light, that shines in each individual soul. Teachers we need, and they may aid us greatly in the comprehension of truth, and point us to the light within: but let us beware of allowing the attention to be drawn so strongly to the outer light, that we cease to rely upon the inner light that is for our special individual guidance, or our progress, and usefulness may be greatly impaired.

Doubtless there will be some good outcome from all this Theosophical turmoil which seems so unfortunate now—as when the skilled musician strikes some chord that seems, to the untutored ear, misplaced, until followed by its complementary chord, which is needed to bring out the full effect of the grand harmony.

Theosophy will survive even the shock of secession.

W. A. E.

THE VOICES OF THE PRESS.

The secession of many of the American Theosophists has called forth some earnest comments from the press. "Mercury," of San Francisco (a child's paper), says:—"Dear Young Friends; Mercury is sad—Do you ask why?—It is because our beloved Theosophical Society has been badly hurt."

Have you ever thought of the fact that this Society stretches around the globe: that it makes no difference between French, English, German, Kanaka

or Malay—no difference between creeds—Catholic, Protestant, Spiritualist or Fire-worshipper?

All may enter its ranks; because Theosophy belongs to all; it is universal. Its heart is in India—the lotus heart: its brain and voice in London: its hands and feet in the United States.

Well, hands and feet are crippled now. Many, very many of the workers who were the hands and feet, have repudiated heart and brain—they have decided to cut themselves loose from India and England, as well as the rest of the world. Perhaps you ask—Does Mercury go with them?

"No! Mercury does not go with them. Mercury remains faithful to the world-wide T. S.; and Mercury will do everything possible to preserve the electric chain that connects heart, brain and hands, every nation, every creed, in Theosophic Unity. Mercury remains true to our revered Mother, H. P. B., and to the Society, her beloved child. Dear Father Olcott is still Mercury's President, * * * * and every self-sacrificing worker, whether English, American, Persian or Hindu, is a brother. Mercury's Journal is not devoted to any person, nor to any party—but to the ideals of Truth, honor, self-sacrifice and love."

INDEPENDENT THEOSOPHISTS' PROTEST.

The *Boston Herald* of April 30, publishes a vigorous protest from Boston Theosophists to their American brother-members, a portion of which we subjoin:—

"The resolutions were adopted, notwithstanding the earnest protest of the independent members. Mr. Alexander Fullerton, Treasurer of the Society, and one of its hardest working members, declared that the secession would be only an unsuccessful attempt to build up a new order of Judges. But his warning was unheeded, and it now remains for the members of the American Section to decide whether or not they will pledge allegiance to this new autocracy, with its one-man power, autocratic, supreme, electing his own successor—in embryo a hierarchy or close priestcraft that already has shown its power.

"The spirit of this remarkable order is opposed to the idea of liberty upon which our American institutions are founded. It is a form of man-worship that should thrive only where 'the divine right of kings' is maintained by physical force. The liberal spirit of true theosophy, its independence and its teachings are unalterably and diametrically opposed to this sect.

"Will American Theosophists bow to this new theosophical Pope? Will they countenance this travesty on the sacred idea of universal brotherhood? The convention declares that 'a federation of all the branches of the world is not essential to the real work of any section or to the theosophical movement as a whole.' This is another way of saying that universal brotherhood is not essential to the work of the Theosophical Society. This paragraph is a denial of all that theosophy has endeavoured to accomplish. It is an insult to every true Theosophist. It gives the lie to all that Mme. Blavatsky wrote or said. Whatever her failings may have been, she was a true martyr to this glorious ideal. In her life she would have torn the society to shreds had the possibility entered her mind of its ever being saddled with the incubus of a Theosophical Pope, choosing his own successor."

"Do American Theosophists uphold this new interpretation of universal brotherhood?"

THE INDEPENDENT THEOSOPHISTS OF BOSTON.

Fellow Theosophists :

A supreme crisis is upon us. Secession saps the life of the T. S. The General Secretary of the American Section, with his followers, have cut themselves off from the main body; they declare their independence! Moreover, they declare that it is the unanimous wish of the F. T. S. of America. Such a declaration is misleading, for the majority of the F. T. S. have not understood the question; so far are they from seizing the real gist of the crisis that some think that by not following the General Secretary *they* will SECEDE—a most erroneous idea! Others, though staunch friends of Mr. Judge, are yet strongly opposed to secession, while a strong minority protest with energy against such action. Hence the wish to secede is not unanimous.

The question has not been placed before the Fellows of the different Branches either clearly or squarely. Secession is neither wise, just or necessary. For practical work, the American Section has always been virtually independent. Every Branch is, according to the Constitution, a self-governing body. Like our own United States Government, the T. S. is a federation of independent centres under one constitution and one head. Therefore, secession has not been declared for the sake of independence. Its true purpose is to shield Mr. Judge. International unity is destroyed, for a man; Principle is sacrificed to Personality.

The real animus of this action is revealed in the circular, dated New York, April 6th, 1895. In that circular the Seceders arrogate to themselves the honor of preserving "*unbroken the Theosophic movement*" then proceed to do so by destroying it. They declare themselves "loyal to death to the Theosophic cause and those great teachers whose philosophy can alone bind the whole of humanity," and then *virtually* repudiate the President-Founder and the band of workers, those devoted friends and pupils of H. P. B. who have for years worked for the cause, and whose names and teachings are household words to us.

They, the Seceders, say "*A portion of our Society is gangrened. This part must be cut out. If not infection will spread to the healthy parts and the whole organism will decay.*"

Now, what is implied by these words coupled with a demand for secession? Do they not impute this gangrene, this evil to these workers in London and India?—to all, in fact, save themselves?

The circular goes on to pander to national vanity. It is true the American Section has been active, but so have the other sections. Has not London Head-quarters been the very center of inspiration and work, sending its trained teachers far and wide over the world,—aye, even to the American Section? Has India no claims to gratitude? Whence came the Védas, the Upanishads, the Bhagavad Gîtâ and Patanjali's Yoga sâtras? Certainly, the seceders have a strange way of showing their "*loyalty*," their devotion.

The circular demanding secession asserts that a *split* exists *in fact* in the Society. Therefore, the split must become a chasm. They seem to ignore that the so-called split might have been repaired by a clear, true answer, a dignified withdrawal, a noble sacrifice of self to the weal of the Society. But Mr. Judge's friends resented such a course of action—to demand it was persecution. Rather than repair the split they secede.

To-day, the American Section lies maimed and crippled, rent asunder. Fellow Theosophists, what are you going to do? Remember, those who stand firm against secession form the real T. S. To them belong the charters of their respective Branches. They represent the American Section until Col. Olcott decides what is best to be done in this great emergency.

The delegates opposed to this suicidal secession held a meeting in Boston to repudiate the action of Mr. Judge and his followers. We are strong even here. Mr. Fullerton is against secession and will probably take action as soon as he has consulted with Col. Olcott, Mrs. Besant and the General Secretaries of the European and Indian Sections. Do not, then, feel discouraged. Face the position bravely, steadily, cheerfully. Let each one be true to his own convictions and let no false sentiment, no fear of what this one or that one will say, stand between him and duty. Only by each one following truth *at any cost* can Truth prevail. There is work ahead. Hold to Unity. Hold to Truth and leave the result to the good Law.

MARIE A. WALSH,
WILLIAM JOHN WALTERS,
SVEN RYDEN.

A WORD OF CAUTION.

EDITOR OF "THEOSOPIST."

SIR.—

I am willing to credit our American brothers and fellow-workers, with superior enterprise, but really hope that, in the exuberance of their zeal and enthusiasm, they will not be too precipitate in attempting to execute their cherished scheme for partitioning Devachan, thus simply retaining the portion which is legally theirs, for their ultimate and exclusive occupancy, so that their unique methods of spiritual unfoldment may, on this higher plane, have that exceptional opportunity for complete outworking which freedom from intrusion would insure.

I have no desire to dampen the ardour or underrate the abilities of those who may be far wiser than myself, but simply advise prudence and caution in the matter, as there may be grave difficulties in the way, which have not been sufficiently considered. Let it not be supposed that these humble suggestions have any occult significance or authority: they may be taken at their face value.

UDASINI.

FROM MR. FULLERTON.

Lucifer publishes a letter from Mr. Alexander Fullerton, editor of the *Forum*, Treasurer of the American Section, T. S., and associate worker at the "Path" office for many years, and in this letter he says:—"I am obliged to recall any endorsement of the proceedings or policy of Mr. W. Q. Judge. I am quite aware of the imputation of inconsistency and vacillation apparently justified by this statement, but that matters little. Adhesion to truth is more imperative than adhesion to actions. Whatever may be the outcome of the conspiracy to effect at the convention a secession * * * of the American Section, I remain a member of the Theosophical Society, but my official positions, and my work at the General Secretary's office terminate with this month, and my personal address will hereafter be 42, Irving Place, New York City."

ALEXANDER FULLERTON, F. T. S.

In commenting on the "secession" incident *Lucifer* says later:—

"The minority of members who remain in the T. S. will at once organise themselves as the American Section of the T. S., and I hope that Mr. Fullerton will become the General Secretary.

"Thus the T. S. will go on intact, no more changed by the retirement of so many of its members in America than by any other of the resignations, of which there have been plenty in the course of its stormy history. When Col. Olcott arrives, he will find the re-organization ready for his confirmation, and be relieved from the painful duty he would otherwise have been compelled to discharge. No solution could have been better for the T. S., however sad we may feel for those who have cut themselves off from the Society to which H. P. B. gave her life."

* * * * *

Reviews.

MAGAZINES.

Lucifer.—In the May issue of *Lucifer*, the notes from the "Watch-Tower" sound clear and strong, as Mrs. Besant, after a long absence, stirred by the slanderous spirit which is apparent in some recent publications, offers some loyal words from her heart, in defence and grateful remembrance of her honoured friend and teacher, Madame Blavatsky.

She next mentions her visit to the Hospital for Animals, in Bombay, and recommends the founding of similar homes, in England, where diseased, aged, or worn-out animals can be properly cared for.

Mr. Alexander Fullerton's late significant experiences, and the conduct of the American Section, T. S. are noted, and lastly, a few kind words are spoken, suggesting aid for Mrs. Higgins of Colombo, in the good work to which her energies are devoted—the education of Sinhalese girls and orphans.

"East and West" alludes to the manifest faults in the disputed "Message," which some attribute to H. P. B., and of the intense love of Madame Blavatsky for India.

The scholarly paper on "Plotinus," by Mr. Mead, is concluded. "Early Christianity," and "The two Houses," are each continued. "The Doctrine of the Heart," by Mrs. Besant, and "An Article for the Time," by "Jasper Niemand," deserve careful reading. "The Necessity of Spiritual Culture," is commenced in this number, and Mr. B. Keightley's translation of E'liphas Lévi's unpublished letters, still continues. "Theosophical Activities" show good cause for encouragement, and "Reviews" are ably presented, completing a very interesting and instructive number.

E.

"The Path" for May, continues the letters of H. P. B. to her relatives, and cites an instance where her "awful pain" was immediately removed by the touch of an astral hand, supposed to be that of a Master. Mr. Fullerton has a good article based on a few words taken from "Old Diary Leaves" concerning a "message" to Col. Olcott, which "pointed out the fact that the surest way to seek the Masters was through the channel of fruitful work in the T. S."—a piece of advice each member can take home.

"The Vine and the Branches," and "A Basis for Ethics," will both repay perusal.

"Student's Notes and Guesses," is suggestive and instructive.

The article on "The Theosophical Society" is intended to prove that the only genuine legal T. S. in existence is in the United States of America! Is not this technical quibbling?

In the "Mirror of the Movement" which closes with a list of "American Branches," are we led to infer that there has lately been a "movement" of the Hawaiian Islands into the United States, or that Honolulu has been pulled up by the roots—so to speak—and re-planted in American soil? Surely, this is a progressive age.

E.

We congratulate the "*Mercury*" of San Francisco, on the good work it is doing for Theosophy among our children.

Its May editorial is excellent. We republish a portion of it, elsewhere, and bespeak for it a careful reading.

* * * * *

"Notes and Queries," for May, has a list of thirty-six questions which we commend to our Evangelical friends, as fit subjects for meditation. We quote a couple, as samples,—

"If God would save all men, but cannot, is he infinite in his power?"

"If God can save all men, but will not, is he infinite in his goodness?"

It seems that the "R. P. J." has reincarnated,—so to speak; at least it has taken a new form and a different name, but the ego remains the same. Dropping the word *Religio*, it now appears simply as the *Philosophical Journal*. The size of its pages is diminished so that the number of them is increased to sixteen,—a much more convenient form for binding.

As it is now printed from new and larger type, and on a much better quality of paper, it presents a neat, and greatly improved appearance. Our good wishes attend it.

E.

As an indication of increasing interest in the study of Astrology we note the advent of a new monthly—*The Astrological Magazine*, edited by B. Suryanarain Row, B.A., Bellary, India. The Editor's Introductory is characterized by vigour and earnestness, and we wish him all success in his endeavours to place Indian Astrology on a practical, scientific basis. If Astrology is what it is claimed to be—the soul of *Astronomy*—then it must be the vehicle of truths of vast import to mankind.

E.

The *Astrologer's Magazine*, of London, has an interesting table of contents.

The *Theosophic Thinker*, vol. 3, No. 23, has an article on "Religious Eating," signed—"Brahmin-Buddhist;" "Tirum Mantra," by S. Ramaswami Aiyar, and "Ashlavakra Samhita," by Navin Chandra Chakravarti.

The "*Journal of the Maha-Bodhi Society*" for June, contains a translation from that great Indian epic, the "*Mahabharata*," by the gifted poet-author, Sir Edwin Arnold. It is entitled, "THE STORY OF THE SNAKE; being the

Doctrine of Karma." The narrative is of exceptional interest, the elaboration being strikingly unique.

E.

The *Arya Balu Bodhini*, or Hindu Boy's Journal is calculated to have an elevating influence upon Hindu youth, and we wish they all had the opportunity of perusing it. We would call special attention to the continued article on "*The Hindu Revival*," and to the "*Student's Corner*." It is ably edited, and the prospects for its future usefulness are encouraging. May its circulation increase.

E.

MODERN SPIRITUALISM.

By A. P. Sinnett. [Transactions of the London Lodge, No. 23. Theosophical Publishing Society.]

This is an able paper by a well-known author, and is offered with a view to promoting a better understanding between Theosophists and Spiritualists. While Theosophy, by no means rejects the phenomena of spiritualism, but seeks to present a scientific explanation of them, spiritualism, and its incontrovertible manifestations, has proved to be a powerful check to the spread of materialism, and has often prepared the way for a ready acceptance of the broad truths of Theosophy.

After liberal allowances for fraud, and for the conscious and unconscious influence of mundane minds, have been deducted, there still remains quite a large percentage of solid facts in connection with spiritualistic phenomena, which cannot be explained on the basis of materialistic hypothesis; as any one who has made a patient and thorough investigation of the subject can testify. The earnest seeker cannot long doubt the possibility of the manifestation to mortals, of independent, invisible intelligences, both good and bad; but, once being convinced of this fact, the utility of further intercourse with these intelligences, (owing to our present undeveloped condition) may well be doubted. However, as the author says—"The spiritualist is an inquirer with whom, it seems to me, the true Theosophist must necessarily sympathise to a very considerable degree."

Again—"A new face is put upon existence, for the spiritualist who becomes entirely convinced of the reality of the future state. The closing sentence is as follows:—

"Meanwhile the spiritualist will be able to realise from the explanation I have given as to the origin of modern spiritualism, that true Theosophists cannot look with hostility, or with the contempt they have sometimes been supposed to entertain, on a movement that has been supported—even if later experience has shown it productive of collateral harm, to an extent that forbids its encouragement—by advanced initiates who, in setting it on foot, were undoubtedly actuated by sincere devotion to the spiritual welfare of mankind."

E.

THE ASTRAL PLANE.

By C. W. Leadbeater. [Transactions of the London Lodge, No. 24, Theosophical Publishing Society.]

To the student who is commencing the study of that portion of man's nature, and of the universe, which lies just beyond the scope of our ordinary senses, this plane is found to be full of riddles and paradoxes.

The author of the work before us, has, by his careful, systematic, and comprehensive treatment of the subject, contributed much toward lessening the difficulties that lie in the way of such study; and we regard it as the most intelligible and truly scientific presentation of the facts and experiences relating to this plane, which we have yet seen.

We commend the pamphlet to all who are interested in this special line of research.

E.

INDIAN PALMISTRY.

By Mrs. J. B. Dale. [Theosophical Publishing Society, 7, Duke St., Adelphi, W. C., London.]

The author claims to have made a careful sifting of the works previously published on this subject, and gives the gist of the matter in the small work before us. As our personal knowledge of Palmistry is represented by a minus quantity, the book has been submitted to a Hindu gentleman versed in this special lore, who, after inspection, reports as follows:—

"The subject is very well treated, and the information given therein, agrees with that contained in Indian primers on the subject. The book I am sure will prove highly useful to beginners."

THE ESOTERIC BASIS OF CHRISTIANITY.

Or "Theosophy and Christian Doctrine," by Wm. Kingsland, [7, Duke St., Adelphi, W. C. London. Theosophical Publishing Society.]

This last book from the pen of the able author of "*The Mystic Quest*," and other publications, is an effort to explain the inner meaning of the Christian scriptures, from the standpoint of the Esotericism of Theosophy and the Secret Doctrine. That this effort has been especially fruitful, will be apparent to all who examine the work with care. In the Introduction the author says:—

"To know 'God' is to know our life and *Being* as part of his *Life and Being*, and to merge all personal interests in that larger life which is 'no respecter of persons.' * * *

"For there is one central truth which stands as the key to the whole structure of the esoteric science. That truth is the DIVINE NATURE OF MAN."

Further on we read—"The gain would be incalculable, if Christians, taking their stand upon the esoteric doctrine, the spiritual reality, instead of upon its mere outward form and temporary expression, would throw aside their fears lest criticism and science should sap the very foundations of their faith; that attitude which has placed the church, in all history, in antagonism to the spirit of enquiry and intellectual progress, and has stunted and dwarfed man's best faculties, instead of giving them the largest possible field for expansion. The well-known historical conflict between science and religion, is misnamed. It is not really a conflict with *religion*, but with a special form of ecclesiastical authority and dogmatic theology. We can conceive of no religion, properly so called, which is not scientific, nor of any science which is not religious." On page 16, of the main text, we read:—

"The Church gives us no alternative but to accept or reject its dogmas. It offers no inner or spiritual meaning in its teachings, apart from their literal acceptation. There is no Esoteric Christianity in the Church; we must go elsewhere for it; and it is Theosophy which now proclaims it."

We can sincerely recommend this work to all who are dissatisfied, with the husks which Churchianity offers to hungry souls, and are starving for the kernels of truth which the author herein brings to view; as well as to those who think Christianity merely an "old wives' fable."

E.

A COLLECTION OF ESOTERIC WRITINGS.

Of T. Subba Row, F. T. S., B. A., B. L., [Published for the Bombay Theosophical Publication Fund, by Tookaram Tatya, F. T. S.]

This compilation of the Esoteric Writings of the eminent scholar and gifted Occultist, T. Subba Row, will be welcomed by Theosophists, who will find it very useful for reference; and branch libraries will find it almost indispensable. The subjects are treated in that clear style which was characteristic of the author.

The book is divided into 36 chapters or sections, and contains 356 pages and does credit to the enterprise of the publisher.

E.

THE MASTERS AS FACTS AND IDEALS.

By Annie Besant. [London: Theosophical Publishing Society, 7, Duke St., Adelphi, W. C. Price six-pence.] This reproduction of the admirable lecture delivered by Mrs. Besant at St. James Hall, London, April 27th, 1895, has been already favourably noticed by the Indian press in different quarters of the country. Though the subject would be considered a difficult one, it is handled in a masterly manner. Those who have not already perused the pamphlet, would do well to order it.

E.

Theosophy in all Lands.

EUROPE.

LONDON, May 31.

As our London letter has seven pages of MS. devoted to the "remarkable Convention" of the T. S. in America, we have taken the liberty to abridge the American portion. Commenting on the action of the Convention, our correspondent writes:—

It now remains to be seen whether Europe, India, and Australasia will consider it advisable to adopt the same plan. Certain it is that a Society spread all over the globe cannot be efficiently governed from one centre, nor is the same system of organisation suited to different nations with strongly-marked racial characteristics. A constitution has been drawn up in America to suit the people there; we in Europe would probably want something different; while you in India would not approve of our ideas in every detail. So that it would seem wise at this juncture to consider well the idea of autonomy

for our various Sections, *for it has been well said that "the unity † of the Theosophical movements does not consist in singleness of organisation but in similarity of work and aspiration."

Mrs. Besant presided at the Conference of the Federated Northern Lodges, which took place at Harrogate on May 11. She gave an interesting account of her travels and the progress of the work, speaking of the movement as the incarnation of a living principle whose future was secure in the hands of those who were united in their support of the fundamental principles of Theosophy. The afternoon Session was occupied with the discussion of "What is Theosophical Propaganda," and "The T. S. Rules and Constitution." There seemed to be a general wish that the latter should be made more elastic and less cumbersome. Two questions were commended to the consideration of Lodges in view of the forthcoming Convention: (1) Autonomy of Sections, (2) the advisability of making provision for the expulsion of members. In the evening Mrs. Besant addressed the Conference on "Brotherhood, True and False." She put forward the view, which all will not agree with, that it is our duty to point out a brother's errors at the cost of present pain, in order to save him and others from still greater pain and misery in the future.‡ The next Conference will be held in October.

While in the North, Mrs. Besant lectured to large audiences at York on "The Pilgrimage of the Soul;" at Harrogate on the same, and on "The Brotherhood of Religions;" at Leeds on "Man, the Master of his Destiny;" at Bradford on "The Brotherhood of Religions;" at Manchester on "The Undermining of Religion by Science," "Man, the Master of his Destiny," and "Individual and National Ideals;" and at Liverpool on "The Value of Messages from the Unseen."

The Bradford Athene Lodge reports harmonious and steady work during the past four months, and the interest in the Seven Principles Class is well sustained. At Mrs. Besant's public lecture, several prominent local ministers accepted seats on the platform; one of them, the Rev. T. Rhouda Williams, occupying the chair. Another, the Rev. R. Roberts, afterwards preached to his congregation on the lecture.

The membership of the Harrogate Lodge has increased from 17 to 21 since the beginning of the year. Taking up a hint of Mrs. Besant's, the Lodge has adopted the helpful practice of united meditation on some ideal at the commencement of each meeting. Some of the members keep up the practice daily and thus gain more benefit.

In London, "White Lotus Day" was celebrated by the Blavatsky, Bow, and H. P. B. Lodges. At Bow Mr. Adams gave some interesting personal

* Most members are probably aware of the fact that each Section of the T. S. has had its separate Constitution and by-laws, and that India, America and Europe have enjoyed practical Autonomy for many years; each Section regulating its own method of work in its own way.—*Ed.*

† That word "Unity" puzzles us. We had supposed it meant wholeness, or oneness, but our American brethren seem to take a different view of the meaning. In the absence of the very latest authority, we must still incline to the belief that Unity and Secession are not *strictly* synonymous terms, and that splitting a thing into fragments is not the most direct way of promoting wholeness or union.—*Ed.*

‡ We regard the above view as one of the plainest of all common-sense conclusions which a sane mind could arrive at.

If a loving mother does not hesitate to remove a splinter from the flesh of her child, to prevent future pain and suppuration, how much more should errors on the moral plane, when known to be such, be pointed out, to save future anguish and soul-torture of the perpetrator, and of the many others who may be led astray by his bad example.—*Ed.*

reminiscences of H. P. B.; and Mrs. Hunt, and Dr. Herbert Coryn, and Mr. J. T. Campbell did likewise at the H. P. B. Lodge.

At the European Head-quarters Mrs. Besant is holding receptions on the first and third Fridays of each month. The "Secret Doctrine" and "Seven Principles" Correspondence Classes are doing good and steady work under the able guidance of Mrs. Cooper-Oakley. Last month Mrs. Oakley paid a ten days' visit to the Dutch Lodge, where she lectured to large audiences on "The Book of Life" and "The Metaphysical Aspect of the Trinity." A reception was held at the Head-quarters in her honour, and she there spoke in answer to questions on "Spiritualism and Theosophy," "The Jesus Christ of the Gospels," and "Re-incarnation."

The Bow Lodge continues its valuable work in the East-end. The second number "of Ourselves" was issued on May 4; and the whole edition was sold. The local press is friendly and freely inserts reports, notices, etc.

The H. P. B. Lodge continues to grow. On May 20, it was visited by two American Members, Messrs. Spencer and Thurston, who were present at the Boston Convention. After a very fine paper had been read by Mr. S. Coryn, on "Count St. Germain," Mr. Spencer addressed the meeting and was listened to with great interest. He has gone to the Continent for a short time, but we hope to see him again before he returns to America. Mr. Thurston remains in England on private business. Another most interesting feature has been the weekly letters addressed to the Lodge by Mrs. Cleather, describing her work in America and the doings there. I will give you some extracts:—

April 22..... "All day yesterday I spent at the Griscoms, where about fourteen of us met in conclave to arrange the "plan of campaign" for the Convention. These men are just splendid; strong sensible fellows, all as loyal and devoted as they can stick, and the complete unity between them all is a revelation to me.* We have nothing like it in England. I think the English character is too cold and reserved for it, though our hearts are in the right place. . . . They are going to make it a very complete thing—not a split, but only the establishment of autonomy† . . . I had to leave the Griscoms about 5-30 to go to Miss Hillard's flat, en route for the Harlem Branch. Miss Stabler fetched me, and at the H. P. B. Lodge at Harlem, I made my maiden speech. . . . They seem to be a very united Lodge under Miss Stabler's Presidency. She began by reading some passages from the *Bhagavad Gîtâ* (their usual custom) and then I started in on "work," theosophical and otherwise. I could only manage to go on for about 20 minutes, but we had questions and discussions afterwards.

April 24.—Yesterday, I had a unique experience. The Neresheimers took me to dine at Waldorf's,—a swellest of the swell hotels—a sort of glorified Delmonico's. My pen could not do justice to the dream of Oriental and almost barbaric splendour and magnificence, mixed with Western luxury, which this Palatial hotel presents. . . . Then we walked round to the Aryan Lodge meeting; an almost full hall; subject "Theosophy and Art." Two papers were read and then I had to speak. Messrs. Allen, Griffiths and Blodgett had just arrived from the Pacific

* Concerning this "complete unity," the reader is referred to "Voices of the press" in previous columns; and since those were put in type, we find the following in one of our American exchanges:—

"CHICAGO, May 17, 1895.
A special meeting of the Chicago Branch T. S. has just been held, at which a resolution was passed repudiating the action of the American Convention of May 28th, which voted to withdraw from the international organization. This secession movement has aroused much opposition."

† See first foot-note on autonomy.—Ed.

Coast, and they both spoke after me. Mr. Judge was not present. His cough troubles him and it is thought wiser for him not to come out at night. I wish he looked stronger, he is pathetically fragile.

Then speaking of Convention, Mrs. Cleather writes:—

Never have I seen such tremendous enthusiasm. . . . It was worth coming all the way to be present at those two days' Convention. We all went up to Boston together. . . . It's just splendid being with all these people. Their loyalty, open-heartedness, and unity are quite lovely, and they take one in and make one feel at home at once—quite "one of the family." . . . Mr. Fullerton opposed at great length and was replied to in a splendid speech by Mr. Spencer. Claude Wright spoke well too, but better still in the evening, at a big public meeting. He was so easy and natural. Dr. Anderson is good, and Dr. Griffiths spoke well too. He is quite a rough diamond—a born fighter and "objector," and, as he calls himself, a "Western man;" which of course means the natural man of the Pacific Coast, as contrasted with the more cultivated man of the Eastern states. . . .

[Mrs. Cleather next refers, at some length, to Mr. Judge's reply to the charges, and says the "long statement" was read for him by Dr. Keightley. She pronounces it "full and explicit," but gives no clew to its contents. Ed.]

May 20.—I have visited Buffalo and Toronto Branches and addressed them both, answering questions afterwards for more than an hour. I stayed at Buffalo with Mr. Stevens (the "father" and President of the Branch), and his wife. They are charming people and most indefatigable workers. In a little more than a year only, they have worked up a Branch of 39 members. Under Mr. Stevens they are doing splendid practical work of a charitable nature in the city. . . . At Toronto they have a large Branch—about 40 members, I believe. They are evidently very good students. They have such a nice room, quite a little lecture hall, while at Buffalo they have, at present, to hire a room in a hotel every week.

I have given you so much home news that I fear there is but little space to devote to the current outside literature. I will, however, just note one or two interesting points.

I see there is a scheme on foot for arranging a re-assembly of the World's Parliament of Religions at Paris in 1900. Dr. Paul Carus, editor of the *Monist*, is the Secretary of the new movement and gives an account of it in the April number. He hopes that it will "contribute toward that common ideal of all religious minds, which will at last unite mankind in one faith and prepare the establishment of a church universal. Rituals and symbols may vary according to taste, historical tradition, and opinion, but the essence of religion can only be one and must remain one and the same, among all nations, in all climes, and under all conditions. The sooner mankind recognizes it, the better it will be."

Criticisms of Mr. Balfour's "Foundations of Belief" continue to make their appearance. One of the most able has appeared in the *Quarterly Review*, from which I take the following paragraph:—

"We believe most of our convictions to be due, not to what Mr. Balfour calls in the latter part of his chapter Authority, but to what he terms Authorities, trust in which is not absolutely blind or without a reasoning element; and we believe the highest characteristic of Man, the development of which would be most helpful to him, to lie not in blind submission to Authority, but in cultivating that finer and truer estimate of the province of Reason which Mr. Balfour so eloquently vindicates in his *exposé* of the folly of private judgment, which should make it sensitively alive alike to its weakness in isolation, and to all the signs

which should enable it to discern in what direction it should look for trustworthy Authority in the judgment of its fellows and of the society in which it finds itself."

Two articles on "Jeanne D'Arc," the famous maid of Orleans, appear in the *Quarterly Review*, and the *Nineteenth Century*. Both admit the miraculous element in her career—the "voices" which directed all her movements. In the former Magazine there is also an article on the life-work of Buckland and Owen. Of the latter the writer says:—

"The ideas promulgated by Owen, his 'ordained becoming' of organisms, his belief in 'final causes,' the evident realisation in Nature of 'Divine prototypal ideas,' and the facts that the physiological phenomena of each living being are the results of an immanent and individual force dominating it, will not only be justified but recognised as necessary truths."

There are many other good things to notice, but I must really leave them for future consideration.

B. C.

MRS. BESANT AT BENARES.

During the last days of her stay in Benares, the indefatigable Mrs. Besant, in spite of all the harassing news that continued to pour in upon her from Europe and America regarding the present crisis, gave to the local Branch of the Theosophical Society a course of excellent lectures on *Karma* and its diverse aspects. The discourses were followed by interrogations about and elucidations of doubtful points, and it is difficult to imagine more interesting meetings which will doubtless be associated in the minds of all our members here with the most comforting and elevating ideas.

Starting with plain and definite enunciations of "will" and "desire" she cleared the ground for her subject and proceeded to shew how all *Karma*—except purely physical action which has its beginning and ending, its reaping and harvesting on the physical plane—had its root in desire, in desire, i.e., for external objects and physical sensations, and how desire such as this, fettering as it did the liberty of the self, and working limitations on its energies, wove sheaths around it and thus separated it from the Universal Self, and guided its course from life to life, from death to death.

The "will" being the energy of the self, and desire being the attractive power of the non-self, the two are by law and nature necessarily opposed to each other, and the development of the one varies therefore with the development of the other, in the inverse ratio. And development being possible only through exercise, the "Self" can grow, i.e., towards the attainment of perfect consciousness, only by opposition to the non-self, in other words by the will controlling the desires.

Karma is virtually the law of causation; but more technically it is used for the law as applied to the mental, moral and spiritual planes. But though simple as a law, it is very complex in its concrete workings, owing to the constitution of man being highly complicated and septenary in its principles. Ordinarily an act of man is neither a simple material movement nor a simple mental convulsion, but is very often the result of the interaction of spirit, mind and matter. A simple act is like a single force striking at right angles on a plane surface. It affects only the plane it strikes, and that only at the single point and in the single direction of its operation. A complex act is also a single force, but it strikes obliquely at the junction of the various planes and thus has its effect upon all the planes. And the study of

Karma is the study of the nature of these forces and their results on the various planes with which man is concerned. The infant soul then is like a simple point moving in obedience to an initial impulse given to it by the Universal Oversoul. Coming into the world, it comes in contact with all these attractive forces of desire, as well as the repulsive forces of aversion, and is thus modified in its movement under their action. The direction it takes is not the direction of this or that particular force, but the direction of the resultant of all these forces, which resultant determines the conditions under which the soul will come to birth again. Each new force added or taken away, modifies the resultant, and it is this mathematical certainty, this absolute immutability of the Law which makes it possible for the man to mould his life unerringly, and lead it on to the goal of his aspirations. Were it otherwise, all talk about ethics, all speculations about heaven, hell, or salvation, would be a mere farce, a preposterous jargon—just as the evolution of the physical sciences would be impossible if the attributes of chemical atoms were changeable and fitful, if hydrogen under the influence of an electric current were to produce water to-day, air to-morrow and gold on a third occasion.

Therefore the popular belief that the fixed character of the Law of *Karma* makes man helpless is a mistake. On the contrary as we have seen, it is precisely because there is this Law, fixed and immutable, that we have any chance of shaping our own destiny. It is perfectly true that each act done must bear its own fruit, just as each force applied to a point must work itself out. But this no more prevents our going to the sphere we aim at, than the application of a particular force concludes our choice of the direction in which we wish to move the point. We can manipulate other forces, and by a careful calculation of their angles and momenta, use them in such a way that we can carry it exactly where we wish.

(To be continued).

CUTTINGS AND COMMENTS.

"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

The *Amrita Bazar Patrika* is responsible for the following story, which is certainly a pretty one, whether true or not. It looks suspiciously like a variant of one of those very instructive lessons of the inevitableness of the triumph of virtue over vice through the operations of *Karma*, which the Folk Lore of most old nations have passed on to us down the procession of ages:—

"An extraordinary story of what the simple villagers call 'retributive justice from the gods' comes to us from Maniala. A sweet little girl-wife, one unfortunate day, observed a small white spot on her breast, and ran to show it to her mother-in-law. The old woman at once recognised it to be leucoderma, and as it is regarded as bad as leprosy by ignorant people, she took a sudden aversion to the child, and from that moment began to treat her as an unclean animal. All day long she prayed in her hearing for her death, called her the pest of the house, would not allow any one to touch her, gave her only dry crumbs of *chuppaties* to eat on leaf platters outside the cottage door, beat her with slippers, never gave her a change of clothes, in short, she did all she lawfully could to encompass her death. The poor thing

bore her misery with a fortitude and resignation which is the characteristic of Hindu girls, and evinced such gratitude for the least favour (even unconsciously) bestowed on her, that the whole village, so to say doated on her and cursed the harridan for her cruelty. What happened after the state of things had lasted some six months, we give in the words of our correspondent, a Paudit, who writes in Hindi:—'On a sacred Sunday, the she-wolf of a mother-in-law came to the Shivalaya to worship Rudra.' Her eye-sore, the patient-eyed daughter-in-law, also came. Even inside the holy temple, the cruel woman began to shrilly abuse the trembling child and raised her hand to strike her, when lo! an awe-inspiring thing happened. The uplifted arm was arrested, as it was descending on the girl's shoulder, by some invisible force and became rigid, and suddenly people saw with a shudder her face was covered with little snow-white spots! There were scores of women and men who saw this act of retributive justice. All loved the child, and felt exceeding joy at this manifestation of the wrath of the Trident-wielder. Later on, on examination, it was found that the lathsome mark on the persecuted sweet little woman's (*balika ramani*) body had quite disappeared. The girl is now worshipped in our village. The husband of this Siva's favourite is of her own age, a pretty boy of thirteen. The hard-hearted and justly punished woman does not show her face even to her intimates."

* *

What a hollow farce is this pretence of Western shopkeepers and manufacturers, that their motive in *Sacra* subjugating primitive races and stealing their countries *fama* is the desire to extend the blessings of civilisation and *atures.* purify their religious ideals! If they would only confess their brutal selfishness and lack of conscience one might excuse them, as one does the wolf which eats the flock and the toothless tiger which makes man his prey. But their hypocrisy is revolting. Cases like the following show the real object of this earth-hunger:

"The *Spectator* recommends the Fabian Society to read the lecture delivered at the Metropole the other day by Captain Younghusband, lately Assistant-Resident at Chitral. He found that the principal evil in the mountains outside his station was the want of desire for money. The mountaineers, secluded from mankind amid their hills, have never used any, and have consequently no idea of the value of coins. They took the rupees for ornaments, and were greatly aggrieved when asked to carry loads up the hills, they were repaid only in silly bits of silver. As the British Government wanted a good deal of work done, and was reluctant to employ forced labour, it was necessary to train the people to the love of money. Hawkers, therefore, were brought up from the plains, and when the people found that they could obtain things they wished for with rupees, they began to desire them, and, therefore, to work willingly for wages and to trade. The absence of desire for money was in fact proof, with the Chitralis, not of virtuous instincts, but of savagery, which, now that money has been introduced, will gradually disappear."

Alas! poor savages; under the load of this money and what it buys, you will be crushed out of existence.



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THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.

ORIENTAL SERIES—CHAPTER XI.

THIS was the Prologue to such a drama of excitement as we had not dreamt we should ever pass through. In a land of flowers and ideal Tropical vegetation, under smiling skies, along roads shaded by clustering palm-trees and made gay with miles upon miles of small arches of ribbon-like fringes of tender leaves, and surrounded by a glad nation, whose joy would have led them into the extravagance of actually worshipping us, if permitted, we passed from triumph to triumph, daily stimulated by the magnetism of popular love. The people could not do enough for us, nothing seemed to them good enough for us: we were the first white champions of their religion, speaking of its excellence and its blessed comfort, from the platform, in the face of the Missionaries, its enemies and slanderers. It was that which thrilled their nerves and filled their affectionate hearts to bursting. I may seem to use strong language, but in reality it falls far short of the facts. If anybody seeks for proof, let him go through the lovely Island now, after fifteen years, and ask what they have to say about this tour of the two Founders and their party.

On the morning after the first lecture, the Siamese Ambassador to England, passing Galle in the mail steamer, paid us a visit. He brought as Interpreter a Cochin Chinaman—a very bright, intelligent person and a Roman Catholic—and some young noblemen of his suite. During the long conversation that ensued, His Excellency said he was convinced that His Majesty, the King, would feel a real interest in the work of our Society, about which he should duly report. The visiting-card he gave me had upon it the sufficient name, "Chow Phya Bhann Wongse Maha Kosa Thibodi, H. S. M.'s Ambassador Extraordinary and Plenipotentiary." A Spanish *Infanta* could not ask for more names than that.

At 3 P. M. we were driven to a *wallâwa*, or country-seat of a Sinhalese noble, where I addressed* an audience of 3,000 from a high balcony overlooking a sort of natural amphitheatre. The multitude filled the plain and the hill-slopes adjacent to it. The considerable body of monks present "gave *pânsil*," i. e., intoned the Five Precepts and Three Refuges, in the Pâli language, and the people as with one mighty wave of sound, repeated them after them. It made a great impression upon us for, after all, nothing in the way of sound is more impressive than the vibration of thousands of human voices combining into one rhythmic diapason.

As this visit of ours was the beginning of the second, and permanent stage of the Buddhist revival begun by Megittuwatte, a movement destined to gather the whole juvenile Sinhalese population into Buddhist schools under our general supervision, even its details acquire a certain importance. The following handbill, officially issued by Damodar, indicates the first steps taken by us towards forming Branches of the Theosophical Society in the Island:—

"To whom it may concern.

Notice is hereby given that on Monday evening next, a meeting will be held at the residence at Minuvangoda, at 8 o'clock P. M.; on which occasion Col. Olcott will briefly state the aims and objects of the Theosophical Society. After which, gentlemen desirous of joining the Society can register their names in the book provided for that purpose.

(By order)

DAMODAR K. MAVALANKAR,
Assistant Recording Secretary."

GALLE, May 22nd, 1880.

The venerable Bulâtagama presided at the meeting and Megittuwatte addressed it in a spirit-stirring discourse.

We were taken the next day to the coffee and cinnamon estate of Mr. Simon Perera Abeyawardene, a wealthy Buddhist gentleman of Galle, and were much interested in watching the processes of peeling, drying and packing the cinnamon bark. It was not our host's fault that we got back home alive, for he spread for us a Gargantuan "luncheon," at which *fifty-seven* kinds of curry were served with rice, and there were as many sweet dishes of sorts. We were actually importuned "just to taste" each one of these confections, and had much trouble in making it understood that our storage room was not elastic enough to permit us to comply.

On the 25th May, H.P.B. and I "took *pânsil*" from the venerable Bulâtagama, at a temple of the Râmânya Nikâya, whose name at the moment escapes me, and were formally acknowledged as Buddhists. A great arch of greenery, bearing the words, "Welcome to the members of

* I pray to be excused for so often speaking of myself throughout this narrative but the fact was that, as P. T. S. and the official spokesman of the Delegation I had to be always to the fore.

the Theosophical Society" had been erected within the compound of the Vihâra. We had publicly declared ourselves Buddhists long before, in America, both privately and publicly, so that this was but a formal confirmation of our previous professions. H.P.B. knelt before the huge statue of the Buddha, and I kept her company. We had a good deal of trouble in catching the Pali words that we were to repeat after the old monk, and I don't know how we should have got on if a friend had not taken his place just behind us and whispered them *seriatim*. A great crowd was present and made the responses just after us, a dead silence being preserved while we were struggling through the unfamiliar sentences. When we had finished the last of the *Silas*, and offered flowers in the customary way, there came a mighty shout to make one's nerves tingle, and the people could not settle themselves down to silence for some minutes, to hear the brief discourse which, at the Chief Priest's request, I delivered. I believe that attempts have been made by some of my leading colleagues of Europe and America to suppress this incident as much as possible, and cover up the fact that H. P. B. was as completely accepted a Buddhist as any Sinhalese in the Island. This mystification is both dishonest and useless, for, not only did several thousand persons, including many *bhikkus*, see and hear her taking the *pânsil*, but she herself boldly proclaimed it in all quarters. But to be a regular Buddhist is one thing, and to be a debased modern Buddhist sectarian quite another. Speaking for her as well as for myself, I can say that if Buddhism contained a single dogma that we were compelled to accept, we would not have taken the *pânsil* nor remained Buddhists ten minutes. Our Buddhism was that of the master-adept Gautama Buddha, which was identically the Wisdom Religion of the Aryan Upânishads, and the soul of all the ancient world-faiths. Our Buddhism was, in a word, a philosophy, not a creed.

We lunched with a Buddhist gentleman in town, and in the evening took into membership the first eleven candidates, and with them formed the Galle Theosophical Society. President, S. P. DB. DeSilva; Secretary, P. C. Wijeratne. The first Rs. 100 towards a Buddhist Publication Fund was given me that day and at once passed over to the Branch Treasurer. At 9 we sat down to dinner, and at 1 A. M. were but too glad to go to bed after a hard day's work.

The next morning we began our journey Northward in carriages supplied by the fishermen of Galle, a large, poor, but hardworking caste. From this class St. Francis Xavier, the "Apostle of the Indies," recruited the greater number of his converts. Their calling, involving the taking of life, is abhorred among Buddhists, and their social status ranks very low. Yet it seems that their hearts warmed towards us as much as those of their more respectable co-religionists, and, while they shrank from approaching us themselves, in the midst of the high-caste crowd that hemmed us in, they sent me an "humble petition" that I would be graciously pleased to let my "humble petitioners," etc., etc., supply our party with carriages to Colombo. Their spokesman was an English

educated young man of, I believe, another caste. The sincerity of the poor people touched me, and I sent them a message that I wished to see them or a Committee of their elders, to thank them personally for their kind offer. Accordingly I met a deputation and, wishing to decline putting them to any expense, was met with such an instant protest and appeal that it ended in my accepting their offer with thanks.

Almost the entire Buddhist population of Galle massed together to see us leave town and rent the air with friendly shouts. Our first stage was to Dodanduwa, five miles, the seat of the grand *vihâra* and *pâṇsala* of our friend Piyaṛātana Tissa Terunnanse, a monk of erudition, energy and high character. At every favorable point along the road crowds had gathered to look at us, we were invited to stop and refresh ourselves with cocoanuts, milk, tea and cakes, and at several points, so large was the concourse, I had to get out of the carriage and make addresses. At Dodānduwa we were greeted with such a downpour of monsoon rain as had not been seen in years. During a lull we were conducted to an immense shed that Piyaṛātana had had erected, and I gave the expected address to 2,000 people. After that we visited his temple, which we found scrupulously tidy and well kept—an unusual circumstance in the Island. We saw a huge standing image of the Buddha, more than a century old. We passed the night in a bungalow provided for us by Mr. Weerisooriya and friends.

On again the next morning, in the two stage coaches supplied by our friends, the Galle fishermen. I had to make four speeches this day—the first from the steps of the coach, before starting; the second from the steps of the bungalow at Ambalangoda; the third at Piyāgale, where we breakfasted at 3 P.M. (!) and were so besieged that we could scarcely breathe; the fourth at the temple at Piyāgale, where an audience of 3,000 to 4,000 had collected. We were taken there in a fine rain, in procession, with banners, and tom-toms making a hideous racket; each beater trying to outvie the others and working the crowd up into a sort of frenzy of jubilation. The temple is situate on top of a steep, rocky hill, up which we were helped or, rather, dragged; giving poor H.P.B. agony with her lame leg, which had never fully recovered from the blow she got on board the "Speke Hall" in the storm, when she was pitched against the corner of the dining-table. The drizzling rain blurred my glasses so that I could not properly see where I was walking and, to make things worse, my *pince-nez*, dropped from my nose and smashed on the rock over which I was passing; thus leaving me, with my myopia, in an uncomfortable plight. The gathered monks presented us an address through their Mahā Terunnanse to which, of course, I replied at some length. Continuing on, we at last reached Kalutara at 9 P.M., but our troubles were not yet ended, as there was another bevy of monks to encounter, another address to listen to and briefly answer, and then, after a needed meal, to bed; worn out. We were amused by an incident which happened *en route*, after dark. A man came rushing out of a wayside house with a bright light in his hand, stopped our

coaches, and excitedly asked for each of us in turn. We thought he had something of importance to communicate, perhaps the octroi, perhaps even to warn us against a plot of the Christian party to do us injury.* But he said nothing except to repeat each of our names with a sigh of satisfaction, and then turned away. Our interpreter called after him to know what it was all about. "Oh nothing" said he "I only wanted to look at them."

There was no time for lying abed on this tour, so the next morning we were up at dawn when the birds began to greet each other in the palm groves, and we, men, had a surf bath. Under very disadvantageous circumstances, truly, with a sharp coral bottom to stand upon that was like standing on a floor covered with inverted carpet tacks, the certainty of sharks, and the presence of a critical audience, watching us as though they were a class in Delsarte or calisthenics! Still it was a bath, and that means much in the Tropics. We made a charming acquaintance to-day—a graduate of Christ College, Cambridge; one of the most intellectual and polished men we have met in Asia. Mr. Arunāchalam is a nephew of the late Sir M. Coomāraswamy, the well-known Orientalist, and at the time of our visit, was Police Magistrate of Kalutara. His eldest brother is the Hon. P. Rāmanāthan, who is a warm friend of mine and the official representative in the Legislative Council of the Tamil community. We breakfasted at Mr. Arunāchalam's house and his courtesy drew out H. P. B.'s most charming traits, so that the visit was in every way a pleasant episode. As a dessert, or, rather, *pousse-café*, my colleague abused the Missionaries in her best style.

The same afternoon we had a taste of the other style of official, the Government Agent—a most satrapy grade of public servant—having forbidden the use of any public building, even the verandah or steps of the school-house, for my lecture. The poor creature acted as though he supposed the Buddhists could be overawed into deserting their religion, or into believing Christianity a more lovable one, by excluding them from the buildings that had been erected with their tax-money and that would be lent to any preacher against Buddhism. But the fields and the sky were left us, the one for lecture-hall, the other for roof, and the meeting was held in a coconut grove. Some bright cloths laid over cords stretched between trees made our canopy and sounding-board, and a chair placed on a big table my rostrum. The audience numbered two or three thousands. It may be imagined that the occasion was improved to point out the malicious spirit which actuated the Christian party, and their dread of the Sinhalese being made to see the merits of Buddhism.

Our gravity was sorely tried, the next morning. Wimbridge, Pāna-chand, Ferozshah and I were made to mount a sort of bedizened triumphal car and, under an escort of a company in comical uniform, carrying

* That came later: they tried to murder me once.

wooden guns and sticks, their dark brown faces whitened with flour or chalk (to give them a quasi European complexion), and with much music and many banners, were taken to the village of Wehra, 3 miles off, for a reception ceremony. I spoke to a large audience, in a very fine preaching-house (*Dharmasāla*), with two rows of white columns, stained glass windows, hanging lustres, and a large preaching pulpit. In the Oriental fashion, I sat while speaking. After that we went to pay our respects to Waskaduwe Subhuti, Terunnanse, a monk better known among Western Orientalists than any other save Sumāngala, who, of course, is the representative and embodiment of Pali scholarship. After lunch at Mr. Arunāchalam's, we visited another famous priest, Potuwila Indajōti, Terunnanse, who enjoys a great renown as a *Vederāle*, or Native physician. He is sent for from all the Buddhist parts of the island, and has made numberless cures. We found his conversation very interesting, his views as to the survival of the ego in Nirvāna being those of his late Guru, the Polhwatti priest, and opposed to those of the Sumāngala school. He applied for admission into our membership and was accepted.

At that time the railway ended at Kalutara, and we here took train for our next station, Pānadure, (pronounced vulgarly Pantura) the locality where Megittuwatte debated against the Missionaries the respective merits of Buddhism and Christianity: and got the better of them, it is said. We were lodged in a new *pānsala* adjoining a *Vihāra*, which had just been erected by a picturesque-looking old man, named Andris Perera, at his own cost. He was tall, thin, dark, had a spacious forehead, wore his hair brushed back and twisted into a long switch, which was put up like a woman's hair, with an immense and costly tortoiseshell comb; and a circular comb—a Sinhalese fashion—arched over his fine head. He wore the country dhōti and a single-breasted, last-century coat of blue cloth, with long-skirts, turnover cuffs, twenty large gold buttons down one side of the front and as many loops and lacings of gold lace opposite them, and the same ornamentation on the collar and cuffs. A gold-laced scarlet baldric, passed over one shoulder and under the opposite arm, supported a short sword with a gold scabbard; a huge gold medallion-plaque, as large as a dessert plate, was suspended diagonally in the contrary direction by a golden chain; a heavy and richly embossed gold girdle was buckled about him. His feet were bare and he wore leather sandals! The figure was so striking, so unlike any other we saw, that I noted the above details in my Diary. He had advanced some little distance from the house to receive us, and behind him stood his six tall, striking-looking sons and three handsome daughters. The group struck us as being very picturesque. I bethought me of Torquil of the Oak and his stalwart sons, though I cannot say that I thought the Sinhalese family would have withstood the *Gow Chrom* as well as the champions of the Clan Quhele. Without delay, the old "Mudaliyar" (the title of a Headman's office) led the way to a large permanent preaching-shed, and I

addressed some 4,000 people. The Missionaries had been doing what little they could since our landing to try and weaken our influence with the Buddhists, so I paid my compliments to them and their questionable policy. This produced a sequel which will be mentioned later on. In truth, these Protestant Missionaries are a pestilent lot. With the Catholics we have never had a hard word.

The primeval habitat of the mosquito has never been fixed, I believe, but if it was not the Perera *pānsala* at Panadure, assuredly that is a most congenial place for their development: they simply swarmed. The building was an oblong, comprising small bedrooms opening on a verandah which extended on all sides, and one small hall through the middle. There were no bathrooms, the place being intended for *bhikkus* only, who bathe outdoors. The windows were furnished only with wooden shutters, and when they were shut in the day time, the rooms were dark. H.P.B. had one of the rooms in the South end. She wanted to bathe, and, as there was no other place, I arranged for a tub in her own room. As she would be in pitch darkness if the shutters were closed, I tied a large soft mat across the end of the shutters, left standing open, and she began her toilet. The rest of us were sitting around the corner, on the other verandah, chatting, when I heard my name shouted, and ran around to see what was the matter. At that moment three Sinhalese women were in the act of creeping out beneath the edge of the mat, and the old lady was abusing them in grand style. On hearing my voice, she said that these impertinent creatures, to gratify their curiosity, had actually crept under the mat and, when she happened to turn her head, she saw them standing close against the window sill, calmly watching her ablutions. Her indignation was so tragic that, while hustling the intruders away, I could not help laughing heartily. Poor things! they meant no harm: it was simply the custom of the country to peer into everybody's business and ignore any rights of privacy. This is a specimen of what we had to undergo throughout the entire visit to Ceylon.

At 2 p.m. I addressed another huge audience on the very spot where the famous "Pantura Controversy" had been held. After me, H.P.B. spoke, and Ferozshah (Parsi) and Pānachand (Hindu) made some remarks as representatives in our Society of their respective races; testifying to the eclectic spirit which animated us and pleading for wide religious tolerance. Megittuwatte presided and made two eloquent speeches. The next day I initiated as members Megittuwatte, Sri Weligama, the Pali, Sanskrit and Elu scholar, and Waskaduwe Subhuti. Mr. J. R. DeSilva interpreted for me: the Mudaliyar Andres Perera, his son-in-law, and other laymen joined the next day, and at 4 p.m. we left by rail for Colombo; reaching the capital in a downpour of rain. We were driven to a very spacious bungalow called "Radcliffe House," in the Slave Island ward, across the pretty artificial lake. A large gathering awaited us, among them Sumāngala and fifty other monks. After dinner we received a Pali address from the High Priest: then followed discussions and desultory talk, and then bed.

The besieging of us by crowds was even worse here than it had been elsewhere, we had not a free moment nor the least privacy: the papers were full of stories about us, and the Christians raged. To prepare my lecture for the next evening I had to retire to Sumangala's College, and write in the Library with locked doors. The next morning a serious conference was held between Sumangala, Subhuti, Megittuwatte and myself at the College. I finished my lecture on "Theosophy and Buddhism"* and at 8 P.M., delivered it at our own residence, the hall of which had been converted into a lecture room with accommodation for 500 people. Besides Sinhalese notables, the European Inspector General of Police, the Colonial Secretary, Editors of papers, etc., were present.

On the 5th June, I lectured at Megittuwatte's own temple at Kotahêna, the one which is visited by most of the steamer passengers touching at the port. He and I spoke standing on a large table, placed in the middle of the preaching-hall, so as to be better heard by the throng. The hall and compound were packed with people like herrings in a barrel, and the heat was most oppressive. The place was gaily decorated with flags and colored cloths; a handsome arch of split palm leaves, worked into all sorts of pretty designs over a framing of areca palm timbers towered outside; and on the wall above the regular pulpit, was suspended a monster replica in gilt paper, of our Society's seal. Ten candidates acquired membership the same evening. The next day there were two lectures. The first was at Kotta, a village 6 miles from town, the ancient seat of a powerful king, where there were triumphal arches, and no end of flags and greenery bordering the roads; and where Mr. Tepannis Perera gave us a fine repast on a broad, cool verandah. The other was at Widyodaya College (Sumangala's), on the subjects of "Nirvâna, Merit, and the Education of Buddhist Children." I had begun my appeals in this latter direction at Galle, and throughout the whole tour used my best endeavours to make the people realise the risk they ran in leaving their children to be prejudiced against their ancestral religion by its professed enemies, who were in the country for no other object than this. It is a source of great satisfaction to know that the admonitions were not in vain, and that the present comprehensive and successful movement for promoting the foundation of Buddhist schools dates from this important tour.

A visit to Kelanie temple, one of the most revered shrines in the Island, where the great stûpa (brick cone) rests over genuine relics of the Buddha himself—and the inevitable lecture and multitudinous audience, occupied the next day; and on the following one—June 8th—we organized the Colombo T. S. with 27 members as a beginning. I submitted to the Branch my plan for the creation of a Buddhist Section, to be composed of two sub-divisions, one exclusively laymen and lay branches, and another, not itself sub-divided, exclusively of priests. This

* Vide "Theosophy Religion and Occult Science."

was to meet the difficulty that the ordination rules of the Vinâya forbid a monk to be associated on equal terms with laymen in worldly affairs. The scheme was approved of by all and carried out in due course; Sumangala being made Chairman of the priests' association, as well as one of the Honorary Vice-Presidents of the Society.

We left for Kandy by train on the 9th and after the run of 4½ hours through one of the most picturesque tracts of country in the world, arrived at about 7 P.M. Along with the usual crowd, a deputation of Kandyan Chiefs—whose feudal rank a good deal resembled in former times that of Highland Chiefs of clans—received us at the Station and accompanied us to our quarters in a great procession, bright with torches and ear-splitting with tom-toms and native trumpets. Two addresses were made us, by the Chiefs' Committee and by a society of Buddhists somehow connected with the Temple of the Sacred Tooth of Buddha, the Dâlada Maligâwa. Sumangala came and it was arranged that I should speak at this temple the next day.

The next morning we received ceremonial visits from the chief Priests of Asgiri and Malwatti Temples, the ranking *bhikkus* of the Island, a sort of Archbishops of Canterbury. Under the Kandyan Sovereigns, these officers were the royal functionaries, joint guardians of the Tooth Temple, and had precedence in all royal religious processions. Sumangala is their junior in rank, but immensely their superior in the public estimation, as in ability. We went to the Temple at 2 P.M. for my lecture but such a crowd had wedged itself inside that it was only with the greatest difficulty that I could reach my table. And even then, the rustling and restlessness of feet upon the stone pavement created such a confused echo at the stone ceiling that I could not make one word audible. After some minutes of vain attempts to get silence, we adjourned to the fine lawn outside. Our party mounted a broad wall to the right, along with Sumangala and, chairs being placed for him and H. P. B., I spoke from under the overhanging branches of a bread-fruit tree, which answered very well for a sounding-board. The great multitude stood and sat on the lawn in a huge hemispherical area, and I was able to make myself heard pretty well. The Missionaries, in anticipation of our arrival, had been spreading all sorts of calumnies against us, and on the preceding evening had been preaching bitterly against Buddhism in the streets of Kandy. Being white men, the timid Sinhalese had not dared to confront them but brought their complaints to us. So, before going far into my discourse, I mentioned the foregoing facts and, drawing out my watch, said I would give any Bishop, Archdeacon, Priest or Deacon of any church, five minutes to come forward and prove their assertions that Buddhism was a false religion: if they did not do so, the Sinhalese would be at perfect liberty to treat them and their falsehoods as they deserved. I had had five Missionaries pointed out to me in the audience but, although I stood there, watch in hand, until the five minutes had elapsed, not a man of them lifted his voice. The Panadure sequel, above mentioned, is also connected with this episode.

A lecture at the Town Hall on "The Life of Buddha and its Lessons" having been arranged for the next evening, I worked desperately to get it written under the most discouraging disadvantages. H. P. B. nearly drove me mad by calling me downstairs a dozen times, either to see people that were of no consequence to me, or to sit in a group for the pertinacious photographer. However, I managed somehow, and gave the lecture in due course to a crowd that packed the hall and its approaches. Most of the influential Government officials were present, and the applause was constant enough to make us think it a success. Eighteen applicants for membership were admitted that evening.

On the 12th, I met a council of Kandyan Chiefs and Chief Priests, to discuss the state of the Church, and the plans which I submitted were all adopted after much debate. At 3 P. M. I spoke again outside the Dalada Maligāwa to some 5,000 people. The next day we went to Gompola on invitation of an enthusiastic Buddhist, the Mohāndiram (Headman) of the place, an elderly man. The crowd at the railway station took the horses from the carriage in which H. P. B. and I rode, and attaching ropes, dragged it to the house prepared for us; a long procession with music and banners accompanying us, and making the transit lively with their incessant shouts of joy. Returning to Kandy, we organized that evening the Kandy T. S. with 17 members, and the day was finished up with a cold collation provided by the Galle delegates accompanying us and one of H. P. B.'s most enthusiastic admirers, Mr. S. Perera Dharmagunavardene, Aratchi (Headman) of Colombo. At 9 the next morning, the unusual honor was conferred upon us of admitting us to a special exhibition of the Buddha Tooth Relic. This is kept in a separate tower, protected by a thick door of entrance studded with iron and fastened with four great locks, of which the keys are kept under the custody of the High Priests of Asgiri and Malwatte, the Government Agent, and the Devanilami, a special official whose office survives the downfall of the Kandyan dynasty which created it. The relic is of the size of an alligator tooth, is supported by a gold wire stem rising from a lotus flower of the same metal, and is much discolored by age. If genuine it would, of course, be twenty-five centuries old. When not exhibited it is wrapped in pure sheet gold, placed in a golden case, just large enough to contain it, and covered externally with emeralds, diamonds and rubies. This again is placed in a small golden *karandua*, or dome, encrusted with precious stones; this in a large one of the same precious metal, similarly enriched; this in a third; this in a fourth dome of like value; finally, this one rests in a still larger one of thick silver plates, 5' 4½" high and 9' 10" in circumference. When exposed, the relic and its several sumptuous covers rest on a platform 3' 6" high, together with rock-crystal and golden statuettes of the Buddha and other precious objects; from the ceiling hang gems and jewels, among the latter a bird hanging by a golden chain, and formed entirely of

diamonds, rubies, blue sapphires, emeralds and catseyes set in gold, but so thickly crowded as to conceal the metallic base. The depository is a small room in the second story of the tower, without a window or loophole for a ray of light; the air is heavy with perfumes of flowers and spices; and by lamplight all sparkling with gems. The door-frame is of ebony inlaid with ivory, the panels of brass. In front of the platform a plain, square table stands for the deposit of gifts of value and offerings of flowers.* Needless to say, we were almost crushed by the crowd of notables who pushed in along with our party, and were glad to get out into the fresh air as speedily as possible. I believe that the relic had not been previously exposed since the visit of the Prince of Wales; so that this was regarded as the highest honor that could possibly have been shown us. On our return to our lodgings, the educated Sinhalese about us were eager to know H. P. B.'s opinion as to the genuineness of the relic, whether it is or is not a real tooth of the Buddha. This was a nice, not to say ticklish, question. Now, if we may believe the Portuguese historians Ribeiro and Rodrigues de Sá e Menezes, the real tooth after passing through the most romantic vicissitudes, fell into the possession of the bigoted Inquisitors of Goa, who forbade the Viceroy D. Constantia de Bragança to accept a fabulously great sum—no less than 400,000 cruzados—a coin worth 2s. 9d.—offered by the King of Pegu as its ransom. They ordered it to be destroyed. So the Archbishop, in their presence and that of the high officers of State, pulverised it in a mortar, threw the powder into a lighted brazier kept ready, and then the ashes and charcoal together were scattered into the running river, in sight of a multitude "who were crowding the verandahs and windows which looked upon the water." Dr. Da Cunha—himself a Portuguese Catholic—is very sarcastic in his reflections upon this act of mean vandalism. He says:

"One can easily imagine the effect this imposing assembly of the Viceroy, prelates, and the notables of the old city of Goa, met for the purpose of pounding a piece of bone to dust, would have on the minds of the populace thronging the streets, the dismay of the wretched Peguan Embassy at the sight of the destruction of their saint's relic, and the grim exultation of the stern inquisitors over the dissolution of the *dalava* in the sacred waters of the Gomati, and the consequent promotion of the glory of God, the honour and prestige of Christianity, and the salvation of souls. If there ever was a point where two extremes met it is this. The burning of a tooth for the glory of the Almighty was the point of contact between the sublime and the ridiculous."

I said that the Kandyan relic is of about the size of an alligator's tooth, but it bears no resemblance to any tooth at all, whether animal

* For a full account of the relic and its marvellous history, as well as of the Temple and contents, see Dr. Gerson Da Cunha's "Memoir of the Tooth Relic of Ceylon." London, Thacker & Co., 1870.

or human. It is slightly curved, about two inches in length and nearly one in breadth at the base, and rounded at the extremity. This is accounted for by some Buddhists, by a story that in the days of the Buddha, "human beings were giants, and their teeth kept pace, so to speak, with their larger stature." Which, of course, is all nonsense; the Aryan histories giving no support to the idea. It is asserted that the present object of adoration was made out of a piece of deer's horn, by King Vikrama Bahu, in 1566, to replace the original, burnt by the Portuguese in 1560. Then, again, others believe that this is really a substitute only, that the real tooth is concealed in a sure place, and that a substitute was what fell into the hands of the sacrilegious Portuguese. In fact, the legends about the *Dalada* are numberless, and I must refer the curious to Dr. Da Cunha's pamphlet, and to Sir M. Coomâraswamy's, from which it was largely compiled, to the *Transactions* of the Royal Asiatic Society, to Tennent's work on Ceylon, and other sources. Among the poetic legends to which the Tooth Relic has given birth, is one to the effect that when the tooth was cast into a burning pit by an unbelieving Indian Emperor, "a lotus flower of the size of a chariot wheel, arose above the flames, and the sacred tooth, emitting rays which ascended through the skies and illumined the universe, alighted on the top." This is supposed by some to explain the esoteric meaning of the Tibetan formula, "*Om Mani padme Hum.*" For further stories, see the *Dhâtuvansa*, an ancient Sinhalese work on the history of the Tooth. The Padre Francisco de Souza in his "*Oriente Conquistado*" repeats the popular story that "the moment the Archbishop placed the tooth in the mortar and was about to pulverize it, it made its way through the bottom and went straight to alight on a lotus flower in Kandy." Though we may not go to such length, we cannot deny that it is a comfort to the whole Sinhalese nation to regard the Tooth of Kandy as a genuine relic of the sublimest of men, and we may profit ourselves by remembering that

"In Faith and Hope the world will disagree,
But all mankind's concern is charity."

Perhaps it was that reflection that prompted H.P.B.'s jovial answer to her interrogators: "Of course, it is his tooth: one he had when he was born as a tiger?"

After our visit to the *Dalada Mâligâwa*, we held a final meeting of the new local branch T.S. and at 2 P.M. took train for Colombo.

H. S. OLCOTT.

THE THEOSOPHIC IDEA OF CREATION.

ALL readers of Theosophical literature, and indeed all really earnest students of religion, of whatever creed or nationality, are familiar with the two sides, the exoteric and the esoteric, of every religion. For there are always a few individuals who are ahead of the race, who are fitted to be leaders of men, and to them can be revealed truths which the mass of humanity is not yet ready to receive, and which, if taught openly, would be met with nothing but disbelief and scorn. These truths constitute the esoteric side of religion, and they have always been entrusted by the great Teachers to the select circle of their most intimate followers; while to the world at large, they have been taught only under the veil of allegory. The exoteric form of any religion is therefore largely allegorical; it is, as it were, the body of the religion, while the esoteric is the soul. And as the soul is permanent, manifesting itself from time to time in various transitory personalities, each suited to some special stage in the progress of the soul, so are the esoteric truths themselves unchanging, but they appear to the world under many varying forms, each being, in the first instance, especially adapted to its own time and to the nation by which it is adopted, but becoming mingled with error through the neglect by man of the Divine laws of wisdom and unselfishness, just as the body becomes diseased through neglect of physical laws. And just as we are apt to regard the personality as the real self, forgetting that it is merely the manifestation of the soul, so are we apt to look upon the exoteric side of religion as the reality, and to accept its allegories and parables literally, instead of looking behind them for the hidden, inner meaning they are intended to convey to those who are spiritual enough to discern it. Just so far as we do this, do we lose the real spirit of our religion, and it then fails to be a strong motive power in our lives. And further, as our scientific knowledge increases, we find that much of the exoteric side of our religion is inconsistent with scientific facts, and unless we have learned to look for the esoteric truth behind, which is ever in perfect harmony with true science, we are in danger of losing all faith, and, when we recognise the illusive character of the outer shell of our religion, of casting away the kernel also. Hence arises much of the scepticism and unbelief of the present day, and we can stem its tide only by leading the thoughtful and earnest to seek their religion in the reality, instead of in the mere outer form.

Thus when we find that scientific discoveries are directly opposed to the exoteric account of creation, as given in the Christian Scriptures, we do not therefore need to reject this account as entirely false, but should rather look behind, to see what spiritual truth is hidden under an apparently meaningless allegory. The first step towards finding the spiritual meaning of the allegory is the recognition of the fact that the six "days" of creation are simply periods of time of longer or shorter duration. The researches of geologists have already driven all thinking

men to the recognition of this; but it is a very unimportant point. The great difficulty still remains that the idea which is generally attached to the act of "creation" is inconsistent on the one hand, with science, and on the other, with even the conception of Deity that is recognised by many Christians. For by creation is generally understood the formation of the universe out of nothing by an individual agent who is called God. The first part of this conception needs no refutation; for all scientific observation and experiment lead us to the conclusion, on the one hand, that out of nothing can come nothing; and on the other hand, that matter in its essence is indestructible. The material forms we see around us may be destroyed, but the destruction consists merely in the resolution into their elements; these still remain, and are built up into new forms. Then the formation of the universe must have been by the remodelling and re-arrangement of elements already existing. But if we assume the existence of an individual creator who did this, the question next arises as to how the already-existing elements were produced. If they in turn were formed by God, the difficulty is only driven farther back, for there must then be some earlier elements from which they were formed, and so on, *ad infinitum*. Hence, if we adopt this line of thought, we must admit a self-existent creator who formed the universe out of some self-existent matter; and then the creator cannot be the omnipotent, omnipresent Deity that He is represented as being; for there is this original matter which exists independently of Him, and of which the essence is indestructible. The only remaining alternative is that God created the universe out of His own substance, and this leads us to the conception of everything being an expression or manifestation of Deity. This is the Theosophic idea of creation. But that of which the whole universe is a manifestation can be no mere *personal* creator, such as the Jehovah of the Old Testament, or even such as the God acknowledged by the majority of Christians; for It transcends our powers of thought and expression so far that we cannot attempt to postulate any attributes of It, or even to name It. Therefore we can think of It only as the infinite, incognisable, causeless Cause of all. It is unmanifest, while the whole universe, including ourselves, is on the plane of manifestation, and for the manifested to cognise the Unmanifest is an impossibility.

Creation, thus, is the process by which the Unmanifest becomes manifest, and it consists of a gradual unfoldment or evolution from within outwards. Its first beginning is beyond our powers of cognition, being but a very short step from the Unmanifest; it can therefore be represented to us only under the veil of allegory and symbolical language. And that which most aptly represents to our minds the first step towards manifestation is space; for that suggests the idea of "boundless extension" (see *Secret Doctrine*, I, 342, *et seq.*) and also of the most immaterial matter. But all manifestation is dual, and so in space we have only one of the two aspects, or opposite poles, of the One Reality, Spirit and Matter, Consciousness and Substance; the first being

symbolised by Motion, the second by Space, Chaos, or by Water, the "Great Deep." And we recognise the same meaning in the allegory of creation as given in Genesis, where the "spirit of God moved upon the face of the waters;" that is, the Divine or Universal Consciousness, acting in substance, (the other aspect of itself,) produced the universe. The belief that a "vortical movement of primordial matter" was the first step in the evolution of the universe, was held by the ancient Greek Philosophers, and is supported by the nebular theory, and by the fact, now admitted by all scientists, that the forces of light, heat, sound, and electricity, are different forms of vibration. It is by no means impossible that further research will lead scientists to the belief that *all* forces are different forms of vibration, and from that to the further belief that, as stated in the *Secret Doctrine*, all the forces, as we know them, are different aspects or manifestations of one universal force, which is there called Fohat. Motion is thus a fitting symbol for the Divine Thought, or "Cosmic Ideation," which is the active side of the first manifestation of the Unmanifest. The next step in evolution is the reflection of the first manifestation on lower planes, and the differentiation of each of its aspects, into various lower aspects. Thus, from the passive side, Chaos, is derived Æther or Akâsha, primordial substance, the spiritual prototype of the "protyle" of Mr. Crookes; which he describes as the "original primal matter existing before the evolution of the chemical elements." (See *Secret Doctrine*, I, 582); and its differentiation produces the various elements, not as we know them, but their spiritual prototypes. The active side gives rise to the various Intelligences which guide the evolution of the passive side, and which are referred to in the *Secret Doctrine* as Creative Spirits, Dhyan Chohans, etc. And as all forces, according to the teaching of the *Secret Doctrine*, are intelligent, we may regard the various forces as reflections on a lower plane, of the Creative Intelligences; but here again we are dealing, not with the forces as we know them, but with their spiritual prototypes.

Now this gradual evolution and differentiation is symbolised in the account of creation in the first chapter of Genesis; though the evolution along the two lines of Consciousness and Substance is not clearly marked. We can however trace it imperfectly. The first creation is Light, symbolising the "Sons of Light," the "Flames" of the *Secret Doctrine*, that is, the highest Creative Intelligences. (See *Secret Doctrine*, I, 259, (foot-note), 481). It is only after their evolution that the question of time can enter, for time is an attribute of manifestation, and in the Unmanifest "time is not." (See *Secret Doctrine*, I, 571). Hence it is after the creation of light, that we find mention of the morning and evening of the first day." Next, in the creation of the firmament, or air, we have the evolution of primordial substance, the spiritual basis of all further developments of matter. A further descent into matter is symbolised by the appearance of dry land, which aptly represents the densest form of matter existing at any period in

evolution. Then in the creation of the vegetable and animal kingdoms, and finally, of man, we can trace the gradual individualisation and separation of distinct units of consciousness; individualised consciousness being entirely dormant in the vegetable kingdom, merely awakening in the animal, and fully developed in the human.

The first steps of creation then are a gradual unfoldment, a gradual differentiation and separation of the different aspects of the One Reality, of which everything is a manifestation. It may be compared with the rays proceeding from any source of light. The light is one, but as it spreads in all directions, the rays are individualised and separated, and the farther they proceed from the source, the more complete is the separation, and the weaker is the light. Just so, as the unmanifest becomes manifest, or as "spirit descends into matter", the separation and individualisation of the various aspects of the One Reality, become more complete, and the power of spirit over matter becomes the weaker, for spirit is shrouded by veils of ever-increasing density, and so, though its *essential* force remains unchanged, its *active* power becomes less. But the separation is merely an attribute of manifestation, that is, of illusion; though spirit and matter appear to be two, in essence they are one; and the reverse process to evolution is involution, the recombining of the various aspects, the reascent from the illusion of matter to the reality of spirit.

Such is a very slight and imperfect suggestion of the Theosophic idea of creation as applied to the cosmic planes; but as all cosmic processes have their correspondences in the development of man, the Microcosm, so we find that there is, in the progress of man, a process analogous to that of the creation or evolution of the universe. I propose on a future occasion to suggest a few thoughts bearing on this subject and on its connection with *practical* life.

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A TRACE OF ARYAN WORSHIP IN SIBERIA.

INDRA is said to be the god of gods and goddesses. Now what is meant by the term 'god'? It is an idol, or elemental or element personified. So we have Vâyu or Varuna, worshipped as such even in such highly valued or, may I be permitted to say, such *priceless works* as the *Vedas*, signifying as it does some attribute or attributes of God. Now, again, according to the hyperbolical mode of expression in vogue in the Orient, a king is compared to a god. This has come down to be true of a later-day adage, which placed an Emperor of Delhi on the same footing with the Sole Ruler of the Universe. The accounts of Indra as given in the Hindu religious books are no myth. He had as much existence as the writer has, or his readers in the *Theosophist* have. Accepting this latter terminology, we have, therefore, had Indra as the king. King of—the gods and goddesses, as I have said at the outset.

I shall be most clearly and sufficiently understood, when I say that the Sanskrit equivalent of 'God' is 'Deva.' The inevitable sequence is that Indra is the king of the *Devas*, or, which amounts to the same thing, 'god of gods and goddesses.' An Aryan race was also called *Devas* or *Deva-Aryans* by the Indo-Aryans. These *Deva-Aryans* did not migrate from their original abode, as some of the Aryans did, southward to India, being called Indo-Aryans, or Westward to Europe, being called the Celts, Teutons or Slaves.* Now the determination of the site of the original abode of the Aryan races is of supreme importance. In the *Journal of the China Branch of the Asiatic Society* mention is made of a tract of land in Central Asia lying between Mesopotamia and the "no-body's land" of Pamir, which has recently acquired so much of political importance. On pp. 53-54 of the same journal we read:

"Chinese tradition is here at one with Iranian, and both are borne out by the existence in the howling desert, of ruins of once opulent cities. *Not only did the deterioration of climate affect the districts inhabited by the Aryans, but it compelled the northern Turkish tribes, once dwellers in the vast plains north of the Altai, to break up their habitations and pour down on the Aryan settlers, pushing them east, west and south.* One branch, as we have seen crossed the Himalayas and Hindoo Kush, carrying into India the benefits of civilisation. Chinese tradition is stored up in the *Shi king*, and the pages of *Mencius* concerns itself with the fortunes of yet another branch."

The italics are mine. They speak for themselves. The original abode of the Aryan races having been determined, I now proceed to enter into some details, which are worth mentioning in connection with this, as without which it would not be complete. The Russians lately discovered in Central Asia subterranean cities. What are all these? They were the cities beyond all manner of possible doubt, founded and inhabited by the *Deva Aryans*. Babu Rajnarain Bose is of opinion that the names of places, rivers and seas in Central Asia are each a sufficient proof of Aryan nomenclature. I would cite only one, which, I hope, would suffice. The Caspian Sea is so named after Kâsyapa, an Aryan Saint. There is a place inserted in Johnston's Wall Map, called Indrâla or Indrâlâya (home of Indra), which is situated on the south of Balkh. Well, then, the same question of Indra comes over again here. It is therefore idle to deny that Indra plays an important rôle as much in the religious history of modern Central Asia or more aptly in Siberia, as in that of modern India. There is a Tartar race inhabiting the country called the Fish-skin Tartars, because their clothing and foot-gear are made of the skins of large fish, such as the whale and the salmon. Ethnologically speaking, they are called Orotchis, a Tungusic tribe having relations to the Manchus, who rule the vast Amur region. Their chief god is Anchuri, who is no other than the Aryan Indra, as we shall presently see. What Jupiter is to the Grecian world, what Indra is to the Indian world, Anduri is to the Siberian world. It is the climate that makes the comparatively un-

*Vide Rajnarain Bose's paper on the *History of the Primitive Aryans*, contributed to the *Tattva-Bodhini Patrika*, pp. 133-34.

important local differences. But their attributes and functions are for the most part similar. Anduri is the Supreme Power of the Orotchis. He dwells in the sky, as Indra does. There are secondary gods who are presided over by Him. Does not Indra likewise rule over the secondary gods and goddesses of the Indian mythology? To Him they pray for food, help. They count upon Him to help them with His all-wise Divine Counsels in dreams. Like Indra, He resembles a man in appearance. The Aryans used to offer *Soma* drink to Indra and to drink it themselves. The Orotchis offer Anduri cakes and pour libations of *vodka* (their chief drink) in His honour, before they set out on hunting excursions. It is believed that the inferior deities presiding over land and seas are seen by man. Even those who belong to the Greek Church, do not fail to worship Anduri. It is often held that it is the climate of a country that accounts for the secrets of the peculiarities of dress, custom and manners. But these Fish-skin Tartars have one thing in common with the people of trans-Amur regions, which the severity of the Siberian cold does not allow. It is this: they shave their foreheads. What a degeneracy has come over us all—the Aryans! Suffice it to say that the Destructive Hand of Time has not yet succeeded in effacing our similarities. Ichaboad!

NAKIR CHANDRA BISWAS.

ORDEALS AND MYSTERIES OF ANCIENT EGYPT.

(Continued from page 625.)

TABLEAU THE THIRTEENTH—MATALOTH M.

THE MYSTERY OF THE MOWING SKELETON, OR DEATH.

1 Skeleton figure is mowing in a field.—

It is a symbol of Death or the Perpetual Decay and Destruction which is always going on in Nature.

It is not grass in the field which he is mowing. It is a crop of heads.

But, see, behind him, as soon as he has cut down the heads, a new crop is springing up, not of heads but of feet and hands.

Nature ruthlessly destroys one extremity of our being in order that the other extremities may have life. She destroys the individual in order that the type, race and nation may exist. She destroys the real in order to give rise to the ideal. She destroys the ideal in order to give rise to the real—on one time the destruction is on one side, on one time on the other—but each destruction on the one side, is a revivification on the other. Out of Death springs Life, out of Life comes Death.

There is a perpetual motion of creation and destruction—a perpetual Ascension and Descension of Spirit—a perpetual rhythm and undulation and oscillation and rotation in Nature. As one side of the wheel of life goes down, the other comes up.

MORAL.

Death is only Birth into another plane of Life. The Universe reabsorbs all forms back into its bosom. If you free your material instincts by a free adhesion of your soul to the laws of Universal movement, there will be created in your consciousness a new sense of individuality, a second man, the second Adam, the man celestial and immortal—because it is an individuality no longer of form, but of Spirit.

TABLEAU THE FOURTEENTH.—NAIN N.

THE MYSTERY OF THE SOLAR GENIUS.

An angel, the Genius of the Sun, is seen with two urns, and is pouring out from the one into the other, the juice of the essence of life.

This is a symbol of the great Divine Power of Brahma, which is always creating a perpetual movement of life, to prevent stagnation and to produce a fresh sparkle of life. He does this by a combination of ideas or of centres of personal consciousness, just as a chemist re-creates by a combination of certain substances and elements. These combinations are always operating on every plane, and developing new forms of energy and magnetism.

The words of the wise one, these are they—

“May the Lord God pour forth of his Spirit into the cup of thy consciousness from the cup of the golden consciousness. Drink the wine of his sacrament and feel the new life within thee to the full. For the Lord shall pour it back from thee into another.”

TABLEAU THE FIFTEENTH.—XIRON. X.

THE MYSTERY OF TYPHON OR FATALITY.

Typhon—the Siva of Egypt—the genius of Destruction, of Fatality, of Catastrophe—is seen rising out of a steep gulf and waving firebrands over two men chained to his feet.

This is Karma, Predestination, the Mystery of Unforeseen Fatality! The human part of us, with its double nature, double brain, eyes, hands, feet, is chained by circumstance, and subject to sudden inroads of mysterious fatality and destruction coming from unseen depths of the chain of causality, like the eruption of a volcano from the unknown depths of the earth—upon all mankind alike.

Moral of the Pastophorus.

Cease to believe in thy wisdom and power. He that is mightier than thee has not granted thee to seize the key of the secrets which unchain fatality. It cometh, however, from below, not above.

TABLEAU THE SIXTEENTH.—OLELATH. O.

THE MYSTERY OF THE FALLING TOWER; OR THE CATASTROPHE.

A Tower like a high column is being overthrown by lightning darting out of the skies above.

This is the destruction that cometh from above. Nothing that has form or limitation can go on for ever growing. The law of growth

of things terrestrial is a circle, not a line. Therefore the time of complete exaltation comes to all, and after that the fall, previous to a new rise, a new cycle: just as each spoke of a wheel in turn has its time for reaching the culminating point and then begins its decline or descent previous to new ascent. It is the Spirit, above form, which causes the destruction of form by a process of segregation previous to a new aggregation.

From the top of the tower are two men being precipitated into the ruins: the one has a crown, the other has none.

In all cycles of humanity great cataclysms occur: that is, sudden moments of destruction and ruin to the inhabitants of a planet—and individuals are indiscriminately swallowed up with the destruction of the race. But some of these individuals are crowned—that is, have gained power—they will re-emerge in new forms as new types—the survival of the fittest.

MORALS.

Let him that thinketh he standeth, take heed lest he fall.

Every experience of misfortune accepted with resignation to the Supreme Will, is a step accomplished, for which you will be eternally recompensed.

To suffer is to labour to be free from matter; and to be free from matter, is to reclothe yourself with the robes of immortality.

TABLEAU THE SEVENTEENTH.—PILOR. P.

THE MYSTERY OF THE STAR OF MAGI, OR HOPE.

A star blazes with eight rays, surrounding seven other stars, and these again surround seven more stars, all flickering over the head of a beautiful young girl who is reclining nude upon the dry earth, and sipping the Elixir of Life alternately from two cups—one of Gold and the other of Silver. Close by, a flattering butterfly poses itself on a rose.

The young girl is the pure feeling of exalted elation of soul which is felt when existence has been wiped out by destruction, and only pure universal Being, or Nirvāna, remains. She is Jyotis. She is Hope. She is young Love. Unrobed in pure being. Self-consciousness only, requires robing. She is the first feeling of Immortality. Existence perishes. Being is imperishable. It is Sat. It is Brahma. The stars are the Revelations of Destinies and of the soul of all things—the interior light coming to illumine the spirit.

The Butterfly is the type of resurrection from the grab, or intellectual state, into the spirit state.

The wise one says:

Hope is the Sister of Faith and of Love. She is the pure Spirit of God, and ever around her head flickers the divine illumination of intuition and the spirit of new life—fresh and free.

TABLEAU THE EIGHTEENTH.—TSADI. T. S.

THE MYSTERY OF MISTY NIGHT, OR THE DOGS.

Upon an open plain lit up with the dreamy light of a Moon half veiled in clouds, is seen a path leading away until it loses itself in a desert in the far distant horizon. But in the foreground each side of the path, are two Towers. Before one of the towers is a wolf crouching, before the other a dog baying at the moon. Between the two animals there crawls along the path a crab.

A weird mysterious picture this.

The plain must be the Abysses of Infinity. The crab is an instinct of existence remaining still when pure Being is reached. The wolf and the dog are the animal and intellectual passions of self as seen in the night-time of existence. The night-time of existence is the day-time of Being; and the day-time of existence is the night-time of Being. Being and Existence are two hemispheres of one whole, and when one-half is presented to the sun of consciousness, the other half is in the darkness of unconsciousness, or the moonlight of reflected subconsciousness.

MORAL.

In the Night season, and in the Desert, still there is Life. Let a part of thee ever keep wakeful in the world below—but let it keep silence.

TABLEAU THE NINETEENTH.—QUITOLATH. Q.

THE MYSTERY OF THE SHINING GLORY, OR THE TWINS.

A radiant Sun, quivering with warmth and golden light is shining over a garden or paradise of flowers of every hue. On a sward in the midst, two little children are playing hand in hand beside a fountain.

This is a picture of the Innocence of soul which, when self-consciousness is absent, plays in peaceful happiness in the Supreme Heaven. The desires—like wild animals, are absent. The garden is protected—the jungle is unprotected. In the midst of the garden is the Fountain of Life.

The Hierophant tells us—

“The inhabitants of the highest heaven are children.”

TABLEAU THE TWENTIETH.—RASITH. R.

THE MYSTERY OF THE RESURRECTION OF THE DEAD.

An Angel sounds a clarion over a tomb, half open; and, behold, a man, a woman and a child rise from their bier within.

After the period of Night, and the innocent unconsciousness of self, that the soul went through in the last two scenes, now there arises a new trinity of self-consciousness, to live on a higher plane of consciousness.

The last angel who is Alpha and Omega, the beginning and the end, shall sound his trumpet, when all things are fulfilled. This

was one of the mysteries of the Christo-Egyptian Church, as revealed by John the Divine,—mysteries, doubtless, derived from these of the Ancient Egyptian Sages.

Paul of Tarsus, another initiate of these mysteries, or similar ones like the Eleusinian, says in one of his writings—

"Behold I show you a mystery. For the Trumpet shall sound at the last day, and the Dead shall be raised—the righteous to life incorruptible."

Such were probably the words of the Hierophant at this mystery.

TABLEAU THE TWENTY-FIRST.—SICHEN. S.

THE MYSTERY OF THE CROCODILE, OR RETRIBUTION.

A Blind man loaded with a heavy wallet or sack on his back, is seen in the act of precipitating himself down upon a broken obelisk on which is posed a crocodile with gaping jaws.

This is punishment for the evil past of the self-consciousness which takes place in the new life. It is the evil Karma haunting one for the deeds of the past, following one's path back to matter. The man is blind because it is the blind instinctive part of our nature which is thus made to gravitate back. The broken obelisk is the ruin of past pride. The crocodile is the emblem of Karma, or the implacable fatality and inevitable expiation which must be conquered and achieved ere the soul is satisfied.

The warning of the mage.

God is not mocked. As thou hast sown, so shalt thou reap. That, which was sown in corruption, shall of corruption reap destruction.

TABLEAU THE TWENTY-SECOND.—THOTH. T.

THE MYSTERY OF THE CROWN OF THE MAGE.

A Star of six points, made by a double equilateral triangle—one reversed to the other—forms the badge or crest of the Magus, who has reached the highest degree of Initiation.

It signifies the double intellectual conception of the self-consciousness—one coming from the spirit of the universal, down to the point of individualism, the other starting from the concreteness of individualism, and expanding by degrees into the abstract of the Universal.

Used as a seal, this figure, like the Pentagram, gave power over the lower elementaries.

Round the badge was a crown of golden roses.

Signifying pure but intense enjoyment of being.

Outside the wreath were four crests at the four points of the compass. On the North a Sphinx with a woman's head; on the South a winged Lion's head; on the East an Eagle's head; on the West a Bull's head.

The Sphinx is Spiritual Mysticism and Intuition, the Lion, Passion and Will, the Eagle, Aspiration and Ambition, the Bull, Scientific Intelligence and Patience.

The last words of the wise one—

It is our duty to gain victories, to dominate obstacles.

To gain Power, one must use Will.

To use Will, one must dare.

To dare successfully, one must know and be silent.

To acquire the right of possessing Knowledge and Power, one must have Patience, and an indefatigable Perseverance; one must be able to maintain the equilibrium; one must learn to look into the abysses below, without dizziness.

Remember the empire of the World belongs to the empire of Light; and the empire of Light is the throne that God reserves for the Sanctified Will.

God does not allow man to have happiness from plucking and eating the fruit of the knowledge of good and evil, and of experience, unless he has become a master first of himself, so as to do it without covetousness. To him that overcometh shall be given to eat of the tree of Life.

We have now come to the end of the Tableaux of the Arcana of Ancient Egypt.

Our Neophyte can remain here for daily instruction from his Guru: but he still only belongs to the Exoteric School.

He must learn, practise and be sure of mastery over himself before he is allowed to proceed to join the Esoteric School and be taught the great powers of Spirit over Nature, so as to become a Magician.

When his education here in the outer school was complete, he was allowed to proceed to the new ordeals which awaited him before he could knock at the door of the inner school and claim admission there.

If he had properly acquired the powers over himself and his bodily nature, he must have learnt the art of indifference to bodily pain, and fire.

The first ordeal then that he had to undergo was that of the raging fire.

The passage from the King's Chamber led on till it seemed to end in a furnace red hot, filled with leaping flames. Through this he must pass to get to the other side. Some say the flames and heat turned out on near approach, to be mere reflections made by cunningly devised mirrors. Personally I believe they were real. It is now well-known, and several times I have witnessed the feat myself—that a person in an ecstatic state, or in the deep hypnotic sleep, or even in that state which is known as being under the control or in the possession of a spiritual entity, can handle red hot coals or pass barefooted over red hot iron plates with impunity.

This power—which is due to an envelope of Akasa or Magnetism, round one's flesh—could be acquired by a chela of the outer circle, under guidance of his Guru, and the ordeal was, doubtless, given as a proof of the acquisition of this gift.

The power was sometimes accompanied by that of instantaneous self-healing of cuts and wounds—proving that the body was made of atoms in the *âkâsa* state, rather than in that of gross matter. Practices of the breath, and will, along with strict diet, bring about this result.

The next ordeal was that of the Earthquake. The passage grew dark, and finally opened on what seemed the verge of a bottomless pit filled with roaring winds, and echoes and shrieks and groans. A narrow platform jutted on from the end of the path over the pit, and a trapeze bar hung over it, and on the other side in letters of flame were written, "Cast thyself hence, and He shall support thee in his everlasting arms."

The dauntless aspirant had to seize the swinging bar and step on the platform. As soon as his weight fell on it, the platform gave way—for it swung like a great wheel on a pivot. At the same time another wheel turned overhead, and seemed to cause the rocks and roof of the cavern to fall in upon him.

It needed coolness of head and judgment. Firmly clinging to the bar, he had to let himself swing in the air across the howling pit, and at the right moment, let go and let himself fall in the unknown darkness on the other side,—trusting to his faith in his unknown friends and teachers. Probably, the power of "levitation" was also required for this ordeal: that is, the power of overcoming gravity, and floating in the air.

Certainly Faith, good Conscience and Resolution of Purpose, were the moral qualities required. As Horace says,—

"The man who is conscious of the right, and resolute, will stand unflinching, unmoved, though the heavens should topple and crush down above him, and the earth crumble in ruins at his feet."

When at last he reached *terra firma*, on the other side, he would find himself caught in the arms of a guide who conducted him to the doors of a sumptuous palace.

Here the last and most dangerous ordeal awaited him—most dangerous, because it tried to catch him unawares.

No warning was given. It was to prove his power over himself and the temptations of his lower nature, called the Flesh.

The guide handed him to a retinue of beautiful maids or *houris* who conducted him with music and singing to a retired room filled with flowers and scents. By the side of a plashing fountain where he could bathe and refresh himself, was laid out beautiful raiment of gold and silk and fine linen. When he had bathed, and arrayed himself in these, they returned, and one of the fairest of the maidens came forward and, placing a crown of flowers on his head, led him to a banquet in her boudoir. He was led to believe all his ordeals were over, and now the reward had come. She invited him to eat and drink.

Intoxicating wines were before him. If he resisted indulging himself in these, there was still the temptation of St. Anthony before him. The *houris* of voluptuous beauty was clothed in a red vest of finest muslin. She sang and danced before him like an Indian Nautch Girl. She invited him with her eyes and fascinating smile. She sang to him to enjoy the sweets of love and heaven. For love was heaven and heaven was love. She told him she loved him—he was so beautiful, so brave, so strong. He had gained the right to all things now. For now he was a God. Perhaps she lay beside him, put her arms round him if she found him yielding—kissed him, entreated him.

If he yielded to the temptation, a dagger went to his heart from a youth hiding close by.

If he firmly resisted her blandishments, and demanded to be conducted to the "Masters"—a chorus of triumph arose, and a procession of youths and maidens appeared singing—"Evoë, Evoë: Triumph to him who cometh in the Name of the Lord. Open wide ye gates of everlasting happiness and let the victor in. Praise be to God in the Highest."

They led him to the side of a large river—perhaps the Nile itself—which flowed past the Palace and the temple.

An old man, like Charon, pushed across the river, and asked in whose name he came.

He was told the watchword, and replied that he came in the name of the Lord Osiris.

He was conducted across the river in the barge—the maiden who tempted him, and the youth with the dagger, remained behind him as his servants. Our lower nature and loves, if their temptation he resisted, become our servants instead of our masters.

On the other side, another band of youths and maidens, dressed in white robes, met him: and a tall and stately princess, dressed as a Priestess of Isis, with the mystic snake head-dress and girdle, came forward and crowned him with a crown of gold, *viz.*, the cap of Osiris and gave him the wand and key; and on, the sacred procession went, escorting him to the High Priests of the College, who awaited him on thrones within the lofty columned temple, and the songs they chanted were an echo of the last.—"All hail! All hail! All hail to him who cometh in the name of the Lord, who rideth upon the heavens, whose name is the Exalted One. The great Osiris who was dead, is alive again and liveth for evermore. Amen. Praise be to God in the Highest, and on Earth Peace."

F. W. THORSTAN, M.A.

RIGHT BEGINNINGS FOR NEW RECRUITS.*

WE are pupils in the great school of life; let us reason together for a few moments. To harmonise ourselves with our environments is no mean undertaking, yet it is the work we have on hand—the lesson to be learned.

In our efforts to adjust our own course and aid others, in the face of all the discord and suffering around us, we encounter many obstacles.

Let us suppose we are members of the Theosophical Society; that we accept the doctrine of the Universal Brotherhood, and try to mould our lives in accordance with its requirements. Unless this last is the case, we have no business to be in the T. S., and are self-condemned hypocrites; for if we are not striving, daily and hourly, to be true to our professions, *self-condemnation* is inevitable; whether we receive condemnation from *others* or not. We notice within ourselves, conflicting desires; one portion of our nature being allied to spirit—the other to matter. Having, at least to some extent, the power of choice, we can, if obedient to our higher aspirations and inspirations, approach nearer to the spiritual plane of life and consciousness. If, on the contrary, we permit our animal desires to rule us, we gradually gravitate toward the animal plane, or, possibly even lower; for the condition of human lust and greed, is, in some respects, far beneath that of simple animal instinct.

We may safely admit that we are all in a condition of incomplete development, lacking knowledge and wisdom—especially, the latter: that we do not understand ourselves, and, much less, our fellows, and our true relations to them and to the universe, material and spiritual. Therefore, in view of our imperfections, is it not quite presuming in us to sit in judgment upon the *motives* of others? Their *actions*, of course, we have to decide upon sometimes, but in such cases we should banish all enmity from our hearts, that we may avoid unkind criticism, and allow a wide margin for misunderstandings. Even if persons are known to have done wrong, we should remember that we are often in the wrong ourselves, and if only those without sin are the proper ones to cast stones at the erring, how many would be thrown? Those who are susceptible to kindness, will not as readily return to the right path, if treated as outcasts. Does the loving mother cast away her offsprings, by reason of their misdeeds? Does she think less of some, because they are weak, and manifest erratic tendencies, lacking wisdom?

How very puny must the moral attainments of even the best of men and women seem, when viewed in the light of perfect Wisdom!

It is quite possible that if we become thoroughly in earnest in endeavouring to purify our *own* thoughts, words, and actions, we may find ample occupation for our spare time, without wasting it in *outside* fault-finding. If we delight in pointing out to our friends the weeds in our neighbours' gardens, similar growths will doubtless become quite

* Extracts from an Anniversary Address read before the Hope Lodge T. S., Colombo, Dec. 1894.

rank and conspicuous in our own moral vineyard, sapping the life from more desirable products. If we decide upon a course of self-examination, it must be thorough; and as a chain is no stronger than its weakest link, we should try to ascertain our weak points and remedy them. The experienced mariner takes frequent observations of the sun, that any slight errors in the ship's course may be corrected. Are we willing to let the light of the Spiritual Sun, to which we may all have access, shine in upon every thought and act of daily life? Self-knowledge will include a knowledge of the material, as well as of the higher planes of our existence; and as long as we have a physical body it will be our manifest duty to take care of it; to know its capabilities and make it as serviceable as possible.

Life, with most of us, is made up of little things, and if we would have this fabric which we are weaving, day by day, such as will stand the test of time and the light which the future will throw upon it, how important each of these little things becomes; for this fabric is, and is to be, the soul's clothing, which must be worn until it is completely outgrown.

Theosophical doctrines relating to the origin and destiny of the universe and man, should not be undervalued, but we first need to have our hearts set all aglow with the warmth of human sympathy; to feel the life-blood of all humanity pulsating in our veins; to feel that whatever affects a part of this great solidarity, must also, in some way, affect the whole, as really as in the case of the physical body of man. Let us then be thoroughly alive on all subjects bearing upon the needs of humanity, and welcome all honest efforts toward social or individual reforms.

In our haste we sometimes feel terribly annoyed at the various trials of life. We get disappointed in our friendships and our best efforts seem almost fruitless. Possibly, by instituting a rigorous self-examination, we may find that much of the cause of our unhappiness lies at our own doors; for, unless we have established a reasonable degree of interior harmony, we shall look in vain for it outside ourselves. If we yield often to impatience, we may rest assured that we are too much attached to the *results* of our labors—too eager to see the realization of our ideals. If we can become content to do each day's duty simply because it is right and necessary to be done, and be willing to relinquish all selfish interest in the outcome, we may be astonished to note how our impatience becomes lessened.

But we find it not an easy matter to hold control of our own thoughts; to separate those we desire to retain from those we would put away from us. Our thoughts can be indelibly impressed upon the soul's inner tablets, and are the unimpeachable witnesses that continually exalt or condemn us.

Let us note how the photographer carefully excludes the light which might come into his camera from any other direction than that of the view chosen. How particular he is to see that the sensitized plate which

he selects, is clean, and free from those impressions which would render his desired picture a chaotic jumble. Then, after exposure, the plate is nicely developed, to bring out all the details of light and shade; and finally, he resorts to the operation of fixing, which renders the impressions made by the light, permanent, else they would soon vanish. Similarly, the thoughts we choose and earnestly reflect upon, become accurately imprinted on the more sensitive tablets of our interior nature. Verily, we do not sufficiently realise the far-reaching conscious and unconscious influence of thought. If we seek after our spiritual inheritance with the same degree of earnestness with which mankind usually seek after material possessions, our search will not be fruitless.

If, in our better moments, we sometimes clearly comprehend the vast importance of certain truths and principles, let us be faithful to them, even if called upon to make great personal sacrifices.

When we joined the Theosophical Society, did we not think the objects for which it was founded, worthy of our hearty support? Are they less worthy now? Let me say here, not merely to new members, but to all, it seems hardly proper to withdraw from a society which fosters our highest ideals of truth, because temporary troubles have arisen. The T. S. is not under despotic sway. We have the power to choose who shall serve us as officers and to modify existing rules. The good soldier who loves his country, does not desert the army because the forces of the enemy are being strengthened, or because one of his commanding officers is, or is supposed to be, guilty of some misconduct. That is the time when every loyal heart can render needed help.

We should not be too anxious for rapid results. Great souls do not spring up like mushrooms, and the mightiest forest trees are of slow growth. If we have faith in Karmic law, and continued existence in other lives till our lessons are fully mastered, we have indeed a stable foundation to build upon. We rest assured that none of our good efforts will be wasted, and that every seed will bring forth only its own kind of fruit. Let each be content to work in his own field according to his own light, for there is room for all.

There is provision for the supply of every legitimate want, and the forces of the Universe are at the command of those who decide to work only in harmony with her unchanging laws, which are for the best good of the whole. Follow, ever, your own inner ray, which unites you to the source of all light.

W. A. E.

THE JAIN THEORY OF REINCARNATION OR THE TRANSMI-GRATION OF SOUL.*

THE soul (Atma Λ + Karma) Λ from time unlimited (anent-Kâl) $\circ$, migrates in the following twenty-four physical spheres or stages (*Dandak*) of nature in the world (*Samisâra*), according to the causes and effects of its Karma, gathered by its power of will (*Bhandha*), which, when natural, takes a better course towards all good, becomes gradually free, and thus helps in liberating the pure spirit (*Âtmâ*) from the evil Karma, and takes it to the region of *Nirvâna* (Eternity); in which it emerges of itself, and becomes all pervading, all powerful, all knowing, all seeing, all supreme, called by the name of *Siddhâtma*; while in *Âkāsa* all material impressions of Karma are left behind and become ground for others to tread upon.

The time of Unity (*Samyoga*) of *Âtmâ* with Karma being *Anâdi*, is a mystery; but the working of them, depending upon each other, in all their actions, (one being the cause as well as the effect of another, active and passive), is due to affinity and the law of cause and effect, and leads to various changes, good and bad; yet too mysterious to be known and too difficult to describe; as the very causes on both sides, spiritual and physical, from which the actions emanate or are produced, are so interwoven and hidden within, that the nature of the supreme cause remains a mystery; giving vast scope of thought, and to the springing up of the various schools of philosophy and religion.

The action of the physical laws of Nature, which form the subject of our study, begins from the time of material (*sthool*) and physical birth and death, rebirths and redeaths, and thus continues to multiply, either for the worst, or is reduced for the better of the soul, till the end approaches, and it ultimately ceases by annihilation, after causing all its sufferings and enjoyments.

Such State is known by the name of *Nirvâna*.

The soul in its prime (cycle) had the lowest "Regions of Dark" (*Naraka* and *Nigode*) for its abode for time unlimited, of which nothing is known as regards its heaviest unaccountable sufferings; and therefore nothing could be said about it except that it was all in the Dark; coming up, however, after its own mysterious fight with Karma to the "Region of Light" and beginning to evolve itself out by passing through various stages of elementary substances, it takes forms more material of *Earth*, *Water*, *Air* in their *sūkshma* (astral) and *sthūla* (material) bodies (*sarīra*); and thus reaching higher and higher still by Karmic evolution from the mineral to the vegetable and animal kingdoms, and passing through heavenly and celestial bodies, as *Devas*, ultimately arrives to the conscious stage of reason and responsibility in taking a human form, subject certainly to the danger of falling down in the meantime, from any point to any grade below, with certain exceptions, and has to begin again the course (*Parāvartī*)

* [Owing to the illness of the Author, his translation of *Slokas* of the *Viragya* *Jaina*, is deferred.—Ed.]

from the same, for as many times as the course of his Karma, in connection with his power of will, may direct, till finally, the age of perfect enlightenment (Kaivalya) is reached.

And thus when his past Karma in store has been *nearly* exhausted, and he has become careful not to create any new, but is wholly in exertion and sympathy towards putting an end to all material causes and effects; and after enjoying the pleasures of heaven and earth, by his *Puṇyātmaka* effect, and undergoing the ordeals and various trials in flesh, as the result of the Pāpa (sin) to which he is destined, he ultimately obtains relief from his ever-accompanying colleague, Karma in general, and in Kaivalya is absorbed into eternity (salvation), Moksha, Nirvāna, Mukti or any thing *Beyond All*, you may choose to call it.

The lives occupying bodies of the inhabitants of the 1st seven Dandaks of the seven Narakas are constantly under pressure too heavy, and tortures too painful to describe. The inhabitants of these abodes are only criminals undergoing their sentences by various sorts of exquisite torments and most painful ordeals; their existence being no better than a piece of stone, earth, or wood, and their sufferings, unaccountable and indescribable. They have their astral bodies, large and small, and have five senses, and a consciousness most obscure, and suffer the pains and agonies which are thrown upon them by a certain class of beings called *Parmadhūmiks*. They have no distinction of sex, and are born miraculously, and cease to exist, after reaching an advanced age.

These abodes lay under the earth, upon condensed water, which has again for support underneath, a sheath of condensed air, supported on all sides by atmospheric pressure, to a distance of many thousands of miles where it ends in the finite etherial world, called *aloka*, the unseen; and is described as the region of darkness or nonentity, beyond the reach of life and matter, for want of forces which give them support and cause them to exist.

Next in order to the Narakas or hells, are the ten kinds of *Asuras*, or *Bhuvanapatis*, forming each a separate *Dandak* (sphere or stage in which soul reincarnates).

A detailed description of these will follow in due course of study of the Devas, which constitute the higher class of beings, and are mentioned in the end, these being named, in the 2nd and 3rd places in rank of *Dandaks*, simply owing to the seriousness of their sufferings and lowest degenerations in their class, born only for their worst Karmic effects.

The other spheres (*Dandaks*), begin with the *Panchasthāvaras* (the five immovables), and the *Tras* (movable); forming the six *Kāyas* or the aggregate *Skandhas* with their various classifications, and comprise the whole study of what in other *Sāstras* are called elements, and Natural History including Physiology, Phrenology, the Sciences of Mineralogy, Geology, Botany, and lastly, the Animal Kingdom, together with

the higher classification of Devas, and the lowest Narakis, ending ultimately in *Man*, the highest and most powerful of all beings, rational and irrational.

The following are the subdivisions of the six *Kāyas* forming spheres (*Dandaks*) of their own, in which the soul undergoes a series of existences and passes to the higher stages of evolution, with certain exceptions.

The *twelfth* sphere (*Dandak*) of the Prithvī Kāya or the mineral kingdom in its inorganic bodies, comprises all sorts of productions of earth; like Gems, Precious stones, Alkalines, Metals, Marbles, &c., forming a subject of physical and chemical research inasmuch as their composition and localities are concerned; while the metaphysical enquiry leads to investigation into the mysterious *cause which has brought them into existence, viz., the law of Karma*, in their case.

These are the congregations of the ethereal or minute vital principles forming *Skandhas*, in their *Sthūla* (material) and *Sūkshma* (minutest) bodies and are impossible to conceive beyond certain signs of animation, (*moisture, &c.*) which are observable only for a certain length of time at the time of growth, and just a little while afterwards, when they cease to grow, and then are used as dead substances to be crushed under the hammer.

These constitute a variety of objects which adorn the world with beautiful specimens of the natural productions of the earth.

Thirteenth:—The *Ap-Kāya* or the waters of the oceans, seas, bays, gulfs, rivers, &c., salt and sweet; the dew, the frost, the icebergs, the avalanche and other productions from various natural sources, like clouds, springs, &c. Water is believed to be nothing but an aggregate *skandha* of lives in a drop; so many that if each were to form a separate body of its own of the size of a pigeon, the whole *Jumbūdvīpa*, measuring a lac *Yojanas* (8 miles) in its diameter, might fully be covered. This is the nature of the water itself, and has nothing to do with the *Infusoria*, or the animalcules which live in it.

Fourteenth:—The *Tṛj* or *Agni*:—the fire, natural and artificial, produced by different mechanical and chemical means as by rubbing of two pieces of wood, or striking the stone with iron, or by giving pressure to various natural substances which have the igniting force *latent* in them.

It serves the purpose of cooking food, if correctly applied; while, on the other hand, acting contrary, it produces a disastrous result, in case of neglect, or misapplication.

The highest *Tāpa* or burning sensation, or combustion, emanates directly from the rays of the sun, causing a marvellous and mysterious effect upon the atmospheric pressure, resulting in the direction of winds, bringing forth the rain with which the mother-earth is nourished, enabling her to produce articles of subsistence, forming provisions (*āhāra*) to keep up the functions of the living creatures on its surface, creating genius, enlightenment, and energy, and, becoming part and parcel of every thing in existence, known best by the name of *electricity*, the chief agent

of producing light and heat in bodies, and forming vital principles of beings as a living force (chetanâ).

Fifteenth:—The *Vâyu*, or the Air in its various forms and shapes, is designated according to the velocity of its motions, and the manner of its movements, as wind, gale, breeze, tempest, &c. It is really so thin and clear in itself, that it only appears to possess any substance when it mixes with other matters from outside, like various gases, and thus acts similar to the fire in keeping up respiration, and other living functions, and helping more actively the bodies which seek its support. it causes them to move and allows them to stay under its variety of pressure.

It forms the breathing of all creatures from the lowest to the highest, and includes all kinds of winds, from the sweet breeze of the sea-shore to the gusts of the hottest winds of the African wilds.

Sixteenth:—The Vanaspati—Botany, or the vegetable kingdom, so vast and innumerable as it is in its variety, is divided into two divisions, viz.:—

- (a) The *Pratyak*—are those plants and herbs which form their own individual existence.
- (b) The *Sâdharan*—are those which have not yet obtained their separate individuality (*Pratyak-parinâma*) but exist as aggregate *skhandhas* of lives unlimited (*Ananta-Kâyas*).

These are divided into two heaps (*Râsis*) of *Bhavya* and *Abhavya*: the former are in the way of obtaining their separate existence, while the latter called *Nigode*, (the aggregate mass) are quite far from reaching that stage, and live in their *Sâkshina* (unperceivable,) and *Bâdar* (perceivable) bodies,—from which the whole Universe, from time unlimited, is constantly supplied, and is said to bear no exhaustion in futurity.

The perfect *Yatis* and *Yogis* try to avoid *Hinsâ* (killing) even of these classes of beings who constitute the *Panchasthâvaras*, by their *Manas* (mind), *Vâk* (speech) and *Kâya* (body); while it is impossible for others to carry and act up to the principle so far.

Concluding the *Pancha-Sthâvaras*, we come to the sixth *Tras-Kâya* or the animal kingdom which forms the 17th stage—the *Bi-Indris*, or the Animals which possess two senses—touch and taste; the lowest orders of which are invisible to the naked eye, being produced mostly from the vegetable matter, conveying the germs from which the *Infusoria* arise. Most of the animals of this order live in water, and are classified under various heads like Zoophytes, Sanghas, including various tribes of Sea-Nettles, Insects, &c. These have most obscure habits and are produced in millions from the germs not only conveyed by water, but also in other substances, like curd, honey, butter, &c., if kept for a certain length of time. A fully detailed account of the production of these animalcules, most of them being invisible by the naked eye, is given in separate chapters in the Jain

Scriptures; and things which are believed to possess these germs are generally avoided by the Jains in food and drink, so far as practicable. One of the sects, therefore, of the Jains carry the principle so far as to avoid the killing of these animalcules, by wearing a cloth over their mouths: while others think this precaution does more harm than good.

We come next to the 18th stage (*Dandak*) of *Tri-Indris*, or the animals possessing three senses—touch, taste and smell. This class of animals includes bugs, (?) ants, (?) worms and other insects of the lower order, which by their sense of smell, and lower instinct, take food and live in convenient places. They very cleverly escape their enemies and save themselves so far as possible from the incidents and accidents of nature.

Next to them in rank are *Chowindris*, which form the 19th stage (*Dandak*). It consists of animals possessing four senses—touch, taste, smell and sight. In this class are scorpions, butter-flies, locusts, &c. Scientifically called *Articulata*. These insects feed on vegetable matter, and some are so voracious as to prove destructive to gardens, forests, and fields of grain. They possess not only intestines, but organs for breathing, yet have no voice. In some of the orders of this class there is difference of sex (*ved*). Most of them are born of eggs, but many are produced from the soil in their various *yonees*. Amongst these tribes of animals, there are many varieties of color and habits, and their transformations are regarded with peculiar interest by man.

The making of their bodies in various shapes and colors is a mysterious problem which can only be solved by the theory of *Karma*, which you may call the “bounty of nature:” an insect gifted with perhaps a million of scales, or seventeen thousand lenses, each possessing the power of a distinct eye, are the facts, the real cause of which more inclines towards spiritual, than material nature.

We see the most remarkable examples of the industry, ingenuity and great collective powers of the ants, the bees and other insects. Their mode of living is peculiar, the communities are divided into several orders such as workers, defenders and royal inmates, each performing its several duties with astonishing regularity and order, forming proverbial examples of industry and intelligence among men. The reasons of these habits and instincts could clearly be explained by the *Kârmic* Theory of previous existences, and the results of the past.

The last and most important class of *Panchendris*, or beings which possess fully five senses, is divided into four sections, viz.:

1. The *Nârakis*—the residents of Hells.
2. The *iryanchas*—the higher animals.
3. The *Manushya*—the man.
4. The *Devas*—the celestial or Heavenly bodies.

The inhabitants of Hell which form the first Dandak in order of things here, and have already been described, are possessed of 5 senses and a conscience; yet instead of those being a gift to them, they are a curse, and their existence is so miserable and wretched, that their sensation and conscience are of no more use to them than to suffer the exquisite tortures and horrible cruelties of vivisection, to which they are constantly subjected for their extremely sinful *Karmic* actions of the past, resulting in *Bhoj* here.

The various sorts of torments and agonies which are inflicted upon them could be defined as being similar to those of vivisection.

The second subdivision of the *Panchendris*, viz, the *Tiryancha* (*Gharbhaja*, or born of the womb of their mothers); and forming twentieth stage, or Dandak, consists of *animals* of the higher order, and is again subdivided into—

1. *Jalacharas* those who inhabit the waters, like fishes, crocodiles, whales, &c.
2. *Sthalacharas* those who walk on earth, and consist of
 - (a) *Urparsarpa*, those who creep like serpents;
 - (b) *Bhujaparsarpa* or (Bipeds), those who tread upon two legs like *namal*;
 - (c) *Chatushpada* or quadrupeds, those who walk on four legs, including Mammals, &c., like elephants, horses, camels, sheep, goats, deer, lions, monkeys, &c.

Then (3) *Khecharas* or the winged animals or birds, comprise innumerable species and varieties, their habits forming most instructive lessons to *man*. The lives in this class of animals being acknowledged, and their habits, instincts and sufferings clearly known and understood, even by those who are so regardless of pain and pleasure to them, they require no more explanation than that their cause must be advocated by men, they being speechless; therefore, like all other living beings on earth, deserve good treatment, mercy and protection. (in some cases certainly more than others) when we think that much of our comfort and happiness depends upon this class of animals, excepting the carnivorous and poisonous, who also should be treated indifferently, or if possible with precaution, (better than destruction) for, as a rule, they do not hurt unless they are molested.

This is not the occasion for me to treat upon the subject of kindness to dumb animals, by men who exercise sovereignty over them, but I am sure no one will deny that the animals deserve mercy and compassion from our hands, and to torment and torture them, merely by right of superiority over them, is harmful and wrong for man.

Man—the highest and most powerful of all intelligent beings forms the subject of the 21st Dandak, and having been endowed with reason, and responsibility, and being fully capable of understanding what is right and what is wrong, by the complete working functions of the

brain, and fully accomplished sentiments of heart, and being gifted with the instincts of humanity and morality, stands first and foremost of all beings, possessing vitality (*Prāna*), and is blessed with the higher and spiritual powers to fight to the end with his ever-accompanying enemy, (*Sātra*) *Karma*, and liberate himself from the fetters of '*Prakritis*' by culture and practice, raising himself to the stage of pure and perfect spirituality, thus ultimately elevating himself to the ladder of *Kaivalya*, leading direct to *Nirvāna* or *Moksha*.

All men, as a class, though incarnated for it, do not yet possess energy and enlightenment enough to follow the true path, and ability to avoid what is wrong and do what is right, a course which leads one direct to *Nirvāna*. They still require to undergo a series of (*Janmas*) incarnations, higher and lower, as it is destined and decided by their past and present actions, to develop their moral and spiritual nature, till by a constant course of study, devotion, and practice, in a series of *Janmas* worthy of that object, they overcome bad *Karmic* effects, and purify the inner self by *Yogic* or other systematic training, until they are near or at one with the supreme soul *Paramātmā*.

The remaining 22nd, 23rd, and 24th Dandaks, or the spheres of existence in bodies, are the three classes of *Devās*, viz. :—

- (a) The *Vyāntaras*, or the spirits, good and evil, residing in their ethereal bodies in various abodes on earth, and are closely interested with men, beasts and other worldly objects.
- (b) The *Yotishis* or the supreme celestial bodies known by the names of *Sun*, *Moon*, *Grahas*, *Nakshatras* and the *Tārās*, or the Stars, of whose grandeur and movements full description is given in the Astronomical Chapters solely devoted to them. Their influence on men, beasts, and other earthly objects, is a matter requiring serious consideration; while their accuracy of movement admits of exact predictions which are verified by subsequent results. The *Sun* has been and is the object of worship for its grandeur, the *Mantra Gāyatri* of the Hindus being a morning "prayer to Him, whose abode gives light to the world and by its refulgence and power of rays effects the fall of rain, which causes earth to produce everything that subsists, and supports the animate and inanimate world." The *Devas* who inhabit these illuminating bodies, large and small, differ in their respective grandeur. They are born miraculously according to their respective *Punyas*—make effects, and after enjoying the happiest life, in company with their mates, are again reborn on this and other spheres. Their ages being millions and millions of years, their enjoyments and miraculous powers are beyond expression and imagination.

To the Lord of the Universe they all bow down, and are as much given to worship as any other beings, taking part in celebrations of

Events connected with *His Admirable Life*, and praying likewise and seeking relief from His Hands to obtain *Nirvāna*, their highest aim and aspiration.

The *Vaimānikas* or the supreme class of *Devas*, above all who pass their lives in Rest and Peace, are not seen by men, and are far away even from the Heavenly Celestial Bodies, the *Yotishis*. These all having done enormous good deeds in their previous existences, enjoy for a time (very lengthy) the Heavenly Blessings, too tempting for *man* who is subject to pains and troubles of flesh; but must degenerate again to pass the Ordeal of *Manhood* for the sake of obtaining *Nirvāna*.

GULAB CHAND.

RA'DHA'SWAMI SOCIETY OF AGRA.

(Continued from page 576.)

No. II.

THE fundamental doctrines of the system, taught by Rādhāsvāmī Dayāl, differ from those of other sects. He divides the whole cosmos, from the primeval spirit down to our earth, into fourteen spheres; and underneath the earth there are seven regions, called *Pātālas*, which need not be detailed. And corresponding with the fourfold nature of man, these fourteen spheres are grouped into four. The first is *Chetanāi Chetanāy*—super-spiritual; the second is spiritual; the third is *Mixed*, in which spirit and *Māyā* are interblended; and fourth is *Māyā*, the physical universe. The pure *Chetana* comprises the first four regions; the second group consists of the fifth and the sixth; the third is composed of the seventh and eighth, and is known as the *Brahmāndi*, and the fourth, called *Māyā* or *Pindī* makes up all the rest from the ninth to the fourteenth. They may be more properly called *Turya*, purely spiritual; *Kāraṇa*, causal; *Sūkshma*, subtle or ethereal; and *Sthūla*, gross, or manifested in *Māyā*.

Since man is the microcosm (*Kshudra Brahmānda*) of the macrocosm, the exact representative of the cosmos in miniature, the questions that underlie all religions, viz., who am I, whence have I come, where am I going, and how ought I to go, will be solved by briefly discussing the fourteen spheres, above referred to.

I. The first region is that of *Rādhāsvāmī*, the nameless primeval spirit, pure and universal, who has no limit, no beginning and no end. Here for the first time Desire for creation rose; and an intangible current of sound was produced,—which descended to form the lesser spheres (*Agama*, *Alakshya* and *Satyalokas*), gathering coatings, more or less gross, as it went downwards.

II. *Agamaloka*, literally the inaccessible region, of which the presiding deity is *Agama Purusha*.

III. *Alakshyaloka*, the unknowable sphere, of which the presiding deity is *Alakshya Purusha*.

IV. *Satyaloka*, the region of pure Essence, which produced for the first time the tangible sound, called *Mahānāda*. Here resides the *Satya-Purusha*, the supreme spirit in a comparatively tangible form. Those who reach this stage, are called *Santas*, saints of the highest order. The Mohamedans call *Satya*, *Hut*.

These four spheres are pure light, and free from the influence of *Māyā*, or illusive and perishable nature, and hence are called the *Chetanā Deśa*; the *Agama*, *Alakshya*, and *Satya* being envelopes, one within the other, to *Rādhāsvāmī*, of whose spiritual and everlasting nature, they partake.

V. From the lower portion of the *Satya-loka*, two rays of the Spirit, the germs of the future *Purusha* and *Prakriti*, descended to form the *Bhramara-Guhā*, literally the cave of the bee, of which the presiding deity is the *Soham-Purusha*, who is a little grosser than the previous one; for here *Kāraṇa Prakriti*, or *Ādyā-Sakti*, begins to appear in an ethereal form.

There is an immense space, that intervenes between the last *Loka* and the region lower down. It is known as *Mahā-Sūnya*, being the impenetrable abyss, where reside the five *Brahmas*, and which contains four secret sounds.

VI. *Sūnya*, where the two rays, originating in *Satya-loka*, become the *Purusha* and *Prakriti*, and evolve the lower and astral regions, known as *Brahmāndi-Māyā*. The presiding deity of *Sūnya* is *Para-Brahma*; and those who attain this stage, are called *Sādhus*, saints next in order to *Santas*, whose *Atmapada* it is. The *Darwishes* call it *Hāhut*.

VII. *Trikuti*, where resides *Māyā-Brahma*, whose symbol is *Aum*, the most sacred and mystic syllable of the *Brāhmanas*. The Mohamedans call this region *Lāhut*, which the *Yogis* of the higher class can reach. Here the three qualities and the five elements came into being in an extremely pure and imponderable condition. The *Vedas* of the *Brāhmanas*, the *Koran* of the Mohamedans, and *Adi-Purānas* of the *Jainas* were first conceived here. The ethereal form of the universe, the divine *Māyā* or *Sakti*, and the *Akāśic* sounds, germinated in this region. And since the writers of the ancient writings are believed, by the followers of *Rādhāsvāmī*, not to have known the *Satya-loka*, they called this the great sky, beyond which no saints, such as *Vyāsa*, *Vasishtha*, *Adinātha* of the *Jainas*, did ascend. The *Chetana-Prāna*, or the spiritual life principle, the *Prāṇo-Purusha*, the great god of the *Semetics*, whom the *Santas* call the *Brahmāndi-Manas*, the Mundane mind, have their seat here.

VIII. *Sahasra Dala Kamala*, the thousand-petalled lotus, of which the presiding deity is *Niranjana-Jyoti*, sometimes called *Siva-sakti*, *Lakshī-Nārāyaṇa*, or *syāmā-Sundara*, which is known to the Mohamedans as the sky (*Arsh*) and the God (*Khudd*). Devotional practice is commenced here by the followers of the *Santas*. The *Aratāras* of the

second class, and the *Paigambaras* of the first series, and the *Yogis* and *Aolias* of the first degree, attain spiritual development pertaining to this stage. According to the *Santas* and the *Eakirs*, the Personal soul (*Jivâtma*) resides here. The *Tanmâtrâs*, from which the gross elements are evolved, take their origin here. *Indriyas* (senses), *Prâna* (life-principle), and *Prakriti*, take their material birth, acting according to the requirements of macrocosm (cosmos) and microcosm (man). Just below the *Sahasrâra* Brahma differentiates into Brahmâ, Vishnu and Siva.

From Satyaloka down to Sahasrâra, the five regions are collectively known as *Asmâni*, as also as *Panchas'abda*, so-called from the five sounds that they possess. *Râdhâsvâmî*, *Agama* and *Alakshya*, have also sounds of their own, of which no resemblance can be found in our world. The *Surât*, Jivâtma, or the soul, can ascend all these spheres with the aid of the *Guru*, who can attach it to the divine current of the sounds, from the lowest to the highest. The beginner, in spiritual practice, is at first required to fix his attention at the point, called *Til*, which is just between and at the back of the eyebrows.

The six brain-spheres of the higher series have their copies of a grosser shape (*Sthâla*), and are collectively known as *Sifli*. They are also called *Pindi*, because they are in the *Pinda* (body) of man, occupying its different centres. They are more commonly known as *Shat Chakras*, which was the only series known to the ancient saints of India and other countries,—who were ignorant of the higher spheres. The greatest among the *Yogis* and the chief *Avatâras*, such as Râma and Krishna, reached only the lower portion of the *Sânya*. The brain series were revealed to the world for the first time by Kavir, and then by Tulsidâs. But it was Râdhâsvâmî, who has taught it more fully and in details to those who went to him to learn meditation according to his easy method.

IX. The first of the lower or *Pindi* Chakras is known as the *sixth* if counted upwards from below, and is located at the *Til*, the seat of the third eye. Here, in the waking state resides *Surât*, which, going down through the five other circles, branches off in different directions, through the channels of the more impouderable nerves, which work the physical machine according to the requirements of man. The presiding deity of this sphere is Paramâtmâ, who is called Brahmâ and Khudâ by the Hindus and the Mohamedans. The lesser Yogis and Messiahs have reached this stage of spiritual improvement.

X. The seat of the next Chakra is at the throat, and hence called *Kantha*. Here Jivâtma throws off its shadows to create dreams. The *Virât*, or the spirit of the physical universe, lives here; and here *Prâna*, the life-principle of the physical body is located.

XI. The third circle is at the heart, which is the seat of the *Pindi Manas*, the lower mind. And here falls the shadow of *Siva-âkti*, or the energy of Siva, which produces ideas and feelings and otherwise superintends the physical action of man.

XII. The fourth Chakra is the lotus at the Navel (*Nâbhi*), where Vishnu dwells with his consort, Lakshmî, and supports the body. The material or gross *Prâna*, the wind of the breath draws inspiration and expiration from this circle, which is its treasury or reservoir.

XIII. The fifth of the lower series is the *Indriyas*, the lotus of the organ, where *Brahmâ* and *Sâvitri* dwell to supply the physical energy to, and to produce desires and deliberations for, the functions of the body.

XIV. The last physical reflex of the brain series is at the root of the spinal column, and hence called *Mâlâdhâra* or *Gûda*. Here dwells the god *Ganisha*. *Ashtânga Yoga*, the meditation, which has eight parts, as also *Prânâyâma*, the suppression of the breath, are commenced at this place. That is the reason why Ganesha is invoked at the commencement of all worship, and secular works.

The middle point between the regions of the brain and those of the body is at the *Til*. When the *Surât* passes this point, physical death occurs. And an aspirant to the *Surât Sabda Yoga*, the meditation of the *Surât* in the spiritual sounds, will have to pass it, a sort of physical death, at the very commencement of his practice. In order to master the lower six, you need not go down and up again, with the aid of the *Prânâyâma*; but you will have to fix your attention at the *Til*, which is just below the *Sahasrâra*. While you sit there and attempt rising upwards, the six *Chakras*, of which the reflexes are in the eyelids, will open of themselves; for which purpose you will not have to go downwards. That is the reason why great delay occurs in the spiritual improvement of the beginner. But one who has attained certain stages in a previous birth, gets through very quickly;—in a few days he gets back all his previous acquirements. Rai Sâligram, who is now a *Parama Sânta*, (he who has passed all the superior regions) mastered the *Shatchakras*, as soon as he was initiated. In such exceptional cases, some abnormal condition of the body is observed; such as fever, giddiness, prickly sensation, absent-mindedness, and so forth,—which, however, does not last long.

The followers of the Râdhâsvâmî Path are known as the *Satsangis*; that is, the associates of the *Satsanga*, the congregation of the *Sat-Purusha* Râdhâsvâmî. One who practices the meditation of the sound should live a chaste life, and avoid untruth and ill-feeling towards his neighbours, howsoever painful they might be to him,—and resign himself to god, the supreme and all-merciful Father. He should eat a little less than what he takes ordinarily, and sleep as little as he can, constantly sticking to either meditation or to reading the scriptures of his sect, or to attentively hearing their recitation. He should avoid fish, flesh and liquor, and all that excites passion. He should also contemplate as often as he can the image of his *Guru*, at the *Til*, and constantly repeat the word, *Râdhâsvâmî*, the most sacred word of the society. This word is also employed while saluting each other. As to worldly life, which he should by no means leave to

become an ascetic, he should engage himself as little as is absolutely required, with a feeling of non-attachment; devoting the rest of his time to his spiritual practices. Since god is the prime cause of action, as also the adjuster of effects, and since He is all-merciful, you should not be anxious about the *Karmaphala* of your life. All the impediments to your path, both worldly and religious, will be removed, and very smoothly too. The effects of *Karma* of previous lives will be felt but very slightly by the devotee to *Râdhâsvâmi*, who, if you entirely depend upon him, and do what you are told to do, will adjust your circumstances and surroundings in such a way that the best results will ensue. Bad *Karma* will have practically no effect upon him.

The *Satsangis* are enjoined not to indulge in any work of propaganda. They do not preach to the outside public, nor persuade anybody to join their society, even though they hold that theirs is the only Path that leads to the final emancipation, which no other system can give. But if anybody comes for instructions, the *Satsangi* will try his best to convince him of the truth of his system. Since God is the best Judge, he will call in, from time to time, the men who deserve to receive the truth,—the *Mukti* of the sphere of *Râdhâsvâmi*, or of that of *Satyatoka*, which, if once reached, will last for ever; not even *Mahâ Pralaya* will touch it. But the *Mukti* of the other systems does not go beyond *Sahasrâra*, and never beyond *Trikuti*. Only the highest of the initiated have reached the *Sûnya*. The so-called *Mukti* lasts for a period only, limited by the *Pralayas*; and then the *Yogi* has to re-commence the career of eighty-four *Chakras*, or cycles of living beings, to be subject again to the untold miseries inherent in *Mâyâ*.

For one who practises the *Surât Sabda Yoga*, minute instructions are given, both orally and in the versified writings, called *Vachanas*. *Surât Sabda Yoga* means the meditation of the spiritual sound, called *Anâhata*, which is in our *Surât* or *Jivâtma* (soul), and which varies and gets finer according to the spheres one attains to. At the first initiation, those of the bell and the conch are perceived, which, along with others, are referred to in the *Voice of the Silence*, by Madame Blavatsky.

The *Râdhâsvâmi* literature, like that of the Theosophical Society, is yet in the state of formation. Of the devotional poems, three volumes have already appeared; one by *Svâmi Sîva Dayâl*, and the two others by *Rai Saligram Bahadur*, the present chief of the sect. There are also some prose books, of which one is that dictated by the *Svâmi*. *Rai Saligram* is also issuing a fortnightly journal, called *Prema-Pâtra*, which contains instructions he gives to his disciples.

The thirteenth *Vachana* of the first volume of poems by the *Svâmi* gives certain directions as to meditations, &c. The *Guru* is defined as he who has mastered all the spiritual sounds and can open them in others, and can control their surrounding circumstances, the effects of his previous *Karma*. The *Paramârthi*, or one having spiritual aspirations, is distinguished by his indifference towards worldly affairs; he

does not care for the pleasures of the senses, and has got the mastery over sleep and laziness, and acutely feels the pangs of separation from his god. He always seeks after *Fakirs* and *Sâdhus*, and lives in their company, administering to their wants, so far as he can. To him who displays the utmost zeal and love, *Sad-Guru*, the genuine master, comes himself, initiates him, and shows him favours.

In order to attain spiritual improvement, four kinds of services are required. The first is physical service. The disciple, however high his position may be, should serve his master like a menial servant. He should shampoo and fan him; and should turn the wheel and pound wheat to make flour and bread. With broom in hand, he should sweep his master's house, and bring water for washing, bathing and drinking purposes. Whatsoever services, high or low, are required of him, the devotee should do to his utmost zeal. *Rai Saligram Bahadur*, then Post-master General of the North-Western Provinces, was often seen by the public of Agra, carrying pots of water on his head from the river *Jumna* to the *Swamibagh* (garden), some three miles distant from the city.

The second service is to be done by wealth; the *Satsangi* should expend whatever he can in the service of his master. The *Guru* is not thirsty after the money of his followers, but causes it to be given to the hungry and the needy. Once a week, a large crowd of the poor gathers at the door of *Rai Saligram*;—they get gram and other eatables; and occasionally clothing, warm cloths, and blankets are also given at the coming of every winter.

The third service is that of the mind and intellect. The faithful disciple should hear the instructions of his spiritual master, recitations from the *Râdhâsvâmi* scriptures, and ponder over whatever he learns. He should live in the society of the *Guru* or his fellow *Satsangis* as long as he can, conversing and discussing on the doctrines of *Râdhâsvâmi*. He should feel as ardent love and attachment to the cause as the lover has for the beloved, and the fish for the water. He should also see and meditate on the image of the *Guru*, keeping that in the mind's eye as long and as often as one can. He should also drink the water from his feet, and eat whatever remains of his meal and should salute by touching his feet with his head. To see and contemplate the *Guru* properly, the disciple should have *Arati*, that is, placing a flame of light between the *Guru* and himself, he should fix his eyes on those of the former, which also will be steadily turned towards him,—while a fellow disciple recites some devotional poems from one of the books. This act establishes a magnetic current, which does the disciple great spiritual good.

The fourth service is done by *Surât* (*Jivâtma*) and *Virât* (*vairâgya*) the feeling of indifference and non-attachment towards things material and perishable. One should sit in a retired place; his mind should be calm and undisturbed; and he should close his eyes and ears. Then

giving his undivided attention to the *Til* just within and between the eyebrows, he should hear the spiritual sound that the *Guru* has opened in him, and contemplate his image, or a flame, the distinguishing symbol of the *Sahasrâra*. After he attains some progress, he will begin to hear the sacred and mystic syllable of three letters, as coming down from the *Trikuti*; its sound is like a continuous circle, now rising in pitch and now diminishing low, as that of the bell, when once struck. In this way, he will see rivers, mountains, gardens, palaces, the stellar worlds, and the different suns, shall smell spiritual scents, and drink the nectar that drops down from the higher regions.

P. C. MUKHERJEE.

LEAVES.

(Continued from page 629.)

SEEK, and seek earnestly if ye are tired of waking and would see. But if not tired of waking, and the sense-world yet keeps your senses active, wake and try not to restrain yourself, the *Pravritthi-mârga* is expressly for you; and restraint will only cause the flames to burn fiercer; for it is opposition, contradiction, contrast, that intensifies, sharpens, defines. But if you have had glimpses of the higher life, and would see more of it, would, from the heart—check not yourself here either, and seek earnestly for more visions. Earnestly, I repeat yet again, for earnestness is the soul, nay the spirit itself of everything, for it is contemplation, the force of meditation residing in, and even in the ultimate analysis identical with the Logos itself. All Greatness is Earnestness, abstraction from everything except the one object of it, perseverance, that which helps insight, or intuition, genius itself. Having once set out on the Path that leads to the lofty-visions, mercilessly, ruthlessly crush out of very existence the serpent-passions that may lift their heads against you on the Path. Would you have the logic of the Law that requires the killing out of the passions? The mind that would know the truth, must be a pure intelligence, a pure blank, a pure mirror for the truth to reflect itself faithfully in. But here lies a great danger in the way. By making our mind a blank, we might let in elementals, and other such uncalled-for beings. To guard against this danger, keep the mirror resolutely turned towards the object you would catch the reflection of. Thus you keep the Will positive, repellent to all uncalled-for influences, and the mind negative, receptive to the desired ones. The shallow, thin mirror, with distorted, unsmooth, undulating surface can show only false and distorted images. The passions ruffle the placid surface of the mind, and this is why man always fails to understand other natures correctly, thinking others to be what he is himself. This is why Zanonî could know nothing of the future of Viola, because, loving her, all impressions regarding her were coloured blue and dark and he saw nothing. Our Senses, our Passions are our greatest Enemies. Let us be therefore earnestly, utterly sincere, searchers after truth.

When the mind has become thus pure and receptive, after the passionate forces that lead downwards on the *Pravritthi-mârga* have exhausted themselves, even as the ocean's surface becomes calm after the storm that so lately tore it has subsided, and not before, in fact, it *cannot* before, let it seek to see the highest and merge into its longed-for rest, well-won after such a period of activity. Let it seek to do so by deep meditation on the everlasting opposition between the Real and the Unreal, for thus also will it strengthen its own disgust with the Unreal, and long more earnestly for the Real Rest.

The Unreal is that which *is* and is limited, *i.e.*, that which has a beginning and an end, a birth and a death, being and non-being, both in its constitution. Contradiction being thus the very essence of the Unreal, it is utterly unstable, and in a state of constant change. There is a beautiful instance in the Vedânta. Is the serpent imagined by the lightless traveller in the real rope, existent or non-existent? It is neither and it is both. It is something utterly indescribable. **माया** is **महाद्रुतानिर्वचनीयरूपा**, extremely wondrous and altogether indescribable. What **सत्** being or existence the serpent in the rope has, comes from the mind of the traveller; from itself, it has **असत्**, or non-being, or non-existence only. When a man thus logically realises the essential transitoriness of the sensuous world, he must naturally cease to long for it; in fact, the very perception is evidence that the passions which tie man to the world, for it is *Rajas* that creates the world, have ceased to be so violent for him as they are for others; and that he is now becoming the spectator from having been the actor. The more thoroughly is the truth realised, the deep, more pure becomes the mind; good like evil perpetuates itself; and few perceive how far, how very far one act, good or bad reaches. It has been said that Europe owes its present condition to the tears of Veturia, for it was these tears which prevented Coriolanus from carrying out his fierce intention of destroying Rome, and had he done so, the civilization of Europe would have been retarded by some thousands of years. As said in the Temple of the Rosy Cross "the circumstances of our lives are within us, in the possibilities of our natures"; this may explain how Karma acts, and how from the one comes the many, how Pure vibratory motion produces these actually infinitely various forms.

Let us return to the Unreal and the Real. The Unreal as was said, is the Union of Being and Non-being, Existence and Non-existence, a mere seeming, and Appearance, nothing substantial. It is the Union of Brahma and Avidyâ, the progeny of Purusha and Prakriti. *Mâyâ* has also another sense, in which it means the Supreme Force, Will-power, which causes the Differentiation of the One into Husband, Wife, and Child, or Father, Holy Ghost, and Son, then it is the Law of Evolution.

Beware of the Law, you who would mount; or rather do not beware of it at all; "let the warrior fight in thee and for thee." "Think not that thou wilt attain in a day the power even to recognise the illusions of sense, for what they are many a time shalt thou sink and wallow

in the mire, but at each withdrawal it shall seem to thee more hateful than before, and if only thy will be directed aright the God in thee will not long leave thee wandering." The strongest bark to lead you safe across through these storms, is the bark of logical faith: for whatever in the world may be shaken, knowledge that 2 and 2 make 4 cannot be shaken. Cling fast to the Self, the Ego, the Paramâtma and you are safe. Materialism which is synonymous with Absence of thought, prevails only when the Sun-Bright one, the Luminous, that is yet Darkest of all Dark things is ignored, is obstinately turned away from. People satisfy themselves with "Oh! The Self is somehow or other, the result of material organisation." Oh the pity of it! They see not that material organisation is the result of Self, and Intelligence. Extremes meet. The sublime is not very far from the Ludicrous.

We however will be sure that the One is superior to the Many, the Possessor to the Possessed, the Knower to the Known. The One, the Possessor, the Knower exists everywhere, literally everywhere, and yet, or rather because of this very fullness, we see it not. In its self-externalization, going out into not-self, throwing itself into the sense-world, the spirit has done so completely, so thoroughly that it has forgotten itself, identifies itself with sense, nay, believes itself, to crown the absurdity, or to complete the descent into matter, to derive its very existence from what it creates. This is why the present is a critical period, why the Theosophical Society was so urgently needed to help the reascent of spirit to itself. The cycle finishing with 1881 is past, and the ascent has been begun. May it continue, and the Unreal resolve itself again into the Real. The World has good reason to be satiated with the Evil it is living on; we have had enough of Matter. let us have something of Spirit.

High Masters, Holy Beings, ye know how best
To conduct us to and upon the Path.

Grant us firm faith, in our great weakness, lest
We shrink, uncertain, from the cleansing bath
In Sacred Narmadâ, now flowing West.

B.

THE NECESSITY OF SPIRITUAL CULTURE.*

I propose to use the word spirit in the general sense of that which is beyond or behind all things, that which, as it were, is an essential-complement of all our investigations, all our thoughts, all our acts. What it is will be plain in the sequel. We will now turn to the meaning of the word 'culture.' We all know that the word comes from a root which means 'to till,' and that education which is the general meaning of culture, is derived from a root which means 'to lead out.' And the difference between education and culture lies in the difference between this 'leading out' and 'tilling', which difference, following

* [Read before the Young Men's Association, Baroda, and forwarded to the Theosophist by the Author.]

up the comparison implied in the latter expression, may be described as 'the growing something out of land', and 'the very first preparation of the land for such growing.' In either case certain inherent capabilities are implied, and though education is measured by the external development of these capabilities, culture is measured by their internal refinement. Internal refinement and external development is about the difference between culture and education, and a man who addresses himself to the 'interior of things,' *viz.*, spirit, may well prefer culture to education, internal to external. By internal refinement we mean nothing if we do not understand refinement of the *whole* man, refinement of head and heart, of senses and intellect, of mind and body. Though education may make you appear what you are not, culture cannot. The man who shows what he is, in word, act, and thought, is said to be a man of culture. Between culture and man there is no medium, notwithstanding the *of* we use: between education and man there is. To be a man of culture is *to be* what you profess, to be a man of education is *to appear* what you wish. And herein lies the whole of what I have to-day to explain. With this difference, then, between culture and education before your mind, you will easily understand me when I place culture above education, spirit above things; and invite you to listen to me on what I call spiritual culture and the necessity of spiritual culture. If there is anything in nature like spirit as I define it, and if culture is above education as I explain it, I claim the whole range of nature for spirit, and the whole range of human activity for culture; and in spiritual culture alone I see the well-being of man, society, government, morals, religion, science, and philosophy.

And where, you will ask, is the necessity of such culture? Are we not already receiving this culture? Are we not what we profess to be? To the last two questions I will return an emphatic 'no.' It is only to education, as we receive it at present, that we naturally refer when seeking for the sources of culture. Let us try to understand what this "education" gives us. Modern education as we receive it since the celebrated minute of Lord Macaulay in 1854, is purely Western Education, based on methods and principles essentially different from those of the East. It is out of place here to refer to the history of this education, or even to the numerous branches of instruction which it embraces. It will sufficiently serve our purpose if with our eye on the University and the man it sets up for an ideal, we understand the results of education, and from them infer the principles underlying its methods. That modern education has physical man, and the physical world, as its end and aim; that it addresses itself entirely to intellectual development measured by so many marks at examinations; that it promises more industry, more wealth, more comfort, and that it hopes to make society more happy and less governed by hereditary institutions and individual opinions, are truths too practically demonstrated to require proof beyond mere statement. Liberty is the watch-word; liberty of opinion, liberty of action, liberty of the individual is

If that is aimed. Right is another word which shares the field with liberty, and we constantly hear of the rights of individuals, rights of men, rights of women, rights of countries, rights of nations. Right and liberty are not compatible with one another, and modern education tries to effect the necessary compromise. This compromise, moreover, has to be effected through the intellect, through vague theories without end: through life based on mere utility. We shall see how far this is possible. Let us examine the ideal rather closely. Right implies a possessor and assertor of that right, also some one against whom the right has to be maintained. Liberty knows no limitation to this possession or assertion. That right may exist, liberty must be curtailed. Curtailement of liberty and assertion of right have given rise to the Individual, which is the centre of modern society, and education out trains the Individual in whatever direction it expands its activity. We often hear of science and philosophy, art and learning; but so far as we can see from the educational results of the present day, the centre of all investigation, all thought, is nothing but the Individual. Even government is reared upon this idea of the Individual. The sentiment which makes our young man of education irreverently disregard all authority in seeking personal comfort and convenience, is the same individualistic tendency which makes a despotic government impose its sweet will as law on the governed. Nothing would, in my opinion, illustrate the individualistic position better than placing before you the net result of some of our pet sciences and philosophies: I mean those sciences and those philosophies which modern education has stamped as 'official,' and therefore worthy of scriptural evidence and authority. Let us, at the beginning, turn to those sciences, distinctively called physical sciences, which give us a 'world-conception,' as it is called, which give us an idea of the making of this world, and the existence of an intelligent being like man in its midst. The old explanation which sought for creation in the word of the scriptural God is now ridiculously put out of court, being labelled 'teleology,' as science loves to call it. Modern investigation cannot satisfy itself without what is called the *mechanical explanation* of the world; and this mechanical explanation is found in the Darwinian theory of descent, worked out in all its detail under the more comprehensive title of Evolution, by truly great men like Hæckel and Huxley and Tyndall and many others. Evolution is no doubt a fact in nature, and laying hold of this universal law, scientists accurately explain the stages in the progress of the almost invisible atom to the full-fledged intelligence called man. And this progress is all mechanical, that is to say, brought about by simple natural laws, the first of which, leading to the magical duplication of material atoms into thinking intelligence is called spontaneous generation. We must pass over the details of this theory and the flaws in its working, the missing links in its chain, and come to the question of questions how mechanism, spontaneous generation, or whatever you may like to call it, can produce life, and intelligence or thought? In

other words, how can matter which, as science defines it, is a mass without what we know by the words life and thought, can produce life and thought? And here come in a host of sciences with explanations which, in my humble opinion, do not explain anything. Physiology tells us that life is mere organization, Biology treats us to the protoplasm and its numerous forms, Chemistry explains life by chemical combination, and, last but not least, Psychology explains thought by nervous processes. Let us note the weak points of these explanations. No organization, no chemical combinations, ever produced life: in other words the elements which make up the phenomenon called life remain still a mystery. Protoplasm is no explanation whatever: it is only the first stage where life appears in the form of simple motion, but the how of the motion is as deep a mystery as it ever was. The most interesting of all explanations is the explanation of thought-processes by the modern school of Psychology, which to be true to its profession of *mechanical*, is called Physiological Psychology, because it explains thought from physiological functions of nerves and ganglia. We may for a moment grant that life may come out of dead matter, absurd though it sounds, but we cannot understand how such life can ever think, can accomplish the inconceivably weird magic of that word "thought." Nervous changes may be, and no doubt are, concomitants of thought-processes, but they do neither generate nor explain thought. Life and thought remain entirely unexplained, remain beyond matter, beyond protoplasm, beyond organisation; a metaphysics—a science that would explain that which is beyond the physical, is at once needed. Though Psychology and Metaphysics find no place in the scheme of Positive science, as the foregoing group is proudly called, Herbert Spencer and his followers have founded a philosophy with the Unknowable for its god. The rest of the sciences linked on to this Unknowable are supposed to explain what yet remains to be explained in life and thought. By a curious stretch of the doctrine of the relativity of human knowledge, this philosophy is called Agnosticism; a philosophy not professing to know anything beyond what the sciences generally give you, and taking refuge behind the Unknowable when confronted with the real crux of science—the phenomena of life and thought! This, gentlemen, you will grant is an explanation which does not explain. This, however, is the groundwork of that which makes up the *nil admirari* scepticism of our young men and which is regarded as a mark of education, and culture. But I would ask you further to take a glance at the moral results of this science and this philosophy. In the Agnostic philosophy on which is reared the superstructure of evolution, mechanical evolution as it is called, there is no soul, no life, no thought. We might say this without much hesitation, and further assert that there being no soul apart from material organization, there is no hereafter or rebirth in the sense in which we understand that word. Religion as such is therefore so much superstition, and a mark of unscientific ignorance. What morality, what law of life, what ideal of perfection, ought to govern this desert of material atoms constantly at

war with one another, is not difficult to imagine. Morality as such begins with the 'ought' which attaches itself to right, which prescribes the limit of individual and general duties. Positivism found this *ought*, philosophically called the 'moral sanction,' in society and the preservation and furtherance of humanity in general. This was the 'greatest good of the greatest number'—principle of Bentham in another form—and materialism continued to support every individual act as moral if it tended to the greatest good of the greatest number. This criterion was so vague in itself as to leave 'the good' an undefined term for ever, it being entirely impossible to estimate what can make the 'greatest number' which can give it the sanction of 'good.' There was, in short, nothing in the principle itself which appealed to anything in man save his mere caprice, save his mechanical, animal nature. No other result can, in fact, come out of agnosticism and materialism. But with the development of the evolution-hypothesis, and better appreciation of the doctrine of species, the principle of Natural Selection came to the fore, and survival of the fittest began to be looked upon as the natural moral order of the universe. Life, according to the evolution-hypothesis, is a struggle, in the most literal sense of the expression; and though we are assured of the survival of the fittest, the expression really points to survival of the strongest; survival of the strongest animal—not of the strongest man. I do not think you will call that man the fittest member of society who is continually at war with his environments, who is ever ready to show fight, and anyhow keep himself above his fellowmen. It is such units that survive in the struggle for existence, and it is nothing short of the most perverse misuse of language to call such survival a survival of the fittest.

This idea of struggle and survival sounds the keynote of materialistic ethics. Fight, dissemble, cheat, practise any amount of hypocrisy; it matters not as long as you do not commit any temporal offence; it all passes for morality and good living, if you can maintain the struggle to your advantage, asserting yourself and what you may consider your right. The best criterion of honour and justice is an appeal to the law of the land, and society will readily shake hands with the blackest moral leper if a court of law pronounces him innocent. Physical duelling survives in intellectual duelling; it is still a duel that continues to decide. To speak nothing of the thousand and one refinements of immoral living, undisguised cheating, indiscriminate selfishness, inhuman vanity, and obtrusive cant, which all keep pace with every advance of the light of this enlightened century;—to say nothing of these, I would direct your attention even to the tone of the very institutions under which you live. The barren intellectuality of the educational methods of the present day, and the hollow morality they teach, savours too much of this 'struggle for existence,' even in the system of testing merit by competitive examination. From his or her earliest years a boy or girl is taught, even in

the school-room, to beat down his or her next neighbour, to try to take rank above him or her, and thus to realize life in the individualistic, I might be permitted to say unhumanising idea of struggle and strife. Competition is the order of the day; competition in trade, competition in business, competition in family, and competition even in literature, as if that too were a thing subject to the mechanical law of give and take. It will thus appear that as science is wanting in life, philosophy is wanting in thought, morality in love. It is all a struggle out and out, and he succeeds who under the toughest sinew conceals the most subtle cunning. We do not understand that love which knows no jealousy, creates no rivalry, which settles in calm peacefulness and unity. The love we understand is *mechanical* love; love that can be put out by death, put off by divorce, and measured by civil damages.

Thus we see how science, philosophy, and morals, all centre round the Individual, round the animal; not only in each of these being nothing more than individual opinion, but in setting up the individual enjoying the greatest liberty and secure of his imaginary rights, as the ideal worth approaching, after all our study, all our observation, all our philosophy. This is an ideal without life, without emotion, without thought, without love. The individual which has been the ground of the compromise between right and liberty is a dead machine ever at strife in the struggle for existence. Our education, our science, our philosophy is all individualistic, stops at the individual, circles round it, and knows no bridge from individual to individual, caste to caste, country to country, nation to nation. The inductive method has confined us so much to particulars, that we have lost the general in the particular. Science gives us no life, philosophy gives us no thought, morality gives us no love; and we are taught to approach an ideal of material organization, nervous processes, governed by what is called the struggle for existence leading to survival of what we must call the strongest. The whole spirit of the education based upon these conclusions is purely individualistic, it does not profess to see, and cannot see, beyond matter, beyond nervous processes, and beyond the struggle for existence. Education ignores the emotional, moral man; it addresses itself only to the physical and intellectual man. And further, what it ignores in the man, it ignores in the universe, and fails to conceive it as the expression of the highest moral law of equity and love. Even liberty and right as put to us through this education, are nothing more than physical or intellectual liberty, and physical or intellectual right, and the compromise is the terrible struggle for existence. That this education does not promote unity, peace, and harmony, does not place before us the highest ideal warranted by facts within the individual and his wants, cannot be doubted after this explanation. That this individualistic education does not generate in us that abstract love of truth, that supreme love of every living thing in nature, that high sense of self-sacrifice, and that exalted ideal of

duty, which makes man and nations noble, is proof sufficient to show that while speaking of the necessity of spiritual culture, we cannot meet that necessity with what we have and are having, in and through our present education.

MANILAL N. DVIVEDI.

(To be continued.)

Reviews.

MAGAZINES.

Lucifer, June 1895. "On the Watch-Tower" contains some humorous comments on the article which appeared in the "Path," purporting to be the early history of the "So-called Theosophical Society;" mention is made that the third volume of the "Secret Doctrine" is to be issued very soon; an extract from a late sermon by Heber Newton of New York, shows that the Rev. Dr.'s ideas are quite Theosophical; and notice is given that Mrs. Besant's new translation of the "Bhagavad Gita" is issued as one of the "Lotus Leaves Library", in morocco, calf and cloth, uniform with the "Voice of the Silence." But a cheap edition at six-pence, brings it within reach of the poor; a wise provision. The Lending Library which has been at Duke St., has been removed to the T. S. Head-quarters in Avenue Road.

An Essay on "Orpheus," by G. R. S. Mead, is commenced. "The Purpose of the T. S.," by Bertram Keightley, is of special interest. Notes on "The Doctrine of the Heart," continued, and "Brotherhood, True and False," are both by Mrs. Besant; "Christianity and its Teachings," and "Two Houses" are each continued. "A Lay Sermon," by Alexander Fullerton appears, and the "Necessity of Spiritual Culture" is concluded.

The Path, June. "Letters of H. P. Blavatsky," are continued, followed by "Masters and Messages," by J. D. Buck. The article on "H. S. Olcott vs. H. P. B.," is certainly surprising, if considered as emanating from an advanced occultist. "Proofs of Reincarnation," by J. A. Anderson, is continued. The two subsequent articles are, "Principle of Duality," by Katharine Hillard, and "With the Druids," by J. N. "A Parent T. S. Diploma" is published in this issue, to prove that the first Society "was active in New York as late as 1883." This diploma was "issued" and "signed," on Dec. 19th, 1882. Why is this proof of the existence of the Society in a subsequent year?

In the *Irish Theosophist* for June, we find "Letters to a Lodge," "A Master Builder" to the Society in Korinthos (a superior paraphrase of extracts from Paul's first Epistle to the Corinthians); "H. P. B.," "The Judge Case," and "Letters to the Editor."

The Vahan for June contains a report of the transactions of the late Convention of the American Section, a letter written by W. Q. Judge, reports of Theosophical Activities, and the usual answers to queries.

The Northern Theosophist, serves as a medium of interchange between the Lodges in the North of England: the June No. besides the editorial notes, has "The Revolt of the Personality," by the Editor, and a continued article on "Womanhood," by Louisa Shaw.

Theosophy in Australasia (Sydney), is the new organ of the Australasian Section, T. S. The second and third Nos.—May and June,—are received. The first Annual Convention of the Section met in Sydney, April 12th and 13th, and its proceedings are recorded in the May No., including the Report of the Gen. Secretary, Mr. J. C. Staples, which shows that a great work is opening up in this part of the world, from which good results may be expected.

This No. also contains a long article on "H. P. Blavatsky," "Notes of News," "Questions and Answers," "Activities" and "Reports of Branches."

The June No. has "The Outlook," "Lobore est Adorare," "The Countess of Wachtmeister's Tour," and the usual "Notes of News," "Questions and Answers," and "Activities."

The Countess is evidently doing a thoroughly good work in this Southern Hemisphere. Much interest is being awakened and the harvest will be sure. The Gen. Secy. will follow up the work with energy.

Theosophia, No. 38, (Amsterdam), contains the following articles,— "Yoga," "The Key to Theosophy," "India and her Sacred Language," "Through Storm to Peace," "The Idyll of the White Lotus," "The Story of the Snake," "Letters that have Helped Me," and "Communications."

The Arya Bala Bodhini (Hindu Boys' Journal) for July, continues the very interesting series of letters, by Mrs. Lloyd, which are also quite instructive to Indian youth. The other articles are as follows,— "How does Theosophy help the young?" "Can riches make us happy?" "Simulation of Death," and "Moral Tit-Bits;" with the usual "Activities," "Students' Corner," and "Notes and Comments." We wish the Journal much success.

The following are among the many other publications that have reached us, all of which deserve favourable mention:—*Mercury*, the wide-awake child's paper, *Journal of the Maha-Bodhi Society*, *Notes and Queries*, *The Buddhist*, *Philosophical Journal*, *Lamp*, *Le Lotus Bleu* (French), *Sophia* (Spanish), *Antahkarana* (Spanish), *Theosophisk Tidskrift*, *Prasnottara*, and the *Theosophic Gleaner*, that useful little periodical published by the Bombay Branch.

THE DREAM OF RAVAN.*

"The Dream of Ravan," as we are informed in the Preface of the present reprint, appeared originally in the *Dublin University Magazine* for 1853 and '54, the author's name not being given. Readers of the mystic exposition of the *Rāmāyana* set forth in this work, will feel that in delivering it from the obscurity of the back numbers of the Magazine mentioned, the Theosophical Pub. Society has acted wisely, for it has put into the hands of mystics, all the world over, a treatise that must interest many and will help not a few.

* The Theosophical Pub. Houses, London, New York and Madras.

Probably no more sympathetic interpretation of the Rāmāyana has ever appeared than this from the pen of a writer who has been content to remain anonymous, probably because to him the feeling that he had written what would benefit his fellow students in the most profound of all sciences, was in itself all the reward that he looked for or sought.

To do more than notice a few of the more striking features of "The Dream of Ravan" will be impossible, nor would it be desirable, seeing that our author only claims to have given a few general principles which his readers must work out in detail for themselves. We must, however, quote a few of the translated passages from the 'great Epic' which have more strongly impressed themselves on our memory. The following, which describes the nature of Ravan's dream, is full of feeling:—

"I wandered, me thought, in a desolate land from which all life had fled,
Where everything was turned to stone, or desolate, or dead,
And silent cities in the desert, profounder deserts spread;
Along their sad and lonely streets there moved no living crowd.
Within the vast colossal fanes no breathing votary bowed;
The warrior and his war-horse, the monarch and his bride.
The priest, the god, the victim—alike were petrified;
The maiden and her poor cat lay lifeless side by side.
Gigantic forms of life gone by, looked out at you from stone
With a sad eternal beauty that time had not o'erthrown,
And wailing, as the sun arose, they uttered forth a moan.

* * * * *
In that land of the silent and desolate I wandered not all alone,
For beside me there moved a beautiful one, whom I loved and called my own;
And yet altho' she appeared as one I had known from eternity,
It was not this, my magnanimous queen, the dusky Mandodari;
She seemed as tho' she were one with whom, in some long anterior birth,
Hundreds of thousands of years before, I had been the companion on earth."

The "Song of the Mysterious Wanderer," which want of space precludes our quoting, touchingly depicts the history of the soul, in which there is constantly arising "a sad remembrance of days long gone" and a dim perception of an "infinite love that nothing on earth could satisfy."

The relation of the higher to the lower self is described in the following lines:—

"Before all time—beyond—beside,
Thou rememberest her eternally,
For she is thy spirit's primeval bride,
The complement of thy unity,
Joined or dissevered, averted or fond,
'Twixt her and thee an eternal bond
Exists, which, tho' ye were to seek,
Ye cannot ever break—
A bond from whence there is no freeing,
Since the typal spirit never
From its antetype can sever,
She is a portion of thy being
To all eternity."

But we cannot now follow Ravan during all his many trials and tribulations through which at last he was fitted for the "higher sphere of the ideal life," we must leave that to our readers to whose attention we earnestly recommend the "Dream of Ravan."

B. C.

THE PATH OF INITIATION.

By A. P. Sinnett. [Transactions of the London Lodge, No. 25, Theosophical Publishing Society.]

Every sincere Theosophist must have seasons of intense longing to know more concerning that higher way, the path that leads to emancipation from the bondage of fleshly desires, and to the final attainment of peace. To such, the pamphlet before us will prove valuable as a trustworthy guide.

From Mr. Sinnett's long familiarity with the instructions of the Adept teachers of our race, he seems to have been eminently qualified for the production of a work of this character; and his directness of diction leaves no doubt in the reader's mind concerning the meaning intended.

On the first page we find this preliminary statement:—"It may be possible to show that any one who chooses may take the earlier steps which lead towards initiation, and that for the purpose of taking these, he is in no need of personal introduction, nor of any peculiar favour."

After some introductory remarks, relating to evolution, the training of the will, and right habits in general, the reader's attention is called to "The Probationary Path," which begins with "*Allegiance to the Higher Self*,"—the first of the necessary attributes; the second being the formation of the habit of doing right simply for "*right's sake*;" being indifferent to personal reward connected with the fruit of the action. The attainment of the six qualifications, (which, taken together, are reckoned as one step, or attribute,) ranks third in the series. The first of these qualifications is "regulation of Thought,"—the second, "regulation of Action." The magnitude of the labor implied in the mastery of these two qualifications alone, will begin to be apparent to any one, as soon as it is faithfully undertaken. The third qualification is, freedom from attachment to any special outer formality of religious worship. The essential truths of each religion must be viewed with entire impartiality. Next in order comes Forbearance, or absence of resentment of wrong or ill-treatment which we may have received from any one, so that we do not have even the feeling of it.

The fifth qualification is Steadfastness, which means such faithfulness to truth and duty as shall be impregnable against any assaults from temptations.

The sixth, which completes the qualifications comprised under the head of the third Attribute, is Confidence—being, in this case of a two-fold nature,—first, in the Master's ability to teach and guide; and second, in one's own power of learning and doing.

The two other Attributes mentioned are "A clearly defined desire for spiritual existence and union with one's highest ideal;" and lastly, that stage of growth, or condition of unfoldment which "is described as, a readiness for Initiation."

The remainder of the book treats of the different phases of initiation; the pure White Lodge, as distinguished from that lower body of occultists who merely seek for power; and lastly, the vastness of the evolutionary scheme, viewed as a whole.

Concerning psychic attainments and occult powers, the author says, p. 26:—

"Thus it does happen that persons may sometimes be encountered who are distinguished by very considerable acquirements, as regards psychic knowledge and

power, without being equally remarkable exponents of the exalted moral attributes aimed at by the mere probationary chela of the White Lodge. All that will be said about such persons is, that until they acquire the moral attributes in question, and cast off the 'fettors' which impede the progress of the chela through the final steps of initiation leading to Arhatship, they will not be able to take the higher degrees, nor to put themselves on a level from which they are no longer in danger of falling away into the paths of Black Magic, with all its ultimate horrors."

The closing sentences on p. 28, concerning the evolution of the Adept are as follows:—

"When he is in a position to survey the whole process on which the human family is launched, from its beginning in the remote past, to its conclusion in the almost immeasurably distant future; when all the natural laws and forces which play round it lie within his comprehension and grasp, whether they are operative on the physical plane, with its wonderful complexity of molecules, or on those other planes invisible to ordinary sight, which interpenetrate it or surround it, and are still more bewildering in their complexity; when all the myriad enigmas of good and evil, of sin and sorrow and hope, are resolved into intelligible meaning, and neither the earth below, nor the heavens above, nor life, nor death, hold any riddles from his understanding, the Adept is qualified to attain the final rank in the vast concatenation of progress we have been surveying, and is then known to initiates as 'Aseka.'"

"It is by virtue of some appreciation, as far as it goes, of the place in Nature which the Aseka Adepts occupy, that their pupils, whether in a humble or advanced degree, entertain the assurance they always feel in reference to occult teachings definitely received from such a source."

E.

"THE BHAGAVAD GITA OR THE LORD'S SONG."

TRANSLATED BY MRS. ANNIE BESANT.

[London: Theosophical Publishing Society].

That the latest rendering of this Divine-human "Song" which forms a part of that majestic epic, the "Mahābhārata", will meet the expectations of the many friends of Mrs. Besant, in India and elsewhere, who have eagerly awaited its appearance, there can be little doubt. The style is both concise and elegant, and the few foot-notes are well chosen.

From the preface we make the following extracts, referring to this Song:—

"It is meant to lift the aspirant from the lower levels of renunciation where objects are renounced, to the loftier heights where desires are dead, and where the Yogi dwells in calm and ceaseless contemplation, while his body and mind are actively employed in discharging the duties that fall to his lot in life. That the spiritual man need not be a recluse, that union with the Divine Life may be achieved and maintained in the midst of worldly affairs, that the obstacles to that union lie not outside, us, but within us—such is the central lesson of the Bhagavad Gītā.

It is a scripture of Yoga: now Yoga is literally Union, and it means harmony with the Divine Law, the becoming one with the Divine Life, by the subdual of the outward-going energies. * * * Moderation is therefore the key-note of the Gītā, and the harmonising of all the constituents of man, till they vibrate in perfect attunement with the One, the Supreme Self. This is the aim the disciple is to set before him. He must learn not to be attracted by the attractive, nor repelled by the

repellent, but must see both as manifestations of the one Lord, so that they may be lessons for his guidance, not fetters for his bondage. In the midst of turmoil he must rest in the Lord of Peace, discharging every duty to the fullest, not because he seeks the results of his actions, but because it is his duty to perform them. His heart is an altar, love to his Lord the flame burning upon it; all his acts, physical and mental, are sacrifices offered on the altar; and once offered, he has with them no further concern. They ascend to the Lotus Feet of I'svara, and, changed by the fire, they retain no binding force on the soul. * * * Have no personal interest in the event; carry out the duty imposed by the position in life; realise that I'svara, at once Lord and Law, is the Doer, working out the mighty evolution that ends in bliss and peace; be identified with him by devotion, and then perform duty as duty, fighting without passion or desire, without anger or hatred; thus activity forges no bonds. Yoga is accomplished, and the Soul is free. * * * Thus the teaching of the ancient battle-field gives guidance in all later days, and trains the aspiring soul in treading the steep and thorny path that leads to peace. To all such souls in East and West come these divine lessons, for the Path is one, though it has many names, and all Souls seek the same goal, though they may not realise their unity."

Brahma Sri R. Sivasunkara Pandiaji, Principal of the Hindu Theological High School, Madras, to whom the work has been submitted for inspection, kindly gives his impressions concerning it as follows:—

"This is an admirable translation of that famous and popular episode in the Bhishma Parva of the Mahābhārata.

It is simple terse and elegant; the language and the style being beautiful and attractive. They bring out clearly the meaning of the original. The book cannot fail of being highly useful to every Theosophist, and especially to every earnest student of ancient Hindu spiritual literature. Moreover, every English-knowing young man who is a Hindu by religion, owes a deep debt of gratitude to the earnest and truth-loving translator, for having placed before him a clear and plain translation of one of the three great authorities of Hinduism (Prasthāna Traya), thereby enabling him to perceive accurately the grand spiritual truths enshrined in the sacred books of Aryāvarta. Such a useful, cheap and handy book, deserves to be in the library of every educated young man, be he a Hindu or not. The preface itself, though small, is well worth a careful perusal. We gladly assure the learned translator that she has succeeded well in realizing her noble wish "to preserve the spirit of the original, especially in its deeply devotional tone, while at the same time giving an accurate translation, reflecting the strength and the terseness of the Sanskrit."

The following slokas will serve to illustrate the style of the work:—

"Thy business is with the action only, never with its fruits; so let not the fruit of action be thy motive, nor be thou inaction attached.

Perform action, O Dhananjaya, dwelling in union with the Divine*, renouncing attachments, and balanced evenly in success and failure; equilibrium is called Yoga.

He whose Manas is free from anxiety amid pains, indifferent amid pleasures loosed from passion, fear and anger, he is called a Muni of stable mind.

He who on every side is without attachments, whatever hap of fair and foul, who neither likes nor dislikes, of such a one the understanding is well poised.

As the ignorant act from attachment to action, O Bhārata, so should the wise act without attachment, desiring the maintenance of mankind.

* Dwelling in Yoga.

However men approach me, even so do I accept them, for the path men take from every side is mine, O Pārtha."

For the correction of any possible mistakes in rendering the Sanskrit into English, all of Mrs. Besant's translation has been submitted to the critical inspection of Babus Pramada Das Mittra, Ganganath Jha, Kali Charan Mittra, and Upendranath Basu; its accuracy is thus assured.

E.

Theosophy in all Lands.

EUROPE.

LONDON, June, 1895.

I have not been able to glean very much home news for you since my return from America early this month. I hear that the course of lectures—the last of which takes place next Sunday—given by Mrs. Besant at St. James' Hall has been very successful, and that the lectures have been unusually brilliant, also well-attended.

The Harrogate Lodge reports an increase of membership, as does also the H. P. B. Lodge.

The *Vishnu* resumes once more, this month, its office as purveyor of Theosophical help and teaching, in the shape of answers to questions, but this does not as yet occupy even a whole page out of the eight comprising the issue.

The action of the American Section of the T. S. at their recent Convention, held this year at Boston, has been construed by both the President-Founder, the Gen. Sec. of the European Section, Mrs. Besant and others, as meaning Secession from the T. S. Other members of the Society do not take the same view; but I suppose the matter will be thoroughly ventilated at our own Convention, which takes place next week at Portman Rooms, Baker Street, on Thursday and Friday, July 4th and 5th.

* * * * *

One of the most interesting discoveries, from our point of view, which has recently taken place, is that by Mr. A. Wallace Rimington on the production of what he calls "Colour-Music." I have just been reading his Pamphlet, embodying the lecture he gave before a crowded audience early this month at St. James' Hall; and it certainly leads one to the conclusion that H. P. B.'s prophecy in the "Secret Doctrine," that before the century was out, many discoveries would be made confirming the teachings given in that great work, bids fair to be abundantly fulfilled. Mr. Rimington among other things says:—

"In the instrument I have invented, and which I propose to call the 'colour organ,' I have taken a certain number of points, at carefully calculated intervals along the whole length of the spectrum band, and have devised means for obtaining the colour at these points as accurately as possible, in much larger quantity, and in variable intensity. The colours thus selected have been placed under the control of a key-board like that of a pianoforte. . . . each note of the key-board has its own distinct and permanent colour corresponding to the proper interval on the spectrum band, just as each note of the pianoforte has its own distinct musical sound. . . . this new art introduces three

novel elements into the use of colour—viz., time, rhythm, and instantaneous combination.

It is evident these three elements are associated with one other art only—namely, music. Notes of music and notes of colour can in these respects be treated in exactly the same way. Hence the adoption of the term 'colour-music'. . . . There are, however, other reasons for attempting to use colour as we use musical sounds. . . .

Taking the spectrum band as the basis of all colour, there are two remarkable points of resemblance between it and the musical octave, which have long been commented upon and discussed. The first of them is that the different colours of the one, and the different notes of the other, are both due to various rates of vibration, acting on the eye or the ear."

Here of course Mr. Rimington shows that he is on the right track; but he goes much further along our lines when he suggests, as he does, "that, if our eyes could see them, the colours of the visible spectrum would probably repeat themselves in successive octaves, in the great invisible portions beyond the red and the violet." This is startlingly correct, and a wonderful advance; for although this idea was certainly originally suggested by Sir John Herschel, it has remained for Mr. Rimington to embody it in a series of experiments which have culminated in his production of "the New Art," as the newspapers have it. He also mentions the tendency which the blue end of the spectrum shows towards a reappearance of red in the violet—and a similar tendency in the red end to a return to blue "in the fact that it passes from scarlet to carmine before it fades away"—in confirmation of this hypothesis.

Mr. Rimington takes the middle C on the piano as the first point of contact between the two scales, "the middle C having usually been the note selected for fixing the pitch of a keyed instrument." He further suggests that

"It will be a question of opinion, and of further experiment, whether the close analogy between the octaves of colour and sound has its physiological and psychological counterpart. . . .

As a working theory the analogy has its uses, and for this reason I have constructed the new instrument upon it."

and says that a "somewhat strong argument in favour of the existence of" this analogy is to be found in the fact that "when we avail ourselves of the works of great musical composers for the interpretation of the new art, the results are vastly superior in variety, delicacy, and beauty of colour to those hitherto obtainable by other methods."

Talking of music, I saw some time ago in one of the daily papers that some curious experiments on the physical effects of music had been recently carried out by a Mr. Alfred Warthin, of Michigan. Five men and two women were placed in a room and hypnotised, and then selections from Wagner's operas were executed on a piano near them. The effects were marked and curious, the pulse, breathing, and perspiration being affected. It was noticed that music is far superior to all the ordinary methods for producing the hypnotic state. Naturally this must be so; but our Aryan ancestors discovered this a few milleniums ago!

Mrs. Besant's reply to Mr. Gladstone, in the June number of the *19th Century*, has been widely noticed, especially by the religious newspapers.

A. L. C.

AMSTERDAM, June 25th, 1895.

The month of June has been a very active one in Theosophical circles in Holland. In the beginning of the month we were fortunate enough to have a visit from Mrs. Besant and Mr. Bertram Keightley. It was the first time that most of the Dutch members had had an opportunity of making the personal acquaintance of the Indian Gen. Sec. Mrs. Besant visited our country two years ago, but the T. S. movement has been steadily growing during that time and many fresh faces were among her audience. Mrs. Besant gave two lectures—one in the hall of the Free Church—kindly lent to us for the evening—to a large audience, on "Man the Master of his Destiny," and one to the Amsterdam Lodge on Theosophy and Occultism. Both lectures were well reported in the Daily Press.

On the 21st of this month we had the pleasure of welcoming the President-Founder, Col. Olcott, among us for the first time. A special meeting was called and a large number of members gladly availed themselves of this first opportunity of bringing their greeting and good wishes to one of the Founders of the T. S. The President gave a most interesting address and afterwards continued to speak for nearly two hours in answer to questions on Theosophical subjects.

Through the courtesy of the Director of the Rijks Museum, Col. Olcott was enabled (though the Museum was closed to the public at the time) to inspect some of the masterpieces of the old Dutch artists, as well as foreign curios—of which the city of Amsterdam is justly proud.

The President has, we hope, taken with him a pleasant recollection of the land of his ancestors, and has left behind him a group of friends where a year ago were only strangers. We sincerely hope it will not be the last time that he will pay his "Dutch Cousins" a visit.

E. F.

AUSTRALASIAN SECTION.

The General Secretary, on the 18th June, left Hobart Town, Tasmania, on his return to the Head-quarters of the Section at Sydney, thus closing his tour of inspection of the various Branches of the T. S. and centres of Theosophical activity in the Southern hemisphere. The result is regarded as being encouraging, especially in respect of the development of new enthusiasm and more ardent work in established centres. Everywhere members and branches, stimulated by presence of the General Secretary, and enheartened by the establishment of the sectional organization, are banding together for closer study, more active work, and a more courageous declaration of Theosophical principles. Many more open meetings will be held, papers read, and discussions arranged than has hitherto been the case, and the "student groups" and correspondence classes that have been initiated will serve to train members to perform efficiently the new duties they are taking up.

The movement is spreading, too, in the Colonies. New Branches have been formed and the membership is increasing not rapidly but steadily. When it is remembered how many disadvantages we have at this time to struggle against, the bitterness of the attacks made upon us, and the disunion within our ranks, the result must be regarded as satisfactory. What is still more satisfactory is that the resignations may be almost counted on the fingers of one hand.

What may be the result in Australasia of the late and future developments of the trouble with the Vice-President is not yet known, but that the section, as a whole, will be loyal to the President-Founder and his party is quite certain. There are not more than two centres, it is thought, where any disaffection exists and only one—Sydney—where it has assumed dimensions worth noting.

Fuller details will come to hand of the progress of work in the youngest section next month, when the General Secretary will have returned to his Head-quarters.

CUTTINGS AND COMMENTS.

"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

Take The *Arena* has the following, by Miss Lydia A. Coonly :—
Courage. HEREDITY.

"Why bowest thou, O soul of mine,
Crushed by ancestral sin?
Thou hast a noble heritage
That bids thee victory win,
The tainted past may bring forth flowers,
As blossomed Aaron's rod,
No legacy of sin annuls
Heredity from God."

The last two lines express a great truth, yet the "legacy of sin" brings an inevitable karmic harvest which, though it cannot be suddenly blotted from one's life-record by an act of faith, or otherwise, may be outgrown by unremitting effort, through perhaps more than one short life.

E.

* * *

Buddha Decision has at last been rendered on the Buddha
Gaya. Gaya Temple case,—the three chief assailants being fined Rs. 100 each, and one month's imprisonment.

The Magistrate decided that the Temple was wholly a Buddhist one; that no Hindu worship had ever been performed inside its walls, and that Buddhists had full liberty to worship there. As this decision has been arrived at after much careful investigation from different standpoints, it seems to be a just one, and it is to be hoped that it will not only relieve the anxiety of our Buddhist brethren, but give general satisfaction.

E.

* * *

Shall we have We learn that "it is proposed to start a weekly
one more? journal," (to be called the *Brahmavadin*), in Triplicane, Madras, about the first of September next, provided sufficient encouragement is forthcoming. According to the circular letter :—

"The main object of the Journal is to propagate the principles of the Vedantic Religion of India, and to work towards the improvement of the social and moral conditions of man by steadily holding aloft the sublime and universal ideal of Hinduism. The power of any ideal in filling human hearts with inspiration, and the love of the good and the beautiful, is dependent on how high and pure it is; and it shall be the endeavour of the *Brahmavadin* to portray the Hindu ideal in the best and truest light in which it is found recorded in the historical sacred literature of the Hindus. Mindful of the fact that, between the ideal of the Hindu Scriptures and the practical life of the Hindu people, there is a wide gulf of separation, the proposed new journal will constantly have in view how best to try to bridge that gulf and make the social and religious institutions of the country accord more and more with the spirit of that lofty divine ideal. * * *

"As Hinduism believes in the gradual evolution of human perfection and in the harmony of religions, the *Brahmavadin* will have no quarrel with other religions, but will always try to do its best to uphold the work of strengthening and ennobling man, under the banner of whatsoever religion such work may be accomplished. All truth is one and must be perfectly concordant, and the only thing that any religion has to hate its vice."

The subscription for the proposed journal is Rs. 4 per annum, postage included, and all who approve of this plan, and desire to help it should address the Manager of *Brahmavadin*, Triplicane, Madras.

The following names are appended to this circular letter:—
G. VENKATARANGA ROW, M. A., M. C. NANJUNDA ROW, B. A., M. M. B. and C. M., and ALASINGAPERUMAL, B. A.

The Theosophical Society has for the past 20 years been striving to demonstrate the harmony which exists between the essential principles which form the basis of all religions; but any Society or union of individuals needs to be wholly unsectarian in character if its object is the search for universal truth and its impartial dissemination; as this would seem the proper way to check materialism and foster the growth of true spirituality.

However all sincere effort to make the practical conform to the highest ideal, in any religion, is surely commendable.

E.

* *

What are
we sowing.

The Philosophical Journal is of the opinion that

"There cannot be a Heaven hereafter for those who have sown and cultivated only Hell conditions here for themselves and others. Earth life is the sowing and cultivating period, and spirit life is the increase or harvest therefrom; hence spirit life is tenfold the Heaven or Hell we have ourselves sown and cultivated here."

That is the right kind of logic to sow on this planet in this 19th century.

E.

Noble Father John, of Cronstadt. The *Harbinger of Light*, as a truly orthodox organ of its class, attributes to spiritual mediumship the healing marvels of the good priest, Father John, of Cronstadt; as the Spiritualist press have until recently classified all such cases. Yet the Editor unconsciously gives the real solution of the mystery in saying that the healer can "by the exercise of his will power" heal at a distance as readily as when close at hand, and make his patients see his astral form by their bedside. As one who has exercised this power heretofore to a pretty large extent, with successful results, I can say that the help of spirits is not at all indispensable; the incarnate human entity is all-sufficient for it. The *Harbinger's* notice is based on a translation of the original account in *Il Vessillo Spiritista* (Vercelli) and is as follows:—

"Father John can heal, as well by the exercise of his will power at a distance, as by personal touch, and his astral form often appears to those who entreat his assistance. An instance of the kind is given by the correspondent of our Italian contemporary in the following words:—'I know a family consisting of an old lady and her two daughters. The mother fell ill, and so seriously, that the doctors gave her up, and apprised her daughters that they must be prepared for the worst. In their despair the two poor girls thought they would send a telegram to Father John, supplicating him to pray to God for their mother. It was about six o'clock in the evening, when the message was despatched. Towards midnight, the elder of the two was suddenly overpowered by sleep, and fell into a deep slumber. In a dream she saw Father John, who passed his hand over her head, and said in kindly accents: 'The Eternal hath heard thy prayer. Thy mother will recover.' On awakening, she hastened to her mother's bedside and found her placidly sleeping, and her temperature, which had been for the last fortnight 40° (centigrade) had fallen to 37°, and did not rise again. She has now completely recovered, greatly to the astonishment of the doctors, who had regarded her case as hopeless."

"The disinterestedness of Father John is proverbial. Tens of thousands of roubles pass through his hands every year, but he possesses nothing but the robe he wears. Everywhere he goes, churches, hospitals, and asylums are erected out of what he receives; and throughout the empire there is not a work of beneficence to which he has not contributed, and God only knows the good he scatters abroad unknown to all but Him."

* *

A correspondent of the *Morning Post* thinks the Queen should confer a Baronetcy or, at least, Knighthood, on Pandit Ram Narain Jogsastri, a great clairvoyant! That seems a great stretch now, but it may come about in time that seers and prophets will be honored as much in England as they were in the time of the Druids. Says the writer in question:—

"By merely looking at my face he related to me most minutely a good many things of my past life, the present, and of the future, nearly all of which

are so far quite correct. He is an astrologer of the modern school, and a very true and correct fortune-teller. He can tell one's fortune by seeing his or her handwriting and photograph, and I believe his charges are very reasonable."

* * *

It is very pleasant to see that the revival of Aryan *Ayurvedic Literature* is carrying along with it a revival of some of the ancient Aryan arts and sciences. In Bengal an active movement is started for the revival of the healing science and art as prescribed in the Atharva Veda. The pharmacopœia of Ayurvedic science has furnished to the West, throughout the many centuries of their reciprocal intercourse, many of the most precious of its recognized remedies for disease. There are far more yet unrevealed to the Western nations, which are of truly magical potency; remedies which have been prepared with strict relation to the terrene, astral and spiritual conditions of the prescribed moment, and which must be administered under equally strict rules as to the character and qualifications of the Kabiraj as of the patient. These refined medicaments and practices have been neglected and despised as marks of superstition by the self-sufficient medical solons of Europe and America; but it is not too much to expect that, with the ultimate development of Practical Psychology, the wisdom of the Aryan Forefathers will be again triumphantly vindicated in the sphere of Medicine as it has already been in other departments of knowledge. Before, however, the Ayurvedic revival can succeed in India, both *Kabiraj* and patient will have to obey the strict rules of life and conduct laid down in the classical works. An otherwise efficacious remedy may lose its potency by contact with the pestiferous aura of a vicious doctor or patient.

* * *

An 'ashtāyadhānam' performance was given a few *Indian days ago at Madras by one Deavalapalli Subbaroya* *Mnemonics Sastri, of Pitapore, before a large number of gentle-* *again.* men. The Sastri performed simultaneously various difficult mnemonic feats amidst much distraction. The following were some of the principal feats. A stanza of 26 letters in Tamil was chosen and the letters given to him in irregular order, at intervals of 3 or 4 minutes, during which his attention was diverted by other calls. He had to play a game of chess with one of the audience, and had to listen to a number of tunes sung by another person present. He was also asked to compose a stanza of 32 letters in Sanskrit,—16 alternate letters having been previously supplied by one of the audience quite at random. He was also asked to compose another Sanskrit stanza, the first 3 'feet' having been composed by three different persons, without any connection or coherency. At the end of the performance the Sastri gave the names of various tunes in the order in which they had been sung, and compos-

ed the two Sanskrit stanzas so as to make very good sense out of the incoherent materials supplied to him. He also repeated the Tamil stanza in proper order without a single mistake. The performance was heartily appreciated by the audience.

* * *

Some two years ago, at a ball at Government *The House, Ootacamund, H. E. Lord Wenlock and friends* *Ooty* figured in an absurd dance in which half the performers *Devil dance.* appeared costumed as devils and half as angels. The *Missionary* papers made a great noise about what they regarded as an act of quasi-sacrilege, and one of them has recently pointed out that a direful Karma has fallen upon the participants. It says:—

"We are told that a strange series of fatalities has followed in the history of his staff since that time. General Sir James Dormer, who was one of the dancing devils, died in May, 1893, from the effects of an encounter with a tiger whilst out shooting, and since then Major Lawley was run away with while riding a new pony, and had his face badly cut by the branch of a tree, Captain Holmes had a serious fall while schooling the Maharaja of Vizianagram's *Gillaroo*, the Captain being knocked senseless while *Gillaroo* was killed; and Mr. McCartie was injured by another fall."

It might have added that Captain Holmes for his share of the disreputable "Kitten Incident" fell into disgrace and has left the country. The *Missionary* paper invites its readers to draw their own conclusions from these remarkable facts. Does the *Missionary* Editor wish it to be understood that his party sent the avenging elementals to plague the Government House party for their innocent tomfoolery?

* * *

The Government of Ceylon has conferred upon *A the father of Dharmapala, Mr. D. C. Hevavitarana,* *deserved* the honorary title of *Mohandiram*, a distinction which *Compliment.* dates back to the times of the Sinhalese kings and is, in a sense, a mark of nobility. In the case of this high-minded gentleman, whom his compatriots have ever held in respect, the honor has been well bestowed, which it sometimes is not.

* * *

Our exchanges inform us that a movement is *Help the being started in England to raise a large sum of money* *outcast.* to be expended in educating the millions of neglected Pariah children in India. During a late visit (by my daughter and myself) to the Pariah school recently founded by Col. H. S. Olcott, near the T. S. Head-quarters at Adyar, we were agreeably surprised by the progress which the pupils are making in their studies as well as by their intelligent appearance. Two of the

boys at, our request, read to us from a small English reader, and acquitted themselves creditably. Probably in Tamil they are quite proficient. They seemed to have been well disciplined also,—their behaviour being excellent.

As the English people are becoming aware of the necessity of this work among these degraded outcasts, would it not be greatly to the credit of our T. S. members in all lands, if they would start a fund to aid our President-Founder in this good work which he has established and maintained thus far, at his own expense?

It is difficult to conceive how those who are well aware of the dire needs of these Eastern outcasts, can withhold their individual aid, provided they are possessed of such an amount of means that some portion of it could easily be spared to help uplift these poor down-trodden people. Verily the harvest of such sowing will yield rich returns.

E.

* * *

The following poetical gem written by a member of the T. S., breathes the true spirit of Altruism. Let us treasure its teaching.

"LOVE THYSELF LAST."

Love thyself last. Look near, behold thy duty
To those who walk beside thee down life's road;
Make glad their days by little acts of beauty,
And help them bear the burden of earth's load.
Love thyself last. Look far and find the stranger
Who staggers 'neath his sin and his despair;
Go lend a hand, and lead him out of danger
To heights where he may see the world is fair.
Love thyself last. The vastnesses above thee
Are filled with Spirit Forces, strong and pure.
And fervently these faithful friends shall love thee.
Keep thou thy watch o'er others, and endure.
Love thyself last; and oh, such joy shall thrill thee
As never yet to selfish souls was given.
Whate'er thy lot, a perfect peace will fill thee,
And earth shall seem the ante-room of Heaven.
Love thyself last; and thou shalt grow in spirit
To see, to hear, to know, and understand
The message of the stars; lo, thou shalt hear it,
And all God's joys shall be at thy command.
Love thyself last. The world shall be made better
By thee, if this brief motto forms thy creed.
Go follow it in spirit and in letter;
This is the true religion which men need.

—Ella Wheeler Wilcox (in *Independent*.)

ओ THE THEOSOPHIST.

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THERE IS NO RELIGION HIGHER THAN TRUTH.
[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.

ORIENTAL SERIES—CHAPTER XII.

A LECTURE on "The Occult Sciences" being appointed for the next afternoon, I spent the morning in writing it and at 5-30 it was given in a huge Circus tent, to a huger audience. It was an impressive sight—that multitude of Orientals filling every inch of available room in the canvas oval. Our party sat on an advanced staging, which gave us and the people a fine chance to see each other.

As the incessant hard work of the tour had somewhat done me up, a conference was held in my bedroom with Sumangala, Megittuwatte, Bulât-gama and other Chief Priests, on Buddhist affairs; in the evening, the permanent organization of the Colombo T. S. was effected, and the members subscribed the sum of Rs. 1,050 towards the expenses of the Branch.

The next day was a busy one: at 8-30, the insatiable photographer; at 9-30, breakfasted out; at 1-30, a meeting at Widyodaya College for admission of priests, Sumangala, Bulât-gama and others entering the Society at that time; at 4, a lecture at a temple, which got for the T. S. ten new members; then another capture by photographers, Sumangala, Bulât-gama, Megittuwatte, Hye-yentadûwe—Assistant Principal of the College—and Amaramoli, a well-educated, amiable and excellent monk—and myself being taken in a group. Of the party, three are already deceased—Megittuwatte, Bulât-gama and Amaramoli—so that the picture is historical and interesting to the Sinhalese people. At 7-30 P. M. (without having had a moment for meals) I held a meeting at our quarters and admitted 12 new members. Finally, at 9, still without dinner, we organized the Lanka T. S., a non-Buddhist Branch, composed of Freethinkers and amateurs of occult research. The closing act of the day was the listening and reply to an Address from the Colombo Buddhist community. After all, dinner and bed!

We left Colombo by train the next morning for Morotuwa, many friends seeing us off. H.P.B. received from a Buddhist lady, Mrs.

Andrew Perera, an enameled gold locket, and Damodar and I something better, in the form of a blessing from the High Priest and several other monks; they reciting *Pirit*—benedictory verses—and laying their hands on our breasts. H.P.B. being (ostensibly) a woman, the celibates could not touch her. She was very jolly about this all throughout the trip; at Galle, after her admission into Buddhism, she used to tease the venerable Bulâtgama—whom she nicknamed her Father in God—to smoke and, rolling a cigarette, would pass it to him *on a fan*, so that he need not be contaminated by touching her. Laughing all the while, and making the old monk share in her merriment!

Within the twenty-four hours of our last day at Colombo, we received eleven invitations for visits to various places; in fact, the whole Island would have had us visit them if time had served. At Morotuwa the Reception Committee took us in carriages from the station to Horitadûwe where we breakfasted, and at 3 the crowd had gathered for the lecture. But I was so ill with a return of an old army dysentery, as to be unable to do more than say a few words, and Wimbridge was forced into being my substitute. To give an idea of the mental distress a novice has to pass through, in these Eastern countries, when being interpreted into a Vernacular, and when knowing that the people are not getting any proper conception of what one is saying, I recall an incident of this occasion. Wimbridge, to illustrate some point he had made, said "Now let us take a case." We discovered, later, that his interpreter had rendered it "Now let us take a box!" In Japan, once, after lecturing at the Imperial University, Tokio, I was pained beyond expression on learning from two Japanese-knowing English friends present, that my Interpreter had converted my innocent discourse on Education into a quasi-political one, embodying views that might offend the Government! Fortunately, both of these gentlemen had enough personal influence to set things right, by reporting to the Minister for Education my actual words. Many such experiences have at last made me measurably callous, and now I do not trouble myself at all as to the travesty worked on my public discourses. Always, even when I am addressing the masses who do not know English, some few of my audience will have understood what I really said.

After the lecture we drove to Panadurê, and resumed our mosquito-haunted quarters at the hospitable old Mudaliyar's *pinnasala*. A delightful bath in the early morning freshened us up for the lecture at 2 P.M., in the Mudaliyar's circular *dharmasâlô*. A few hours later, I received a challenge from the Headmaster of the S. P. G. Mission School, on behalf of the Christian party, to debate the Christian religion! The note referred to my Five Minutes' challenge at Kandy and was rather insulting in tone. Now, of course, we were following out a fixed Programme in which every hour of our time was apportioned, and we were compelled to be at Galle on a fixed day to meet our steamer. This was publicly known and, of course, the challenge was a *trick*; the Christian party believing that it would be refused, and they

thus be left free to misrepresent our motive after we were gone. I wanted to ignore it, but H.P.B. opposed the idea, and said we must accept for the above reason. Wimbridge concurring, I sent an acceptance on certain conditions. First, that the debate should be held within three days; second, that my opponent should be an ordained priest of some orthodox sect, some one whose standing was good among local Christians, and who would be acknowledged as a respectable representative of their faith. I at once telegraphed to cancel one of the fixed engagement of the tour, so that we might be free to stop at Panadurê until this business was settled. My reason for the other condition was that, at Colombo, we had met one of those pestiferous religious parrots, whose wits are turned and whose garrulity makes intercourse with them intolerable: breeders of fads, social torments—and I suspected that he was to be my opponent. From a contest with such a person no profit or honor could be gained for Buddhism: if he were silenced, the Christian party would repudiate responsibility for his views; if he defeated me, the Buddhists would be shamed by the overthrow of their champion by one whom neither party respected, who was not an ordained priest, and whose religious opinions were most heterodox. At Colombo, this man had bored us to death with a clattering exposition of his views. He had founded—on paper—a society called Christo-Brahmo Samaj, and had presented me with a broadsheet in which the principles of the new society were explained. They were heterodox and fantastical; of which, for proof, I need only mention that he declared that the Holy Ghost must be a female as, otherwise, Heaven would be like a cold Bachelors' Hall, with Father, Son, but no Wife! (I have the document put away somewhere, but have no time just now to look it up, so I quote from memory).

An active exchange of notes followed the delivery and acceptance of the challenge, we trying to put the matter on a fair and honorable footing, our opponents resorting to trick and subterfuge to put us in the false position by which they hoped to profit. Our friends kept us fully advised of every step taken, including the secret discussions (overheard by listeners of both parties, the open construction of houses in Ceylon making this very easy) between the schoolmaster and the leading local Christians. Every respectable Protestant clergyman, from the Lord Bishop downwards had been asked but refused to confront me, and the clever Christian advocates of the High Court had followed suite. In fact, the schoolmaster—I was told—had been the reverse of complimented for putting them into such a fix. Finally, as we had suspected, it was secretly arranged with the individual abovementioned for him to stand as my antagonist. Getting this from a trustworthy source, I consulted Sumangala and the other six Chief Priests who, with him, represented the whole body of Ceylon *bhikkus*, and who were all present to give me countenance, and arranged what I should do. On the day before that fixed for the discussion H. P. B. and Wimbridge went as a Committee bearing my ultimatum—

annoyingly shifty had our opponents been and so determined not to put our understanding in writing. I simply refused to have anything further to do or say with them unless a definite agreement were entered into.

The actual meeting was an exciting episode. It was held at 2 P.M. in the S. P. G. schoolhouse; a nice, airy, oblong, tile-paved structure having a lofty, well-ventilated roof and two doors opposite each other in the centre of the building. The right half had been apportioned to the Christian party, the left half to the Buddhists. Two plain, square tables were placed for my opponent and myself. At one side sat my Christo-Brahmo Samaj worthy, with a huge Bible before him. The building was densely packed and the compound outside as well. As H. P. B. and I entered with our party there was a dead silence. I bowed to both parties and, without even glancing at my opponent, sat down. Seeing that the initiative was left to me, I rose and said that on all such occasions it was the custom among us, Western people, to choose a Chairman, who should have full authority to restrain the speakers as to time and utterances, and take the sense of the meeting at the close. The Buddhist party desiring nothing more than fair play, were perfectly willing that the Chairman should be nominated by the Christian party: the only proviso being that he should be one known for his intelligence, good character and fair-mindedness. I therefore called on them to name a suitable person. Their leaders conferred together for a long time and at last nominated—the most bigoted and prejudiced man in the Island, one particularly obnoxious to the Buddhists. We rejected him and asked them to try again: the same result. Another trial resulted in the same way. I then said that, as they manifestly did not intend to comply with their agreements in nominating a suitable Chairman, I should name, on behalf of the Buddhists, a gentleman who was not even a Buddhist but a Christian, yet one upon whose fairness we felt we could rely. I proposed a well-known Inspector of Schools. But that was not the sort of man they wanted, so they rejected him and re-nominated their first nominee. So this farce went on until an hour and a half had been wasted and I then, with Sumangala's concurrence, gave notice that unless the Christians should within the next ten minutes agree upon a proper presiding officer, we should leave the building. This did no good; so, when the time of grace expired, I rose and read a paper which, in anticipation of some such possible result, I had prepared. After reciting the sequence of facts, including the conditions on which the challenge had been accepted, I pointed out the obstacles thrown in our way, and the deliberate insult of putting forward as my opponent a man who was not ordained, whom they did not recognize as orthodox, whose overthrow would not be looked upon as of any consequence, and whom they had taken as a *pis aller*, after vainly trying to get a better champion. Then—as they evidently did not know their champion's real religious sentiments, his broad sheet being a quite recent publica-

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tion, I believe—I showed the precious document and read from it the passages relating to the Trinity. The consternation among them seemed great, so much so that a silence fell upon them; amid which our party rose and left the schoolhouse, preceded by the seven great priests and followed by an enthusiastic multitude. I never saw them so demonstrative before. They would not let us get into our carriages, but we had to walk with such a pack of human flesh about us that might have made one know how it would feel to be pressed in the centre of a cotton-bale. They shouted; they fired shot-guns; they cracked enormous whips—a Ceylon custom imported from India, centuries ago; they waved flags, cheered and sang, and—a very pretty custom—tossed highly burnished brass lotahs—water pots—containing a few pebbles each, into the air and caught them again, the sunshine making them sparkle like flashing lights and the pebbles joining in a pleasing subdued rattle and clink. So the joyous band took us to our quarters, or rather to the great preaching-shed adjoining, where we had to show ourselves and the Chief Priests and I to make suitable addresses. The warmest congratulations were exchanged between friends, and it seemed the general opinion that the Protestant Christians had dealt themselves the heaviest blow ever received by their cause in the Island. As I said in another place, the Catholics did not molest us. In fact, I have just come across a cutting in our Scrap Book, from the *Ceylon Catholic Messenger*, of May 20, 1881, from which the following extract is taken:

“The Theosophists cannot in any case be worse than the Sectarian Missionaries, and if Colonel Olcott can induce the Buddhists to establish schools of their own, as he is trying to do, he will be doing us a service; because if the Buddhists would have their own denominational schools, as we have ours, they would put a stop to the dishonesty now practised by the Sectarian Missionaries of obtaining Government money for proselytizing purposes under the pretext of grants-in-aid for education. Though it is in the education of our own people that we are chiefly interested, yet is neither our wish nor our interest as Catholics that education should not be universal.”

For the sake of the amiable neutrality herein foreshadowed, we shall not traverse the concluding affirmation.

As for the luckless “Christian” champion, he was hustled away to the private room of the railway station-master and kept shut up there until the arrival of the next train for Colombo, for fear of unpleasant consequences from his pretended co-religionists.

The next morning we proceeded on to Bentota via Kalutara. The trip was delightful, both by rail along the sea-beach, where the track skirts almost the wash of the surf, and by road through the continuous groves of palms, which reminded me of the alley through the palm-house at Chatsworth; save that there it was a matter of roads, while here it was one of scores of miles. Our reception at Bentota was princely indeed. There was a procession a mile long; at least ten miles of *olla* (split tender cocoanut leaves hung on lines supported by poles) decorations along the roads and lanes, and fourteen triumphal arches at conspicuous points. I lectured from a large decorated pavilion or

platform, from which we had a fine view of the assemblage and the decorations. We passed the night at the Rest-house, or Travellers' Bungalow, a Government affair, the managing contractor of which was a warm Buddhist and put himself out to make us comfortable. We were all agreed that we had never seen so delightful a house in the Tropics. The lofty ceilings and the floors of red tiles, the walls of laterite, thick and cool, a wide verandah at the back just over the rocky shore of the sea, the rooms at least 30 ft. square, the sea-breeze sweeping through them night and day, a bathing-place on the beach, abundance of flowers, a good table and a sympathetic landlord—we had nothing left to desire. H.P.B. declared she should like to pass a whole year there.

Twenty-three names of applicants were handed in that day, and in the evening we formed the Bentota T.S.: which, by the way, has scarcely done anything since and up to the present time. Certainly nothing by way of Theosophy, although some help has been given to the cause of Education. This has not been for lack of good feeling, but only from their semi-illiteracy. Seven priests, sent to me by Potuwila for the purpose, were accepted as members.

After an early sea-bath we left, in a special mail coach chartered for us by the Committee, for Galle, which we reached at 5 p. m. after a most pleasant drive. Ferozsha and I were laid up the next two days and I could make no public appearance. On the evening of June 25th at a meeting of the Galle T. S., Mr. Simon Perera was elected President. On the 26th we drove to Matara, our Southernmost point, and got there at 2 p.m. Four miles from the town we were met by a procession, estimated to be a mile long, under the lead of a local Headman, who took us in charge. The quaintest and most striking features of an ancient Sinhalese *perahôra* (procession) were included in the function, and for us it had all the attraction of picturesqueness and novelty. There were costumed sword-dancers, devil-dancers, *nautchis* with ochred faces, a revolving temple on a float, a van of marionettes—for it must be remembered that the *fantoccini* are of Eastern origin, and one sees them at nearly all festive gatherings in India, Ceylon and Burma: and numberless flags and swallow-tail pennons were carried and waved by men and boys. Music played, tom-toms beat, songs composed in our honor were sung, and, as at Bentota, some 10 miles of olla decorations fringed the roads. One may imagine what sized audience such demonstrations caused to gather at the lecturing place, where I spoke. It was in a palm-grove by the sea-side, I standing on a house-verandah, the people sitting in the open. I had a trying interpreter that day, and no mistake. First of all, he asked me to speak very slowly as he "did not understand English very well;" then he planted himself right before me, looking into my mouth, as if he had read Homer, and watched to see what words should "escape through the fence of my teeth." He stood in a crouching position, and with his hands clasping his knees. I spoke extemporaneously, without notes, commanding my

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gravity with difficulty as I was forced to see the intense anxiety depicted on his countenance. If he did not catch a sentence he would say, "Just repeat that, if you please!" In short I found it oratory under difficulties. However, we managed it after a fashion and the people were very patient and good-natured.

Our quarters were in a spacious two-story house, which had been profusely decorated with flags, bunches of green cocoanuts, palm branches and flowers, making a gay appearance. We breakfasted the next morning with Mrs. Cecilia Dias Illangakoon, a wealthy Buddhist lady of saintly piety, whose kindness towards me ceased only with her life, some years later. It was she who supplied the money for the publication of the first editions, in Sinhalese and English, of my *Buddhist Catechism* and who had prepared, at a cost of nearly Rs. 3,000, the splendid set of the Tripitika which adorns the Adyar Library. After breakfast she and her son-in-law, Mr. E. R. Gooneratne, of Galle, the most influential Native official of Southern Ceylon and the local representative of Professor Rhys Davids' Pali Text Society, were admitted into the T. S. in the presence of Potuwila, Wimbridge, Padshah and Damodar.

At 4 p. m. I lectured to 2,500 people in the compound of this house, a decorated platform having been built in the doorway for me to stand upon, and the room at my back containing 70 priests of the Siam and Amarapoora sects; the only two in the Island; not exactly sects in the strict meaning of the word, for there is no difference of dogma between them: the word only means that one set of them received their ordination (*upasampada*) from Siam, the other from Burmah. Later on, I shall have some explanation to give in this respect; the more needed since H. P. B. did not seem to get it fairly into her head that such was the case, and often wrote of them as if they were quite different theological bodies.

The 28th June was a very busy day. Initiations were going on at intervals, there was a visit from a roomful of priests, headed by the High Priest of the Siam 'sect' for Southern Ceylon. Two Pali addresses were read to me, by him and by a young priest of great personal influence in this Province. At 7 the above two and five more monks and nine laymen entered the T. S.: a meeting was held and the Matara T. S. duly organized, with thirty-two out of thirty-five local members present. Midnight saw us still at work, but at last, thoroughly fagged out, we got to bed.

We went to Weligama the following morning and passed through similar experiences as before, of processions, music, village decorations, *jeux de joie*, whip-crackings, flags, hunttings, hymns of welcome and huzzas. We were put up at the Rest House by the seashore, a place so charming that Prof. Haeckel, a later visitor, left an enthusiastic souvenir of his visit in the Visitors' Register, which I copied and have put away somewhere. Ceylon is really a Paradise of natural beauties for one who can appreciate them, and I do not wonder at the

reluctance the Sinhalese have ever shown to venturing to foreign lands, even for profit. After tiffin I lectured from a table placed in a cocoanut grove, after which the crowd surrounded our house so densely that nearly all of us fell sick. H.P.B. and I certainly were poisoned by these emanations. We left the place at 4 and at 6 reached Galle fit only for our bedrooms, which we sought and kept to despite all opportunities. My illness continued all the next day, but on the second morning I went with Mr. S. Perera and his brothers to visit their private temple, that is to say, one that they have built mainly at their own expense, for a priest whose life was more strict and ascetic than that of most of the order. Two or three days of comparative quiet now followed, which I devoted to the preparation of an address to be read before a Convention which I had called of the two sects, with the view of creating a kindlier feeling between them and making them equally interested in the new movement we had begun in the interest of Buddhism. The Convention met at 1 P.M. in an airy upstairs building on the Harbour beach, belonging to Mr. S. Perera. A necessary preliminary was the giving of a breakfast to the thirty Delegates—fifteen from each sect. To avoid all friction, I placed the two parties in adjoining rooms communicating by a wide door. The monks first bathed their feet, washed their faces and hands, and rinsed their mouths. They then took their places on small mats placed for them, the seniors at the far end of the parallel lines, each with his copper begging-bowl before him. The laymen-hosts then brought the huge dishes of well-cooked rice, the curry stuffs, fruits, milk and other things from the kitchen outside, and put an ample supply in each bowl. On their way from the cook-house to the dining-rooms they allowed the crowd of poor persons, gathered for the purpose, to touch the dishes and utter some word of benediction; the belief being that the toucher thus acquires a share of the merit conferred by the charitable act of feeding the monks. Our party took refreshment in another part of the house. When all was ready I stood in the common doorway and read the call of the meeting and then my Address, which was well interpreted as delivered. I also read my Executive Notice, announcing the creation of the Buddhist Section. Remarks having been made by the seven leading priests of the two sects, a joint Committee of 5 each of the two bodies, with Sumangala as Chairman, was chosen to carry out my plan, and the meeting then adjourned *sine die*. This was quite a new departure, joint action having never before been taken in an administrative affair; nor would it have been now possible, but for our being foreigners who were tied to neither party nor concerned in one of their social cliques more than in any other. We represented Buddhism and Buddhist interests as a whole, and neither party dared hold aloof for fear of the popular disfavour, even if they had been so inclined. I am bound to say that I have never, during the subsequent fifteen years, had reason to complain of any change of this good feeling for our work by either sect. On the other hand, they have given a

thousand proofs of their willingness to help, so far as their natural inertia of temperament permits them, the great revival movement which is destined to ultimately place Ceylon Buddhism upon the most sure and stable footing, since it is that of the good will of an educated and willing people. It has ever been a cause of deep regret to me, personally, that I could not have devoted my whole time and energies to the Buddhist cause from my early manhood, for I feel sure that by the time of our first visit to the Island, 1880, I could have brought about the complete unification in sympathy of the Northern and Southern "Churches"—to use an absurd misnomer—and could have planted a school-house at every cross-roads in this lovely land of the palm and the spice grove. However, let that pass as a "might have been;" my time has not been wasted.

On the 5th June, I held a Convention of our newly formed lay Branches. Kandy was represented by Mr., now the Honorable, T. B. Pannabokke; Colombo, by Mr. Andrew Perera; Pānadure by Mr. J. J. Cooray; Bentota by Mr. Abeyasekara; Galle by Mr. S. Perera, and Mātara by Mr. Appuhami.

Our subjects of discussion were the desired secularizing of schools; the rescue of Temple endowment lands from spoliation; the proper way to restore discipline of senior over junior priests—destroyed since the Native Dynasty had been replaced by a Christian Government; the preparation of propagandist literature and its circulation, etc., etc.

Two days of rest, and then a trip to Welitara, where we formed our seventh new Branch T. S. under the auspices of two out of the seven most influential monks above referred to, viz., Wimalasāra Māhā Terunnāse, and Dhammalankāra, Māhā Terunnāse, two splendid men of high ability and leading two great bodies of the Amarapoorā sect. Eighteen juniors of the latter and twelve of the former accepted membership, and with them, about every priest of any influence in Ceylon had come into our league and pledged their loyal help to the movement. I suppose the fact is that they were borne in on a wave of popular enthusiasm and could not have held back anyhow. My greatest mistake was not to have taken advantage of this feeling to have collected—as I easily might—a fund of 2 or 3 lakhs of rupees for the founding of Buddhist schools, the printing of Buddhist books, and for propaganda generally. By delaying this indispensable business until the following year, my work was infinitely harder and the aggregate of collections infinitely less. A bad year's crop had intervened, the steamers had made Colombo instead of Galle, their port of call, and that made all the difference in the world.

A final meeting of the Galle T. S., on the 11th July, was called for the permanent election of officers, and in Mr. Proctor G. C. A. Jayasekara as President, the Branch got one of the best possible executives. The 12th was our last day in the Island; on the 13th our steamer

arrived, and at 2 we embarked: leaving many weeping friends behind, and taking away with us many recollections of gracious kindnesses, cheerful help, lovely journeys, enthusiastic multitudes, and strange experiences enough to fill the memory with vivid pictures, to recall in future years with delight; as I am doing now with the help of a few lines written in an old Diary.

H. S. OLCOTT.

SILPA-SĀSTRA.

CHAPTER I. INTRODUCTION.

THE Āryas attained a high state of culture at a very remote period of antiquity. At a time when they received their inspirations of Vedic hymns and doctrines, they were settling in the land of the seven rivers into an agricultural life from that of the nomad; and in subduing and converting the aborigines by their elevated morals, and forming the institutions of castes and society, they borrowed many items of concrete civilized life from the *Asuras*. In the *Vedas*, twenty-two words occur which signify houses, and some of them masonry houses only; and the *Rig Veda*, the earliest of these scriptures, abounds with words denoting stone forts, walled cities, stone houses, carved stones, brick edifices, artificial defences, a machine-room with a hundred doors, substantial and elegant halls, built with a thousand columns, and so forth. The seven-walled and iron-walled cities of the *Asuras* made a very great impression on the Āryas, who were in such a low state of culture, that Indra, their God of Thunder, while destroying the ninety-nine cities of their enemy, thought it necessary to retain the hundredth as a strong-hold for the residence of King Divodas, who presumably could not build one for himself. By the time the four *Vedas* were compiled by Vyāsa, the fundamental principles of Arts (*Artha* and *Kalāśāstras*) were recognised; and Manu laid down rules relating to castles, which, he enjoined, should occupy the central and elevated part of walled cities.

That the aborigines were in a more advanced state of civilization than the Āryas, will be evidenced by the descriptions of Lankā, the capital of the Rākshasas, as given in the *Rāmāyana* Vālmiki. And when we remember the prehistoric traditions that Maya, who built the city of Yudhishtira, and has left some works relating to astronomy and architecture, was an Asura, we have no doubt that the Āryas learned architecture with other sciences and arts from the aborigines, call them *Asuras*, Atlantians, or Rākshasas; and the glowing descriptions of cities and buildings that we read in the *Rāmāyana*, *Mahābhārata*, and other *Sanskrit* works, belong evidently to the achievements of indigenous arts.

At what age the art of architecture grew into a science, cannot be exactly determined; but Pāṇini (who flourished between 1100 and 900 B.C. according to Dr. Goldstücker) derives such words as *Ishtaka* (brick),

Stambha (pillar), *Bhāskara* (sculptor), *Attalikā* (buildings), &c.; and mentions pictorial representations, such as the fight between Krishna and Kamsa, and likenesses of gods being put to sale in his time. That the art must be very ancient, is known from the traditions of Visvakarma, Sanatkumāra, Kāsyapa, and other Rishis, having written or dictated rules on architecture for the guidance of men, which are extant now in a more or less fragmentary state in separate books, or incorporated in the *Purānas*. Visvakarma is known as the architect of the gods, and is often mentioned in the life of the Buddha, as providing seats, rooms, &c., for his accommodation and comfort. And the *Lalita Vistāra*, his biography, written in *Sanskrit*, records how he excelled in the thirty-two sciences and sixty-four arts, called *Kalus* or *Artha Vidyās*, which fact shows the advancement of civilization and technical knowledge in that period. In the life of Krishna also, these arts are mentioned, in which he is said to have excelled all the youths of his age. And Vātsyāyana in his *Kāmasūtra*, enumerates these arts as appropriate accomplishments for young ladies.

These arts were vocal, instrumental and water music, dancing, acting, drawing, painting, ornamental designing, dyeing, wood-carving, decoration of heads, setting of jewels, making of beads, fountains, necklaces, garlands, artificial flowers, perfumery, ornamentations of persons, jugglery, cooking, sewing, modelling, making of images, solution of riddles, mimicry, elocution, poetry, knowledge of metals, colouring of gems and beads, ascertaining the existence of mines, gardening, fighting of cocks, quail and rams, shampooing, teaching of parrots, guessing unseen letters and things enclosed in a fist, knowledge of secret and other languages, making of flower carriages and monograms, the lapidary art, dice-playing, making cotton cloth to look like silk, &c. Though many of these arts are undoubtedly feminine, there are some which could be acquired by males.

Among these, the art of Architecture, called *Silpa-Sāstra*, which literally means the art of skill, and derivatively that of building, is not mentioned; for it is itself a vast subject among *Artha Sāstras*. It embraces the arts of *Sūtradhāra* (builder,—literally holder of measuring thread), of *Takshaka* (carpenter and wood-engraver), of *Rathakāra* (car-maker), of *Bhāskara* and of *Vardhaki* (sculptor), and of even the industries of cloth-makers and other artisans. Visvakarmā is traditionally believed to be the author of *Sāstras* pertaining to them; and on a special day he is worshipped with *Pothies* (books) and industrial implements by the artisans, *Mahāramīs* and *Visvakarmas*—the artisan classes, so called in Orissa. But in the written books, he is not the only mythical author; but several others are mentioned, as Siva, Sanatkumāra, Kāsyapa, Agastya, Kapila, &c.; and the name of Mayadānava has already been noted as the Asura, who wrote or dictated an important treatise. *Silpa-Sāstra* therefore appears to have had several versions, once widely known in ancient India. The treatises, that now exist, are generally fragments.

The second chapter of *Mānasāra* (Rāmraj) gives the origin of the artizans from Visvakarma who is said to be four-faced, and who had four sons, Visvakarma, Tvastā, Maya, and Manu; and four other sons—1. *Sthapati* (architect), 2. *Sātragrahi* (measurer), 3. *Vardhaki* (joiner), and 4. *Takshaka* (carpenter). *Sthapati* should be conversant with all sciences—arithmetic, geometry, drawing, sculpture, mythology, astrology, and be attentive to his avocations; *Sātragrahi*, particularly skilled in mathematics and obedient to the architect; *Takshaka*, versed in mechanical arts; and *Vardhaki*, dexterous in joining wood, and uniting other materials, acquainted with drawing and perspective. And edifices are to be constructed with the aid of these four conjointly.

The MSS. on *Silpa-Sāstra* are scattered in different libraries of India, of which some have been catalogued in the different notices of Sanskrit manuscripts. In the Mackenzie collection, Wilson mentions some; and Aufrecht's catalogue gives several. There are two MSS. in the India Office Library, London, and one in Paris, one in Mysore (Oppert's catalogue), and the Library of the Asiatic Society of Bengal contains three. Rājā Rādhākānta Deva, in his well-known *Sanskrit Dictionary*, called *Sabda-Kalpa-Druma*, publishes a small treatise by Mandana.

The several titles of *Silpa-Sāstra*, that I can trace, are प्रतिमा प्रमाण विश्वकर्माख्यान, विश्वकर्मीय, मानसारवास्तु, मानवसार, वास्तुशास्त्र, विधि or प्रकाश or विचार or लक्षण, आयत तत्त्व, or प्रतिष्ठातन्त्र or मयशिल्प, मय तत्त्व, काश्यप, व्याघ्रानस, सकलाधिकार, सनत्कुमार, सारसत्यत्र, अपराजिता, प्रिच्छा or रत्नकोष, विश्वकर्मीय शिल्प, परातन्य पाञ्चरातन्यम्, &c., not to mention the chapters in the *Purānas* and *Tantras*. In the Buddhist and Jain literatures also, are certain treatises, treating on the principles of *Stūpas*, *Vihāras* and images. In the *Kriyā-Saṅgraha-Panjikā*, a Buddhist work of Nepāl, which is a collection of rituals by Kuladatta, some instructions are given for the selection and consecration of grounds, erection, and division, and painting of *Vihāras*. In the *Pratishthā-tilaka* of Ramachand (see Mackenzie collection, vol. I, page 160), rules for erecting, consecrating and worshipping the images of the twenty-four Tirthankaras of the Jains, are given.

in vol. II, page 63, another *Silpa-Sāstra* in palm-leaves is recorded. All these MSS. treat on architecture, sculpture, and astrology.

The second collector of ancient MSS. on arts was Rāmraj, a judge and magistrate of Bangalore, who under the auspices of the Royal Asiatic Society, published in 1834, his well-known "Essay on Hindu Architecture," which contains the mention of nine MSS. to be procurable in a more or less fragmentary state in Southern India; of these, the treatise of *Mānasāra* appeared to be full, having 58 chapters, which, eliminating the astrological directions, yield a pretty good idea of ecclesiastical architecture. The first chapter treats on measures used in architecture, sculpture, carpentry, &c., the second describes the qualification of a *Silpi*, and the origin of the five classes of the artizans from Visvakarma, namely, sculptors, joiners, braziers, jewellers, blacksmiths. 3rd to 5th explain the nature and qualities of soil for building purposes; 6th shows how a gnomon is to be constructed, and to find out the several points of the compass. The 7th treats on the ground plans of cities, towns, temples, palaces, and houses. The 8th, constructing rites; 9th, villages, towns, streets and allotment of fit places for the erection of temples, and for the residence of the different castes; 10th, different kinds of cities; 11th, dimensions of edifices of different kinds; 12th, laying of the foundation stone in the centre of the intended building; 13th, pedestals; 14th, basement; 15th, pillars; 16th, roofs; 17th, joinery; 18th, temples and palaces in general; 19th to 28th, describe temples from one to twelve storeys; 29th, courts; 30th, attendant images on walls and temples; 31st, gate-towers; 32nd, porticos; 33rd, halls; 34th, cities; 35th, private dwelling-houses; 36th, and 37th, gates and doorways; 38th and 39th, palaces and appendages; 40th, Princes with their titles; 41st, building of cars and other vehicles of gods; 42nd, coaches, cushions, &c.; 43rd, thrones of gods and princes; 44th, ornamental arches; 45th, the all-productive tree; 46th, consecration of images by ablution; 47th, jewels and ornaments worn by gods and men; 48th, status of Brahmā and other gods; 49th, the Lingas of Mahādeva; 50th, seats and forms raised for the reception of images; 51st, forms of Sakti, goddess of Nature; 52nd and 53rd, images of Yakshas, Vidya-dharas and other choristers; 54th, images of saints; 56th and 57th, images of gods with their vehicles; and 58th, chiselling the eyes of the statues. It will then be seen, that *Mānasāra* affords copious information on almost every branch of architecture, sculpture and carpentry.

Rāmraj also records that, "military architecture is treated at length in some of the ancient treatises on *Artha-sāstras*, or political sciences, and particularly in one, attributed to CHA'NAKYA, the well-known minister of Chandragupta." He gives translations of portions relating to the subjects he treats, namely, mouldings, pedestals, bases, pillars, temples, gate towers, villages, and towns, to illustrate which he adds forty-eight plates.

The next writer, excepting Fergusson, who never consulted the *Silpa-Sāstras*, is Dr. R. Mitra, who, in his two volumes of *Orissa Antiquities*, gives some information, though very meagre,—the most important of which is the quotation on proportions of the human figure. The third writer, that I know of, is Babu Shyamacharan Srimāni, who published a small book on *Silpa-Sāstra*, in *Bengalee*, about ten years ago, when I read it. Since I cannot get a copy now, I cannot quote its contents from memory, or his contributions from original sources, but from a review in the *Banga-darsana*, a Bengalee magazine, now dead, I find that he describes the ancient monuments of India more, than with *Silpa-Sāstras* proper. The fourth is a small pamphlet in Bengalee, called *Sri Visvakarma*, alleged to be a versified translation from the original *Sanskrit* by Lakshanachandra Rakshita, and printed at Rāmāyana press (in Bengalee, 17th Magh., San., 1291), dated 2nd January 1885. It treats on the origin of cloth-making, and the weaver-caste (तन्तुवाय). The fable recorded in it is, that once Sachi, the wife of Indra, was feeding the gods, being clad in leaves and barks of trees, when the string, that tied them, loosened; and the ephemeral covering fell down, exposing her person, and thus putting her to shame. The gods thereupon thought how they could obtain more permanent covering. So they went to Siva, who advised a great sacrifice. It was celebrated, and a man was born of it, named Sivadās, who began to weave cloth from cotton (*Kārpāsa*) threads, prepared by Durgā herself. The implements for weaving cloth and for preparing thread were made by Visvakarma, But Sivadās had to experience several failures, before he attained the right working of his tools and right cloths. From him was descended the weaver caste; the weavers are ordained to worship Visvakarma on a certain day of the year, viz., the 9th *Tithi*, waxing moon of the month of *Paushya*.

P. C. MUKHERJI,
Archæologist.

(To be continued.)

THE PARSİ "MUKHTAT CEREMONY".

A correspondent sends us the following query :—

"Will any member of the Theosophical Society kindly take the trouble to explain the most vital, most abused, and most misunderstood subject of the 'Mukhtats' or the 'Dosalas' of the Parsis, through the medium of the 'Theosophist'?"

From the very outside, the forms of its ceremony, we can boldly say, that it is either mystical, and has occult significance, or it is a humbug invented by the priests for their daily bread. Anyhow, it requires an elucidation, and that from the Theosophists.

A PARSİ."

We forwarded this request to a brother Theosophist—well versed in Parsi lore, who has kindly, and modestly offered the following in explanation :—

"This custom has long been wrapped in mystery, and many a learned treatise has been written upon it by eminent divines in our community.

It is believed, according to the present interpretation of the *Avesta*, that the spirits of the dead descend to this globe during the last 10 days of the year, and expect from their living descendants, offerings in prayers, good food, &c. During these 10 days, in most of the Parsi houses, a place is set apart, where fresh flowers and fruits are placed in glass vessels on a table; fire is kept burning, and prayers and other religious ceremonies are offered.

Now the reformers look upon this subject as a humbug; but the devout do as their ancestors did, with faith, thinking that there is some mystery underlying it.

Now the spirit of the dead is called "Ferouer" or "Fravashi", amongst us. According to the spirit of *Avesta* literature, "Ferouer is the spiritual counterpart of every thing, whether God, animal, plant or even element, i. e., the refined and the purer part of the gross creation; the soul of the body, whatever the body may happen to be." vide S. D. vol. II., page 480, old edition. Elsewhere H. P. B. compares Ferouer with the Higher Self.

According to Theosophical teaching, we have to bear the following subjects in mind.—

1. That the entities in *Kāma Loka*, are still earth-bound, and their earthly desires have not been overcome as long as they are in *Kāma Loka* regions.

2. That the entities in *Devachan* are spiritual, and are constantly thinking of the spiritual connection they have had on earth. Now as these entities in *Devachan* go on furling their past ideas (as Mr. Sinnett uses this phrase), they (the ideas) reach the living (or living relations), and help them to think aright and do good works.

Now these 10 days at the end of the year are like the Roman Catholic days of retreat.* In these days the Parsis are enjoined to do as many spiritual and charitable works as possible. From the esoteric point of view it may be explained as follows: We men engage ourselves for the whole year in worldly business, and little attention is paid to strengthening our *Atma*, or our spiritual counterpart. So during those 10 days at the end of the year, a man should separate himself from the world, seclude himself and meditate upon the *Atma* or Higher Self,—in other words on his own Ferouer.

So by the Mukhtat ceremony, two-fold advantages are gained.—

1. By his prayers and offerings he ministers unto his recently deceased relatives, who, being still in *Kāma Loka*, have not satisfied their earthly wants, hence this ceremony is necessary.

* I am told that, among Catholics, this observance is only for the priests.
(Ed. Note).

2. By secluding himself from mundane business, and thinking constantly or meditating upon the state of *Ātma*, he puts himself more *en-rapport* with the entities in *Devachan*, and derives spiritual strength thereby.

So, in my humble opinion, the Mukhtat ceremony is no humbug; but on the contrary it helps the entities in *Kāma Loka* to leave that plane sooner, and by thus helping the helpless, one helps himself.

R. K. M.

A'NANDA LAHARI.

INTRODUCTION.

OUR ancient Hindu sacred books have prescribed different methods of worship to the *Saguna Brahman*, which are suited to the capacities of different people and grades of society. Of these methods, three have been dealt with at length in the works on the *Āgamas*, or the *Mantra Sāstra*, and have been followed at different places and in different times.

Among these methods, the lowest is the *Vaiṣṇava Āgama*. Though these *Āgamas* have been prescribed for the worship of the highest of entities, the *Saguna Brahman*, this lowest method deals with the grossest form of worship, and meets the requirements of the most worldly of men. This deals with idolatry, prescribes the rules of Temple-architecture, advocates plant-worship (e.g., that of the *Tulasī plant*), and descends even lower and treats of the worship of mere human devotees (*Bhaktas*) as divine entities. There is scarcely any mention of the *Kundalinī Sakti* in these *Āgamas*; much less of awaking that *Sakti* and leading it to the *Sahasrāra*. The idea of realising the *Jīvātman* as one with the *Paramātmā* is hardly recognised in this worship. But the importance of this method as the best suited to the capacity of this world, seems to have at one time so engaged the attention of some of our greatest men, that no less than one hundred and eight works* with the usual adjuncts of commentaries and abstracts have been devoted to the treatment of this subject in all its details. No more valuable literary work for this generation could, therefore, be attempted than its translation into English.

The next higher method is the *Saiva Āgama*. In it are found some of the grossnesses of the *Vaiṣṇava Āgama*. It ordains the festivals, the building of the temple, and other things already enumerated. But the *Āgama* does not, like the former, ordain the worship of the *Bhaktas* as divine entities, but equally gives countenance to their being treated with much kindness. In the place of devotees, the *Saiva* has *Gurus* or *Āchāryas*. Besides, the *Saiva* assimilates some of the purer and higher ideas of divinity. The unity of the *Jīva* with *Brahman* has been to a considerable extent recognised. The *Kundalinī*, its awakin

See the article, *Mantras* their nature, and uses in vol. XIII. *Theosophist*.

and the leading of it to the *Sahasrāra*, though not clearly and distinctly ordained, form very often the subject of description. The highest truths of the *Upanishads* have been recognised; and some of them have been versified. There are only twenty-eight* *Āgamas* that treat of this method. As in the case of the former, many commentaries and abstracts of these *Āgamas* are now extant.

The highest method is the *Sākta*. This being the most important much attention has been devoted to it. For the sake of clearness, the works on the subject have been grouped under three heads. The first is the *Kaula Group*. This treats of *Artha* and *Kāma*, the two worldliest of *Puruṣarthas*. Accordingly here the different methods of black magic for attaining one's objects and satisfying one's desires, are prescribed. There are sixty-four† *Āgamas* in this group now extant; of course with their several commentaries and abstracts.

The next is the *Mīśra Group*. This treats of *Dharma*; both *Karma* and *Upāsana* play important parts in this method; hence the name of the group, *Mīśra* (= mixed). The awaking of the *Kundalinī* and the leading of it to the *Sahasrāra* are for the first time here ordained. But still the elements of idol-worship are recognised side by side with the purer worship. This is, as it were, the beginning of the higher form of worship laid down distinctly and clearly in the next group. To this group belong eight *Āgamas*,‡ namely, (1) *Chandra Kalā*, (2) *Jyotsnāvati*, (3) *Kalānidhī*, (4) *Kulārnavā*, (5) *Kulesvarī*, (6) *Bhuvanēsvarī*, (7) *Bārhaspatya*, and (8) *Durvāsas*, together with many accessory works.

The last of all and yet the most important of all, is the *Samaya Group*, with which we are now most concerned. This group has no less an end in view than *Moksha*, the very liberation of the soul from its material limitations; to attain which has been the struggle of our great men in all ages. *Karma* has been entirely eliminated from this method. The only thing here ordained is the realisation of the unity of the *Jīva*, or the soul, with *Him*, the *Para Brahman*. Hence the name, *Samaya* (Sansk. *Saha + Mayā* = He (is-with me)).

For this realisation of unity the method of *Sakti* worship is the one prescribed.

A little digression here may be interesting by way of tracing the history of this worship of female entities. According to the most important canon of oriental research, let us first turn to the *Rig Veda*, our most ancient record now available. There we have no mention of female entities. Oriental scholars hold that the verse *Gāyatrī*, the quintessence of all worship, advocates the worship of the Sun, a male entity; there is nothing in it to disclose worship of female entities; and from the context we have next to nothing with which to refute such a view and to establish the contrary. Next we shall search in the

* See the XIII vol. of the *Theosophist*, page 357.

† See page 357 of XIII vol. of *Theosophist*.

‡ The works are too large to allow even a synopsis of each here.

Upanishads. In the one hundred and eight Upanishads, we have much authority for establishing feminine worship; some of them have been wholly devoted to Her. But as these one hundred and eight are held by many to be not genuine, we shall confine our search to the universally recognised ten. In the Kenopanishad III. 12, we have, "There in the ether he (Indra) met with a woman highly adorned, with Umā, the daughter of Himavat*."

The five Samaya Āgamas, of which we shall have occasion to speak below at some length, would seem to interpret all the Vedast from their own point of view. If this interpretation be relied on, we should conclude that the worship of female entities was recognised even in the Vedic period.

The date of the Āgamas is hard to fix. It is the case with all our ancient literature. The historical evidence to be had is not enough to fix any period for them even approximately. But looking at the philosophy of the Āgamas, it seems to echo exactly that of the Upanishads. For instance, both the Āgamas and the Upanishads hold that Brahman is eternal, and without attributes, that the bondage of the soul is not eternal, and that the world is all but an illusion; they both recognise the twenty-five† Tatvas.

While what is said above is true of all the Āgamas, it cannot be affirmed so certainly in the case of the Vaishnava as of the others. For the Vaishnava Āgamas being the grossest worship of the people have been much tampered with by the later religious reformers; and consequently we have the earlier Vaishnava Āgamas in exact concurrence with the Upanishads; but the later ones have been much corrupted. These considerations would lead us to the natural conclusion that the Āgamas are contemporary with the Upanishads or that they should, at least, have followed closely after them.

R. ANANTHAKRISHNA SASTRI.

(To be continued.)

* The word *Haimavatim* in the text has been interpreted in many ways. The great Sankarāchārya gives the two following meanings:—1. decked with Gold ornaments for,—Sansk. (*Hema*=Gold); and, 2. The daughter of the Himalayas (in harmony with popular tradition). There is yet a third meaning given, which is the result of oriental research. The word *Umā* has been as elsewhere interpreted to mean 'Brahma Vidya or knowledge; and the word *Haimavati* is accordingly rendered:—that *Umā* or knowledge which was originally got on top of the Himalayas where lived the sages.

† For example refer to the *Theosophist*, February 1894.

‡ The five *Mahā Bhūtas*, the five *Tanmātras*, the five *Jñāna Indriyas*, the five *Karmendriyas*, *Manas*, *Māyā*, *Maheśa*, *Suddha Vidya* and *Sadāsiva*.

(Concluded from page 716.)

EVEN as the poet creates a palace, gorgeous with colours, and vibrating with melody in the extent of dark space, with the powers of his Imagination, and holds it there with his Will till he has objectified it to all, so does the Divine Poet create the palace of the Manifested Universe against the background of the Void, and views it in a million million personalities till he is satiated with the great delight and lion sleeps. And the Universe, the Idea, vanishes into whence it rose, Nothingness, and the seer, and the seeing, and the seen merge into One again. There is only as much reality in the objective world as the Day-dreamer chooses to put into it. In the morning, on rising, when his eyes are yet dim with disuse, and clouded with the night-mist yet clinging to them, its vision is less directed, less attracted outwards, and self-consciousness is yet supreme, but child-like. The world of matter is, to these outward dim and inward-bright eyes, yet vague, ethereal, elemental. As the eyes clear, however, they shed forwards more and more light, and the objects gain definiteness till, by mid-day, the eyes have seen their full and begin to be tired, and gradually and slowly close more and more to outward things, and thereby open more and more to inward things, and the world loses its hard materiality, and ethereality grows in it, till the eyes close for the night, having derived good from their voyage through the manifold sights and spectacles; and to-morrow they will open again and behold newer and better sights. But imagine not that the eyes have seen any light that they had not sundered, separated, externalised from themselves. The Supreme divides self in order to have the pleasure of re-uniting. But dream not that the Supreme is so poor as to have to pass through pain to pleasure; we might have thought so, if it could be that the whole of infinite nature began in time, and will dissolve into rest at any time. When there is sleep in one place, there is waking in another. The energy is not so limited as to be all used up in one form and one effort. The Universal Individual works and sees and knows and realises itself in individual individuals, one sleepeth, another waketh. Nature though many and Asat, is yet One and Sat, with the shadow, the principle of retention in it, of the Supreme.

Is it not therefore clear, that there is only just as much reality in the world as we choose to put into it? To the man in Sushupti, the world is literally non-existent. So to the sick, weak, melancholy, half-dead man, the world is lifeless, dreary, dreamy, sullen, dim; and to the vigorous, youthful, lifeful human being, the world is youthful, bright and full of animation. Thus do we create our world. The Manas is the Great dream-weaver. Just consider the passions; see how they work and create worlds. You are sitting quietly. Some devil puts it into your head to just think of a talk you had with a neighbour. You remember now that he used a word regarding yourself which was not exactly pleasant or proper. What a trifle! But in a moment, the

molehill has grown into a mountain; the handful of light into a vast dark cloud that overcasts the horizon: you have in a few seconds worked yourself up into a mighty wrath against the unfortunate fellow, and if he came near you just now, you verily feel as if you could cut his throat. So of the workings of Love. The Passions, Rajas, create the world, and out of mere and sheer nothing comes *It*, being nothing else than Nothing.

Therefore must he that craveth Rest, suppress his passions: nay, the passions must have lost their hold on him without any effort on his part, ere he can thus truly crave. Absence of passions, perfect equilibrium is Nirvāna itself.

Silence is strength and purity. Speech leads outward and is activity, and almost necessarily arouses passions, being an outcome of passion. Restraining the outward expression of the passions, from and by a thorough conviction of the worthlessness of them, and not from any motive of concealment or fear, helps their death, &c. Speech is Vach, the Logos, the word, Pravritti, Activity. He that would grow in soul must be careful not to waste energy and risk fall, in searching for and taking occasions to gratify his self-complacency, &c. And from such restraint and continuous disuse, will there necessarily result atrophy and effacement of the passions, (for it is exercise against resistance, that develops and strengthens) and the mind will grow smooth and placid again, and reflect, when perfectly so, all truth: be Omniscient while it wakes, and pass into the Macrocosmic sleep of Paranirvāna at the end of Kalpas and Mahākalpas, to wake again when the wish to do so comes to it.

And this coming out of sleep and going back to it, constitute evolution of material forms, and involution back into the perfect calm of space. Evolution consists in the production of consciousness on the material plane, *i. e.*, in its most intensified and isolated form, or to express it in other words, in the utmost possible intensification of the false Ego, Ahankāra, in the condensation into Earth of the 5th Element Ether, corresponding to Ahankāra, the 5th principle of man. In the beginning, in the first stages of evolution, this Ahankāra, is very imperfect; life on the material plane is first perceptible in plants: now observe the life of plants. Get a piece from one, plant it, it grows into a whole plant of its own. So of the lowest forms of Animal-life: those possessing the least complicated, and most homogeneous organisms, such as polyps, zoophytes. These possess the capability of reproducing anew from each single discovered portion of their bodies, the whole. In such, the reflection of the One Individuality is blurred and dim, as that of the moon on a rippling surface of water. Each ripple catches the image in part. With the perfection of material organisation, *i. e.*, the perfection of the receiving-mirror, the Upādhi, the capability to reflect well, comes the better-defined, the steadier and more intense image, and materialism holds sway now. This is why the present is a critical period, a turning point in the life of humanity. But the real

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critical period has yet to come, is yet millions of ages distant, and that will be 5th race of the 5th round. We of the 5th race of the 4th round are passing through only one of the very minor cycles. The processes are repeated over and over again, infinitely, or indefinitely, strictly. Nature is poor, in truth, although she appears so rich. There is only evolution and involution, Pravritti and Nivritti. Materialism and Spiritualism, Attraction, and Repulsion: nothing else, and yet this wondrous cheat of Māyā deludes us with such an astonishing variety of tinsel dresses for this single Idea.

It will now be seen that this developement of Ahankāra, the false Ego, tears apart man from man, making him think that his particular self is the real All, disabling him more and more from entertaining the nobler emotions of kindness and Love. Love is the principle that draws together beings, making them feel for and with each other, identifying them, in fact, because the image of the One Principle that alone holds together this Stupendous Manyness, the principle of Hatred or Repulsion, of Māyā.

Therefore should those who would not fall off, at the crisis of the 5th round, destroy, and destroy utterly

"The sin of self, who in the universe
As in a mirror, sees her fond face shown,
And crying 'I', would have the world say 'I';
And all things perish, so if she endure;"

and love all equally, and be perfectly indifferent to everything only individual, for loving single fellow-creatures or families, or things is only another and perhaps even more intensified form of "selfishness" or Ahankāra. "Behold! not for the husband's sake is the husband dear, but for the sake of oneself is the husband dear! Behold! not for the wife's sake is the wife dear, but for the sake of self, is the wife dear. Behold! not for the son's sake, are the sons dear, but for the sake of self are the sons dear."

For such reasons is the establishment of a Universal Brotherhood desirable in the last degree. But our experiences have been dreary and the prospect too is not bright. People are unreceptive, and they do not understand the sublimely grand ideas and ideals of Theosophy, attaching too much importance to externals and shells, finding faults with this and with that, emphasising utter trifles, never seeing the spirituality of the movement.

Help us, O! help us in our weary task,
As actors, not spectators, we so ask.
Plunge, fearless, into these back-flowing streams;
Stand not apart, deluded with vain dreams.
What ye are so charmed with, is not, but only seems.

And you, too, are a hunter after happiness? But just consider what your happiness definitely is, or would be. One hears happiness in sweet sounds and music; another touches it in soft velvets; one sees happiness in bright and beauteous forms and pictures, another tastes it from delicious dishes; a fifth smells happiness

in rosy perfumes. What then is your happiness. Are you a real seeker of happiness, mere and sheer happiness alone, or are you a hunter of the happiness in this or that thing. If you desire the happiness in this or that thing, do so, but expect not but that it will die with this or that thing. If then you are dissatisfied with such deathful happiness, seek for the happiness-in-itself, that which is the basic, the essential, the common element in all these happiness-in-these-or-those-things. And that abstract happiness, the happiness for-ever-and-ever, is indifference; the supremest peace; it is the pure Ananda, of Nijabodha, the bliss of self-consciousness. Happiness is self-realisation, but as selves differ,—i. e., false, personality-selves,—one self being all ear, another all touch, a third all eye, a fourth all tongue, a fifth all nose, the self-realisation of one is by means of melodies, of the second by means of facts, the third by sights, the fourth by tastes, the fifth by scents. Necessarily therefore the true, the undisguised-by-extraneous-matter, the essential, the real, the eternal happiness is the pure self-realisation, or self-consciousness of the true, the Upādhiless, the essential, the real, the eternal Ātma, bare Ego.

To many such, happiness will seem bare and barren enough, but it is not, nay it cannot be recommended to any. It is only the tired man that will seek rest; the man, the Upādhi in which the Ego has not yet satiated itself with the concrete, will still find happiness, i. e., self-assertion, by means of concrete objects. So much so, that even when, in ordinary men, such knowledge of the Pure Truth has been attained, there is not instant liberation; for the latent, (according to Universal, i. e., the spirit's own laws), energies of the particular rays of the logos of the monads inhabiting different bodies, have to be brought out, and completely exhausted, before thorough fatigue with all forms of world-life ensues, and rest is attained thereby. The life of every principle must have been lived before the death or the true life, whatever you call it, of the Buddhi and Ātma is obtained. A man, must therefore in the ordinary course of things, become a Sannyāsi with regard to the rung he is passing on the ladder of ascent to *Emancipation*, and a Tyāgi and nothing else than a Tyāgi, unless he wishes to stop there and make no further progress,—with regard to the rung of the ladder he must step upon after leaving this, former. He will thus make clear Krishna's advice to Arjuna, appearing so confused to us, concerning Sannyāsa and Tyāga. A man must practice both, but with regard to different things, one behind, the other before, as long as there is a behind and a before at all. The man must pass through many other places of pilgrimage, before he arrives at Kāsi, and bathes in Gangā at Kāsi, the Chitsarītā, the stream of the energy of self-consciousness; the Shekinah, the mantle of glory of Eusoph; the Umā Haimavatī that appeared to Indra in place of the Supreme, when he went to ascertain who the sprite was that could not be comprehended by the lower Dhyān Chobans, or Gods. But in order that the pilgrim reach the Gangā at Kāsi, he must keep his eye resolutely fixed on it, other

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wise he will be allured by the beauties and enchantments of what should be only halting-places for him on the road, and never reach his proper destination at all. "But it must be the eternal that draws forth your strength and beauty; not desire of growth. For in the one case you develop in the luxuriance of beauty, in the other you harden by the forcible passion for personal stature."

B.

PLATO'S THEOSOPHY.

A PARTICULARLY interesting part of the study of theosophy is, tracing the record of the philosophy in literature. There have been witnesses unto the truth in all ages. The uninitiated seer, pouring forth the visions of his soul in song and story, has thrilled the human heart, and impressed his record on human memory. The initiate has at different epochs, either unfolded a noble system of thought, through which the earnest student would inevitably be led to the hidden laws which cover the esoteric wisdom, or the world's history has recorded another religion, formulated and based on the ethical outpouring of a divinely enlightened teacher.

The line of research for the supplementary evidence is not only fascinating to the student but of great value to the propagandist. Through this record of theosophy in the world's accepted thought, we are able to reach a point of contact with the skeptical mind. When the Theosophic interpretation of the mysteries of life can be linked to a familiar and revered thought, half the battle, for the consideration of the new putting forth of the old wisdom, is won.

Plato, under myth and fable, sets forth the cosmogony taught us in more logical fashion in the "Secret Doctrine." The involution of spirit and the evolution of man are clearly expressed in the great Greek's philosophy. The varying development of the body of man, in past races, is stated. In short, the fundamental laws of the Kosmos are taught to those who can look through the fantastic myth, or fable, that was the necessary method of teaching adopted by the pledged initiate, to incite the unawakened to a search for wisdom.

The light is ever in the world, but it cometh to no man until he seeketh after it.

That the world has lost the key to the teachings of Plato (as it has to the fundamental truths of its various great religions), is evident in the bewilderment of translators and commentators, over passages most pertinent in meaning to the esoteric student. The following quotations are taken from translations of Plato's dialogues:—

"But you must learn the nature of man, and what suffering it has undergone. For our nature of old was not the same as it is now. In the first place, there were three kinds of human beings, not as at present only two, male and female; but there was also a third, common to both of those; the name only of which now remains; it has itself disappeared. It was the

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man-woman, whose form and name partook of and was common to both male and female."

"The men of former times were produced earth born, and not begotten from each other."

"In the next place, the entire form of every individual of the human race was rounded, having the back and sides as in a circle. It had four hands, the legs equal in number to the hands; and two faces upon the circular neck, alike in every way, and one head on both the faces placed opposite, and four ears, and two kinds of sexual organs, and from these it is easy to conjecture how all the other parts were. They walked as now, upright, whithersoever they pleased. And when they made haste to run, they did, in the manner of tumblers, who after turning their legs in a circle, place them accurately in an upright position, supporting themselves on the right limbs, and afterwards turn themselves over quickly in a circle. Now these three, and such kinds of beings existed on this account; because the male kind was the produce, originally, of the sun; the female, of the earth; and that which partook of the other two, of the moon; for the moon partakes of both the others. The bodies thus were round, and the manner of their running was circular, through their being like their parents. They were terrible in force and strength and had high aspirations, and they made an attempt against the gods. They attempted to ascend to heaven with the view of attacking the gods."

Compare these quotations with the stanzas of the Dzyan as given us in "Secret Doctrine", vol. II. Again:—

"This universe the Deity does at one time conduct himself, as it proceeds, and with it rolls on; but at another, leaves it, when its revolution shall have received the measure of the fitting time; and it is then brought back of its own accord to a contrary state, being a thing of life, and having a share of intelligence from him who put it together at its outset. Now this movement backwards has been of necessity implanted in it through this."

Compare the quotation with sloka eleven in stanza three of vol. I, "Secret Doctrine." Where it says:

"It expands when the breath of fire is upon it; it contracts when the breath of the mother touches it. Then the sons disassociate and scatter to return into their mother's bosom at the end of the great day, and rebecome one with her. When it is cooling it becomes radiant, and the sons expand and contract through their own selves and hearts; they embrace infinitude."

In the following quotation is clearly indicated the cyclic law, and something of the causes of the periodical cataclysms.

"But the world having undergone a change in its revolution, conflicting and rushing with the contrary impulse of a beginning and end, and producing in itself a mighty concussion, worked out again another destruction of all kinds of animals. After this when a sufficient time had gone on, the world ceasing from tumult, confusion, and concussions, did, taking advantage of a calm period, arranged most beautifully in its usual course, possessing a guardianship and dominion itself over the things in itself and belonging to itself; remembering to the utmost of its power, the instructions of the deminurgus and father. Now at the commencement" (of the circle) "it

performed this duty more carefully, but at the end more obtusely. But the cause of this is the corporeal form which had grown up with its former nature; since it partook of much disorder, before it arrived at its present orderly arrangement. For from him, who put it together, it obtained every good; but from its previous habit, whatever harshness and injustice exists in heaven is introduced likewise into animals. In conjunction then with the ruler, the world, when nourishing the animals within it, brings forth evil of a small kind but good of a large; but separate from him, it conducts all things beautifully during the time nearest to his departure; but as time goes on, and oblivion comes on it, the circumstance of its former unfitness domineers with greater force; and at the concluding period of time it bursts out into the full flower of wrong; and only a little good, but mingling much of the temperament of things contrary to good, it arrives at the danger of both its own destruction, and of the things within it.* * mankind having become destitute of the guardian care of the demon who possesses and tends us."

How, clearly, these words show us the nature of the present cycle in time, and the separation in consciousness from the Higher Self, as the source of all evil to humanity and thereby to all life below the human, to which we stand as the "guardian demon." The Higher Self is the only source of enlightenment for the mind of man, and without that wisdom that cometh from above, ignorance and darkness generates the evil of life.

These quotations are sufficient to indicate the correlative evidence to be found in the teachings of Plato. So to any one reading with an open eye, all that has been given out in this present period, if not more than has been distinctly stated, will be found in the teachings of one of whom Emerson said,—“He contains the future, as he came out of the past.* * Who can overestimate the images with which Plato has enriched the minds of men, and which pass like bullion in the currency of all nations! Read the ‘Phædo,’ the ‘Protagoras,’ the ‘Phædrus,’ the ‘Timæus,’ the ‘Republic,’ and the ‘Apology of Socrates.’* * Plato would suffice for the tuition of the race.”

KATE BUFFINGTON DAVIS, F.T.S.

A STRANGE OCCURRENCE.

THE following account will be received by the readers of the *Theosophist* with some curiosity concerning what powers a human being is capable of acquiring, and how they exist in nature.

In this place there is a lady who is a Mussalman by religion, and whose husband—now dead—was a fakir. She is chaste and pure, and earns her livelihood by teaching Koran to young girls of the Mahomedan residents of this town. Her devotion is such that she does nothing but recite certain prescribed names of God on her rosary.

A respectable Mussalman lady, who has no issue, being very anxious to get one, expressed her desire to another lady friend of hers. The latter knew the widow of the fakir and advised her to consult her. She being not an acquaintance of the widow asked her friend to accom-

pany her. She consented and they both went to the widow's house. There the lady put her case before the old woman and requested her to show her some way so that she might be the mother of a child. At first the woman hesitated, and then said that she was willing to show her the way, but there must be a promise to follow it strictly, and that while doing so she must not give way to fear, or the result would be insanity. The lady had not the required courage, but her companion—who I should say was also a widow—said to the old lady that if she could do the necessary things for her friend she would undertake the risk, as she would oblige her friend thereby. The old lady said that she could also perform the rites, but there was one thing which she should carefully guard against. It was this:—When the necessary number of days had elapsed, she would find before her a venerable old man with a young child in his arms. He would hold out the child to her, when she should say that she received the child for so and so—her friend; otherwise it was to be feared that she might conceive a child and so her widow's rows would be broken. This part of the performance was to be done with a heart full of courage, otherwise there was danger of her mind becoming deranged. The companion of the lady being anxious to oblige her friend, learnt the necessary rites from the widow, and began to perform them as directed. The required number of days passed away, and on the last day the young widow saw the venerable old man with the child in his arms, standing before her. He held out the child and looked at her with a steadfast gaze. The lady instead of gathering courage, gave way to fear and began to tremble. The old gentleman still stood before her as at first, when she cried out,—“What can I do with the child as I am a widow, and people will charge me with impure conduct.” She had hardly uttered the last word when she fainted, and the old man disappeared. Early next morning she got up and related the events of the last night to her mother. She laughed at it, and said it might have been a dream; then she was obliged to tell the whole tale,—how she was told that the phenomenon was to be expected. Her fear was allayed by the mother, but she was so much affected by what she had seen that she began to show signs of mental weakness. In a day or two she lost all balance of mind and became a perfect maniac. She was placed under medical treatment without any effect, when at last the mother revealed the real cause of her illness, to a gentleman of her acquaintance. This man then found out the old widow, and visited her, telling her how the matter had come to pass. She said that she knew all this beforehand, but that she had warned the young widow about it. The old lady was now requested to cure the deranged woman, so that she might be saved from a life of misery and helplessness. The good old lady promised to cure her within three days, and desired some one to take a cup of water from her to the insane woman, early in the morning. This instruction was carefully followed, and the young widow was soon rid of her malady, as before stated.

There are many things in the above account which require explanation. The first is,—the power of the mantra; the second, the appearance of the old man with a child; the third, the derangement of mind, on account of fear, and the fourth is, the cure of insanity by the water given by the old lady. These, with the exception of the second, can be explained and understood from what has been given out by our teachers from time to time, about the power of sound, the effect which a mind suffers by being weak at a certain moment, and the healing magnetism one can acquire and use. But the second is quite inexplicable to me; and it would be interesting to know whether, according to any previous record, occult powers have been known to go to this extent.

D. M. O.

THE NECESSITY OF SPIRITUAL CULTURE.*

(Concluded from page 722).

WHILE thus I have tried to show why we must at the present day look beyond education, why scientifically, philosophically, and morally, we are every minute compelled to look beyond, I have given you some idea of what I mean to convey under the word spirit. What science calls life, and leaves ever unexplained, what philosophy describes as thought, and is unable to find in physiological changes, what morality calls love, and leaves far behind in ideas of utility, competition and struggle, may roughly be described as the spirit of them all. Spirit is ever uncreate, without beginning, without end, without form, without character. Life, thought, love, are all manifestations of spirit. Spirit added on to science, philosophy, and morals, confers on each of them a reality which they otherwise can never have, for, through spirit we understand every scientific fact as a step in the descent of spirit into matter, in every philosophic explanation we ascend a rung higher on that ladder which leads up to spirit; in every moral act we see a fulfilment of that idea of love which is the first embodiment of spirit. Life instead of being a painful struggle becomes a pleasant journey; the individual, instead of being at war with his environments, finds his happy place within the soothing and nourishing folds of universal love. Even right and liberty assume meanings entirely new. That amelioration of evil or promotion of good which we look upon as the right, dissolves itself in the idea of so much experience necessary to the individual and the race, in its education to the realization of the All. Liberty is impossible in any sense other than liberty of spirit, and the controversy between necessity and free-will which has engaged the minds of philosophers from Thales to Kant settles into the unmistakable freedom of spirit in the circle of necessity through which it travels to self-realization. We lose the particular in the general, and learn to employ that

* Read before the Young Men's Association of Baroda, and forwarded to the *Theosophist*.

much misunderstood but time-honoured instrument of logical research, *viz.*, Deduction, in place of the misleading Induction of modern science. From spirit as the All, we can easily descend to every and any particular as so much manifestation of spirit. Spirit is thus the synthesis of all science, all philosophy, all morals; it is the All.

So far, gentlemen, it is only as a *hypothesis* that I put to you the idea of spirit. It is a hypothesis that would better explain science, better assure philosophy, better sustain morality. But I would now show you, if I can, by direct, positive proof, that this assumption need not at all be a hypothesis. I would at the beginning request your attention to the names of Aristotle, Plato, Berkeley, Spinoza, Kant, Hegel, Schopenhauer, and many thinkers of ancient and modern note, not to mention Buddha, Sankara, Krishna, Christ, Mahomed, Zoroaster, Confucius, and all religious thinkers of every age of the world, who have asserted and proved the existence of spirit in this sense of the word. But apart from this testimony let us examine a few of the facts of our experience and consciousness. In all our thoughts, all our acts, all our experiences, there is an underlying thread of consciousness which holds the variety of thoughts and things in one common yet sufficiently distinct whole, and enables every being to mark off, in time past as well as present, so much of experience as 'mine.' This *ego*, the 'I' that binds all facts of consciousness, all thoughts, all feelings, all acts of the will, is something which no science can give or explain. It was, I think, Descartes who said 'I think, therefore I am' (*cogito, ergo sum*); and this 'I' has from the beginning been relied upon as the most undeniable fact of our being. You must empty this 'I' of all facts, all differences, all things, and what will yet remain as a unit of simple consciousness is identical with that which we call spirit in nature, spirit the necessary complement of science, philosophy and morals. Phenomena presuppose causation, a consequent and an antecedent. Antecedent and consequent imply time, and the very idea of existence presumed in all these thoughts implies space. But for the ideas of time, space, causality, no phenomenon, no experience, is possible. These three are as it were the modes through which our consciousness or spirit proceeds to experience, goes out to things and the world of phenomena. Phenomena cease to exist when spirit realizes itself in every thing. The universe is a phenomenon of spirit; the spirit that works in the universe and the individual is identical, is one. Without taking you into the fruitful though difficult modes of idealistic thinking, I would content myself with having brought you to understand the simple truth that the facts of consciousness warrant as much the idea of spirit, as the phenomena of the universe, or the conclusions of science and philosophy, force upon us the idea in its universal form. And it is this idea, that received a name at the hand of every religious or metaphysical thinker all the world over, whether as the Demiurgos or Brahman, whether as Ain or the Tao, whether as Idea or ap-perception, whether as spirit or mind, whether as thought or transcendental essence.

But spirit, I must warn you, is not that which we thus approach through the intellect. Spirit alone can *know* spirit, heart can read heart. Every ancient philosopher places it in the heart, and the Upanishads continually tell you to seek for it not in books, not from teachers, not through the intellect, but only in and through the heart. The heart is the seat of emotion and love as we all know; and love is the nearest expression of the heart. Plato understood and taught this so clearly that the love he identified with spirit has received the title of Platonic Love. I refer to this expression as the easiest explanation of what I mean by love. We love nothing so much as our own self, and when we enlarge this idea of self into the whole, we understand the ideal of love and spirit, realize the true sense of duty and self-realization. Realization of the universe as spirit, through love, is the proper realization of the All; for, in that ideal, reason unites with love to produce peace, justice, and unity. 'Know thyself' is a precept as old as Socrates, and the Upanishads declare this knowledge to consist in knowing love of every self as one's own self. This done, you realize the meaning of the text 'thou art that.' Heart-culture is a theme vast and interesting but the time at my disposal forbids me from pursuing it further than referring to the absence of heart-culture or spiritual culture in all our present-day science, morality and education.

The drying up of the sources of the spiritual watering of our daily life and experience received here in India, is due to the scorching influence of the West. And we who are still living under the dead forms of spirit, so to speak, may well understand the force of these remarks, if we stop to examine a few of our Eastern ideals and modes of life and education. Let us, for instance, see how education was here conducted in ancient times. There were schools but no classes, no examinations, no competition, and yet you find the best scholars, the best writers, the best statesmen, the world has ever produced. Even the course of studies led naturally to the spiritual ideal which every being was expected to approach and realize in its life. If you begin the study of grammar, for instance, you will necessarily come to that part of it which, dealing with the relation between names and things, will take you into logic or Nyāya. The study of logic must lead the student to the question of truth and evidence, which finds an answer in the first Mīmāṃsā. The moral issues involved in logical evidence force upon you the Sāṅkhya and Yoga systems of life. And the world-conception, the moral ideal, found in these and the first Mīmāṃsā lead naturally to the *Advaita*, the true ideal of spirit. Even if you read Rhetoric, or medicine, or any work of technical art, you will find the treatise begin and end with enunciating and establishing the connection of that science or art, with the highest science and highest art, the ideal of spirit. All study thus pointed to the spiritual philosophy as its source, guide and aim. Many of you have studied Sanskrit, have learnt Vyākaraṇa and Nyāya and Vedānta, but

how many of you have been conscious of the link between each and each, the chain that leads from one to another, till it loses itself in the Advaita? And yet you feel quite unconcerned for having lost the old methods of teaching; you feel very comfortable with your labour rendered easy in manuals and abstracts of Sanskrit grammar and Sanskrit philosophy. Even the ancient teaching partook largely of the spiritual. The teacher taught every one according to his capability, created no sense of competition among his pupils, and brought his pupils always to love one another as brethren of the same family. The grace of the *Guru* was the diploma of graduation, and the man was free to go into the world and practically realize the truth of what he had learnt. Apart from any particular skill he may have acquired, his moral and spiritual culture commenced under the teacher, was henceforth continued under the woman in ties of love and marriage. Everything he did had religion, realization of Self, recognition of the All, as its end and aim, and from the smallest thing to the greatest, in all experience whatever, he was but learning to widen the meaning and deepen the personal realization of that love which was to ripen into universal love, described generally as renunciation (*sanyāsa*), to bring out clearly the idea of such love as above all condition, all circumstance, all matter, and all thought. To take another instance, even the institution of government had the same object in view, nay the noble institution of *varna*, now degenerated into the dead bondage of caste, was conceived in the same spirit. It was the duty of government, which was truly paternal in the literal sense of the word, to see that every community and every individual did his best by himself and by the ideal he followed; it was the duty of every *varna* to see that all the members carried out the ideal they represented. The centre of this system was not the individual, not the inductive fact, but the aggregation of individuals called family, the deductive universal, called spirit. They had no idea of the struggle for existence, for, the centre of the system being aggregation, every idea of struggle was foreign to the conception. We have lost these ideals, we do not understand our ancient institutions, customs, manners; and under the influence of western ideals we are slowly learning to depreciate and abuse all that is ours. But the results of modern science and education, the positive philosophy of lifeless, mindless, soulless, Agnosticism, the morality of strife and struggle, has, in our search after a better understanding of life, better fulfilment of duty, better acquittal of ourselves as a nation, led us back to the ideals we are taught to look down upon as ignorance and superstition; has brought us back to the necessity of that spiritual culture which is visibly embodied in our ancient religion and literature, institutions and customs.

Before, however, asserting the claims of ancient Indian wisdom to spiritual culture, justice requires us to consider some of the modern attempts at what is popularly called Reform. That the necessity for a better conception of life, a better understanding of our

place and duty, than that assured us by the existing state of things has been realized since the days of Rammohan Roy, is proof of the dissatisfaction we express at the ideals at present offered us through education. I do not mean to say that the Brahmo Samāj was at all a movement back from the ideal of the west; I only mean to assert that the high sense of life and duty ingrained in our very nature never allows us to be satisfied with any thing not guaranteed as genuine by our consciousness. And in this native turn of mind lies perhaps the true principle of all reform whatever. That reform which rudely breaks away from the instincts of a nation never takes root, and ends in failure. You can never force development or growth; it is a slow process, and the living germs available in the soil are always the best help to future harvest. Though I do not mean to disparage I think the Brahmo Samāj was a reform of this kind; it was totally *re-form*, it aimed at re-constructing ancient tradition by destroying it, and planting a new graft on the soil. It is largely a combination of clerical Christianity and Hinduism, and it did not largely agree with the innate tendencies of the people. Swāmi Dayānand sounded the note of retreat;—a noble, exalted, venerable return to the ideals of the Veda; from the misleading, disagreeable ideal of Christian religion and Christian science. He succeeded in breaking the charm of western Enlightenment, but, so far as I can judge, he appears to have overridden his hobby of looking up for everything in the Veda, and in finding, in his zeal to satisfy modern enquiries, some mechanical explanation, of every ancient institution. The Theosophical Society, much maligned for phenomena and humbug, has in my opinion, awakened us to a sense of the spiritual greatness that belongs to us, to the treasures of spiritual lore concealed in our books and literature, to the spiritual aim in all our institutions and customs. Last, but not least, the National Congress is awakening us to a sense of public responsibility, and I have every hope that there is a bright future before it, if it only enlists in its behalf the services of that spiritual revival which alone can promote love of truth, strengthen the duty of self-sacrifice, and lead to unity and action. These attempts at regeneration point pretty distinctly to spiritual culture, to the past of our country, bright with the results of that culture. When, therefore, education, science, philosophy and morals point to spiritual culture as the only salvation of thought and life, when all reforms lead us back to the spiritual ideals of our country, and when, above all, reason and the facts of our consciousness bear out the immense importance and enormous fruitfulness of the spiritual ideal, I make bold to assert that there is every necessity of spiritual culture at the present day, and that the future of man, society, government, science, and philosophy is closely bound up with the development of spiritual culture, with the realization of the ideal of spirit.

I shall now conclude with answering a doubt which, I am sure, has been continually cropping up in the mind of many a hearer in this hall. Will not spiritual culture lead to fatalistic indolence and under-

mine the working energy of individuals and nations? Will not subordination of the individual slacken some of the springs of great action? A writer in the *Review of Reviews* laid, a few months back, all responsibility in the downfall of India to spiritual culture. I hold that these opinions come from want of correct understanding. The distinction I have made, at the beginning, between culture and education is sufficient to suggest an easy explanation. If culture means *to be* what we *profess*, how can culture of spirit prevent men from being what they profess? When the whole universe is the visible embodiment of spirit, when every atom partakes of the life of spirit, and when every experience is an advance of spirit to self-realization, it is impossible that any man of real spiritual culture can ever find the realization of his ideal in indolence, slothfulness, irresponsible fatalism. Spirit is ever free, and he who circumscribes his ideal with any limit whatever, knows not the freedom of spirit, the beauty of spiritual life and culture. The causes of our downfall do not lie in excess of spiritual culture but rather in the want of it. We lost touch with all that was admirable, venerable, lovable, in the ideals of the Veda, the Upanishads, the Smritis, the Itihāsas and the Purāṇas; nay we lost sight of the deep meaning underlying every rite and custom; and losing the only mother who can keep these things tenderly fresh in our heart and memory, the living Sanskrit language, we learnt to despise ourselves, to distrust ourselves, and thus lost also the land we called our own. No slavery more degrading, no curse more withering, can ever be inflicted upon a nation than teaching it to be irreverential of its glorious past. Intellect understands intellect, spirit can understand spirit; and the spirit having been lost, we lost everything bound up with spirit. It is vain therefore to think of such frivolous objections to the ideal of spirit. It never teaches indolence: it promotes activity, it orders work. Look there, at Arjuna desponding on the field of Kurukshetra, indulging in those arguments of right and wrong which intellect addresses to intellect, and virtually making up his mind to waive all idea of fight with his relatives and friends. The divine teacher Shri Krishna explains to him the ideal of spiritual life, and exhorts Arjuna to do his duty by himself without doing or enjoying the act. Says Krishna "He who relates himself not with the act as doer, nor with the result as sufferer, lays by no store of *karma*, nor *does* the act, though he should destroy all the three worlds at one stroke." And Arjuna too, bowing down in reverence, declares himself cured of all doubt, and ready to do his master's bidding. The rest is too well-known to you; but the moral is plain that spiritual culture cannot lead to indolence or want of the sense of responsible duty. Luxury, sweet indolence, effeminate forms of fashion, false etiquette, gather easily and naturally round a life bound to the material of the intellectual ideal, where, in the struggle for existence, every individual tries to get the better of his neighbour, through the inconceivably secret means of hypocrisy and cant. Spiritual life is straight, honest, free, dutiful, all

love and light. It has no dissembling, no monster of ennui to be relieved from, it being ever cheerful and active.

If thus far then, is made out the necessity of spiritual culture, at the present day, you will naturally ask how such culture can be brought about. I think I have done my part when I have brought you to understand the necessity of spiritual culture, and it will be your own look-out to see whether you would seek for it in the idea of personal God or impersonal Brahman; whether within the pale of this religion or that. You friends, have the spiritual germ in you: do not smother its promptings; hear them, and test whatever you accept as spirit, in their light. Learn thus to foster this germ, and find it beyond the surface from which alone in these days of ease, accommodation and short time, you are accustomed to understand and think. Above all, cultivate the study of ancient Indian Philosophy, compare its conclusions and its ideals, if you have time, with those of other philosophies and other modes of thought; and learn to respect the inner meaning of every native institution you go by and live under. Apply yourselves next to the study of the history of your nation, history not as told by Mill and Elphinstone, but as narrated by Manu, Vyāsa and Vālmīki in the Smritis, the Mahābhārata, the Rāmāyana, and the Purāṇas. Drink always at the fountain-head; put no trust in translations, especially such as are given you by scholars who do not appear to mediate between you and your forefathers through spirit and spirit alone. Learn and cultivate the Sanskrit language to this end. In all this, however, be as free as the spirit you desire to realize, be as just, as the ideal you aspire to, be as loving as the universal All, you wish to become. Our past is a field enormously vast and extending from the beginning of time; you may find the tares of material grossness growing side by side with the wheat of spiritual refinement. Learn to distinguish, appreciate, and identify. In the realization of the spiritual ideal herein set forth lies the future salvation of man, society, government, science, philosophy and religion. In this ideal alone consists the hope of our ever rising to our place in the scale of really civilized nations.

MANILAL N. DUVIEDI.

A RAJPUT SAGE.*

THE story of this Rajput Sage is a very ancient and very significant one. We have two versions of it, both very ancient; and from their points of difference, as well as of agreement, it is practically certain that neither of these versions is a mere copy and repetition of the other, but that both are taken from a still older original. One of the two versions, perhaps the older, is now found in the *Brhad-Āranyaka-Upanishad*; that is, in the Book of Hidden Wisdom, appended to the prose liturgy that properly belongs to the White Yajur Veda collection of hymns. These White Yajur Veda hymns were developed from the older Black

* By kind permission of the Editor *Madras Mail*.

Yajur Veda hymns, partly by arranging, partly by separating verse from prose,—which are mixed up together in the Black Yajur Veda collection,—and partly by adding new verses. Both sets of Yajur Veda hymns, and the Sâma Veda hymns as well, are made of shreds and patches of the old songs and poems of the Rig Veda; of odd lines chosen with no very great critical insight, and put together for reasons not clearly comprehensible, so that, in the words of a great and profound critic:—“All that is left of the oldest Veda in the Sâma Veda and the Yajur Veda, is a Rig Veda piecemeal: its hymns scattered about; verses of the same hymn transposed; verses from different hymns combined, and even the compositions of different poets brought into one and the same hymn, as if they belonged to the same authorship.” Now this mangling of the old songs and poems of the Rig Veda was carried out with a clear and definite purpose: to provide the liturgy of a complicated sacrificial ritual, the ceremonies of which were carried out by the Brahminical priesthood. In virtue of their position as masters of the ceremonies, the Brahmins gradually gained for themselves a whole series of powers and privileges which are set forth to their best advantage in the Code of Manu, where the Brahmins are declared to be a little higher than the gods.

The story of the Rajput Sage that we have spoken of, shows the other side of the picture; points to quite a different line and type of culture than that of Brahminical ritual; and suggests many profoundly interesting problems connected with a period of Indian history before the rise of the Brahmin caste, a period when the Brahmins sat at the feet of the Kshatriyas, in the words of the Upanishad itself. Now to the story itself. The hero of it, the Rajput Sage, is Pravâhana, Jibila's son. In both versions of the story,—in the Chândogya and Brhad-Aranyaka-Upanishads,—he is called a Rājanya: and this word, we know, is a synonym of Rājaputra or Rajput. Again, from the Chândogya Upanishad, it is to be inferred that he is a Kshatriya; so that the identity of Rājanya or Rajput and Kshatriya is here clearly shown. The two minor heroes of the story are Svetaketu, the grandson of Aruna, and his father Uddâlaka the son of Aruna, who are Brahmins of the clan of the Gautamas, and well skilled in sacrificial rites. The two, father and son, are the heroes of another story in the Upanishads, which contains the magnificent refrain—*That thou art*—the declaration of oneness of the individual self with the eternal self, which is the last word of Indian wisdom. If both stories are historical, as in essential facts they probably are, then the teaching of the Rajput Sage bore good fruit, and his Brahmin pupil worthily handed on his wisdom to his son. The story begins with the son's adventure; and, as another Upanishad tells us, he was proud, vain and conceited, it must have been an unpalatable one. We shall follow the narrative in the Brhad-Aranyaka-Upanishad. The young Brahmin Svetaketu, Aruna's grandson, came to the assembly of the Pāṇchâlas, and approached King Pravâhana, Jibila's son, the Rajput

Sage, who was seated in the midst of his courtiers. The King addressed Svetaketu: “Is it you, youth?” The youth answered: “It is I, Sir!” “Have you received instruction?” continued the King. “I have been taught by my father,” Svetaketu replied. Then the King asked: “Do you know how beings here go forth at death?” “No!” replied the youth. “Do you know how they come back to this world again?” the King continued. “No!” said Svetaketu. “Do you know how they overcome this world again?” “No!” he replied. “Do you know why the other world is not filled up by the innumerable dead? Do you know at what sacrifice the waters rise and speak with human voices?” “No!” he answered. “Do you know how the divine path is gained, and how the path of the fathers is gained?—As the seer says: ‘I have heard of two paths, the path divine, and the path of the fathers, that men must tread; as wide apart as father heaven and mother earth.’” “This also I do not know!” Svetaketu confessed, and, profoundly humiliated, ran away to his father. “This Rajput,” he said, “asked me five questions, and I was not able to answer one of them.”

Nor is this the only instance in the Upanishads where Rajputs are represented as putting awkward questions which the Brahmins were unable to answer. In the last part of the Prasna Upanishad, Bharadvâja says to his teacher:—“Master, Hiranyanâbha Kan-shalya the Rajaputra—Rajput—approached me and asked a question; I had to answer that I did not know it.” To return to Svetaketu. His father, Uddâlaka Aruna's son, bore Svetaketu's reproaches meekly, and set off himself to the Rajput Sage to learn the answer to the five questions. And the story of what then took place, as recorded in both Upanishads,—the Brhad-Aranyaka and Chhândogya,—is very remarkable. The Brahmin was courteously received by the Rajput, water was brought, and the guest was offered a wish, after the ancient custom which finds an echo in the book of Esther, and the story of Herodias. The Brahmin thanked him, and chose as his wish the answer of the five questions that his son Svetaketu had been so humiliated by. “This is a wish for gods,” answered the Rajput; “choose a wish for men!” One cannot but be reminded of the answer of Death, in the Katha Upanishad to a very similar question also granted as a wish: “Even by the gods it was doubted about this, what becomes of a man who has died; choose some other wish than this.” In both cases, the questioner stood firm, and resisted the offer of gold and elephants and horses and slave-girls. Then the Brahmin formally offered himself as the Rajput's pupil, and was accepted, but with this protest. “Herefore this wisdom was not possessed by any Brahmin; yet I tell it to thee, for it may not be refused to one who asks thus.” In the other version, in the Chhândogya Upanishad, the protest is even more strongly put:—“As this wisdom was not imparted to the Brahmins before thee, therefore amongst all peoples it was the teaching of the Kshatriyas.”

If we are to take this sentence literally, or indeed if we are to give it any consistent meaning at all, it will imply that up to this time the Brahmins were mere ritualists without wisdom; that they received what wisdom they possess as an act of favour from the Kshatriyas or Rajputs; and that these latter were the real originators and possessors of the intuitions of life which give its supreme value to Indian philosophy. The late Raja Rajendralala Mitra has a pretty clear conception of this when he wrote, in a note on this passage:—"Considering that the Brahmins have been the sole repositories of the sacred writings of the Hindus for more than three thousand years, the existence of this verse, so prejudicial to the interest and dignity of the priestly caste, speaks volumes in favour of the authenticity of the *Chhândogya Upanishad*. If any liberty had been taken, it is hard to suppose that the Brahmins would have spared a verse which ascribes the origin of the most important element of the Vedic theology, its dispensation of a future state, to their rivals the Kshatriyas. It would seem from it that the religion of the Brahmins once included only the ceremonials and sacrifices of the Veda and omitted its metaphysics." And these metaphysics, the learned scholar might have added, were supplied as a free gift by their rivals, the Rajputs, if we are to believe the record before us, for the authenticity of which Rajendralala Mitra so powerfully argues.

It is worth while, turning back to the five questions again, to examine them, and to see clearly what metaphysics are implied by them. Svetaketu is asked about the fate of those who go forth from this mortal coil, and how they return again and again to this world. Of all this he is ignorant, and, as a typical Brahmin, confesses his ignorance. In other words, he, as a Brahmin, was ignorant of the idea of re-birth, the doctrine of re-incarnation, which was well known to his Rajput questioner, and had been,—this Rajput affirms,—among all peoples the teaching of the Kshatriya alone. The other questions merely strengthen and continue this idea. Svetaketu is asked about the divine path,—that is, the paths of liberation, or Nirvana; and about the path of the fathers,—the sensuous Paradise from which, after a period, men are re-born into the world; and of these too, he, the Brahmin, is ignorant. In other words, these five questions imply the whole doctrine of divinity and liberation with its corollary of repeated re-births, pending final perfection and liberation. And this very doctrine, this piercing intention of life, the very head and crown of Indian wisdom, the soul of the Vedanta, the essence of the doctrine of Buddha, was the teaching of the Rajput Sages, and not of the Brahmin ritualists at all. If we are to give honour where honour is due, in the matter of Indian wisdom, then the significance of this story of the Rajput Sage cannot well be exaggerated.

CHARLES JOHNSTON.

EDITOR'S NOTE FROM A BRAHMIN'S MEMO.

This story is narrated in *Chhândogya Upanishad*, Chapter V and in *Brahadâraṇyaka Upanishad*, Chapter VIII. The King only imparts the *Panchâgni Vidyâ* to the Rishi, and not *Brahma Vidyâ*, and, further, the King himself admits that this *Panchâgni Vidyâ* was confined only to the Kshatriya caste (*vide* the above chapters) up to the instruction to Svetaketu's father, and then came into existence in the Brahmin class also. There are some Vidyâs confined to certain particular classes alone. Again, the King himself was perplexed about taking him (the Rishi) as a pupil, and, according to Sankarâchârya and other commentators, he treated him friendly and not like a student.

Some Oriental scholars misunderstood the Text and misled the public, as Mr. Johnston does, in the present case. As regards *Rājanya* to *Rajaputra*, there is no foundation at all. The *Rājanya* word first occurs in *Rig Vêda*, in X, 90, 12, and there means a Kshatriya class. So, in many places in the Vedas and Upanishads, *Rājanya* means, according to the context, the Kshatriya class. But it may mean also a son of a Kshatriya.

But we have not a grain of authority to show the present *Rajaputra* word as derived from the *Rājanya*.

SELECTIONS FROM THE JAIN ADHYATMA SATAKS.

1. *Adhyâtma*—'Spiritual knowledge and development, to the Yogis, is as sweet as the songs of the beautiful damsels, to the young folks of the world.'

2. Pleasure derived from worldly pursuits is not one full drop from the immense waters of the Ocean, as compared to the pleasures of *Adhyâtma* the 'spiritual knowledge.'

3. Its contentment is so full that there remains no more thirst for the wealth of kingdoms and the ranks of Indras.

4. *Adhyâtma* is *Vajra* to crush the mountain of *fraud*; it is the moon, to increase the happiness of friendship, and is *Dāvānala* fire, to burn the forests of lust.

5. In its kingdom, the thief of sin is never allowed to stay,—diseases and epidemics fly far away and showers of perpetual rest refresh the heart.

6. In hearts where the sacred truth of *Adhyâtma* (spiritual enlightenment) has dawned, desire for sensual gratifications; anger, pride, malice and sadness, never find their way.

7. If the veteran *Adhyâtma* is not in favour, the cruel and mean (*chandāla*) of *passion* gives pain, even to the learned.

8. The ever-increasing creeper of worldly desires in the forest of mind, is uprooted only by the dagger of *Adhyâtma* in the perfect *Rishis'* hand.

9. Spiritual knowledge and development are as rare in this world, as a house in the forest, riches with the miserable, and light in dark places.

10. Spiritual enlightenment comes only to him who is fortunate: other branches of knowledge are only carried by the ignorant like a load of sandal-wood on the back of an ass.

11. What gems of truth the learned have obtained from the Ocean of the Sâstras by means of spiritual cultivation.

12. All knowledge of a proud, learned man, without *Adhyâtma* serves only to increase the happiness of the worldly-minded, like the sons and wife of a wealthy man.

13. The *pîth* of it therefore lies in studying the *subject* of *Adhyâtma* from the Sâstras, absorbing its truth in the heart, and realizing and contemplating the same by giving full scope to imagination and thought.

14. One from whose heart, the bondage of (*Moha*) earthly desire has found its way out, whose engagements are purely unselfish, and pursuits only internal, is the true *Adhyâtma*.

15. As calmness of mind is the ground of all good character, so is *Adhyâtma* to all practices of *Yoga*.

16. Selfish motives and material desires to secure the objects of the world, or get a good name, are enemies to the practice of *Adhyâtma*.

17. Meanness, covetousness, levity, baseness, deceit, fear, roguery, and ignorance, being still more powerful enemies, lead to failure.

18. Peace, control and tranquility of mind, wishing to relieve oneself from the fetters of Karma, and showing kindness to all living beings, are the motives which lead to worthy success.

19. Like the two wings of a bird or the two wheels of a carriage. Right thinking and Right acting carry the *Adhyâtma* forward.

20. A bad action with a good intention is sometimes fruitful of ultimate good, like copper turning into gold by the touch of the Philosopher's stone or a drug.

21. Therefore those, whose actions are not right for the present, but who wish to enter the Path of Virtue, are considered admissible into the Order.

22. One who shows readiness to undergo trials, and perseverance, is also considered worthy of admission, as it is difficult to know the inner intentions.

23. Nothing would ever be done if we waited till we had satisfied every possible objection to the doing of what we propose.

24. If we avoid all that is bad, but do not practice what is good, our motives are unfruitful.

25. Being devoid of all fraud and deceit, if a man follows the Right Path, under the guidance of a competent Guru, the results of his actions will never be fruitless.

26. There are three ways of self-purification, *viz.* :

(1) Through *Vishav* or the *causes* for which life is sacrificed, or the *objects* which become means of purification, like untimely death by *weapons*, &c.

(2) Through *Âtmâ*, i.e., by subjection of soul to the various penances and austerities, like the five yaws and three niams.

(3) Through *anubandha*, i.e., by means of pacification of mind.

27. *Fraud* is fire to burn the creeper of *Mukti*; it is *Râhu* to overshadow the moon of your actions; it is the cause of all misfortunes, and by it perish all pleasures of *Adhyâtma*.

28. *Fraud* is *Vajra* to crush the mountain of knowledge; it is *glue* to inflame the fire of passions; it is a friend of bad habits, and is a thief, to steal the wealth of piety.

29. Having fraud or hypocrisy at the bottom of one's doings, he who wishes to obtain Nirvâna, attempts only like one desirous of crossing the ocean on an iron vessel.*

30. As *mirror* and *lamp* are to the blind man, so *Vrata* (*abdication*) and *tapas* (*austerity*) are to one whose heart is darkened with fraud.

31. Shaving of head, sleeping on floor, living by begging, and practising *Brahmacharya*, the value of all these diminishes by fraud, like that of a *Gem* with flaws in it.

32. It is easy to give up taste, adoration of one's body and passions of mind, but it is difficult to banish *fraud*—(hypocrisy).

33. By concealing one's faults a man obtains fame, but this leads to internal demoralization of character and felony.

34. Virtue is destroyed by fraud, as Lotus by frost, body by disease, forest by fire, day by night, knowledge by ignorance, and happiness by strife.

35. By praising one's self and censuring others, a man generates new Karma which becomes an obstacle in his own way toward purity.

36. Therefore those who are immersed in *Adhyâtma* ought not to practice the least hypocrisy; as the smallest hole in a ship renders it unfit to cross the sea.

37. Hence one should follow the upright and fair course, unfraudulent in itself, and free from stains of anger, pride, malice and covetousness.

38. For in this forest of the world, at one side the fire of passion is raging, on the other there are falling avalanches from the mountain of *Vishaya*, the river of *Vikriti* is troubled therein with whirlpools of anger; and the surrounding ocean of sorrow is raging with foams of disease and death.

39. A man therefore unarmed with the weapons of *Vairâgya* and *Adhyâtma* ought not to tread upon such fearful ground, lest he be

* Formerly all boats and ships were made of planks of wood.

waylaid and robbed by the various ruffians disguised as wife, sons, relations and friends.

40. These being sometimes vehicles of the dark affections or desires, excite each and every member of the family at the least provocation; sometimes anger playing its part, at another time pride appearing on the stage, while all others wait their turn behind the scene.

41. The RAKSHAS of the world, with serpents of KASHA'YA coiled over its head, and a garland of bones of VISHAYA around the neck, showing teeth of faults, in mockery of *Kāma*, and moving in the darkest night of ignorance, is not to be believed and depended upon in its treacherous actions.

42. Wise men, therefore, ought not to fall victims to it, being darkened by love of their wealth and family, which are mere illusions and vehicles of constant grief.

43. Worldly pursuits are as painful to a wise man, as imperfect knowledge to a Pandit, friendship of a rogue to an honest man, felony to a justice, youth to a widow, and the looks of a beloved, to a block-head.

44. *Adhyātma* is as rare to the passionate, as calmness to lions, and forgiveness to serpents, and one who, without destroying passions, pretends to practice it, vainly attempts to cure a disease without applying the remedy to it, or sows seed without clearing the ground.

45. In a passionate mind, *Adhyātma* dries like water on an iron ball red hot, and is as totally invisible in the heart, as the moon, in the darkest night of *Amāvasyā*.

46. One from whose heart the desire for prolongation of the pleasures of the world has been uprooted, his enjoyment of the same, as a matter of course, becomes the cause of good in future; every thing else is vain and transitory.

47. One who does not hesitate to enter with indifference into a worldly affair, and acts merely like a puppet in the hands of his master, remains untouched by the *Kārmic Vargas* (groups). This principle is known by the name of '*Yoga-Māyā*' in certain schools of Philosophy.

48. There are three kinds of *Adhyātma* (*Vairāgya*) viz.:

(a) *Dukkha-garbbhit*—That which attends after full enjoyment of animal life is rendered hopeless by worldly afflictions and troubles, physical and mental, or in absence of the fulfilment of worldly desires (*Bhoga*).

(b) *Moha-garbbhit*—That which is pretended, in order to serve a material purpose, in shape of gaining wealth, fame, &c.

(c) *Jyāna-garbbhit*—That which is truly earned by fruit of knowledge and devotion to Gurus, or naturally attends by self-preservation (obedience to the higher self).

49. That which comes as the result of suffering and grief (*Dukkha*) goes away soon after the cause is removed; and man in its fit, is always

seeking relief at the hands of his so-called followers, and ever keeps behind the army.

50. That which comes from the overflow of affection (*Moha*) is no more to be seen when the mind returns to its calm and cool state, after the appetite of passions and excited desires (*Tanhā* or *Trishnā*) is fulfilled.

(To be continued.)

THE BRAHMO SAMAJ.

[Editor's note.—When the article on "*The Brahmo Samaj and the Religious Reform*," was published in the *Theosophist* of June last, the Editor offered the "hospitality" of its pages to "any Brahmo leader whose opinions carry weight," who wished to reply to that article. This offer has been accepted by Babu Sita Nath Datta,—a greatly respected Brahmo gentleman,—author of numerous Theological and Philosophical works. He has also published the Upanishads, with translation, and Sanskrit commentary, and may be justly called one of the representative men of the Brahmo Samaj. We therefore cheerfully give place to this reply, and to the rejoinder which follows it.]

I desire to make some comments on certain points contained in an article on "THE BRAHMO SAMAJ," written by my friend and cousin, Ishan Chandra Dev, and published in the June *Theosophist* of the current year.

First, as to his declaration that he is "Socially a Brahmo, but a Hindu as regards philosophical and religious views," I consider this statement to be a very unguarded one. Only about a year back, when he became "Socially a Brahmo," (I mean on the occasion of his marriage), he declared, according to the provisions of Act III of 1872,— "I do not believe in Hinduism," and by this declaration, as well as by rejecting the current forms of Hindu marriage, and specially by marrying a Brahmin lady, while he is a Kayastha by birth, he entered as emphatic a protest against Hinduism as any one could. But he will perhaps say that it was against current Hinduism that he protested, and not against higher and philosophical Hinduism. Well, but does not the term "Brahmism" describe that higher and philosophical Hinduism far more correctly than the extremely ambiguous term "Hinduism"? perhaps he will say that his Brahmoism differs much from current Brahmoism. Perhaps it does, but if he thinks, as I hope he does, that his notions about Brahma and our duty to him are higher and truer than those held by ordinary Brahmos, so that he is more really a Brahmo than they, his difference with current Brahmoism should not make him discontented with the name "Brahmo." Specially, since, notwithstanding his rejection of current Hinduism, he can, he thinks, call himself "a Hindu, as regards religious views," much more truly can he call himself a Brahmo in religion, in spite of his difference with current Brahmoism.

Secondly, he is wrong in supposing, that H. L. H.'s view,—put forth in the columns of the *Indian Messenger*—that "Brahmoism is such an

Indianised form of Christianity" and "has stealthily possessed the hearts of the majority of Brahmos," is correct. That is a view which is shared by an extremely small number of Brahmos, so small that it scarcely deserves mention; and I may tell him that my young but learned friend who hazarded that view, several years ago, has now given it up altogether. The majority of Brahmos are opposed, I believe, to identifying their religion with either Christianity or Hinduism, and so far as the essential spirit of either of these religions is concerned, I think there is at least as much Hinduism, of the Vaishnava stamp, as Christianity, in current Brahmoism. The "emotional ebullition" of which he complains, is more Vaishnava than Christian. What makes him and those who think with him, conceive that the Brahmo Samaj is not sufficiently Hindu, is perhaps this,—that Vedantic aspects of spiritual life do not find sufficient recognition by its members. But in this respect, the old Hindu Society is even more un-Hindu than the Brahmo Samaj. And, we have this advantage over them, that our *aradhana*, the principal part of our system of worship, is Vedantic both in form and spirit. It can very justly be described as a series of Vedantic *dhyanas* or *upāsāns*. I hope, as he also seems to do, that with the progress of philosophical study in general, and the study of Hindu philosophy in particular, amongst us, the universal and permanent aspects of Vedantism,—and it has its local and temporal aspects also, which must and ought to pass away—will find more recognition from us in future. But it was neither unnatural that reformers going through an exclusively English education should have been somewhat more Christian than a Hindu might wish, nor, considering the inertia and conservatism which Hindu modes of spiritual culture usually induce, was it quite undesirable that the first leaders of the Brahmo Samaj, and their followers too, were imbued with a little too much of Christian iconoclasm. Besides, his admiration of Hindu modes of spiritual culture, seems to me somewhat excessive. It savours of exclusiveness, and seems to imply a total ignorance of the higher aspects of Christian religious life. There cannot be too much of those things in the Brahmo or any other Samaj.

Passing by, for want of time, some other important points in his article which I might notice, I shall comment upon one or two astounding statements made by him. By far the most noticeable one is, that "mutual promise of marriage has been to the extent of 90 per cent. broken, to the breaking of many educated Brahmo ladies' hearts." Every one here, that has read or heard of this assertion, has been taken aback by this horrible misrepresentation—unconscious of course, on his part,—of the social life of the Brahmo Samaj. His general connexion with the Brahmo Samaj, is, indeed of pretty long standing, but he has so long been away from the main centres of Brahmoism, living, for the most part, in out-of-the-way places, and his connexion with the social life of the Brahmo Samaj is so slight and of so short-standing, that it has been extremely imprudent on his part to hazard such an assertion. I think he owes it to the

community to which he belongs, and which, I believe, he has wronged by making this assertion, to withdraw it, if he has already found out his mistake, or to enable others to correct it effectively, by answering the following questions:—

(1) What is the actual number of Brahmo marriages that have been celebrated or proposed up to this time?

(2) How many cases of breach of promise have come to the writer's notice?

(3) What are his sources of information, regarding such cases, and what are his reasons for believing in the correctness of his information?

My acquaintance with Brahmo social life, which is almost incomparably more intimate than his, enables me to say with confidence that the number of cases in which there has been breach of promise—and in some cases there might have been reasonable grounds for such a breach—is so very small, that of the many defects of our community which constantly draw our attention, this has never seemed to us a noticeable one.

Another statement of his, which has pained me much, is that "almost all the other missionaries, except Pandit S. Shastri, are half-hearted." What justification is there, or can there possibly be, in his sitting in judgment upon the Reverend Babu Pratab Chandra Mazumdar, Pandit Gourgovinda Roy, Babu Nagendra Nath Chatterji, Babu Banga Chandra Roy, and a host of other worthies whom I have no space even to name, and pronouncing them "half-hearted" missionaries?

He says "the ranks of the Brahmo Samaj are daily being thinned away." What proof can he give of this "daily" occurrence? He has mentioned the desertion of three of our former missionaries. Does that prove his statement? Does he take any notice of the number of men joining the Samaj year after year? It has sometimes been remarked that Brahmos returning to Calcutta after three or four years' absence are most agreeably surprised by the number of new faces meeting them on every side,—faces of men and women who are Brahmos both by profession and action, and are not mere "sympathisers." The number of outside "sympathisers,"—men who used to cheer Brahmo orators, and sing and dance in Brahmo devotional meetings, but had no courage to act up to their professions,—has lately much decreased. Such people now mostly call themselves "Hindus." This seems like a "thinning away of our ranks" to outsiders. But this is a sort of thinning which many of us do not feel as a loss at all. The number of earnest-minded and faithful men joining the Brahmo Samaj, has never been, I believe, greater in any other period of Brahmo history, than the present. Desertions are not at all a new thing; there have been desertions before, even from the ranks of missionaries, as there are now. They are not necessarily proofs of the weakness of a movement.

I shall finish by saying a word about Pandit Vijay Krishna Goswami. It is not true that "he recruits his followers principally from the Brahmo Samaj." His followers are mostly Hindus who have never been Brahmos. As to his Brahmo followers, it is necessary to say, in justice to them, that only a very small number of them have left the Brahmo community.

SITA NATH DATTA.

FROM A DIFFERENT STANDPOINT.

(MY REPLY TO BABU SITA NATH DATTA'S "COMMENTS.")

My respected friend and cousin has taken exception to the following statements of mine, namely:—

1. I am "socially a Brahmo, and a Hindu as regards philosophical and religious views."
2. "That this (H. L. H.'s Christian) view has stealthily possessed the hearts of the majority of my Brahmo friends."
3. "Mutual promise of marriage has been to the extent of 90 per cent. broken, to the breaking of many educated Brahmo ladies' hearts."
4. "Almost all the other missionaries, except Pandit S. Shastri, are half-hearted."
5. "The ranks of the Brahmo Samaj are daily being thinned away."
6. Pandit Bejoya Krishna Goswami "recruits his followers principally from the Brahmo Samaj."

Although the first objection to a purely personal statement could be best met outside the public press, I proceed to take each of the above as they appear and try to disprove that the statements are "unguarded," "wrong," "imprudent," "untrue," or "unjustifiable:"

1. There are two sides to every religion, both ancient and modern—one side refers to social matters and domestic ceremonies, and the other to religious beliefs and nature of worship. Hinduism has likewise two sides; one, the popular side, is "a bundle of *desachāra* as to eating, drinking and marriage" as Vivekananda has rightly said, and the other, the religio-philosophical side, has been familiarized and labelled by the orientologists, from Sir W. Jones downwards, as "Hinduism." They did not take note of the popular side which widely differs in different parts of India; by Hinduism they always meant and mean that higher aspect of it as represented by the writings of the Rishis, unless expressly stated otherwise. Even by the young Brahmo Samaj, similarly, two sides have been recognized in the two-fold classification of Brahmos as Anusthānika and non-Anusthānika, i. e., those who are socially and religiously Brahmos, and those who are socially Hindus, and religiously Brahmos. Now suppose there is one who has rejected the social side of Hinduism but accepts

the religio-philosophical aspect of it. Will you, gentle reader, understand his mental and spiritual attitude if he calls himself a Brahmo or a Hindu? Which, Hinduism or Brahmoism, do you think expresses more approximately a belief in the twin doctrines of Karma and Reincarnation, in the seven principles of man, in the existence of animal souls, elementals and elementaries, in finer forces of nature, such as astrology and eireoscopy, in psychic faculties of man, such as clairvoyance and clairaudience, and in a number of other things considered superstitious more or less generally in the Brahmo Samaj? Brahmoism, as at present constituted and understood, scrupulously excluding all like beliefs, cannot describe the "higher and philosophical Hinduism." Believing, as he does, in the fundamental unity of all religions, the present writer cares very little if he is called a Brahmo, Hindu, Buddhist or even a Christian by others, as long as they know and correctly understand his inward belief.

According to Act III, of 1872, the declaration to be made is not "I do not believe in Hinduism, Christianity, etc.;" but—"I do not profess Hinduism, Christianity, etc.;" and I think there is a good deal of difference between the two. My declaration at the time of my marriage, that "I do not profess Hinduism, Christianity," etc.; was in meaning and wording the same as that made by my respected cousin and twenty other friends. Does he think that when he made that declaration, he protested against one and all of the items of the Hindu and Christian beliefs? It is the modern *form* and *practice* of any religion, that a sensible man can protest against and disavow, and not the *spirit* of the religion. The law itself was enacted to give validity to a certain *form* of marriage otherwise than prevalent amongst the Hindus, Christians, etc. It concerned itself more with the observances than with a man's spiritual beliefs. Does he think the Act was solely meant for disbelievers and unbelievers of all kind? That it was not so intended by the late Keshub Chunder Sen, the prime mover in the enactment of the aforesaid Act, I hope and think.

2. What is complained of in my article is, that the Brahmo Samaj, trying to follow faithfully the footsteps of modern Christianity, paid, without consideration or without any thought, no heed to the beckoning of our "mother religion"—about which Prof. Max. Müller said in the *Edinburgh Review*—"If I were to ask myself from what literature we, in Europe, we who have been nurtured almost exclusively on the thoughts of the Greeks and Romans and of one Semitic race, the Jewish (in the Old Testament to wit), may draw that corrective which is wanted to make our inner life the more perfect, more comprehensive, more universal—in fact more truly human—a life not for this life only, but a transfigured eternal life, I would point to India." As to the spirit of Brahmoism, the Unitarian of America says:—"Though it (Brahmoism) does not call itself Christian, its spirit, its ideals and its central principles are Christian in the best sense of the word." I think it is nearest the truth, and the Hindu "spirit, ideals and central

principles" are rejected *in toto* from any ideal of Brahmoism, and any amount of twisting cannot, at least for a decade or so, make that word mean all that.

I am not aware of any "higher aspects of Christian religious life," the practical and theoretical sides of which are not more fully shown in Sanskrit literature.

3. This statement of mine referred only to the educated Brahmo ladies, or those who are considered to be so by the public, and not to Brahmo marriages in general. It is needless therefore to give here statistics of Brahmo marriages, nor is it necessary to name the source of information, as the partial if not the whole information is already in the possession of the public. I shall be glad to be told that breach of mutual promise of marriage has not actually taken place in the majority of these cases, and some of the ladies have not suffered heavy mental shock from the infidelity of the men they hastily selected. It is not correct to say "this has never seemed to us a noticeable one," for the facts are that this question has been solemnly discussed and rules framed by the East Bengal Brahmo Union in their 2nd convention. I will translate the opinion of the Editor, *Tatvakaumudi*, admittedly Pandit S. N. Shastri, on this question. He says:—"Already it has in some cases been observed that a young Brahmo resolves to marry a certain young lady; they begin to visit and love each other; people also come to know of their engagement; notice is also given to the Registrar, but then, after all that, the marriage is cancelled. . . . This gives grievous shocks to the young ladies and causes loss of honor in the Society. If this sort of weak-mindedness continues in the Samaj, the peace and bliss of the ladies will frequently be destroyed by weak and irresolute men. It is the duty of the members of the Society to protect the ladies from the hands of these irresponsible men"—(*Tatvakaumudi*, vol. XIV, page 195).

My idea on this subject is that if any gentleman or lady knowing the value of chastity and understanding the responsibilities of marriage ties, expresses by word, deed or in writing, his or her willingness to take the other as his or her wife or husband, provided, of course, this is reciprocated by this other, if he or she marries a third party regardless of this engagement, a breach of promise of marriage has taken place in this case. This is also recognised by law as such. I view this as a sort of divorce and in no way less criminally objectionable.

Do you ask me how I presume this to be the result of imitation of the so-called civilized customs? The following is from the *Pioneer* of 7th May, 1895, and re-echoes in substance the saying "Divorce is a handmaid to modern godless civilization".

"A return of the number of divorces in foreign countries during the last 10 years has been issued as a parliamentary paper. It would appear that in most of the countries where statistics are available, the number of divorces in comparison with the population has been considerably on the

increase. In the United States where, according to the gentleman in "*Punch*", divorce is a necessity, the number of divorces increased from 9,937 in 1867 to 25,535 in 1886. According to the census of 1890, there were 120,996 divorced people in a population of over sixty-two millions."

4. The word half-hearted was not used in a bad sense but in the sense of discouraged and disheartened. That the present state of the Brahmo Samaj is quite discouraging to many of the leaders and missionaries, can be amply proved by quotations from the Brahmo Samaj organs. An intelligent interviewer can readily find out that they are not at all hopeful of a near success of their movement. The inter-relations between the three different churches and the state of things in each seem to be in such confusion that it is sufficient to make the most full-hearted lose heart. Says the *Indian Messenger* of 20th October, 1889.—"Whenever we enquire into the causes of the weakness of our body let us bear in mind that the chief source of it is our lack of religious earnestness. Do we strive with all our might to do the will of God, to realise our religious ideal? If not, our half-heartedness must express itself in a thousand ways."

5. The History of the Brahmo Samaj reveals the following facts. The demise of the illustrious Ram Mohun Rai left the Brahmo Samaj in a moribund condition. Soon after its revival by Maharshi Devendra Nath and Keshub Chunder, the latter separated from the former, forming the Brahmo Samaj of India. How and why the leaders of the Sadharan Brahmo Samaj subsequently seceded from Keshub and formed a new Samaj is well-known. After the death of the famous Keshub Chunder, Sadharan Brahmo Samaj came to be known as *the Brahmo Samaj*, the Adi and the New Dispensation Church both falling in the background, and the Sadharan Brahmo Samaj alone responding more to the aspirations of young India. Now in less than a decade Pandit Agnihotri, a very powerful missionary of the Panjab, seceded; his secession was quickly followed by that of Pandit Goswami and then by that of Pandit Vidyaratna; and two more missionaries also have practically left, one having resigned and the other becoming a close disciple of Pandit Goswami. Of the two other bodies the Adi and the New Dispensation, the latter has been divided and sub-divided into some small groups of activities around some personalities as centres. The activity being largely expended in internal disputes "over the mangled corpse of that poor Brahma Mandir"—as Mr. P. C. Mazumdar puts it—it can hardly reach the outside public. The Adi Samaj, it seems, disfavours the name Brahmo and during the last census sent round a circular to adopt the name Monotheistic Hindus. If any sensible man wants more proof of the Brahmo Samaj being daily thinned away, I will respectfully ask him to turn over the pages of the *Tatvakaumudi*, vol. XIII, p. 54, 161; vol. XIV, p. 63, 65, 114; vol. XV, p. 27, 78, 80, 188, 219; and vol. XVI, p. 74, 87, where he will find the decline and decay of the Brahmo Samaj is clearly admitted. On p. 161 of vol. XIII, the Editor says—"comparing with the time 20 years back, now very few people are publicly initiated into

Brahmoism." The fact of the "new faces" being seen in the Brahmo Samaj must be discounted by the further fact of the older faces leaving it.

6. To meet this objection, I can do no better than quote what Mr. P. C. Mozumdar says in his *Interpreter* of April, 1894, under the heading—"A growing danger in the Brahmo Samaj." It is a satisfaction to me to know that I am not the only observer of this fact. My only excuse in quoting it *in extenso* is that it is from the pen of a man whose opinion carries weight and my readers will probably find it interesting. Mr. Mozumdar says:—"It is a notorious fact that many of our fellow religionists have begun to show a strange fancy for Sanyâsis, Fakirs, Sâdhus, and Religious mountebanks of all sorts. This is largely owing to the defection of a well-known Brahmo Missionary, (Pandit Bejoya Krishna Goswami—I. C. D.) one of the earliest and best followers of Keshub Chunder Sen in times gone by. This gentleman, the lineal descendant of a Vaishnava saint, took the old Hindu devotee ways after he got estranged from his leader, and found no satisfaction elsewhere. His example led away a good many at first, and since then a regular epidemic has grown in the direction of superstitious reverence for the theatricalities of Hindu devotism. The disease is most prevalent in the Sadharan Samaj, but it is slowly infecting every other section of the community.....one peculiar symptom of the outbreak is that those who suffer from it almost always retain their intellectual and partly their social adherence to the Brahmo Samaj; they seldom say they have ceased to be Brahmos, but their hearts, their spiritual affiliations, are with strange practices, with secret sects, and mysterious Genii.....Now opinions, constitutions and social reforms are important in their way, but very much more important to a religious body are its spiritual concerns such as faith, love, wisdom, insight, devotion, depth, holiness and the magnetic personality of leaders. It is precisely in these latter articles the Brahmo Samaj lacks. And mere speeches and professions do not supply that lack. Our ceaseless controversies, endless personal dislikes, worldly-minded activities, stand in the way of spiritual attraction, and disgust our brethren. What matters it if one party wins, when our best and most ardent men are alienated? The danger is growing every day. Let those who care for their own souls, and for the souls of their fellowmen, not so much for party interests, hasten to unite and take counsel as to how the spiritual ministry of the Brahmo Samaj may be more effective than at present. Otherwise, few spiritually-minded men will care to continue their connection with it, and the movement will break up into a hundred fragments of fanciful antagonistic sects. What above all, is needed among us, is a body of competent ministers able to attract the reverence and satisfy the deepest spiritual instincts of the congregation. Unless, we are able to produce our own Sâdhus, our fellow theists will run after other Sâdhus, even if these be absurd and superstitious men."

The gist of my whole article was that although the bulwark of the Brahmo Samaj was formed of the best available men from the Hindu Samaj, within so short a time religious and spiritual progress seems to be stagnant, and the principles on which the Society is based appear also to be unsound. This I tried to show from visible effects, but I did not go to any length in tracing out the causes of the decline of the movement.

There is nothing to be "discontented about" but on the contrary there is reason for one to feel honour in identifying oneself with a community of so many intelligent and educated people of cultured manners—a community where drunkards, gamblers, liars and the otherwise morally wrecked are never tolerated. I was not 'discontented' nor did I hold pen to infuse discontent into the minds of otherwise contented people. What I aimed at was to describe the present true but unquestionably declining state of the Brahmo Samaj. It at one time promised much, and many educated, liberal-minded men of the East and West looked forward to the days when Brahmo Samaj would prove a success and triumphantly preach the message of sublimated theism to the world. The term of experiment is practically over, and it is my confident belief that unless the roots of faith and vital principles of the Society are reconsidered, remodelled and reconstructed in the light of Theosophy, the wisdom-religion, nothing would be of any avail to check the downward course of the movement. The hours of dream will soon be over, and the 'daily thinning away' will open our eyes to the many errors in principle which now do not seem to be "noticeable," to the discredit, be it said, of so many sensible men and women of the Brahmo Samaj.

ISHAN CHANDRA DEV.

THE BHAGAVAD-GITA' OR THE LORD'S SONG.*

[Editor's Note:—Although Mrs. Besant's translation of this work was noticed in our August issue, we cheerfully insert the following additional review, kindly furnished by an esteemed contributor.]

THERE is hardly a sect in India which does not claim the Bhagavad-Gitâ as its own. The universality of the teachings of that divine song may best be imagined from this circumstance coupled with the attempt made some years back by a German orientalist to prove the Gitâ a copy of the Bible. In India there has scarcely been a writer or Jnâni of any repute who has not tried his hand on the Bhagavad-Gitâ. Though forming a part of the great epic of the Mahâbhârata, the place assigned to the treatise in Hindu metaphysics is quite unique. Every new founder of a school of thought must evolve his philosophy from the Upanishads, the Brahma-Sûtras, and the Bhagavad-Gitâ which

* Translated into English, by Mrs. Annie Besant; [London: Theosophical Publishing Society. 2s., and cheaper edition 6d.]

third Prasthāna, is given rank with the other time-honoured Prasthānas of the Vedānta. The question of the probable date of this poem may well be left to the dry fancy of these scholars who cannot as yet perceive the light beyond time and beyond space. The translator has done well in ignoring this pedantry.

The Lord attaches himself to no school or philosophy, and in the words of Mrs. Besant, the object of the whole teaching is "to lift the aspirant from the lower levels of renunciation where objects are renounced, to the loftier heights where desires are dead, and where the Yogi dwells in calm and ceaseless contemplation, while his body and mind are actively employed in discharging the duties that fall to his lot in life." Herein indeed is found an answer to the puzzles which mislead many an orientalist in the meaning attached to the words Yoga and Sāṅkhya used in the Gītā. Krishna reads an entirely spiritual meaning into the words Sannyāsa, Tyāga, and Yoga, and plainly puts it, at the beginning of the 6th and the 18th chapters, that the hitherto received usage of renouncing all action, and all forms of external worship is neither Yoga nor Sannyāsa. The Renunciation Krishna aims at is highly spiritual. To him the eternal law of nature, so often explained by him as Māyā, Prakriti, Guṇa, Sampat, and so forth, is only a form of the immutable That, and he who, harmonised in That, acts in accord with the fulfilment of that Law, is a better Sannyāsī or a Yogi than any other who may have gone into Sannyāsa after the formal Sāstric manner, or who may have acquired Yoga through the well-known physical exercises. Krishna's philosophy is a philosophy of Love and Action; love transcending all forms and all limits, harmonising the aspirant in the Universal All, and action done in accord with the fulfilment of natural laws without any consideration of consequences. The intellectual 'doubt,' the begetter of modern scepticism and materialistic atheism, is set down as the cause which disturbs the natural harmony of the universe, and prevents the self from finding the Self in its progress from experience to experience ripening into supreme Self-realization. Arjuna, desponding on the field of battle, desires to be relieved of the doubt born of ignorant considerations of right and wrong, causing narrowness of heart and leading to obscuration of his real nature, (*vide* ch. II. 7). The Lord, after deigning a complete explanation, concludes with saying: "Is thy delusion caused by unwisdom, destroyed?" And Arjuna replying, "Destroyed my delusion, my doubts have fled away," stands ready to do the Lord's bidding, and carry out, without the least consideration of consequences, what falls to his lot in the course of nature. This brief indication of the central idea worked out in the Gītā and clearly brought out by the able translator in her introduction, must help to explain the universal respect this book commands, and the peculiar charm it exercises over all. The lofty teaching of the Gītā leaves the clash of schools and opinions far below, and teaches the aspirant that idea of universal love which helps him over many a knotty point of orthodox cribs and Sāstric rites. This lofty

idea of a teaching held in universal esteem ought to warn us against all such narrow materializations as are produced by that rank school-logic which fails to grasp the truth of Absolute Idealism, and therefore pronounces it impossible or absurd. The translator has done well in touching upon the esoteric meaning underlying the personal historical aspect of this divine drama. The strife between the higher and lower nature of man is as old as the universe, and the battle has to be fought and won in this body of man. The real victory consists in that supreme harmony of which both these natures are but the variant tunes. The muse of Milton and Goethe has enriched herself on the theme which we find presented here in its ultimate, self-realising, aspect.

Of translations of this divine song in prose and verse by competent orientalist there has been no lack whatever. But compared to the simple yet rich, delicate yet deep, spirited yet lovely, accurate yet pathetic, translation before us, they each and all appear but unfortunate attempts at interpreting a song, the gorgeous melody of whose music they had not the ear to hear, the magic splendour of whose spiritual effulgence they had not the eye to see. Herself deeply imbued with the spirit of the teaching, a master of the language she wields, the translator has done her very best in preserving the spirit of the original in as simple and as perfect a form as possible. The translation which she acknowledges to have executed under the guidance of learned Pandits at Benares, is on the whole sufficiently accurate, and though philologically it may be possible to pick pedantic holes in the most perfect piece of workmanship, we may assure the reader there is no material discrepancy at any single place in the book.

Above all, the indefatigable translator has our best sympathy with the unexpressed yet clearly visible object of popularising this important scripture of the world-religion among the masses of England and other countries. The dedication breathes a spirit quite in accord with the tender heart whence it emanates, and the wish implied in the act, we sincerely hope will ere long be realised in the deserved popularity of this translation in every civilized country throughout the world. We strongly recommend the book to every English-knowing person, and request each to cherish it as any other religious balm which ministers to real spiritual comfort.

Reviews.

MAGAZINES.

Lucifer.—July 1895. "On the Watch-Tower" notes the movements of the President-Founder in various European countries; touches upon the status of the T.S.—it being now settled that it has a legal right to breathe; speaks of the Ancient History of the Maoris, showing that they had, before the English visited the island, some occult and scientific knowledge, which was accessible to their "eldest sons of high priests;" discusses the "possibility of communicating with Jivanmuktas" and their re-incarnation; quotes from a statement made by an eminent scientist of the Royal Institution, in a recent lecture, concerning the manifest analogies which exist between metals and alloys, and living organisms, and gives a brief report of the Fifth Annual Convention of the European Section which was held in London on July 14th.

Mr. Mead's Essay on "Orpheus" is continued, the article on "The Prayag Letter," contains three letters from Mr. Judge on the subject,—written in 1893 and 1894; an Essay on "Karma," by Annie Besant, is commenced; "The Doctrine of the Heart," "Two Houses," and "Early Christianity and its Teachings" are each continued,—followed by "Musings of a Neophyte," which completes the main text.

E.

The Path.—July. "Letters of H. P. Blavatsky," are continued. "An Indian Master on some Brahmins," "Talks about Indian Books," "Proofs of Re-incarnation," (a thoughtful article), by Jerome A. Anderson, "Advantages and Disadvantages in Life," by W. Q. Judge, "H. P. B. on Messages," and "Testimony as to Mahatmas" comprise the articles in this issue.

Mercury.—A double number, May—June, cheery and sparkling, contains "Guarded by the Higher Self," "Jack and the Bean-stalk,"—nice for the children—"Editorial," "Silver Gleanings,"—instructive—"A Butterfly Story,"—a wonderful object-lesson—"The Children's Corner," and "Puzzle Department."

Mercury says in its Editorial, that the problem—"How can Theosophy be presented to the Children,"—has been solved, at least in part, and that "several newly formed Lotus Circles have resulted from the simple lessons and stories given in the pages of *Mercury*." May its success continue.

E.

The Philosophical Journal is a long way in advance of that periodical of which it is the outgrowth,—the "R. P. J." of fifteen or twenty years ago. When a woman is on the editorial staff of a paper, we can generally rest assured that it will be a clean and wholesome sheet. We notice in the issue of July 6th, among many good articles, one entitled—"Must we Re-incarnate," by Bertha French. This article would prove very useful to beginners in this line of thought. Mrs. Besant's opinion of Solovyoff is given, and her noble tribute of affection and profound respect for her former teacher, H. P. Blavatsky, is reprinted from *Lucifer*.

E.

Theosophia.—(Amsterdam). The contents of No. 39 are: "Not Understood," "The Key to Theosophy," "India and her Sacred Language," "The Idyll of the White Lotus," "Unity the Basis of Brotherhood," "Letters that have Helped Me," and communications.

The Journal of the Maha Bodhi Society, has, among other articles, "Buddha's Message to the World"—(being the Address delivered by the Editor in Calcutta), "Christian Critics of Buddha," "The Arhat Mind," and "The Foundation of Buddhism."

The Theosophical Forum.—June. (Issued by the Theosophical Society in America). As Mr. Fullerton has severed his connection with the *Path* office, and with the *Forum*, it is now under the management of the above Society, and its sheets are uniform in size with those of the *Path*. This present issue contains, in addition to the usual "Questions and Answers,"—"Subjects for Discussion," (which are useful in Branch work), and "Theosophical News." E.

The Vahana.—July, contains the "Executive Notice" of the President-Founder, some letters on the "Che Yew Tsang" legend, and "Theosophical Activities."

Theosophy in Australasia, the organ of the Australasian Section, T. S., reached us in time but was immediately taken away by some party who failed to return it. The prospect for Theosophy in Australasia is very hopeful and new charters are in demand. The Countess and the General Secretary are hurried with work, and the former will have to prolong her stay in order to meet the many calls for her services. This we learn from private advices. E.

The Theosophic Gleaner, issued by the Blavatsky Lodge, T. S., Bombay has in August No., the following articles:—"Heaven and Hell," "Human Progress," "The Blessings of Publicity," "Upasana," "The Theosophic Life," "The Necessity of Spiritual Culture," "Arthur Morgan's Dream," and "Bible Evidences of Reincarnation."

The Buddhist, of August 2nd, commences the translation of the second volume, of *The Visuddhimagga*; vol. 1st, is being prepared for publication in book form.

Prasnotara, August, contains the report of the meeting of the GENERAL COUNCIL, T. S., a portion of a lecture on Karma, delivered by Mrs. Besant at Benares, and matters relating to the Indian Section.

The Lamp, July, (Toronto) publishes a wood-cut of Dr. Franz Hartmann, with a brief article touching upon the various works of this ready writer.

Modern Astrology, Vol. I, No. I, in which is merged the previous *Astrologer's Magazine*, comes to us from London in quite an attractive dress. At the base of the cover is represented an arc of the Sun, with its centrifugal radiations of light: above this is the Earth in the centre and the Moon and Saturn on either side: over these is a galaxy of stars, with the twelve signs

of the Zodiac on the right and left margins,—the whole being on a blue background is quite striking and appropriate. We find among the contents. "A simple method of Instruction in the Science of Astrology," which contains the alphabet of the science, "Sex Affinity," considered Astrologically. "Destiny,"—a poem, "A Horoscope of Her Majesty, Queen Victoria." "The practical side of Palmistry," "Monthly Predictions," and an interesting article on "The Theoretical basis of Astrology." Accompanying this number is a supplement containing a Glossary of Astrological terms—very useful for students. The paper and printing are first class, and it seems quite probable that the Magazine has come to stay.

E.

The Arya Bala Bodhini. August, again appears brim-full of instructive matter for the young, much of which will do also for those children of a "larger growth," sometimes designated as men and women. This little periodical is worthy of a liberal patronage.

E.

The Astrological Magazine, Vol. I, No. IV, published at Bellary, India, has, in addition to the various articles on Astrology, one on "Inconsistencies," and continued articles on "Climatic Influences on Man," and "The Atmospheric Work." This Magazine is ably edited by B. Suryanarian Row, R. A.

Our foreign exchanges—*Le Lotus Bleu*, *Sophia*, *Antahkarana*, and *Teosofisk Tidskrift*, also deserve more favourable notice than we have the ability to give.

LAMBlichUS.

ON THE MYSTERIES OF THE EGYPTIANS, CHALDEANS, AND ASSYRIANS.

Translated from the Greek by Thomas Taylor.

[London: Theosophical Publishing Society.]

This is a reprint of the original edition of 1821, and has been undertaken owing to the present scarcity and expensiveness of the previous edition, and it is to be hoped that the present venture may meet with sufficient encouragement to warrant "the republication of various other works by the same author," including those of Socrates, Plato, and Aristotle. The wisdom of the ancients is getting to be more highly prized, now that it is better understood, and the lore of the Egyptians, the Chaldeans, and the Assyrians, contains a vast fund of ideas, scientific, philosophical and theological, which we moderns can ill afford to ignore.

The mechanical execution of the book before us seems faultless, and we trust that the present reissue (at a moderate price), of this valuable work which is held in such high esteem by antiquarians, philosophers, and theologians, may meet with that degree of success which it so richly merits.

E.

SRIMAT BHAGAVATA.

[Book I., containing the first skandha, translated into English, with notes, &c., by Mr. Mahendra Natha Chatterjee.*]

* Published by Sasi Mohan Datta, No. 6, Balaram Dey's Street, Calcutta, for Rs. 10. Complete work, advance subscription, is Rs. 50.

We welcome with great pleasure this edition of the well-known Sanskrit Bhāgavata in English garb. We have nothing but praise for the arduous labour bestowed upon the work by Mr. Chatterjee. The work before us contains a close translation of the Sanskrit Text with a compendium of annotations chiefly of Śrīdhara's and Gosvāmy's. To the annotations are added copious notes by the translator on various points of importance, and most of the Purānas and many of the works of oriental scholars like Wilson, Muir, and others are laid under contribution. These notes are very interesting and contain a store-house of information on matters Paurānic legendary, and Tāntric. We commend the idea which led to the incorporation of the Sanskrit text in an appendix. The book contains about 700 pages—royal octavo and the woodcuts are accurate and form a special feature of the work. A complete index of Sanskrit proper names at the end, makes the work of reference conveniently easy. It is scarcely necessary to add that the type, the paper, and the general get-up of the book leaves nothing to be desired.

Though here and there some other translations on Purānas and other Sanskrit literature can be found, yet we have not got, up to this time, such a book as this, except Wilson's Vishnupurāna. Some of the eminent Sanskrit scholars' opinions passed upon this book, affixed in this bound vol. will attest its worth.

This important religious work held by the leaders of the several branches of philosophies, such as, Rāmānujāchārya, Madhvāchārya, Vallabhāchārya and others, to be the foundation of doctrine and faith, and especially dedicated to Śrī Krishna, is said to have been composed by the great sage Vyāsa, under peculiar circumstances. This sage found his mind in a state of utter dejection and discomposure after the composition of the Mahābhārata. Nārada, the divine sage, explained to him the reason of his dissatisfaction, namely, that he had not made a work specially in praise of Vāsudeva and his glories. Vyāsa accordingly composed this work, and entrusted it to his son Śuka for publication. The latter recited its contents to Parikshit, the king of Hashināpura, the grandson of Arjuna, in seven days.

The work is divided into 12 skandhas or branches containing 18,000 grandhas of 32 syllables. The 10th skandha is the largest one, and it contains a detailed account of all those doings of Śrī Krishna which are a puzzle to modern moralists.

As regards Mr. Chatterjee's statement that the work is as old as 5,000 years at the present moment, it would not be regarded as tenable, except by those who implicitly admit as facts the periods of Yugas and Kalpas. As to the theory of Bopadeva's authorship the various reasons assigned by Mr. Chatterjee himself, clearly show according to the arguments put forth by various learned commentators, how incorrect it is.*

This work is held in great esteem by all Hindus, and there are about 136 commentaries now extant, and this figure shows how the learned pandits were quarrelling for each word, nay, even for a syllable. In conclusion, we say we wish Mr. Chatterjee all success in the noble enterprise he has undertaken.

R. A. S.

* For the authorship of this Bhāgavata, vide the preface of Wilson's Vishnupurāna.

BIRTH AND EVOLUTION OF THE SOUL.

BY ANNIE BESANT.

[London: Theosophical Publishing Society.]

This is a most useful little volume of 56 pages, embodying in permanent form, two lectures delivered by Mrs. Besant in England. The first treats mainly on the evolution of the soul on the lower or earth planes, while in the contact body, the co-ordinating body, and the body of desire; in which bodies, the soul has the sublime privilege of *earning its immortality*, (which is a condition of "self-conscious intelligence"), by wisely seeking union with its source. Unless this union is achieved, immortality will not be attained.

Interesting illustrations are drawn from the aboriginal races in Australia, and from our experiences with domestic animals, illustrating the beginnings of the quickening of this soul germ, which, under favourable circumstances may eventuate in the condition termed "self-conscious intelligence," or immortality, through the pathways of "perception, memory and judgment,—three things that are wanting for what we call reason of an elementary kind."

The second lecture takes the "baby ego" at the other side of the gateway of death, and traces its course through the transition state of Kama Loka, or Land of Desire, and next, into and through Devachan or the Land of Bliss.

In this lecture the law of conscience is explained, the law of thought-forms elucidated, and the way in which life's experiences are utilized in achieving the soul's liberation is dealt with in a highly instructive manner.

Those who have the book entitled, "The Soul and its Sheaths," would do well to get this as a companion to that most desirable work.

E.

THE CHALDEAN ORACLES OF ZOROASTER.—Edited and revised by Sapere Aude, with an introduction by L. C. [London: Theosophical Publishing Society.]

This little work of 54 pages comprises Vol. VI of the Collectanea Hermetica, edited by W. Wynn Westcott, M.B., D.F.O., and contains 199 of the Oracles or epigrammatic sayings in esoteric diction, which are attributed to Zoroaster; and two which are supposed to have been written by Porphyry.

These old Chaldean doctrines are wonderfully in accord with those of Theosophy, and doubtless both are equally ancient; for instance,—The Chaldean doctrine as recorded by Psellus, considered man to be composed of three kinds of Souls, which may respectively be called: *first*, the Intelligible, or divine soul, *second*, the Intellect or rational soul, and *third*, the Irrational or passionate soul. This latter was regarded as subject to mutation; to be dissolved and perish at the death of the body." * * * "Concerning the rational soul, the Chaldeans taught that it was possible for it to assimilate itself unto the divinity on the one hand, or the irrational soul on the other. 'Things divine,' we read, 'cannot be obtained by mortals whose intellect is directed to the body alone, but those only who are stripped of their garments, arrive at the summit.' The book is well printed, and presents a neat appearance.

E.

STUDIES IN OCCULTISM.

[A SERIES OF REPRINTS FROM THE WRITINGS OF H. P. BLAVATSKY,]*

It is the intention of the publishers to bring out the whole of the Magazine articles written by H. P. B., on the subject of Occultism, in this series. The works are of manual size, are neatly printed on first-class paper, and thoroughly bound in linen cloth. There are six of these little volumes which comprise the first instalment of the series.

No. I. contains, Practical Occultism, Occultism *versus* the Occult Arts, and the Blessings of Publicity.

No. II—Hypnotism, Black Magic in Science, and Signs of the Times.

No. III—Psychic and Noetic Action.

No. IV—Kosmic Mind, and Dual Aspect of Wisdom.

No. V—Esoteric Character of the Gospels.

No. VI—Astral Bodies, and Constitution of the Inner Man.

The unique vigor which is manifest in H. P. B.'s writings will always insure for them a prominent place in Theosophical literature, and the subjects herein treated are of vast import.

E.

Theosophy in all Lands.

EUROPE.

LONDON, August 7th, 1895.

The President-Founder arrived in London on the 8th of June from Spain, where he had visited the Madrid Branch, and had also found time to write an Executive Notice relative to the record of the Society's history, and of the powers invested by right (*de jure*) in his office, and in the Theosophical Society.

The Fifth Annual Convention of the Society (European Section) was held at the "Portman Rooms" on the 4th and 5th of July, the President-Founder being in the chair. A large number of Lodges were represented by their Presidents or Delegates; the Indian Section by Mr. Bertram Keightley; and the Branches in America who remain loyal to the Parent-Society, by Dr. Mary Weekes Burnett, (unofficially). A greeting was read from the Australian Section.

In his opening address, the President-Founder with much decision, defined the extent of his Executive Powers, as regards the chartering of Sections. He also gave notice that every Resolution put before the Convention as to the actions of Mr. Judge would be excluded as out of order, also every attack upon private character, and he begged each one to strive for peace and mutual tolerance.

Unfortunately all was not harmonious, and the first Meeting of this Convention will be remembered, as the occasion when the Members representing the new Theosophical Society in America, finally parted from the Parent-Society—whose power and right to stand as such they had hitherto acknowledged—and from all those with whom they had previously worked. With this exception the meeting was very peaceful. The General Secretary, Mr. Mead, in his Report said that notwithstanding the recent grave crisis,

* Published by the N. E. Theosophical Corporation, 24, Mt. Vernon St., Boston Mass.

which had occasioned much pressure of work in dealing with pamphlets and letters, also with attacks from many sides on different points, the Society had issued 7 new Charters, and established 13 New Centres. In addition to these the President-Founder had given a Charter to 15 Lodges in America, who now form the American Section of the T. S. Another Section is formed in Sweden, Norway, Denmark and Finland, called the Scandinavian Section of the T. S. Mr. Alexander Fullerton will be General Secretary of the former, and Dr. Gustaf Zander of the latter, Section.

The literary industry of the European Section has been very great during the past year. Several works have been translated into the French, Spanish, Swedish and Dutch languages. There are at the present time three translations of the "Secret Doctrine" in progress. Among the works recently published we have one of great interest—"A Modern Panarion"—being the 1st vol. of the various collected writings of H. B. Blavatsky. We also welcome a new translation of the "*Blagavad-Gita*," by Annie Besant, and the second course of her Adyar lectures, entitled "The Self and its Sheaths." The published "Transactions of the London Lodge," especially "The Astral Plane," by Mr. Leadbeater, are of great value to the student. The greatest interest is, however, centred in the looked-for publication of the IIIrd vol. of the "Secret Doctrine," now in the press.

The nomination of Mr. Sinnett to the Vice-Presidency of the Theosophical Society has given great satisfaction, and his appointment only waits the approval of the Lodges. Though the "London Lodge" has been autonomous, Mr. Sinnett's acceptance of this office shows that their devotion to the Mother-Society has been loyal throughout, and that they were always prepared to come forward and support it in time of need. Personally, Mr. Sinnett has great claims on our notice for, as Mrs. Besant has said, "his books have been to very many the Gateway of Theosophy." Col. Olcott also, in speaking of him at the 4th Convention of the T. S. said, that "he believed the "Occult World" had done perhaps more than any work that had appeared since, to call attention to Theosophy." He also added to the effect that Mr. Sinnett had ever been loyal to the Masters, and to H. P. Blavatsky, and had always stood bravely before the world in defence of the cause. Therefore we do right to welcome him to a closer bond with the Society, knowing that its welfare is surely safe in his hands.

One point of pleasure was found at the Convention in witnessing the presentation, by Col. Olcott, of the "Subba Row" Medal to Mrs. Besant. It was given for her lectures delivered at Adyar in 1894.

The "*Vahan*," this month gives a long list of the meetings of the different Lodges in this country. At several of them there is class-work principally for the study of the "Secret Doctrine." Mrs. Cooper-Oakley has also a class for this study, conducted by correspondence.

Mrs. Besant has been giving lectures at various Centres in different parts of the country, as well as in London, where she recently gave five addresses at St. James's Hall. Severally, they were entitled "Man as Creator: in the Body," "Man as Creator: out of the Body," "The Making of Destiny," "The Working out of Destiny," and "The Ending of the Bondage." These will be published forthwith as the IVth vol. of the "Theosophic Manuals" under the title of "Karma"—further, she will give five consecutive addresses at the Blavatsky Lodge during the month, to be known in their totality as "The Outer Court."

[1895.]

There is much of interest, and much for thought, in "Lucifer" for July. The signs of the World's progress as observed from the "Watch-Tower" will also interest other watchers. In this number we are called to notice the frequent finding of traces of ancient knowledge amongst the "Savage" races; notably amongst the Maories of New Zealand, who are said to have had a priesthood and scientific schools at some early period. Another paragraph shows how the later Evolutionists of the School led by *Weissman* is supported by recent authoritative statements, given in the U. S. A., as to criminal heredity. These statements go to show that neither virtuous nor vicious qualities are transmitted by heredity: that children of virtuous parents sometimes turn out criminal, while the children of the vicious may be of the opposite nature. Further, a sign of advancing times is seen where attention is called to a lecture by Prof. Roberts-Austen, C. B., given at the Royal Institution in which he recognises the possible evolution of metals; thus being in harmony with the teaching of the old Alchemists; though his recognition at present goes no further than to consider that their evolution proceeds merely from outside changes. There are also two paragraphs of deep interest relating to the possibility of *Jivamuktas* remaining within the earth's sphere in the body, and ending with an allusion to an explanation regarding their work which will be found in the looked-for IIIrd vol. of the "Secret Doctrine."

The last number of the "Review of Reviews" shows that Psychical Research is still interesting many enquiring minds. It quotes from a paper by Mr. J. G. Raupert, in the "Humanitarian", in which he regards this research as having proved that man survives death, that his individuality continues, and that his condition in the after-life is largely determined by his earth-life. Mr. Raupert is reported to conclude his paper with the following words: "What we have found is nothing less than a pearl of very great price, compared with which all our scientific achievements and moral attainments pale and sink into insignificance. It is a sovereign remedy for one of the world's most chronic diseases; and is eminently calculated to heal the wounds, and to still the longings of suffering mankind. The human heart is once again, in a thousand different ways, asking its eager and anxious question. Let us answer that question firmly and finally by the setting forth of those facts and truths which the patient research of modern days has brought to light." Mr. Raupert's confidence is very great, and we must hope that his researches will eventually lead him into a path where his light will be clearer. The deepest questions of the human heart are not thus easily answered.

In "*Borderland*" Mr. Stead is still the loyal friend of Annie Besant, and gives a sketch of her life in three parts. I. "Birth and early training." II. "The Psychic life submerged." III. "Her conversion to Theosophy," and he promises further details later. There is a long account of the reported cures at St. Winifride's Well in Flintshire, where "miracles" have been known for centuries, and the conclusion here arrived at regarding them, is no doubt the true one, i. e., that the cure is not one of activity, but of receptivity; "that it is dependent less upon the agent than the object; that the holy water, or the divine teaching, or the psychic lesson, as the case may be, is dependent less upon the chalice in which it is conveyed, than upon the mental attitude of the recipient."

This quarterly number contains amongst others, articles on Immortality, Spiritualism, Spirit-photography, Clairaudience, Dreams, Folk-Lore and Astro-

logy, together with long extracts from Mr. Maitland's "Esoteric Christianity", and Mr. Leadbeater's "Astral Plane", which last is described as "A Theosophical Guide to the Invisible World."

It will interest those who value the ancient Indian writings to hear that they have been alluded to at the recent meeting of the "British Medical Association." In an address entitled "The Growth of the Science and Art of Medicine" the lecturer, Sir Wm. Broadbent, Bart., M. D., is reported by the "*Daily Chronicle*," as having said "that of the infancy of medicine properly speaking, we know nothing," though he acknowledges that it was a matter of amazement how the properties and uses of many remedies had been discovered and handed down from remote antiquity, and that "*medicine has a place in the Vedas*," also that the Chinese have had a system of medicine from the earliest ages.

The earlier sources of the "Science and Art of Medicine," is thus unveiled, though passed over in so few words. The day may not be far off, when instead of being vaguely noticed, they will receive full recognition.

E. A. I.

AUSTRALASIAN SECTION.

The completion of the General Secretary's tour of inspection of the Branches in New Zealand and Tasmania brought him back to the Head-quarters at Sydney on July 5th, after an absence extending over ten weeks. A refreshing quality of sanity and level-headedness pervades the New Zealand and Tasmanian, as also the Australian Branches, which causes them to fall back in all the "Clash of Opinion," and stress of attack from without, upon the root-principles of Theosophy. Entrenched in these they fight for the cause with good courage, and feel themselves unassailable, whether from without or within.

It cannot be denied however that here in Australasia, as elsewhere, the troubles the Society has had lately to face, have increased the difficulty of obtaining a hearing from the general public; yet in spite of all, the work goes on, new members join, new Branches are formed, and those who are already within our ranks, stand firm and steadfast. Those who, for these causes, have abjured their convictions and deserted Theosophy, might be counted on the fingers of one hand. This is the most encouraging sign of all.

The visit of the Countess Wachtmeister has been productive of excellent results especially in Melbourne, and the section as a whole will undoubtedly benefit largely by the prolonged stay of this enthusiastic worker. The Sydney Branch is looking forward impatiently for her arrival which is promised on August 4th.

About 25 members of the Sydney Branch have determined to follow the late Vice-President, T. S., and have, it is believed, joined the "American Theosophical Society," definitely. The action thus taken by the dissident members is scarcely to be regretted, since deep seated differences of opinion on important points of method and principles could not fail to react disastrously on the efficiency of a body thus divided, yet seeking the same ends. There is little doubt that the cause of Theosophy will be rather helped than hindered by the separation. Our best wishes go with our brothers who have elected to work for the ideals and teachings of Theosophy under another organization.

1895.]

It is pleasant to be able to record that the losses to the membership of the Sydney Branch in consequence of the withdrawal of the members of Mr. Judge's party have already been nearly made up by new accessions.

The feeling in all other Branches is one of loyalty to the Parent Society.

AUCKLAND, NEW ZEALAND, July 9.

During the past month matters connected with Theosophy have been very quiet. We are now in the depth of Winter, and several of our Lodge Meeting nights have been very stormy, with the result of a thin attendance. With this exception, things are going on in a satisfactory way, all anxiously looking for the arrival of the Countess.

The following public efforts have been made during the period since the last Mail:—On June 14, at an open Lodge Meeting, S. Stuart read a paper upon "The Manifest and the Occult, being a study of the Fire Philosophy;" on June 22, open Lodge Meeting, W. Swinnerton read a paper upon "Karma and Social Improvement;" on Sunday evening, June 23, in the Masonic and Institute Hall, Miss L. Edger, M.A., delivered a Lecture upon "Karma and Re-Incarnation;" on June 28, open Lodge Meeting, S. Stuart, W. H. Draffin, and C. W. Sanders read Mrs. Besant's paper upon "Evolution and Involution of the Divine Idea" and other reprint papers; on July 5, open Lodge Meeting, W. Bevan, Mrs. Hughes and S. Stuart read short papers upon "Re-Incarnation;" this was followed by a good deal of discussion; and on Sunday evening, July 7, in the Masonic Institute Hall, S. Stuart lectured upon "The Other Self; a study of Consciousness." The Rev. S. J. Neill and Mrs. Neill have severed their connection with the Lodge on the grounds that the members voted in favour of a Resolution asking Mr. Judge to give an explanation to the charges made against him.

INDIA.

DEATH OF A VETERAN INDIAN THEOSOPHIST.

LUDHIANA.—With great sorrow I beg to communicate to you the sad news of the death of one of our most prominent members of the Theosophical Society, —Dewan Ramjas Sahib, C. S. I., Dewan of the Kapurthala State. Dewan Sahib was an old and personal friend of our much respected President, Col. Olcott, and our most revered "H. P. Blavatsky," and was also well-known to our renowned and much beloved Annie Besant.

Dewan Ramjas was a true Hindu: his career ended in a manner which the Hindus consider as not only very fortunate, but every orthodox Hindu desires it to be his lot. Dewan Sahib went to Hardwar with all his family and relations, and there were over a couple of hundred men and women (of his clan only). There at Hardwar he kept the fasting ceremony while the Mahābhārata was going on. At the end of the seventh fasting day when the Kathā of Mahābhārata was brought to an end, the old Dewan Sahib, the Prime Minister of a well-known native state in the Panjab, also closed his life's incarnation on the staircase of Hardwar Ghāt,—below which flows the current of the sacred river—well-known by the name of Harkā-pairi, (the place where Brahma performed his sacrificial ceremony), and while sitting and hearing with all his heart the sweet recital of Mahābhārata. Thus closed the one life's account of a most important personage in the Panjab. He was the

life President and President-Founder of the Bhārata Dharma Mahā Mandala, that passed the resolution twice over, acknowledging the great works of the Theosophical Society in reviving the spirit of Astikerin amongst our English-knowing Hindu Brothers. He was the chief leader of all the Kshatriyas in the Panjab and always introduced reformation amongst them. He was devotedly attached to his ancestral Sanātana Dharma and always took delight in furthering its cause. A few days before his death he succeeded to secure the footing of Bharata Dharma Mahā Mandala by making it a registered Association and a legal body, for whose benefit he has endowed Rs. 25,000 from his own pocket. In almost all the important Anniversary Meetings of the Sanātana Dharma Sabhā and Bhārata Dharma Mahā Mandala, the hoary-headed gentleman would always take delight in attending the meetings and sharing his happiness with all the common people of the community. Dewan Ramjas was our native Gladstone in the Panjab--and those who knew him well, will be able to measure the sad loss which his departure from the Hindu Society in the Panjab has caused in many ways. It is not only a loss to Kapurthāla, but really to all the native States in the Panjab. The old Dewan had the greatest appreciation from the Government, and commanded the highest respect from all classes of Hindus. He was a Theosophist of long standing, and was the President of the Kapurthāla Branch, T. S. His treatment of the people was so kind and good that no one can forget him who has once come in contact with him. As the Provincial Secretary of the T. S. in the Panjab, I offer my sincerest condolence to Dewan Mathra Dass for the irreparable loss he has sustained by the death of the old Dewan Sahib, and I sincerely hope the whole T. S. will join with me in this, and all unite in loving thoughts and earnest desires for the peace and rest of his noble soul. Om Sāntih, Sāntih, Sāntih.

RAJ B. K. LAHRI.

CUTTINGS AND COMMENTS.

"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

It seems that a religious movement of noble aims has recently been planned and a meeting appointed, to be held on September 26th, 27th and 28th, at Ajmere, a somewhat central city "for the people of the Panjab, North-Western Provinces, Bombay, &c."

The circular states that :—

"The main objects of this religious movement are three-fold :—

- (1) To promote the true religious spirit among men of all faiths.
- (2) To afford a common platform for the advocates of different religions, where each can show to the best advantage the vital principles of his faith, without in the least entering into *controversy with, or hostility to, any other faith.*
- (3) To place within easy reach of *enlightened and educated* men, trustworthy information about every form of religion, and leave them to judge of the merits of the same.

The working committee, being aware of the many difficulties to be overcome, relies upon the practical help of all who sympathise with the undertaking, and invites those of different religious beliefs, to

secure the best available advocate of their chosen faith, "to not only contribute his thoughts in writing, but also to personally take part in the meeting."

Arrangements for temporary residence at Ajmere will be made.

A brief appeal for co-operation appears, and the circular bears the signatures of—

(Pandit) SALIG RAM SHASTRI,
Professor of Sanskrit, Ajmere Govt. College,
President.

FATEH CHAND MEHTA, B.A., L.L.B.,
Barrister-at-Law, }
and } Secretaries.
BITHAL NATH MISRA, }

This is one of the signs of the times, —an evidence of the coming desire for unity which will yet pervade all religious faiths.

On careful comparison it is evident that the aims proposed in this circular harmonise with those of Theosophy, but we fail to see that in essence, they add anything to the practical objects which Theosophists have been labouring for, during a score of years. The "Brotherhood," or the "*nucleus*" of one, which the Theosophical Society seeks to establish, is absolutely without distinction of race, sex, creed, caste or colour; and no interference with one's religious views is permitted; each being required "to promise to show towards his fellow-members the same tolerance in this respect, that he claims for himself." This tends "*To promote the true religious spirit among men of all faiths*", which is the *first* object of the proposed new Society. Surely charity toward all,—love to our fellow-men,—is the *test* of true religion. Professions are of no value here.

Its *second* object is :—"To afford a common platform for the advocates of different religions where each can show, to the best advantage, the vital principles of his faith, without in the least entering into *controversy with, or hostility to, any other faith.*" That is precisely what the Theosophical Society has done ever since its organization, and those who have attended its annual conventions, at the Society's Headquarters, at Adyar, near Madras, will bear witness to the entire freedom of its platform. Mahomedans, Christians, Hindus, Parsis, Buddhists, Materialists, and Spiritualists have freely mingled at these meetings, and learned to tolerate and respect each other's views. So we see that the second ideal of the proposed new Society, has long been a veritable reality in the Theosophical Society.

The *third* object stated in the circular reads :—"To place within easy reach of *enlightened and educated* men, trustworthy information about every form of religion, and leave them to judge of the merits of the same." This too, is *exactly* what the Theosophical Society has been doing, ever since it has been in full operation in India. The President-Founder has published brief yet reliable catechisms of Buddhist, and different Hindu faiths; the columns of the *Theosophist Magazine* (the

organ of the Theosophical Society), and of *Lucifer*, in England, are always open for people of all faiths to present their opinions or doctrines, as can be seen by referring to their published articles from Buddhists, Christians, Hindus, Parsis, Jains, Mahomedans and Brahmo-Samajists. The T. S. seeks to promulgate the essential truths underlying all religions, and to discard the non-essentials, thus promoting the unity of all, for all are one in essence, and from one source. Would it not be advisable for the publishers of this circular, who ask us to contribute "*to the success of the scheme*," to organise a branch of the Theosophical Society. Let us co-operate. We can thus help them, and they can further the objects for which they propose to labor, by utilising the means at hand, and widening the channels already provided, for the dissemination of the truths of all religions. The vast amount of literature which the T. S. has already published, and which it is continually publishing, would certainly be of great use to the movers of this new "scheme", in disseminating "*trustworthy*" information about every form of religion, as they aim to do, and they would have full liberty to work along their own lines and in their own way, by adhering to *their* published "objects," which are found to be in perfect harmony with *our* objects; and if they have any new religious faith to promulgate, we will agree to publish it *fairly*.

The Theosophical Society is spreading throughout the world and has had an immense influence in moulding the thought of the age. Had it not been for its liberalising influence, the Parliament of Religions in Chicago, could not have been held. The late dissensions in some Sections of the Society will not last for ever and do not affect its objects. The Australasian Section was established not long ago; the Scandinavian Section has just been organised, and other Sections are in progress. Yet as long as humanity is in its present stage of imperfection, (only about half developed), it will be impossible to form a perfect Society anywhere, for the simple reason that we have no materials save those which are *quite imperfect*, from which to construct a Society, and any one who expects to found or to find a perfect one will be doomed to disappointment; yet we may work together and try to make ourselves, the Society, and the world better.

E.

**

The dedication ceremonies of Ananda College, at Maradana, Colombo, were held in the hall of the new building on Aug. 17th. The Institution was formally opened by Mr. Tudor Rajapakse, and ten Buddhist priests were present and participated in the ceremonies.

It is intended to enlarge the building soon, and erect a vihara on the premises for the benefit of the pupils.

GENERAL REPORT

OF THE

NINETEENTH ANNIVERSARY

OF THE

THEOSOPHICAL SOCIETY,

AT THE HEAD-QUARTERS, ADYAR, MADRAS,

DECEMBER 25TH, 26TH, 27TH AND 28TH 1894.

WITH OFFICIAL DOCUMENTS.

THE meeting was called to order, as usual, by the President-Founder at noon on the 25th December and the roll of attending member called. The following countries were represented by about 300 Delegates England, the United States of America, Sweden, Ceylon, Germany, and the various parts of India. The religions professed by them were the Hindu, Buddhist, Christian, Zoroastrian. Mrs. Besant, returning from Australasia, represented the European Section; Dr. Huebbe Schleiden President of the Berlin T. S., came from Germany; Countess Wachtmeister, her son, Count Axel Wachtmeister, and Fru Elin Haeffner-White represented the Swedish race; Mr. E. M. Sasseville, an old member of the Rochester T. S., spoke for America; Mr. J. C. Staples, as the Gen. Sec. elect of the new Australasian Section, attended on its behalf; Captain A. Banon is Irish; and Mr. Dorabji, of Hyderabad, Mr. Tookaram Tatya, Mr. Khan of Bombay, Mr. Trivedi and Dr. Edal Behram of Surat, and many other old and respected Indians testified by their presence the activity of their interest in the Society's work. The Convention Hall was tastefully decorated as usual with palm fronds and presented an animated picture such as would not be possible in a Western gathering.

THE PRESIDENT'S ADDRESS.

I live to salute you once more, my brothers, to bid you welcome, and to express the hope that good fruits may be derived from this gathering together to celebrate the nineteenth anniversary of our strong Theosophical Society. Our sky was clear last year, but now it is again overcast, and we are weathering a storm such as we have had but once before encountered since our ship started on its voyage across the ocean of contemporary thought. I shall speak of this matter in its proper place.

ACTIVITIES.

The year has been one of the most industrious in our history. The long tours of Mrs. Besant in India, Australia and New Zealand; those of Mr. Judge, Mr. Wright, Dr. Griffiths and Countess Wachtmeister (who alone gave 100 lectures and visited 48 lodges of the Society) in America; Mr. Mead's in Europe; Mr. Keightley's in India; the ceaseless, altruistic industry of our Swedish, Spanish and Dutch colleagues; the Education movement in Ceylon; our multitudinous publications and literary work all over the world, and other matters with which we have been occupied, are the signs of our endeavour to work while the day of our opportunity lasteth. The tour of Mrs. Besant at the Antipodes opened out a new field to us, and the first practical result is the taking of steps to form an Australasian Section with Mr. J. C. Staples, of London, as General Secretary. Let us hope that the best results may ensue. We are also called on to give our united best wishes to the pioneers who have opened new Branches at Johannesburg, Transvaal A. R., South Africa, and Honolulu, Hawaiian Islands, and have begun operations with great zeal. Our "Luz" Branch, at Buenos Aires, South America, has been under the painful necessity of expelling a dishonest presiding officer and re-organising under a reissued charter which I have granted them. A new activity full of promise is the "Hands-Across-the-sea" scheme of Mrs. Cooper Oakley and Mr. Oliver Firth, under which a system of friendly interchanges of opinion and of sympathies has begun to link our friends of all lands and races together in a bond of good will and mutual help. I cordially recommend the extension of the idea and, to assist it, have appointed Mrs. Cooper Oakley Federal Correspondent, with Mr. Oliver Firth and Mr. M. U. Moore as Assistants.

CEYLON.

The state of our movement in Ceylon for the education of boys and girls is, on the whole, most encouraging. There has been much friction between Mrs. Higgins and Mr. de Abrew, and the Women's Education Society, about Mrs. Higgins' withdrawal from Sanghamitta School, her opening of a new girls' school, and the proper disposal of a sum of money collected by her by subscription, but this is a trifle in comparison with the fact that the utility of educating Buddhist girls is becoming widely recognized. Our able colleague, Mr. Baultjens' Report shows that we have already increased our schools from 9 in 1892, to 34 in 1894; our number of pupils to 6,583; our Government grant-in-aid to Rs. 8,906; and that the poor Buddhists of the Island have already spent on school buildings Rs. 32,545; a sum which, if the average wealth per capita of the donors be compared with that of the European or American average of the same class, must be equal to what a subscription of more than a lakh would be at the West. There are still 20,000 Buddhist children to be rescued from the religious peril they are in for lack of Buddhist schools, but having done so much as our brave

Buddhist Theosophists have until now, we shall not have too long to wait for their complete triumph. My recent visit to London was availed of by the Ceylon Buddhists to commission me to represent to H. M. Secretary of State for the Colonies, the Marquess of Ripon, K. G., the odious nature of the Quarter-Mile Clause of the Education Act of last year, and to request relief. The partial success of my mission—thanks to the ready courtesy and sense of justice of the Most Noble Marquess—is mentioned in Mr. Baultjens' Report.

PARIAH EDUCATION.

Our success in Ceylon suggested to me the practicability of starting a movement for the education of the poor Pariahs of Southern India. At very small cost to myself—less than Rs. 250—I have built a mud-walled, palmyra-thatched school house; purchased materials and erected a new brick building of some 20 × 40 ft.; paid wages to a teacher and an overlooker; established a cookery class, with necessary utensils and raw food for cooking; gathered in 55 male and female pupils; and kept the school going from last May to the present time. Already, the school has been visited and commended by the Government Inspectors, and entered for Grant-in-aid, and I am told it will earn Rs. 150 or so as Grant during its first twelvemonth.

The certainty I feel that you will all be interested in the foregoing facts, leads me to lay them before you. Of course, it is understood that the Society has nothing to do with this work as a Society, and that I alone am responsible for its beginning, success or failure.

But, all the same, I bespeak your kind sympathy, and any help you may offer will not be refused. My aim is to have the Pariah children taught in Tamil up to the Lower Secondary Standard, to have them made to speak English and Hindustani passably well, and taught to cook well and cleanly; in short, to fit them for their most lucrative employment, that of house servants to Europeans and Eurasians. I allow no fees to be charged nor anybody admitted as teacher or pupil who is dishonest or a drunkard.

THE GOPALACHARU DEFALCATION.

Thanks to the touching generosity of our members, the entire principal of the sum embezzled by our late Treasurer and a part of the back interest, has been recouped. That portion of the principal which was not due to current accounts, has been invested in Government Pro. Notes and lodged in the Government Security department of the Bank of Madras: the rest has been covered into the Head-quarters, Subba Row Medal and other accounts.

FINANCIAL.

The Treasurership has passed successively, during the year now closing, through the hands of Messrs. W. R. Old, Sven Ryden and T.

Vijiaraghava Charlu, to all of whom, and to Messrs. C. Sambiah and R. Runga Row, Honorary Auditors, the Society is under obligations. The Auditors' services will be continued. I feel especially thankful to Mr. Ryden for consenting to take over the Treasurership when he did, for I was thereby enabled to absent myself from India and carry through the sad business which called me to London.

The recoupment of our treasury naturally sends us over into the new year with a larger balance than last year's; the figures being Rs. 30,839-6-9 as against Rs. 26,817-6-10 for 1893—an excess of Rs. 4,021-15-11. Of our balance, the sum of Rs. 26,000 is in Government interest-bearing securities, the remainder in current accounts in the Madras Bank, Post Office Savings Bank, and London and Westminster Bank of London.

GROWTH OF THE SOCIETY.

The average ratio of expansion has been realised by the Society this year. The new Branches number 42 and are distributed as follows: America 23; Europe 10; Australia 2; New Zealand 1; India 3; Ceylon 1; ("Lanka", a re-issue); India 3.

The books of the Recording Secretary's Office show the following figures:

CHARTERS ISSUED BY THE T. S. TO THE CLOSE OF EACH YEAR SINCE ITS

FOUNDATION IN 1875.

1878	1879	1880	1881	1882	1883	1884	1885	1886	1887	1888	1889	1890	1891	1892	1893	1894
1	2	10	25	52	95	107	124	136	158	179	206	241	279	304	352	394

NEW BRANCHES OF 1894.

America.—Sioux Falls; Porterville; Portland; Central American; Fresno; Somerville; St. John; Gilroy; Denver; Harmony; Keshava; Shelton; The Alehu (Honolulu); Buffalo; Seventy-times-Seven; Colorado Springs; Santa Barbara; San Ardo; Shila; Sandusky; Pacific; Meriden and Bristol.

India.—Udumalpet, Rajahmundry and Tirur, and also two T. S. centres in Gujranwalla and Panier (Panjab).

Europe.—Islington; Alicante; München; York; Margate; Smedjebacken; Berlin; Norwich; Hernösand and Copenhagen.

Australia.—Maybank and Bundaberg.

New Zealand.—Christ-church.

Ceylon.—Hope.

Summary.

This gives us 42 new Branches for the past year, or 8·10 above the average of charters issued since the S. P. R. and Madras Missionary attack of 1884, which is itself 20·9 above the average from 1875 to 1883. Whatever, then, may be its future experience, the Society has certainly flourished surprisingly since it received its bitterest assaults; probably for the reason that, the more the superficial aspects of its personalities have been criticised and dwelt upon, the more have its fundamental merits been discovered and appreciated. It often happens that imperfect, even bad, men represent and push on a noble cause, and that for the sake of the public service they thus render, their private faults are overlooked. The world would have to wait long for reforms if it invariably exacted that its reformers should be as perfect as their ideals.

OUR LITERATURE.

Literary activity has from the first been a strong feature of the Theosophical movement itself, while its indirect action in various directions, particularly in that of romantic composition, has been ten-fold more marked. We are turning out annually a considerable number of classical works in reprints and translations of and commentaries on Oriental Literature, and original treatises upon Eastern Philosophy. What is done in Sweden and Spain in this direction is simply marvellous to me.

New Books.

Autobiography of Mrs. Annie Besant, Cheap edn.

The Secret Doctrine Index.

Light on the Path, with Commentary, by D. B. P. Sreenivasa Row.

The Building of the Cosmos and other Lectures, by Mrs. A. Besant.

An Outline of the Principles of Modern Theosophy, by C. F. Wright.

The English Translation of Mandukya Upanishad, edited by T. Tatya.

Reincarnation, by J. A. Anderson.

The Yogosarasangraha with English Translation.

The Eternal Pilgrim and the Voice Divine.

The Night of the Gods, by Mr. O'Neill.

The History of a Mission, by E. Maitland.

Occult Science in Medicine, by Dr. F. Hartmann.

Markandaya Puranam Eng. Trans., by Charu Ch. Mukerji.

England and India, by Lala Baijnath.

The Divine Songs of Saadi (Persian).

Principia Nova Astronomica, by Henry Pratt.

Lay Religion, by Richard Harte.

The Divine Pymander, by W. W. Westcott.

Orion: Researches into the Antiquity of the Vedas.

The Hermetic Arts, Vol. I, II, III and IV. Gangadhar Tilak, by W. W. Westcott.

The New Theology, by Richard Harte.
 The Imitation of Sri Krishna, compiled by S. C. Mukhopadhyaya.
 Sepher Yetzireh, by W. W. Westcott.
 Nature's Finer Forces (Revised Edn.)
 Five Years of Theosophy (do.)
 Simon Magus an Essay, by G. R. S. Mead.
 Rosy Mite or the Witch's Spell, by V. P. Jelihovsky.
 Ædeh Mezareph or Purifying Fire, by Sapere Audi.
 A Short Enquiry concerning the Hermetic Art.
 Riddle of the Universe, by E. D. Fawcett.
 Light from Within, by Plato Draculy.

Pamphlets.

The Science of Alchemy, by Sapere Audi.
 An Introduction to Theosophy, by Mrs. A. Besant.
 An Introduction to Mantra Sastra, Published by Tookaram Tatya.
 An Introduction to the Study of Yoga Aphorisms of Patanjali.
 The Pyramids and Stonehenge (London Lodge Trans., No. 19).
 The Sun's Apparent Path among the Stars (Scottish L. Tr., Part IX.).
 The Book of the Path of Virtue, by W. R. Old.
 The Bhutas, Pretas and Pisachas (Rep. for Th'st.).
 The Masters of Wisdom (L. L. Trans., No. 20.)
 Vehicles of Consciousness (do. 21.)
 The Culture of the Soul, by Mrs. A. Besant.
 The T. S. Solidarity and Ideals. (Reprint from Th'st.).
 The Scientific basis of Theosophy, by Dr. L. Salzer.
 The Epiphany and Theosophy do.
 The Philosophy of the Vedanta, Published by T. Tatya.

Book Reprints.

Bhagavad Gita, American
 Voice of the Silence, "
 Pantajali's Yoga.
 Letters that Have Helped Me.
 Ocean of Theosophy.
 Echoes from the Orient

Official Publications.

Report of the Proceedings of 18th Anniversary.
 Report of the Proceedings of 8th Annual Convention of the American
 Section T. S., 1894.
 Reports of the Proceedings of Annual Convention of the European
 Section T. S., 1894.

Journals.

The Theosophist, English (Monthly)	12 numbers.
The Path,	12 "
Lucifer,	12 "

Theosophical Siftings, English (Monthly)	18 numbers.
Vahan,	12 "
Forum,	12 "
Prasnottara,	12 "
The Irish Theosophist,	12 "
Pauses,	12 "
Pacific Theosophist,	12 "
The Austral Theosophist	12 "
Sophia (Spanish)	2 "
Lotus Blüthen (German)	9 "
Luz (Spanish),	2 "
The Buddhist,	12 "
Gul Afsan, (Urdu)	12 "
Journal of the Mahabodhi Society,	12 "
American Branch Work Paper.	42 "
The Mercury.	
The Northern Theosophist.	
The New Californian.	
Book Notes.	
The Lamp.	
The Oriental Department Papers.	

THE ADYAR LIBRARY.

In submitting a report on the working of the Adyar Library for 1893-94, I have great pleasure in observing that—thanks to the energy of Mr. R. Anantakrishna Shastri—the sphere of its usefulness has been very much widened and it is being appreciated by individual Pandits and heads of Mattams. To secure the co-operation of the latter, Mr. R. Ananthakrishna Sastri, has made four important tours in Southern India. Our thankful acknowledgements are due for donations of money and books to the Sringeri and Sivaganga Gurus, to Dewan Bahadur Sir K. Seshadri Iyer, K.C.S.I., to Mr. R. Sivasankara Pandiyaji and other gentlemen interested in the progress of our Oriental Library. The catalogues of books (both Eastern and Western) have been thoroughly revised. The difficulty in writing out a detailed catalogue of Oriental works is great. In Government and other Libraries consecutive numbers are given to several editions of the same work, and the number of volumes reported in their catalogues does not represent the number of different works contained in the Libraries. Ten copies, for instance, of Ramayana are given 10 different numbers in some public Libraries; whereas, to the different editions or copies of the same work are given one and the same number, in our Library. The number of volumes in the Adyar Library is, therefore, very much greater than the number of titles on the list.

The year under review was occupied in part in translating Ananda Lahari with its several commentaries.

ORIENTAL SECTION. SEPARATE TITLES.

Vedas and Vedangas, with their commentaries	...	...	213
Ithihasas and Puranas...	...	...	138
Dharma Sastra	...	...	314
Philosophies of the six schools	...	...	580
Jyotisha, Vaidya, &c.	...	...	85
Jainism	...	...	27
Tantras	...	...	156
Grammars and Lexicons	...	...	162
Literature	...	...	200
Miscellaneous References	...	...	536
Indian Vernaculars	...	...	686
Buddhism, including Pali Texts, Chinese, Japanese, Burmese, &c.	...	...	1,448
			4,545

WESTERN SECTION.

General Literature, including History, Biography, Science, Art, Philosophy, Fiction, Metaphysics, &c.	...	3,720
		8,265

Number of copies presented during 1894...	386
Do. purchased...	168

Volumes added to the Library in 1894...	554
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The ever-increasing desire to obtain copies of some of the rare manuscripts in our Library, shows how much it is coming to be appreciated by the public at large. We have recently ordered out a set of the "Encyclopædia Britannica" and expect it soon.

THE JUDGE CASE.

We are at a crisis that is the most serious within our history since that of 1884. The unavoidable failure to dispose of the charges against Mr. Judge last July, has set in motion most powerful opposing currents of feeling. By some he is enthusiastically supported, by others as unreservedly condemned. Petitions from Branches, Committees and lists of members have been sent in, asking that the Vice-President be called upon to publish a defence or resign; other Branches and individual members, even more numerous, recommend him to make no defence, as their confidence in his truthfulness and integrity is unshaken and unshakable. From what reaches me I think that the opinions of our members may be classified thus:

1. The American Section, with the exception of some individuals of the best class and some of lesser importance, stands solidly in his favour.

I have even had it intimated that if Mr. Judge should be forced to resign, the Section will secede in a body, form an American Theosophical Society independently, and elect him President.

2. The Dublin, Brixton, and some other European lodges have passed votes of confidence; copies of a draft of Resolutions in his favour are circulating in France, Belgium, and Holland, and being sent me numerously signed; and I should not be surprised if a large number of excellent people in the European Section should unite with the Americans to form the new Section in the event of a split. The Bournemouth and some other British Lodges and a large number of English Theosophists call on him to explain or retire. German opinion is reported to me as being adverse to him. Spain is against him, France divided, Holland divided.

3. Australasia, so far as I have any direct intimations, is on the side opposed to Mr. Judge.

4. India has, to my knowledge, sent in no protest in his favour, although many members recognizing his immense services and his tireless activity in official work, deprecate any hasty action based on *ex parte* newspaper charges. The Poona T. S., through its President, "demands his expulsion from the Society." The above facts prove the existence of the strong antagonistic currents of feeling above noted.

What courses are open to us and which should we choose? I offer the thoughts which occur to me with the hope that I may be judicially impartial, regardless of all personal feeling or bias.

Firstly. The Constitution of the Society must be rigidly adhered to at whatsoever cost. Not to save or to expel one man or twenty, will I swerve a hair's breadth from the strict letter of the law. In July last, both the General Council and Judicial Committee voted to quash the proceedings against the accused on a point which, although technical was nevertheless irrefutable. Whatever is now or may hereafter be done in this affair, therefore, must be constitutionally done. As we cannot legally try Mr. Judge, Vice-President, for alleged misdemeanours committed by W. Q. Judge, individual; and as the individual cannot be tried for his private opinions, we have to fall back upon the moral aspect of the case, and see how an individual accused of the immoral act of deception usually behaves. We have the familiar precedent of H. P. B. who, before leaving India—for the last time, as it proved—placed her resignation in my hands in order to relieve the Society from the burden of defending her against the charges of the Coulombs and the Missionaries. The Convention subsequently passed a vote of confidence, which I officially conveyed to her, and this restored her to her former status in the Society. State Cabinets invariably resign office upon the passage of a legislative vote of lack of confidence. This is the unwritten, sometimes the written, law of honour. Frequently, the resigning official offers himself for re-election or again accepts office, if

so requested. From the fact that I had to over-rule the point made by him that he was not and had never been Vice-President *de jure*. I was led to believe that Mr. Judge was disposed to follow the same course as far as relinquishing that office was concerned. But, however that case may be, I should, if the case were mine, do as I have more than once before, both within and without the Theosophical Society, offer my resignation but be ready to resume office if my superiors or colleagues showed that I possessed their confidence, that there was a necessity for my so doing, and circumstances permitted. While the Society cannot compel Mr. Judge to resign and offer himself for re-election, and a very large body of our members advise him not to do so, he has it in his power to relieve the present strain by so doing and to thus enable the whole Society to say whether it still wishes to be represented by him before the world, or the contrary. Such a course would not affect his relations with the American Section or the Aryan T. S., those concerning only the Section and Branch and, having no Federal character, not coming under the purview of other Sections nor being open to their criticism. International action is only called for in Federal questions.

It is proper for me as a student of Practical Psychology of very long experience, to draw attention to the important fact that, even if the charges of forged writing and false messages brought against Mr. Judge were made good before a jury, under the exoteric rules of Evidence, still this might not be proof of guilty knowledge and intent. This must not be overlooked, for it bears distinctly upon the question of moral responsibility. Every student of Modern Spiritualism and Eastern Occultism knows that a medium, or psychic, if you prefer the word, is often irresistibly impelled by an extraneous force to do acts of turpitude of which he is incapable in his normal state of consciousness. Only a few days ago, I read in the learned Dr. Gibier's "Analyse des Choses," a solemn statement of this fact accompanied with striking examples in his own practice. And the eminent Prof. Bernheim also proved to me this dreadful fact by hypnotic experiments on patients in the Hôpital Civil, at Nancy. Equally well known is it that persons, otherwise accounted same, are liable to hallucinations which make them sometimes mistake their own fancies for spiritual revelations and a vulgar earth-bound spirit for an exalted historical personage. At this moment, I have knowledge of at least seven different psychics in our Society who believe themselves to be in communication with the same Mahatmas and doing their work, who have each a knot of disciples or adherents about them, and whose supposed teachers give orders which conflict with each others! I cannot impugn the good faith of either of these sensitives, while, on the other hand, I cannot see my way to accepting any of their mandates in the absence of satisfactory proof of their genuineness. So I go on my way, doing my public duty as well as I can see it, and leaving to time the solving of all these mysteries. My objective intercourse with the Great Teachers ceased almost entirely on the death of H. P. B., while any subjective relations I may have with them is evidence only to myself

and would carry no weight with third parties. I think this rule applies in all such cases, and no amount of mediumistic phenomena, or of clearest visions of physically unseen Teachers by psychics who have not passed through a long course of training in Raja Yoga, would convince me of my duty to accept blindly the mandates of even well-meaning advisers. All professed teachings of Mahatmas must be judged by their intrinsic merit; if they are wise they become no better by reason of their alleged high source; if foolish, their worthlessness is not nullified by ascribing to them the claim of authority.

In conclusion, then, I beg you to realise that, after proving that a certain writing is forged and calculated to deceive, you must then prove that the writer was a free agent before you can fasten upon him the stigma of moral obliquity. To come back to the case in point, it being impossible for any third party to know what Mr. Judge may have believed with respect to the Mahatmic writings emanating from him, and what subjective facts he had to go upon, the proof cannot be said to be conclusive of his bad faith however suspicious the available evidence may seem.

The way out of the difficulty lies with him, and with him alone. If he should decide to neither give any satisfactory explanations nor to resign his Federal office, the consequence will undoubtedly be that a large number of our best people of the class of Mr. Herbert Burrows will withdraw from the Society; while if he should, his numerous friends will stand by him all the more loyally throughout. I do not presume to judge, the case not being before me on its merits.

I must, however, express my profound regret that Mr. Judge should have circulated accusations of resort to Black Magic, against Mrs. Besant and Mr. Chakravarti; neither of whom have ever, so far as I have been able to judge in years of personal intercourse, done the least thing to deserve such a suspicion. As for Mrs. Besant, I can conscientiously affirm that in all my life I never met a more noble, unselfish and upright woman, nor one whose heart was filled with greater love for mankind. The Theosophical Society owes her a debt it can never repay.

The President wishes it known that his Address being a Presidential document, in the drafting of which the obligation of strict impartiality rested upon him, his private views with respect to the case of Mr. Judge were withheld. When the right time came, he should know how to act for the best interests of the Society.

The Treasurer, Mr. T. Vija Raghava Charlu, then read his report as follows:—

FINANCIAL REPORTS OF 1894.

PERMANENT FUND.

RECEIPTS.	Amount.	EXPENSES.	Amount.
	RS. A. P.		RS. A. P.
Balance on 25th December 1893 ...	21,016 4 3	Interest transferred to Head-Quarters Fund ...	853 6 10
Donation by Berhampore T.S.	50 0 0		
Transferred from the Suspense a/c to the Permanent Fund to clear deficit by defalcation ...	60 0 0		
Interest on Savings Bank a/c	0 9 0		
Do. for 1894 (and anticipation Interest to 31st July 1895 at 8 annas per 100) on a Pro. Note of 1842-43 for Rs. 100 deducting all Bank Expenses ...	5 15 6		
Do. for 1894 (and anticipation Interest to 31st July 1895 at 10 annas per 100) on Government Promissory Notes for Rs. 19,400 deducting all Bank Expenses.	847 7 4		
(Interest on Rs. 1,500 has not yet been realized).		Balance on the 22nd December 1894 ...	21,126 13 3
TOTAL RS...	21,980 4 1	TOTAL RS...	21,980 4 1

SUBBA ROW MEDAL FUND.

RECEIPTS.	Amount.	EXPENSES.	Amount.
	RS. A. P.		RS. A. P.
Balance on 25th December 1893 ...	38 10 0	Expense ...	0 0 0
Transferred from Suspense a/c to clear deficit by defalcation ...	621 0 0	Balance	660 0 0
Interest on Savings Bank a/c	0 15 0		
TOTAL RS...	660 0 0	TOTAL RS...	660 0 0

1894.

ANNIVERSARY FUND.

RECEIPTS.	Amount.	EXPENSES.	Amount.
	RS. A. P.		RS. A. P.
Balance on 25th December 1893 ...	81 9 3	Jutka hire (last convention)...	4 0 0
DONATIONS:—		Expenses in Engaging Victoria T. Hall for the 18th Anniversary ...	30 0 0
Mr. P. Baijnath (Jubbulpore)...	2 0 0	Printing Expenses for Anniversary Tickets ...	6 0 0
" A. Sitarama Sastri ...	3 0 0	Food Expenses at the European Table ...	140 15 5
" N. Pichai Pillai (Vedernim)...	10 0 0	Bread Rice and Waters (Soda) ...	29 11 6
Guntur Branch T. S. ...	5 0 0	Wages for Extra Servants at the 18th Convention ...	14 15 6
One Cud. Branch Member ...	2 0 0	Transferred to Head-quarters Fund for Over-charge on Milk for Decr. 1893 ...	38 6 10
Mr. T. A. Anantarama Iyer ...	1 0 0	Food and Travelling Expense of two Buddhist Priests ...	19 6 0
Members from (Saidapet) ...	5 0 0	Furniture ...	18 6 0
A Member ...	4 0 0	Paid to Indian Section Annual dues per Mr. P. Narain Iyer of Madura T. S. ...	4 0 0
A Cuddalore Sympathiser ...	5 0 0	Telegrams ...	3 12 0
Mr. Toke Venkatapathi Naidu ...	2 0 0	Advance for tents for this Convention ...	25 0 0
" P. D. Khan (Bombay) ...	12 0 0	Sundries including preparation of (branch shields, repair of lanterns, lamps, lights, mats for tents, painting shields, colors for whitewash, coolies and odd items) ...	149 5 6
Countess Wachtmeister ...	50 0 0		483 14 9
Dr. D. J. Edal Behram (Surat)...	20 0 0		
Mr. Tookaram Tatya (Bombay)...	100 0 0		
" G. Narayanasami Iyer (Palladam)...	8 0 0		
" T. L. Page (Jacobabad) ...	15 0 0		
" Anantaram Ghosh ...	25 0 0		
" Ramgopal Buxy ...	5 0 0		
ANNUAL DUES:—			
Mr. F. J. Charlton Rs. 1-14-0			
Adelaide T.S. 19-7-5			
Auckland T. S. 19-3-1			
Bundaberg T. S. 16-9-0			
Christ Church T. S. 23-11-0			
Dunedin T. S. 18-14-10			
Melbourne T. S. 12-3-9			
Rockhampton T. S. 3-7-0			
Sidney T. S. 131-0-10			
Wellington T. S. 2-3-0			
Mr. P. Naraina Iyer (Madura) 4-0-0			
Interest on Savings Bank a/c ...	252 9 11		
Transfers from Hd.-Qrs. Fund.	0 3 0		
Indian Section in Settlement of a/c of the last Anniversary Expenses...	69 14 2		
	97 0 0		
		Balance...	291 5 7
TOTAL RS...	775 4 4	TOTAL RS...	775 4 4

1894.

BLAVATSKY MEMORIAL FUND.

RECEIPTS.	Amount.	EXPENSES.	Amount.
RS. A. P.		RS. A. P.	
Transferred from the Suspense a/c the deficit by defalcation...	3,763 8 0	Copying from scrap books of H.P.B.	52 12 0
Donation of Mr. Ramkaran Sivakaran (Secundrabad)	8 0 0	Amount remitted to the General Secretary of European Section ...	914 4 6
Mr. Purushottama Prasad (Mozafferpur)	2 0 0	Discount paid on purchasing Govt. Pro. Notes of 4 p. c. for Rs. 2,600 ...	104 0 0
		Commission charged by the Bank of Madras for purchasing them ...	6 12 2
		Paid for the interest due to us less renewal fee and income-tax on the above notes at the time.	14 4 6
			1,092 1 2
		Balance...	2,681 6 10
Total Rs...	3,773 8 0	Total Rs...	3,773 8 0

OLCOTT PENSION FUND.

RECEIPT.	Amount.	EXPENSES.	Amount.
RS. A. P.		RS. A. P.	
Transferred from the Suspense account the deficit by defalcation.	2,612 7 10	Discount paid on purchasing Govt. Pro. Notes of 4 per cent. for Rs. 2,400 ...	96 0 0
		Commission charged by the Bank of Madras for purchasing them.	6 3 10
		Paid for the interest due to us less renewal fee and income-tax on the above notes at the time.	14 4 6
			116 8 4
		Balance ..	2,495 15 6
Total Rs...	2,612 7 10	Total Rs ..	2,612 7 10

1894.

HEAD-QUARTERS FUND.

RECEIPTS.	Amount.	EXPENSES.	Amount.
RS. A. P.		RS. A. P.	
Balance on 25th Dec. 1893 ...	598 2 9	Establishment Charges ...	1,428 10 4
DONATIONS:—		Travelling ...	1,581 2 0
Mr. D. Gostling (Bombay) ...	25 0 0	Repairs ...	681 5 8
Miss Muller (London) ...	8 0 0	Printing and Stationery ...	510 0 3
Mrs. H. Bowman (Oakland-Cal.) ...	31 1 0	Telegram and Postage ...	212 15 0
Lala Sri Ram (Bulandshaker) ...	28 0 0	Food expenses ...	262 15 6
Madame Selenka (Neuburg) ...	7 0 0	Stable ...	352 5 9
Mr. C. Sambiah (Mylapore) ...	17 8 0	Transfers to Anniversary Fund ...	69 14 2
Berhampore Branch ...	100 0 0	White Lotus day expenses ...	31 3 3
Mrs. Annie Besant ...	316 0 0	Sundries including Freight, Conveyances, Subscriptions, Taxes, Lights, Charity, Table utensils, Improvement of gardens, and odd items.	1,317 5 0
Bombay Branch ...	31 0 0	Amount borrowed and loans repaid.	657 3 3
Calcutta Branch ...	460 0 0		
A Sympathiser per Babu Devi Sahai ...	10 0 0		
Babu Nobin Chandra Roy (Motihur) ...	9 0 0		
Mr. Ramkaran Sivakaran (for W. L. Day) ...	17 7 0		
An F. T. S. ...	1 0 0		
Mr. F. J. Charlton ...	13 3 0		
Dr. Anantharai Nathji Mehta ...	84 0 0		
Indian Section, T. S. ...	500 0 0		
Dr. G. Zander ...	76 15 0		
Bundaburg, T. S. ...	24 8 10		
Jubbulpore ...	5 0 0		
Mr. Robert Cross (England) ...	459 1 3		
Miss Muller (for Col.'s trip to Europe) ...	349 1 0		
Mr. H. Hunter (Do.) ...	8 12 0		
Dublin Lodge (Do.) ...	61 2 0		
Northern Federation of T. S. Branches (Do.) ...	52 6 0		
Mr. V. Venkata Kaniah ...	2 0 0		
" A. Sankariah ...	100 0 0		
" Purushottama Prasad ...	6 0 0		
Mrs. Malcolm for 1893 ...	87 4 0		
Mr. John J. L. Houston ...	17 8 0		
Mrs. J. B. Blanchard ...	17 8 0		
" Ida R. Patch £1 ...	17 5 3		
" Mary J. Robbins £1 ...	17 5 3		
Dewan Bahadur S. Subramania Iyer ...	100 0 0		
Nobin Chandra Roy ...	4 0 0		
DIPLOMA & CHARTER FEES:—			
American Section, T. S. ...	1,511 11 8		
European do ...	856 14 5		
Australasia ...	470 1 1		
Transfer from Suspense a/c ...	1,272 4 1		
Sale of Stores ...	2 4 0		
Interest on P. O. Savings a/c ...	0 9 0		
Transferred from Permanent Fund, the interest of Pro. Notes ...	853 6 10		
Profit by Exchange ...	50 14 4		
Amount borrowed and loans repaid ...	657 3 3		
Total ...	9,333 7 0	Balance ...	7,105 0 2
		Total ...	2,228 6 10
		Total ...	9,333 7 0

1894.

LIBRARY FUND.

RECEIPTS.	Amount.		EXPENSES.	Amount.	
	RS.	A. P.		RS.	A. P.
Balance on 25th Dec. 1893	359	15 10	Binding Books	111	10 0
DONATIONS:--			Subscriptions to Periodicals	87	10 0
Mr. N. M. Trevedi	2	0 0	Books purchased	636	1 0
„ A. Venkasharma	0	4 0	Establishment Charges	338	8 0
„ Subba Row (Kanigiri)	2	0 0	Freight on Books	24	5 6
Cuddapah Branch, T. S.	10	0 0	Copying charges	13	4 0
„ D. D. Jussawala (Bombay)	10	0 0	Stationery	12	4 4
Found in the Donation Box	7	8 0	Freight on New Guinea curiosities	16	5 7
Mr. P. Narayana Iyer (Madura)	2	0 0	Travelling Expenses	49	10 6
Proceeds of Mrs. A. Besant's Lectures at the Victoria Town Hall	450	0 0	Sundry	3	12 11
Bangalore Branch	10	0 0	Binding Charges paid to Messrs. Graves Cookson & Co.	118	4 0
Mr. Dadoba Sakharani (Malegona)	10	0 0	Previous London Deposits, having been calculated at different rates, deficit to cause them at equal rates	41	7 1
Donation in the Box at Library	2	5 0			
Mr. E. T. Sturdy	100	0 0			
Berhampore Branch	50	0 0			
Mr. Pestonji D. Khan (Bombay)	25	0 0			
Rai Bahadur A. Narainsami Naidu	200	0 0			
Khan Bahadur N. D. Khan-dalvala (Poona)	10	0 0			
Sir K. Seshadri Iyer (Mysore)	400	0 0			
Mr. K. P. Shankermenon	15	0 0			
„ T. Ananda Row (Mysore)	25	0 0			
„ B. Shadagopa Charulu (Hyderabad)	3	0 0			
„ Tookaram Tatya (Bombay)	50	0 0			
„ Henry Pratt (London)	174	9 0			
His Holiness Sri Sankaracharya of Sringeri Mutt	100	0 0			
Donation in the Box at the Library	6	13 0			
Transferred from Suspense Account the deficit discovered further in not paying Messrs. Graves Cookson & Co's bills for binding books, though entered as paid by late Treasurer on 30th June 1893	118	4 0			
Mr. R. Sooriah Row Naidu	30	0 0			
„ C. Sambiah Chetty	24	0 0			
Sale of an old Clock	2	0 0			
Sale of Duplicate Books	211	7 0			
			Balance	1453	2 11
				957	14 11
Total Rs.	2,411	1 10		2,411	1 10

1894.

SUSPENSE ACCOUNT.

RECEIPTS.	Amount.		EXPENSES.	Amount.	
	RS.	A. P.		RS.	A. P.
Balance on 25th Dec. 1893	4,722	12 9			
DONATIONS:--					
Mr. Pherozeshaw R. Mehta (Bombay)	25	0 0			
„ Nath A. Knox (Adelaide)	110	2 7			
„ Baij Nath Singh	5	0 0			
„ R. Sesha Iyer	2	0 0			
Unattached Member	1	0 0			
A Sympathiser	0	4 0			
Mr. D. Bhavana Chary	5	0 0			
„ T. Ramanatha Moodelliar	2	0 0			
„ A. Anantha Ram	1	0 0			
„ A. M. Keshava Moodelliar	1	0 0			
„ V. Moola Reddy	5	0 0			
A. Surat Brother	2	0 0			
Mr. A. Venka Sharma	1	0 0			
„ P. S. Ramasami Iyer	1	0 0			
„ D. D. Jussawala	25	0 0			
„ A. C. Rajam Iyengar	15	0 0			
„ Venkatarama Iyengar	1	0 0			
„ M. K. Kuntaker	5	0 0			
„ Ponnambala Moodelliar	10	0 0			
Prodatur Branch	50	0 0			
A Sympathiser	1	0 0			
Mr. N. Pichai Pillai	5	0 0			
A Bangalore Friend	20	0 0			
Mr. R. Sivarama Iyer	10	0 0			
„ T. M. Sundaram Pillai	40	0 0			
„ D. Purushottama	2	0 0			
„ K. Annasami Iyer	5	0 0			
A Parsi Lady Sympathiser	7	0 0			
Pandit Bhawani Shanker	5	0 0			
Mr. T. Ramaswami Moodr.	3	0 0			
„ A. Singaravelu Moodelliar	10	0 0			
„ T. Sadasiva Iyer	5	0 0			
Narasaraopett Branch	10	0 0			
Mr. Caurji Rustomji Nanavati	2	0 0			
Masulipatam Branch	20	0 0			
Mr. V. V. S. Avadhani	10	0 0			
„ P. M. Rama Iyer	10	0 0			
„ D. M. Oza	10	0 0			
„ V. C. Seshachary	10	0 0			
„ R. Sooria Row Naidu	20	0 0			
„ Ramkaran Sivakaran	37	0 0			
Bangalore Branch	50	0 0			
Rai Bahadur Dadoba Sakharani	50	0 0			
Mr. Dinshaw D. Writer	2	0 0			
Muttra Branch	10	0 0			
Mr. D. Gostling	100	0 0			
Berhampore Branch	50	0 0			
Meerut Branch	7	8 0			
Mr. Pestonji D. Khan	100	0 0			
Carried over	5,601	11 4			

1894.

SUSPENSE ACCOUNT. (Continued.)

RECEIPTS.	Amount.	EXPENSES.	Amount.
	RS. A. P.		RS. A. P.
Brought forward...	5,601 11 4	Transferred to the Head-Quarters Fund ..	1,272 4 1
Jubbulpore Branch ..	7 0 0	Do to Blavatsky Memorial Fund ..	3,763 8 0
Mr. S. Raghavendra Row ..	10 0 0	Do Olcott Pension Fund ..	2,612 7 10
„ Nasarwanji M. Desai ..	5 0 0	Do Permanent Fund...	60 0 0
Messrs. Grant P. Farquhar and Thos. Ross of Dunedin ..	85 13 0	Do T. Subba Row Medal Fund ..	621 0 0
Khan Bahadur N. D. Khandalwala ..	30 0 0	Do Private gift to Col. Olcott ..	341 11 8
Mr. Ratnasabhapathi Pillai ..	25 0 0	Do Library Account ..	118 4 0
Madura Branch ..	15 0 0		
Madras Branch ..	10 0 0		
Mr. C. Sambiah ..	7 0 0		
American Section T. S. per Mr. Wm. Q. Judge ..	1,001 13 10		
Mr. Nagendra Nath Gupta (Cattack) ..	10 0 0		
Excess balance unaccounted ..	0 14 0		
Mr. A. Marques ..	51 6 10		
Lt. C. L. Peacocke ..	12 0 0		
Bombay Branch ..	32 0 0		
American Section per Mr. W. Q. Judge ..	102 0 0		
Mr. Sivadatta ..	2 0 0		
Cuddapah Branch ..	50 0 0		
European Members per Mrs. Annie Besant ..	1,402 13 7		
Mr. J. Srinivasa Row ..	10 0 0		
„ D. B. Venkatasubba Row ..	2 0 0		
„ K. T. Simha Chary ..	10 0 0		
„ P. Keshava Pillai ..	10 0 0		
Dr. D. J. Edal Behram ..	50 0 0		
American Section per Mr. W. Q. Judge ..	241 3 6		
Mr. J. Gundu Row ..	10 0 0		
„ G. Narayanasami ..	5 0 0		
„ Anantharai Nathji Mehta ..	100 0 0		
„ R. Sivasankara Pandiaji ..	5 0 0		
Coimbatore Branch ..	7 0 0		
Mr. Dina Bandhu Gunguli ..	10 0 0		
„ Tookaram Tatya ..	100 0 0		
Madanapalle Branch ..	25 0 0		
Madame Obreen per Mr. G. R. S. Mead ..	36 14 0		
Mr. Dorabji Dosabhoj (Hyderabad) ..	37 0 0		
American Section per Mr. W. Q. Judge ..	25 1 4		
Mr. Toke Venkatapathi Naidu ..	5 0 0		
„ K. Hanumantha Row ..	10 0 0		
„ Purnendra Narain Sinha ..	20 0 0		
„ Sambasiva Iyer ..	5 0 0		
Total Rs. ..	9,185 8 5	Balance ..	396 14 10
			9,185 8 5

REPORT OF THE EUROPEAN SECTION T. S.

GENERAL SECRETARY'S OFFICE.

LONDON, October 1894.

To the President-Founder of the Theosophical Society.

DEAR SIR AND BROTHER,—The number of Lodges now on the roll of the Theosophical Society in Europe is 49, with about 50 centres in addition.

Since last report Lodges have been chartered at Islington (London, N.), Alicante (Spain), Munich, York, Margate, Smedjebacken (Sweden), and Berlin; and the Newcastle and one of the Manchester Lodges have resigned their Charters. The number of diplomas issued between October 16, 1893, and October 16, 1894, is 488. During the same period 30 have resigned and 10 died, while a number have been marked "lapsed" owing to failure to notify their addresses.

The amount sent to the Society's Head-quarters, Adyar, for Charter and Diploma Fees, between May 1st, 1893 and May 1st, 1894, was £43-1-3.

To commence our résumé of the activity of the Section with Great Britain, the Blavatsky Lodge has maintained its usual uniform success.

The other London Lodges have maintained their activity, the Bow Lodge having exhibited remarkable energy and a new Lodge having been started at Islington. Mr. Sinnett writes of the London Lodge that it still maintains its programme of quiet and steady work and, though preferring quieter methods itself, nevertheless sympathises with the propaganda of the other Lodges. The provincial Lodges have also done good work, particularly those in the North of England, which have federated themselves into a united body, called the North-of-England Federation, holding quarterly conferences at the different towns in relation and co-operating systematically in the general work. This Federation has been one of the successes of the year, and we hope ere long to see it imitated in other quarters.

On the Continent, the Scandinavian Sub-section has continued its energetic activity, and has now 11 Lodges, including one at Copenhagen. Theosophical Publishing Companies have been started at Gothenburg and Christiania, and the year's book-list shows a considerable literary out-put.

Annie Besant and Bertram Keightely visited Scandinavia last Spring and received a warm welcome.

In Germany, the great event has been the formation, under the auspices of the President-Founder, of a chartered Lodge at Berlin under the title of the Deutsche Theosophische Gesellschaft. It has many members from the Deutsche Theosophische Vereinigung of Dr. Hübbe Schleiden. A small but promising Branch has also been chartered at Munich.

In Spain, the devotion of the small but indefatigable band of pioneers who work there has enabled them to affect public thought and enlist

public sympathy much more than formerly. There are four Lodges and two monthly magazines, and other literary work, such as the translation of the Secret Doctrine, is being carried on.

France has had a better year than the last and the Society there has entered upon a new phase of activity under the presidency of Mons. Arthur Arnaud. The printing and form of *L. L. B.* have been improved, and its circulation has greatly increased. Annie Besant gave two successful lectures in Paris, and many translations and some original works have been produced. The Toulon Centre, under Dr. Pascal, is also working well.

In Holland and Belgium much success in propaganda is chronicled. The Library at the Head-quarters is growing and translations have been made of standard Theosophical works. Four new centres have been formed, viz., at Zaandam, The Hague, Helder and Rotterdam, and Theosophy is making its influence much felt in the country.

There are good centres in Hallein, near Salzburg, and Switzerland. In the former Dr. Franz Hartmann is the presiding genius, and has done much literary work, his monthly *Lotusblüten* is a well got-up and judiciously edited little magazine. In Greece, little has been done, but one member, Plato Draculy, has published a book called "Light From Within." In Russia, the controversy between Mme. Jelihovsky and M. Solovieff over the slandered name of the former's illustrious Sister, has been the only event of importance.

Turning specially to literature, our book-list shows about the same number as in the year before. Two new Magazines have been started, one in England and one in Spain, and many new pamphlets brought out. The new edition of the "Secret Doctrine" has been published, and considerable progress made with its voluminous Index. This year the largest work that is being undertaken is "A Modern Panarion," being a collection of H. P. B.'s miscellaneous writings from magazines and other sources.

Passing on to other branches of activity, we may mention that the Head-quarters' Library has been enriched by the donation from M. U. Moore of "Trübner's Oriental Series" and has completed its collection of the "Sacred Books of the East" series. The *Vishnu* continues to print largely increased activities from various Lodges; but the Oriental Department, owing to lack of copy, has only had two issues, and one of these was a reprint of a Buddhist pamphlet issued by a society in Japan for the Parliament of Religions. A general correspondence scheme between members has been started and in some cases has proved very beneficial. There are also correspondence classes in the "Secret Doctrine" and other books, under the direction of Mrs. Cooper-Oakley. With regard to Lodge work, the number of lecture-syllabuses issued has much increased and many Lodges have also private meetings and special classes for study. The distribution, at large meetings, of envelopes containing syllabus and invitation card has been found a useful

means of drawing attention to the Lodges. Fewer great public lectures have been given, owing to the long absences of Annie Besant, who, however, as usual, made the best use of the short time at her disposal. The number of members who can speak in public is, however, largely on the increase.

On the Continent, more public lectures than in any previous year have been delivered. We, however, stand much in need of travelling lecturers such as America has, our activity in this respect being limited to occasional short tours by the General Secretary, Mrs. Cooper-Oakley, W. Kingsland, J. C. Staples and one or two others. The League of Theosophical Workers continues its task steadily. "Lotus Circles" for the Theosophical education of children have been formed in various places, one of which meets at head-quarters on Sundays. The Bow Club for Working women has been given up, owing to the heavy expense and lack of appreciation of its advantages among the women, and the H. P. B. Home (formerly the Clare Crèche) is about to follow its example, owing to lack of funds. Both these institutions have done excellent work, and the energy devoted to them is now being turned in other directions. Quantities of literature are distributed and books are presented to public Libraries. One or two members make it a regular business to attend adverse lectures and bring the lecturers to book. The Press Group has had comparatively little to do, owing to the considerable diminution of attacks on the Society and its prominent members, and also to the altered policy of the members, who ignore mere personalities.

The H. P. B. Press has, among much else, printed 11,000 books, 32,000 pamphlets, 10,000 leaflets, 12,000 *Lucifers*, 19,000 *Vahans* and 5,000 Oriental Department pamphlets, in the year between the 1893 and 1894 Conventions.

The Theosophical Publishing Society has been handed over by the Countess Wachtmeister to Annie Besant and Bertram Keightley, with A. J. Faulding as Manager.

Such is a brief notice of the chief news of the year in this Section.

(For the Executive Committee.)

G. B. S. MEAD,

Gen. Secy. European Sec. T. S.

REPORT OF THE AMERICAN SECTION T. S.

To the President of the T. S.

DEAR SIR AND BROTHER:—As you will take advantage of the Convention of the Indian Section in December to read various reports from the Sections and to go over the progress of the movement, I have to ask you on behalf of this Section to present to the Indian Section our assurances of brotherly love and of co-operation in the work of the Society.

There has been no diminution of the work in this country, no loss of interest with the public, but an increase of public knowledge and inquiry, and of steady effort on the part of members, both new and old, since last year. The largest meeting of the year was that at San Francisco, where in April we held our Convention. It was fully attended by members and the public. Six meetings were held, three of them having each an audience of fifteen hundred, and the other three being as full as the halls would permit, running into the hundreds. Great attention was given by the newspapers of their own accord, columns being inserted daily. This was due primarily to the insults and lies of persons inimical to the Society, who used material of a perverted and fabricated nature, sent them from India, on which were based charges of sorcery and all sorts of nonsense against all of the prominent members. But when we assembled, the scoffers who had come to revile remained to hear ethics and philosophy, and made reports accordingly. Benefit, therefore, came from the advance abuse. A book was threatened to be sold exposing the whole T. S. and all its prominent members, none of its best people to be left out. It did not come to the light, but is still threatened, and I think you should inform all of the threat so that when it comes, if ever, it may lose force. It is a part of the plot against the Society hitherto noticed. At the same time there had been a slight trouble in San Francisco, due to absurd charges made against members there, that they were all hypnotized by me from N. Y., so that they did whatever I told them, and this tale had entrance to the papers merely for sensation. Of course it was all untrue. But it was scattered all over the world and calls for this brief notice. There is no place in the whole Society where more sincere and active members exist than in that city on the far distant Coast; they are diligent in and out of season. They work in all directions, and have done a good work in the famous prison of the town, holding meetings with the prisoners and giving them our books. Many men have thus been benefited. The Pacific Coast itself sustains a lecturer who goes about all the time, and at various points there are men and women who also lecture over large districts. So that the Coast sets a bright, a strong example to the members, all over the world.

As the General Secretary of the Indian Section, Mr. B. Keightley, has erred in supposing and then in stating that the last Convention here resolved for a removal of the Indian head-quarters, I must now officially say to you that no such thing was either done or thought of. Mr. Keightley was misled by some unofficial report. The Indian delegate, the Countess Wachtmeister, proposed such a removal, but it was voted against by politely laying the whole matter on the table. Perhaps the wrong notion arose because the Indian delegate proposed that all the General Secretaries should meet with yourself in December, and I then was told by the Convention to go in case it was both necessary and convenient, but no one seriously considered the point, as they were aware that my going to India or not was a personal thing

with which the Convention had nothing to do at the time. It is very true that all the members do not know why the Head-quarters should be in India and do not think about it, but those who do look into the matter agree with you and with me, that it is better to have the centre in a far-off land and not in a modern Nineteenth-century Western one; being there, it gives thus by its distance and strangeness the proper balance to the whole, although everyone knows that the movement is a Western one in its beginnings, intended to unite the East and the West and to help the one to purify the other. Were its official centre put in the West, then that would at last cut the two apart. Hence we regard the keeping of the centre there as a matter of principle, and not because we think that modern India or modern Indian religious thought can help the world. We recollect that one of the Masters wrote that it was more difficult to make an entrance into the mind of a theological dogmatic Brahman than into that of a meat-eating Westerner; and also that truth and knowledge were not solely for the high caste but also for the Western barbarians. Both yourself and H. P. B. come under the designation of those out of caste, being Westerners, but you were selected to do the great work you have done. Knowing all this, and clearly seeing the end in view, we are not led off by any sentiment for either land that might cause us to wish to either remove the centre from there, or to have it in the West. And just at this point I must convey to you the expressions of satisfaction I have heard all over this Section, that your good health and intention make it certain that you will continue still actively in the field of T. S. work.

The April Convention here altered the Section's constitution, by striking out the clause which required us to send to you every year an additional sum of money so as to make the whole amount sent equal to 25 per cent. of our receipts. This was not intended as a notice that we wished to stop help to Adyar, but was due entirely to the necessities of the case. We do not get large sums, and much that goes into the books is really money paid out by individuals in the course of the work, the sums going on each side of the account. For instance, much money paid out for lecturing is entered in the books, but as it often equals in expense what comes as receipt, it would be hardly fair to consider that a basis for 25% to Adyar. And, again, donations are made to us for particular purposes, and neither should those enter into the calculation. And as membership goes on increasing, it was seen that the regular fees would not be inconsiderable. Hence the compulsory section was stricken out, leaving the Committee and the Section the power to make a special donation, which it always has the desire to do. It was my intention to ask the Committee to send you a donation after my return from London last July, but on examining matters we found that so much had been spent, and the commercial state of the country was such, that we could not possibly do anything at this time. However, you can always rest assured that America will, whenever it can, send all the money it is able to.

The Society and its work have steadily risen in the estimation of the public, and the old stage of laughter and abuse has to a great extent abated. Newspapers and other publications now are aware that it will not do to pooh-poo Theosophy or the T. S. Indeed, when the editors of the great papers wish to know about us or receive matter relating to us, they generally send to the office for confirmation or correction. One of the great papers here has several times asked me to write articles for it giving Theosophical views on current matters. This would not be done if we had not risen to great strength. In Boston, the editor of one of their best papers is very friendly and anxious to serve us. All this must be encouraging to you, who so well remember the struggles of the early years, when you had to meet so much opposition, so much ridicule, so much abuse.

The activities carried on here are as follows :—

The *Forum*, sent to all members in good standing; Branch Papers sent to all Branches; the Oriental Department Papers, sent to all in good standing. This is really carried on for us by Mr. Charles Johnston, of London; being printed and distributed here. Next year, we propose to give it only to those who will pay a small yearly sum, as we are finding the expense rather heavy for such a wide distribution.

The correspondence class, which is managed from this office, having members of the T. S. in it who answer questions regularly sent in printed form compelling study and formulation of ideas. It now and then issues a *résumé* of the work. It has done a great deal of good.

These four activities are sustained from the funds of the Section and by the work of devoted members who do not work for money rewards.

We also have lecturers going about all the time. These are now Dr. Griffiths in the extreme West, sustained by that coast; Mr. Claude Falls Wright, who works directly under me and has been as far South as New Orleans and West beyond Chicago some distance, also working in the East in the New England States; Mr. Burcham Harding, who works chiefly in the State of New York and some of the Eastern States. In this way immense numbers of people are reached and many towns given an idea of Theosophy. The expense of these two lecturers' tours is borne in part by the funds of the Section and in part by Branches, so that on the whole it is not great. And as the lecturers are real apostles who do not seek for salary, the work done is deep in its effect. We could, of course, use more men if we had the money, but we have the decided opinion that, even had we vast sums, we would be slow to offer it until the men had proved their sincerity and devotion.

New editions of books published by the *Path* office here since last year's report are as follows :—

"Voice of the Silence"	1,500 copies
"Patanjali's Yoga"	1,500 "
"Bhagavad-Gitā"	2,500 "

"Letters that have Helped Me"	1,000 Copies
"Ocean of Theosophy"	2,500 "
"Echoes from the Orient"	500 "

Pamphlet, *Things Common to Christianity and Theosophy*.

Numerous tracts.

The foregoing are not first editions, but all new, either second or third editions.

Members admitted to the T. S. here, from November 1st, 1893, to Nov. 1st, 1894, reached 715. Branches chartered in the same period are 22 in number. The present number of Branches in the American Section is 98.* Of deaths we have had 20, of expulsions 1, of resignations 59.

The amount of money sent to the General Head-quarters at Adyar from this office during the year, amounts to the sum of \$1,268.05, or about three thousand six hundred rupees.

All of which is respectfully and fraternally submitted.
NEW YORK, Nov. 5, 1894.

WILLIAM Q. JUDGE,

Gen. Secy. Amer. Sec. T. S.

INDIAN SECTION REPORT.

To
COL. H. S. OLCOTT,
President-Founder, T. S.

DEAR SIR AND BROTHER,

Herewith I beg to submit a copy of my Annual Report to the Indian Section for the year 1894 and to remain.

Fraternally yours,

BERTRAM KEIGHTLEY.

Genl. Secy.

ADYAR, MADRAS,
December 21, 1894.

For the Executive Committee.

DEAR BROTHERS AND CO-WORKERS,

Once more I have the keen pleasure of being amongst you and performing the duty of presenting the Fourth Annual Report of the work of our Indian Section.

I need not reiterate how great a disappointment it was for me last year not to be amongst you when for the first time you welcomed our dear Sister Annie Besant to the sacred soil of India. Nothing but imperative duty could have kept me away then and I confidently hope that the years to come will find me always at my post in this land which I love so well.

* Three more, reported by the latest Overland Mail, increase the number to

Again this year we welcome in our midst two of those devoted workers, who have done so much for the spread of Eastern Wisdom and spiritual knowledge throughout the world. Annie Besant has just completed a triumphantly successful tour through Australasia, where a long succession of crowded audiences and columns of eulogy and appreciative comment in the Press of every shade of opinion, have borne testimony to her eloquence and to the keen interest which she has aroused through the Antipodes in our movement and its noble cause.

Countess Wachtmeister's work has lain on the other side of the globe, in America, where for six months she has been engaged in lecturing upon Theosophy throughout the length and breadth of the land, with the result of forming many new Branches of our Society and giving to our movement a new and powerful impulse.

It will therefore be a cause of great rejoicing to you all to know, definitely and officially, that these two noble workers have decided to make their future home in India, spending at least the cold weather months of each successive year amongst us. And it is in connection with this fact, that the proposal, which has already been formally laid before you, to transfer our Sectional Head-Quarters to the North has arisen. I need not here recapitulate what has already been said in my circular on this matter, further than to express on your behalf our warmest thanks to Mrs. Besant and Countess Wachtmeister for their great generosity in thus rendering it possible to establish a second powerful and permanent centre of Theosophical work in India.

I may as well add here that the result of the voting on the question of transferring the Head-Quarters of the Section to the North is as follows:—68 branches for, and 2 against the transfer. The remaining branches did not vote at all.

Our thanks are due this year again to Bros. S. V. Edge and P. R. Venkatarama Iyer for their work during the past year. The latter especially has carried on in a most satisfactory manner the arduous work of correspondence at Head-Quarters and has kept the funds in a very satisfactory and economical manner, as the balance in hand proves.

I regret to have to announce the resignation of Bro. S. V. Edge, who has done much to help on the work during my long absence. Mr. P. R. Venkatarama Iyer also vacates his office, so that our staff of workers is seriously reduced in strength.

Our devoted Bro. C. Kotayya has been prevented by reason of his late dangerous illness from doing any Branch visiting this year; but Bros. K. Narayanaswami Iyer, J. Srinivasa Row, Bhawani Shankar, Purnendu N. Sinha and R. Jagannathia have done very good work in that department and have aroused and sustained the activity in many

places and Branches; while Bros. B. K. Lahiri and A. C. Bisvas have done much in the Punjab, especially for the Lahore Branch. Details of their work will be found in their respective reports.

Each year we have to regret the passing from among us of some of our members. This year death has deprived us of the following:—

Anadh Beharry Lall, S. Krishnama Chariar, Dewan Chand Chibbar, Pandit Kundan Lal, Luxman N. Joshi, K. Yoganandam, T. Rama Murthi Pantulu, R. Venkataratnam Pantulu, Swayambu Iyer, Oodharam Moolchand and C. Lakshmana Swamy.

The list of visits to Branches during the past year is quite equal to that of our last report, even a little better indeed, and we may congratulate ourselves that in this department of our work our Indian Section is quite upon a par with any other part of our Society. During January, February and March of this year Mrs. Besant visited and lectured at Calcutta, Berhampore, Bankipore, Benares, Allahabad, Agra, Lucknow, Muttra, Meerut, Umballa, Ludhiana, Lahore, Amritsar, Jullundar, Cawnpore, Nagpur, Bombay, Surat, Baroda and Poona, and during the months of August, September, October, November and December, I visited and lectured at the following places:—Calcutta, Berhampore, Bankipore, Benares, Allahabad, Lucknow, Cawnpore, Ludhiana, Agra, Bombay, Surat, Poona, Cuddapah, Kumbakonam, Tanjore, Negapatam, Trichinopoly, Calicut, Palghat, Coimbatore, Erode, Madura and Tinnevely.

Mr. Narayanaswami visited and lectured at Tanjore, Tiruvalore, Negapatam, Trichinopoly, Parur, Erode, Bhawani, Coimbatore, Pollachi, Udumalpet, Trichur, Ernacolum, Trichengode, Palghat, Trivadi, Shiyali and Chedambaram.

Bro. J. Srinivasa Row confined his visits to the Branches and places in the Ceded Districts and lectured at the following places:—Gooty, Cuddapah, Penukonda, Kurnool, Anantapur and also at Nellore and Tirupati.

Pandit Bhawani Shankar travelled with Mrs. Besant till March in Northern India, and after taking a well-earned rest in Mangalore began Branch visiting in October and visited the following places:—Gooty, Penukonda and Bellary.

Babu P. N. Sinha, of Bankipur, visited Dharbanga, Mozufferpore, Arra and several other places in Behar.

During the year new Branches have been formed at Rajamundry, Udumalpet and Tirur and strong active centres at Gujranwalla and Panur. Seven more applications for Charters were received, but refused on the ground that until a centre had been formed and worked for some time with success in any locality, and thus proved the perseverance and

devotion of at least a few members, it is unwise to Charter a new Branch only to see it drop into a dormant condition. In this connection it is desirable to quote the following notice which was issued in May last in order that the policy of our Section in this respect may once more be clearly impressed on the minds of our members :—

"A Theosophical centre is formed in Gujranwalla, Panjab. In this connection, I beg to point out for the guidance of our Branch-Inspectors and Provincial Secretaries, that from the last three years' experience the General Secretary has come to the conclusion that forming branches all at once with a few members, some of them happening to be new, has invariably ended in sudden collapse as there was no self-sustaining power in the members. Instances of this sort have been many: and to avoid this unsatisfactory result, Theosophic centres recognised by the Section may be formed first, till the members study the literature and become able to keep the Branch going in working order. Then a Charter may be issued. In Europe such Theosophical centres are well conducted, and the same plan should be tried here too. Of course, Branches may be formed in the beginning if the desirable activity and self-sustaining power are evident in the locality.

Thanks to the immense influence exerted throughout India by Mrs. Besant's eloquence and deep spirituality, the number of new members added to our ranks this year has increased to 330, as against 260 in the year previous. Some of these, however, have been admitted either free or on payment of a reduced entrance fee.

The regular issue of *Prasnotara* has been continued; the "Path of Virtue" by W. R. Old has been issued and over 20,000 pamphlets on Theosophy have been printed and distributed during the year.

The most important publication of the year, however, is that of Prof. M. N. Dvivedi's exceedingly able and accurate translation of the Mandukya Upanishad with the Commentaries of Sri Shankaracharya and Gaudapada; a piece of work fully worthy to take rank with any of the volumes of Max Müller's "Sacred Books of the East."

H. P. B. T. P. S. Surat:—Reprinted "A Path of Spiritual Progress," "The Place of Peace" and "A Private Letter" by R. S. to Countess Wachtmeister. A Guzerati translation of "Voice of Silence" was also issued.

Bellary:—*Samarga Bodhini* and *Thinker* have been conducted very ably by our energetic Brothers R. Jaganathia and Swaminatha Aiyar. The latter Magazine has become very popular and much credit is due to the conductors. A Sanskrit work known as *Manisha Panchakam* was published.

Bombay:—Reprints. 1. Theosophy generally stated, by W. Q. J. (2) Introduction to Patanjali's Yoga Sutras, by G. William. (3) Universal Brotherhood: a Fact in Nature, by W. Q. J. (4) Theosophy as a System of Truths, by Annie Besant. (5) Karma—the Law of Causation, by do.

- (6) Theosophy and Modern Social problems, by Annie Besant.
- (7) Theosophy and Ethics, by do.
- (8) Mrs. Annie Besant in Bombay.

Original Publications by Tookaram Tatya:—

- (1) Philosophy of the Vedanta and its relation to the occidental metaphysics (in English).
- (2) Mandukyopanishad translated into English, by Prof. M. N. Dvivedi.

- (3) An Introduction to Mantra Sastra (English)
- (4) Yogasara Sangraha (do.)

Mr. Man Mohandas Dajaldas Shroff:—"Brahmagnana Bhoomuja" in Guzerati.

The Theosophical Gleaner is well conducted.

Nellore Branch:—A Telugu translation of "Jivanmukti Prakasika," by Vidyaranyaswami.

Bangalore Branch:—Mrs. Besant's address on *Karma* and *A word on Man, his Nature and Powers* were reprinted and distributed.

Baroda Branch:—Translation of the Maghadhi work "*Desha Shata-ka*" and Annie Besant's lectures.

Madanapalle Branch:—Rig Veda Sandhyavandanam in Telugu was distributed 600 in number. An English translation of Seetaramanjaneyam is contributed to the *Thinker*.

Calcutta Branch:—Annie Besant's Calcutta lectures were translated into Bengali for distribution. The Magazine *Kalpa* is well conducted.

Muzafferpore Branch:—2,500 copies of "A few words about the Theosophical Society" were printed and distributed. Babu Baijnath Singh has written a Theosophic Manual in Hindi.

Muttra Branch:—Purpose of Theosophy was translated into Hindi and also "How to Mesmerise" by Coates and "What is Theosophy," by W. R. Old.

Ludhiana Branch:—Urdu translations of (1) Seven Principles of Man, by Annie Besant.

- (2) Re-Incarnation, by Annie Besant.
- (3) What is Theosophy, by W. R. Old.
- (4) Annie Besant on Theosophy in Urdu.

Adhyatmic Chikitsa or mental treatment of diseases by Mesmeric processes (an original work in Urdu).

Bharanagar Branch:—Guzerati translation of the Seven Principles of Man.

Owing to the absence of the Secretary, Bro. E. T. Sturdy, from India, the organisation of this Branch of our work has been delayed and the Branches have gone on, as hitherto, translating useful pamphlets and leaflets in their own Vernacular publication Scheme.

way. I trust, however, during the coming season to be able to put this most important department of our work upon a stable and efficient basis.

This valuable part of our work has been even better kept up than was the case last year. Letters from Australia and America have been received in considerable numbers upon religious and philosophical questions, and have been promptly attended to. Thus an international Theosophic correspondence is rapidly springing up, is assuming organised and systematic shape, and will, I hope, grow to add largely to the world-wide usefulness of our Society.

This year a new departure has been taken in publishing in this our sectional magazine choice notes, extracts and short translations likely to be of use to our members. In the coming year I hope to go further in this direction by dropping altogether the question and answer department, and issuing a series of Elementary Theosophical Readers, in the simplest and plainest language, for the use of our newer members and the public, in monthly parts in place of the *Prasnottara* in its present form. Some little delay in carrying out this scheme is, I fear, inevitable owing to the changes previously alluded to, but I trust that before spring comes the first number of the series may be issued.

These extremely useful extensions of our field of activity and influence have been steadily growing and spreading. Last year such Associations and Schools had been formed at Ludhiana, Pakur, Bankipore, Trichinopoly, and Calcutta in addition to those which already existed at Allahabad, Madanapalle, Masulipatam and Bellary; and this year similar ones have come into existence at Coimbatore, Bezwada, Cocanada, Patna, Benares, Muzafferpore, Midnapore, Jullunder, Nilphamari and Paramakudy.

The Young Men's Aryan Union recently formed in Calcutta under Theosophical auspices promises to do much good and useful work; and at Jullunder a Sanskrit School, called after our honored teacher H.P.B., was formed through the energy and generous help of Miss T. H. Müller; to whom the Bombay Branch as well as others in our Section owe so deep a debt of gratitude. For further detailed information I must refer you to the abstract of Branch Reports in the Appendix.

Our financial position is this year more satisfactory than last; we go on into the new year with a larger balance in hand; and I shall submit to you a resolution that a further donation of Rs. 500 be paid by the Indian Section to the Funds of the Head-Quarters, making up our total contribution for 1894 to Rs. 1,000, about the same amount as we gave last year.

Comparing our total net income and expenditure for the last three years we get the following satisfactory figures:—

<i>Total Net Income.</i>				<i>Total Net Expenditure.</i>			
1892	...	Rs. 5,789	3 0	Rs. 5,444	7 3		
1893	...	" 7,415	7 4	" 6,910	5 0		
1894	...	" 8,291	0 0	" 6,337	4 0		

This result is especially gratifying when we consider that the amount of work done is fully up to and indeed considerably exceeds that of any previous year.

The publication of a complete edition of H. P. B.'s miscellaneous articles and papers has been commenced, more than half of the first part was printed when I left London last July, and I expect by every mail to hear of its publication. It is a collection which will be invaluable to all students and most entertaining and interesting to the general reader, while it will constitute a fitting tribute to the memory of her to whom our whole movement and this Society owes its being.

Taking a very moderate and cautious view of what the past year has seen accomplished, I feel that we have good reason to congratulate ourselves upon the growing vitality, earnestness and public usefulness of our movement in this sacred land. Branch activity has increased steadily, especially in respect of earnest and consecutive steady both of Theosophical literature proper and of its bearing upon the Hindû Shastras. The correspondence has steadily increased, and is productive of much good, thanks to the ability and energy of Mr. P. R. Venkatrama Iyer.

Our movement is now passing through a most critical moment; upon the devotion, loyalty and selfless perseverance of each and all, upon our calmness, endurance and perfect honesty of intention and action depend the future of our movement and its prospects of continued usefulness to India and to Humanity.

If forgetting self, putting aside all personal feeling, all selfish motive, all jealousy, vanity, and ambition, we work together hand in hand for the great cause of humanity's spiritual life, then indeed all will come well and future years shall witness a magnificent harvest from the seed now being sown in the ever holy soil of Aryavarta.

CEYLON.

REPORT OF THE GENERAL MANAGER OF BUDDHIST SCHOOLS.

To Colonel H. S. Olcott, President, T. S.

DEAR SIR AND BROTHER,—The spread of Buddhist education in Ceylon advances by leaps and bounds. In 1892 there were only 9 registered schools under the T. S.; in 1893 the number rose to 25. In the present year the number reached 34. There are 20 other schools awaiting registration. From the accompanying schedule in Sinhalese, containing particulars of the 53 schools, it will be seen that, although the educational movement began seriously only since 1890, yet the Buddhist public have contributed Rs. 32,545 as the cost of the erection of the school buildings alone, besides spending a large amount annually for salaries. The total number of boys and girls taught in the T. S. schools is 6,583. Five years ago these children either attended Christian schools or received no instruction at all. The mass of the Buddhist population has not yet awakened to a full sense of the extreme importance of providing Buddhist schools for their children. According to the Government Educational Report, 20,000 Buddhist boys and girls attend Christian schools, which make no secret of using every effort to stamp out Buddhism as a Heathen superstition. The injustice of the present policy of the Ceylon Government in handing over Rs. 2,00,000 from the public treasury to Christian Missionary societies as a grant-in-aid for the conversion of children, whose parents form the vast body of the tax-payers, may well be questioned. The Grant earned by the T. S. schools this year amounted to about Rs. 8,906.

THE QUARTER-MILE CLAUSE.

A reply was received this month from the Honorable, the Colonial Secretary, in reply to the appeal forwarded by me to the Secretary of State for the Colonies. A printed copy of the appeal is herewith forwarded. The reply is satisfactory and the following four schools, opened before the rule came into operation, may now be registered:—

1. Weraganpita Mixed School.
2. Kurunegula English School.
3. Dickwella Boys'
4. Kalutara Boys'

The last-named school was closed sometime ago by the local committee, through inability to bear up the expense with the indefinite hope of registration; the other three schools are still in existence, and I intend applying to Government for compensation for loss to us by the attempt to bring them within the operation of the Quarter-Mile clause. The prayer for the rescission of this clause is still under consideration. The success of this appeal to the Secretary of State is to be attributed to the kind offices of Col. H. S. Olcott, who interviewed the Secretary of State as the delegate of the Convention of school managers, held at Colombo on the 16th June, 1894.

THE 5TH ANNUAL CONVENTION OF BUDDHIST SCHOOL MANAGERS.

Was held at Colombo and was more largely attended than in previous years. Delegates from many of the schools were present in person. The proceedings of the Convention were published in Sinhalese in pamphlet form, and a copy is herewith transmitted. The Convention unanimously voted that a silver medal be presented to Mr. D. P. Rupesingha, in recognition of his valuable services in connection with the erection and upkeep of the Quarter-mile School at Nedimala. It has been proposed to make the medal an annual presentation.

PUBLIC SYMPATHY.

At the beginning, the public looked with suspicion on the new Buddhist educational movement, but of late the tide of opinion has turned in favour of it. Thus, the Government Agent of the Central Province and the Director of Public Instruction both speak in encouraging terms of our movement. The latter honoured us by presiding at the opening ceremony of the Nedimala School, and spoke weighty words of encouragement. The Government Agents at Kurunegala and Badulla, and the District Judge at Galle distributed the prizes of the Buddhist schools in those towns. The Government Agent at Matara contributed to the fund towards the erection of the English school there. The *Ceylon Observer* as well as the Bishop of Colombo have drawn public attention to the spread of the educational movement among Buddhists.

GENERAL REMARKS.

The Colombo T. S. have at last succeeded in obtaining a block of 4 acres of land in a central site for the erection of school buildings and dormitories, as the beginning of a Buddhist College in the metropolis. The committee is now busily engaged in appealing personally for funds to put up the building. Rupees 8,000 is required.

The Sanghamitta English Girls' School is kept up by the W. E. S., which this year spent Rs. 1,800 on it. A certificated lady Principal from England or America could do much useful service here.

A small eight-page monthly magazine in English is published in connection with the Buddhist schools. A copy is herewith sent. The *Sandaresa* and the *Buddhist* continue to urge the extension of education among the people. Besides the local managers and the local committees, special mention should be made of Mr. C. P. Goonawardena, Secy., Colombo T. S., and Mr. G. P. Weerasekera, who accompanied me on my tours of inspection and otherwise helped me. Mr. D. G. Subasingha and Mr. S. Hevavitarana have helped me in the examination work. But, as I strongly urged before the local Convention, a regularly paid Inspector of Schools should be employed, and then the results will be ten times more successful.

It should be noted that the educational movement in Ceylon is entirely supported by the native Sinhalese, and that foreign help in men and money is extremely scarce.

In appending the statistics relating to the schools, I would draw

special attention to the grievance in regard to the Wattegama School in the Central Circuit, where, judging from the correspondence which I have read, the Buddhists having been very unfairly treated by the Acting Director of Public Instruction.

REPORT OF SCHOOLS WITHIN THE WESTERN CIRCUIT.

New Schools.

The following new schools were opened in 1894 :

Western Province.

1. Kirilapona Girls'
2. Galkissa Girls'
3. Watadara Girls'
4. Hókandara Boys'
5. Ambepussa Boys'
6. Wekada English Night

Southern Province.

7. Dickwella Boys'
8. Tangalle English
9. Ahangama Girls'

The following schools were registered in 1894 :—

1. Kirilapona Boys'
2. Pathlalgedera Boys'
3. Pora Girls'
4. Ahangama Girls'

The following grants were earned in 1894 :—

	Rs.
1. Colombo Boys' English	7.40
2. Sangamitta Girls'	156
3. Wellawatta Girls'	224
4. Do Boys'	35
5. Nedimala Boys'	228
6. Galkissa Boys'	289
7. Panadura Boys'	236
8. Do Girls'	170
9. Wekada Mixed	525
10. Welana Boys'	250
11. Potupitiya Mixed	207
12. Ambalangodda Boys'	327
13. Do Girls'	402
14. Ambegahawatta Girls'	465
15. Polwatta Boys'	252
16. Dangedera Boys'	156
17. Ahangama Boys'	328
18. Badulla English Boys')	
19. Passera Girls') estimated at	600
20. Kirilapona Girls')	
TOTAL.	5,764

(Signed) A. E. BULLIENS, B.A.

Report of the General Manager of Buddhist Schools within the Central Circuit under the control of the Kandy Buddhist Theosophical Society for 1894.

(1) The following new schools have been opened since the last report :—

1. Rikillagasgoda Vernacular Girls'
2. Panwila English Boys'
3. Do Vernacular Girls'
4. Ulapone Vernacular Boys'
5. Wattegama English Boys'
6. Hingula Vernacular Boys'
7. Digana Vernacular Girls'
8. Dangkanda Vernacular Boys'
9. Mailapitiya Vernacular Girls'.

Of these, Wattegama School was opened under circumstances which deserve special mention. Government had a boys' school attended by Buddhist boys with the exception of one or two Christian boys. This was handed over to the Church Mission Society, notwithstanding the application made by the Secretary of the Kandy Theosophical Society. Whereupon the Buddhists, who are hitherto maintaining a girls' school, took the alarm and opened a school for boys. It has an attendance of 80 boys and the promise of a bright future.

There are, therefore, 12 boys' schools, 12 girls' schools and 2 mixed schools, total 26 schools in this Province, which is an advance on the number given in the last report, *viz.*, 17.

The total number of children receiving education in these schools, as per reports rendered by them for October, is 1,854 boys and 740 girls; total 2,594, which is an increase of 454 boys and 240 girls.

Last report, Boys 1400
Girls 500

Total... 1,900

This report, Boys 1,854
Do Girls 740

Total... 2,594

(2) The following schools have been registered as Grant-in-aid during the year under review, *viz.* :—

1. Matale English Boys'
2. Ampitiya do.
3. Katugastotta Vernacular Girls'
4. Rattota Vernacular Girls'
5. Wattegama Vernacular Girls'
6. Galagedera Vernacular Girls'
7. Rikillagasgoda Vernacular Girls'.

There are, therefore, 14 registered schools, which is double that of last year.

(3). The following applications are now before Government:—

1. Hingula Vernacular Boys'
2. Kadugannawe Vernacular Girls'
3. Panwila English Boys'
4. Do Vernacular Girls'
5. Kurunegala English Boys'.

Of these, Kurunegala English School came under the Quarter-mile clause and its registration was considered hopeless, but on my representing to Government the importance of the place, Government have very kindly included it in the list of towns in the Amended Code for 1895. The school will, therefore, be registered next year.

But I am informed that the representation since made by Mr. Buultjens, the General Manager of Western and Southern Circuits, to the Right Honorable the Secretary of State for the Colonies, has resulted in the exemption of this school among others on which the Quarter-mile clause was retrospectively applied, and it is hoped, that it will be immediately registered without the usual conditions of *payment of Grant, if funds permit*.

(4). The Grants earned by the 7 schools examined by Government last year realised my expectations. I estimated the Grants in last year's report at Rs. 3,000, and the following are the actual Grants earned:—

	Rs.
1. Kandy Boys' English School	979
2. Do. Vernacular Girls'	315
3. Gampola Vernacular Mixed	595.50
4. Ataragalla Vernacular Boys'	384.5
5. Katugastotta English Boys'	505
6. Hanguranketta Vernacular Mixed	298.50
7. Hatton English Boys' (but not paid, being first year, for want of funds). A	65
	3,142.50

This is almost double the amount earned in the previous year.

It is a matter for gratification that, annually, as the number of schools increases, more schools are added to the list of Grant-in-Aid Schools.

The Grants for the ensuing year may be estimated at Rs. 4,000.

5. The Buddhist Press of the Kandy Theosophical Society has contributed a good deal to the increase of these schools, and their efficiency is due to the inspecting visits of Mr. D. B. Jayatileka (B.A.) Head Master of Kandy Buddhist English School, who attends to this important work in addition to his own duties, and the thanks of the Buddhist community are due to him for the interest he takes in the work.

(6). The local managers and teachers, on the whole, have performed their part of the work with zeal and earnestness. It is impossible to give a list of these gentlemen without lengthening this report inordinately. I therefore take this opportunity of thanking them, one and all, for their cordial co-operation.

(7). The demand for Buddhist schools is ever on the increase—in fact it is at present too great to be met without an increase in the staff of workers at the Head-quarters. With few young men capable enough to organise the voluntary efforts of the people, the blessings of Buddhist education can very soon be extended throughout the Province.

(8). The visit paid to Kandy by the President-Founder, Mrs. Annie Besant, and Countess Wachtmeister, and the lecture delivered by Mrs. Besant at the Town Hall, have given a fresh impulse to the activities in this circuit.

(9). Before concluding I cannot but make special mention of my Assistant, Mr. D. S. S. Wickremaratne, Secretary of the Kandy Theosophical Society, whose valuable services cannot be overrated. His whole heart is in the work, and but for his indefatigable exertions and unflinching courage, the above Report would assume quite a different aspect.

T. B. PANABOKKE, M.L.C.,

General Manager, Buddhist Schools,

Central Circuit.

KANDY, 10th December, 1894.

Respectfully submitted.

A. E. BUULTJENS,

General Manager.

THE BUDDHIST THEOSOPHICAL SOCIETY.

GALLE, 28th November 1894.

Our Branch is now taking an interest in opening schools and helping the priests in teaching the young the doctrines of Buddhism. Mahinda College is rapidly progressing. Boys are being trained for the following examinations:—

Cambridge Senior Local.

Cambridge Junior Local.

Calcutta Entrance.

Clerical and Railway.

The subjects taught are English, Latin, Sinhalese, Mathematics, Science, Précis-writing, Drawing, Book-keeping, &c.

2. A girls' school has been opened in connection with the Dangedere Boys' Buddhist School.

3. An English Primary Mixed School was opened last month at the Northern end of Dangedere. There are about 200 boys and girls.

4. Another English Primary Mixed School was opened at Katukurunda on the 1st instant. There are now about 250 boys and girls.

O. A. JAYASEKERE,

Secretary.

AUSTRALASIA.

SYDNEY, November 27th, 1894.

To the President, T. S. Adyar, Madras.

DEAR SIR AND BROTHER,—Following is an epitomised account of the year's doings of the Sydney Branch.

The last yearly report to Head-quarters gave 48 members and now we are 66 strong. Two members have died during the year, viz., Gulliver and Kwanka. Fourteen are regarded as resigned, some have sent in their resignation and others neither attend the Branch meetings nor pay their dues. This is due to the abnormal state of depression and not from lack of sympathy with our cause, as several have explained. Thirty-three (33) new members have joined through the year.

Since January last, we have held our meetings at the above address and have just retaken the premises for another period. The room, being larger and better ventilated, as well as quieter and better situated than the previous rooms, has caused better attendance at the readings and lectures. These are both advertised in the leading local papers.

The readings are given on every Sunday evening at 7-30, and discussion of the matter read as follows. The attendance averages 45.

The lectures are given by the Theosophic League on every other Wednesday, and have a similar attendance.

On alternate Wednesdays an inquiry meeting is held, when impromptu subjects are discussed.

A "Secret Doctrine" class for beginners, conducted by Mrs. E. Minchen, meets on alternate Thursdays.

Another S. D. class meets on every other Friday and has an average attendance of 10. The Hon. Secretary conducts.

A "Key to Theosophy" class conducted by Mr. E. Minchen, meets on the alternate Friday.

Recently, an H. P. B. class has been started and promises to be a great success.

There is also an elocution class conducted by Mr. E. Redman, which meets on alternate Thursdays.

Our President is Geo. Peell, Hon. Secretary, A. A. Smith, Treasurer, Charles Starkey.

An executive meeting is held on the first Monday in every month, and a general meeting is held an hour later on the same evening.

A sewing class meets weekly to make up old and new articles of clothing for distressed poor.

The library is a greatly esteemed feature of our Society and Mrs. M. A. Minchen, who discharges the duties of librarian, attends for the regular exchange of books on every Monday evening.

There is a depôt for the sale of Theosophic literature, which is controlled by Mrs. Willans, who is one of the most indefatigable workers for the good of our Society.

The Theosophic League is still in existence. Bro. T. H. Martyn is the President. Its chief work consists in arranging the fortnightly lectures and in collecting small contributions towards the Rent Fund.

Our Society subscribed £20 towards the expenses of bringing Claude Wright to Australia. But this has since been transferred to Bro. Staples, who comes to inaugurate an Australian Section. Mrs. Annie Besant arrived in Sydney on Sept. 18th and gave a lecture on the same night to a crowded audience in the Opera House. This was followed by five other lectures to complete the series.

Unquestionably, her visit has given an immense impetus to the cause of Theosophy. The success of her lectures was considered phenomenal by the press world.

ALFRED A. SMITH.

Hon. Sec., Sydney T. S. N. S. Wales.

OTHER AUSTRALASIAN BRANCHES.

Owing to the absence of a sectional organisation, under which all Branch activities would have been grouped together in one general and statistical return to Head-quarters, the President-Founder is not in a position to summarize the year's record of our Australasian work. He can only say that, on the whole, it is encouraging, that Mrs. Besant's recent lecturing tour made a deep and permanent impression, and that next year we may hope that Mr. Staples, the General Secretary elect of the New Australasian Section, will be able to report results that will bear comparison with those sketched in the reports of other Sectional Secretaries.

ACTION ON THE JUDGE CASE.

After the reading of the foregoing official papers, general business being in order, Mrs. Besant rose and addressed the Convention as follows:—

Mr. President-Founder, and Brothers, I bring you the greetings of the European Section as its delegate. I should not so bring them as a delegate, having in view the attacks that have been made upon me, were it not that the delegation was signed after all these attacks, so that I hold it from the European Section after the whole of the attacks were before them, and the delegation carries with it therefore an expression of confidence in me. Were it not for that, I should have placed my resignation as delegate in the hands of the President, and asked him to explain to you why it was I could not accept the delegation; but as it was signed after these attacks, I feel myself justified in holding that place before you.

I rise to move a resolution with respect to the very difficult position in which the Society is placed in regard to the charges brought against its Vice-President, Mr. William Q. Judge, charges which have been now before the public in a more or less complete form for a very considerable time. I shall be as brief as I can in what I have to say, but I cannot sacrifice clearness to brevity, for I am bound to give you just the facts that are wanted for the formation of judgment, when many of you may not have seen the papers on which this resolution is proposed, and therefore to some of you at least, some of the facts may be new. For a long time past in different parts of the world,—in India, America and Europe—vague statements were made accusing Mr. Judge of fraudulently simulating writings ascribed to the teachers of H. P. B. Those attacks were circulated very largely, and they were not worthy of being dealt with because they were vague and indefinite. Gradually they became more and more precise, and at last they reached a point so strong that when I came here last year appeals were made to me from different parts of India, and from very many members of the Society, asking me to look into the matter, and if necessary take action upon it, so that it might be cleared up one way or the other, in order that Mr. Judge might have an opportunity of answering the charges that were circulated against him, if answer were possible. I looked into the mass of evidence which was in the hands of Col. Olcott but which, taken by itself, while arousing the gravest suspicion, was not sufficiently clear, definite and conclusive to justify Col. Olcott, or Mr. Keightley, the Secretary of the Indian Section, in taking action which would commit the Society. But it happened that within my knowledge there were other facts unknown both to Col. Olcott and Mr. Keightley, which made the evidence which was in their hands complete and so rendered it, to my mind at least, convincing. What I knew by myself was not enough for public action, and what they knew by themselves was not enough for certain action, though that was stronger than mine; but all put together made so strong a body of evidence that it became a duty to the Society that it should be placed before it, and that Mr. Judge, as its Vice-President, should be given an opportunity of definitely meeting the charges if he could, so that an end might be put to a position so painful to all concerned, and so dangerous to the reputation and the honor of the Society. Under these circumstances, I wrote at first privately to Mr. Judge, having in view his long services and his devotion to the movement, and asked him to resign, but he refused by cable. That was in January last, and the cable came in February on his receipt of my letter. I then wrote a letter, which you will have seen in the published proceedings, to Col. Olcott as President, and asked him as President of the Society under the clauses of the Constitution which deal with charges against the Vice-President, to call together a Committee, to arraign Mr. Judge before that Committee, and so let the charges be dealt with by a body representing the Society. It

naturally, with our widespread membership, took a considerable time before the communication could reach every part of the world, the Sections could appoint their delegates, and they could gather together in a place which should be settled for the adjudication. Consequently the Committee did not meet until July, the earliest date which was possible when all these communication had to be made and properly carried out. Before that Committee objections were raised by Mr. Judge as to its jurisdiction. Let me say I had drawn up six charges to lay before the Committee. Under each of these charges I had drawn up the evidence on which the charge depended. I had made what would be called a brief: the charges were the indictments; and the evidence was practically the speech of the counsel stating what the charges were. My only deviation from the legal action was this—that I sent a complete copy of the whole statement that I proposed to make, to Mr. Judge; that I knew was outside the legal duty, but I did it in order that the case might be met upon its merits, that he might know everything I was going to say, every document I was going to use, and every argument I was going to employ. Although it was irregular for me to do so, standing as I did, I thought that the Committee was to try a brother, and as we did not desire any sort of triumph or any kind of advantage but only absolute truth, every possible opportunity for explanation should be placed in Mr. Judge's hands. I thought it right to send the whole of the documents to him, so that he knew every word that I should speak before the Committee. As I say, when the Committee met Mr. Judge raised technical objections—one that was overruled, was that he was not legally Vice-President at all. That was one objection. The other objection was that, although he was Vice-President, the offence committed if an offence, was not committed by him as Vice-President but as a private member. You will observe that that was what in legal terminology is called a demurrer. He did not challenge the facts of the case, but he challenged the jurisdiction of the Court before which the indictment was to be laid: the objection was held to be a good objection, and I agreed with the finding. I think the objection was well taken from a legal standpoint, and I hold that Mr. Judge had the right to take the legal objection if he preferred to rely on a demurrer rather than meet the case upon its merits. Every accused person has such a right in Courts of Law, and we are bound in dealing with members of our Society not to do anything which would be less generous than the Court of Law would allow him, and not to deprive an accused brother of peculiar right of defence which he would have in the courts of his country and which he had a right to use before ourselves. Regarding that action on Mr. Judge's part as fatal to his own dignity and reputation, I urged strongly upon him not to shelter himself under the technical plea. I could do nothing more than that. The technical plea was held, and I think rightly, to be a good plea. The Committee decided that it

had no jurisdiction and therefore could not listen to the charges, much less of course to any evidence in the matter. According to my view—that is my own opinion—the Committee should have risen the very moment it had arrived at that decision. Having decided that it had no jurisdiction, its work was over, and it should have adjourned; but instead of that—very likely I may be wrong in my opinion—it thought it right to allow Mr. Judge to state what *would* have been his line of defence if the matter had been laid before the Committee. And on the statement of Mr. Judge that if he had defended himself it would have involved the question of Mahatmas, the Committee further decided that it should not have tried the charges. Then the Committee rose and Mr. Burrows proposed that a Jury of Honor should be held. Mr. Judge refused a Jury of Honor, on the ground that his witnesses were in America and that it would take six months to get together his evidence. The only importance of that is as having bearing on the resolution of the Committee, which was passed by the Committee before this refusal was made: *i. e.* that it believed that Mr. Judge was ready to go on with the case, and therefore that he did not try to evade enquiry. The Committee said this on the statement of Mr. Judge, that he was ready to go on: when the Jury of Honor was proposed, and when it might have gone into the case, he withdrew the statement that he was ready to go on, and said that his witnesses were away and that it would take six months for him to collect the evidence. On the following day, in consequence of the strong pressure put upon Mr. Judge by his friends, he wrote and asked suddenly for a Committee. Such a Committee though would never have been in any sense representative, and I felt the difficulty at once of refusing it or agreeing to appear before it—difficult to refuse because, however late in the day, Mr. Judge asked for it; and difficult to appear before it, because some of the best members had left the place: so that it would have been a Committee without authority and without dignity, and the whole matter would have been hurried though in a way not conducive to a proper investigation. Therefore, entirely on my own responsibility—here you have a perfect right to judge me if I was mistaken in the action I took on myself—I made a statement in which I declared my own firm belief that these letters were not genuine, that the writing was a simulated writing, and that it was done by Mr. Judge. I read that statement before a meeting of Convention delegates, and Mr. Judge followed it, with a statement denying it, and then it was printed and sent out to the world.

Now comes the point as to the articles that appeared in the *Westminster Gazette*. These articles were based on documents supplied by Mr. Old, including the documents which I was prepared to lay before the Committee, as well as certain other documents which belonged to the Esoteric Section, which I should not have laid before the Committee

was and am under a promise of secrecy regarding those documents, and under no possible conditions would I have broken the promise I made. But in addition to the evidence which was published in the *Westminster Gazette*, there was a considerable body of other evidence having an exceedingly strong bearing on the case; so in judging of the value of the statements of the *Gazette*, for the purpose of this movement, I take all the documents which deal with the exoteric and public matters. There were others in addition, which would have been laid before the Committee, had I been allowed to lay them. I now pass on to those proposals which I lay before you. Now it is said, and truly said, that the statements are *ex parte* statements; but while you admit that they are *ex parte* statements on the part of newspapers, you must remember that they are statements which would have been laid before a Committee where Mr. Judge would have been present,—statements that he might have answered if he desired to answer them, and therefore they are not *ex parte* statement in the ordinary sense of the term. If statements are made when a person has had no opportunity of answering them, it is right to demand an answer and to form no opinion until the answer is made. If the statements have been placed in the hands of the accused person, and he then, knowing the statements and the evidence in support of them, elects to shelter himself under a technical demurrer in order to prevent an open trial in regard to the statements made, then he has no right to claim the advantage of sheltering himself under the plea of the statements being *ex parte* statements, when they come before the world in the form in which they now appear. Therefore I consider that that is not a legitimate plea, because the defence and answer might have been made, and ought to have been made, at the time. In addition to the statement of fraud against Mr. Judge, there are statements against me for condoning the fraud, and against Colonel Olcott and Mr. Keightley for similar condonation. We are challenged to answer the accusation and I will deal with it in a moment. Let me say also that it is said that we had a conspiracy of silence. Against this there is this fact, that I was bound under a legal agreement of 1893, to be in Australia on the 1st September last for a lecturing engagement. I was therefore obliged to leave London, and I took the last ship which made me land in Australia the day before that on which my first lecture was to be delivered. By sitting up all night before I started for Australia, I managed by myself to direct a copy of this inquiry, with my statement that I believed that these forgeries had been made, to all the leading London papers. In addition to that, I sent to all these papers a statement which I had drawn up and submitted to certain well-known persons, with regard to the policy of concealing or evading truth, or considering that ordinary morality was not binding on any one who stood as an occultist. I drew up that statement and took weighty names to sign it, because I considered the protest was necessary against the policy adopted by Mr. Judge, and I desire that all the members of the Society should know that the President-Founder, Mr. Sinnett, Mr. Keightley,

Mr. Sturdy, myself, Dr. Westcott (who has a peculiar following in Europe) and Mr. Leadbeater (who is well-known in Ceylon, these people, who were known as eminent Theosophists, should be known to stand to absolute truth against any sort of paltering with it or evasion, against fraud of any kind; so that the Society might remain clear in the world's face. I sent that also to the London papers, and I sent it with a private note from myself asking them to give full publicity. I placed all these documents in the hands of my friend Miss Willson, of the London head-quarters, and asked her to deliver them by hand at the newspaper offices. The *Westminster Gazette* was one of the papers I wrote to asking for publicity. So I do not think there was much hushing up, as far as I was concerned. They say I "rushed" away. That is true, under the circumstances I told you. But Col. Olcott was there for over a month after I had left. He was there till the end of August, he would have answered any question that was asked, and he is the highest official in the Society. The papers did not say one word about the whole thing. The *Westminster Gazette* kept absolute silence, and three months after these facts were sent it by myself; when I was in New Zealand and when it knew that I could not possibly answer it in less than another three months, it then brought out all the accusations, together with the accusations against myself for condoning fraud, and for endeavouring to hush the truth of the matter for advantages, monetary and otherwise, that were obtained by belonging to the Society, and for the sake of the general position which I hold as one of the leaders of the movement. A telegram came to New Zealand stating that an exposure had been made, and a little later another telegram saying that, in consequence of the exposure, Mr. Judge had expelled me from the Society. I was not able to answer them beyond saying there must be some mistake, not knowing what had really occurred, and the papers met me in Ceylon when I landed from Australia. I wrote at once to the *Daily Chronicle* to say that an answer would be sent as soon I landed in England. But on reading the articles on my way to Madras, I saw no reason to delay the answer, and I wrote that answer without delay after I arrived here on Saturday evening, and took it yesterday down to the *Madras Mail*, where it will appear tomorrow. I went to Reuter's Agent and telegraphed to the *Chronicle* that the answer would come by the first English mail. That answer is now being printed as a pamphlet, to the number of 20,000 copies, and will be sent to every Branch of the Society, in order that the full facts may be laid before them in every part of the world. Now I say that to you, and you will see its bearing in a moment, on one of the proposals I make. There is in Europe a very strong feeling on this matter. I have received from the General Secretary of the Section a list of names eminent in the European Section, to whom have been sent out circulars asking those to whom they were sent to sign the circulars if they approved of Mr. Judge being called upon to make an explanation. Out of the eighty circulars sent, 65 answers have been returned. These 65

unanimously demand that explanation should be made. Out of these 65 signatories, 12 are signatures of President of Lodges and Society in Europe. In addition to that, there has been a kind of informal canvass which has been placed in my hands, in which twelve Lodges and centres demand that Mr. Judge shall explain or resign. One of them demands that he be expelled and the rest only ask for explanation or resignation. There are then seven centres and branches which take a somewhat indefinite position. Three on his side; the others "counsel delay;" one looks to the Adyar Convention to discuss the matter, and does not wish to fan the flame. The President of one refuses to place the matter before his Lodge at all, and one expresses no opinion, content to leave action to Head-quarters. A more definite expression than that it is not possible at present to obtain, because there has not been time for the General Secretary to get answers from all the Lodges. Mr. Mead wrote to me—I received his letter yesterday—stating what had so far been done and saying that he believed that an informal appeal had been sent to Col. Olcott—and that is true—by Mr. Judge's friends. No official notice had been sent to him, and the appeal had been circulated privately, so that he could only mention it as information for me, and not as the Secretary of the Section. I fully agree with what Colonel Olcott said. There is a strong feeling on both sides. Probably America is nearly unanimous in Mr. Judge's support; there are exceptions, but very few. Probably Australia is equally unanimous against him, but you must discount that by the fact that I have been lecturing there and exerting personal influence—not against Mr. Judge. I did not mention his name—but gaining influence, and you should bear this in mind when you are weighing the evidence of feeling. This is not a quarrel over individual opinions. No passion, no anger should come in; but you should endeavour to do justice. Therefore while Australasia may be unanimous against Mr. Judge, you ought to discount it by the fact that I have been lecturing everywhere with enormous success and that influenced many people; and therefore it may be a momentary rash and not a permanent resolution. With regard to Europe the division is very great. I do not feel as a European delegate that I have any right to vote as a delegate on this matter. I lay before you exactly the facts of the division in Europe and I tell you my own personal opinions. When I return, there will be a very strong if not an overwhelming party in favour of the policy of truth, of absolute honour and uprightness, and unless something is done, some of our best people will immediately leave the Society and public propaganda will be rendered well nigh impossible. In England, for a public man to be accused of dishonourable conduct and for him to refuse to resign office or to meet the charges, is a practically unheard-of procedure. I do not mean to leave the Society, and I shall not resign even though Mr. Judge refuses to resign and is not willing to give explanation. I shall go on with my work. But I am bound to tell you that on every platform on which

I shall stand, I shall be met with this difficulty as to dishonor. I will bear it. I will face it, and stand by the Society despite the difficulty. My own approval goes with those who challenge the action of Mr. Judge as dishonorable, and regard the Society as most seriously compromised by having for its Vice-President such an official second in command—and first in command when our President leaves us—and another President has to take his place. Now this is the first opportunity that we have had of speaking. Therefore it is that I move the resolution, and let me say that I quite admit, what Col. Olcott said as to the possibilities of unconscious fraud under mediumistic conditions, of wrong acts being thus done. But that is not a point which an official, such as the Vice-President of a Society that stands on a moral ground before the world, should take in his defence of official position. Mediumship is an excuse for the individual against moral judgment. It is no excuse for an official who under mediumship commits acts of moral turpitude, and has thereby shown that it is his duty to at once resign his official position, inasmuch as he is not responsible for his actions, and therefore must refuse to lead the Society into a position so detrimental to its honour. I had better read the resolution and then you can follow the remaining argument :

"Seeing that a series of articles has appeared in the *Westminster Gazette*, London, containing charges of deception and fraud against Mr. W. Q. Judge, now Vice-President of the Theosophical Society ; and

"Seeing that a strong body of evidence has been brought forward against the accused, and seeing that the attempt by the Society to bring the matter to an issue last July was defeated by Mr. W. Q. Judge on a purely technical objection to the jurisdiction of the committee ; and

"Seeing that Mr. Judge, being Vice-President of the whole Society, has issued a quasi-privately-circulated attack against one Section thereof, thus stirring up ill-feeling within the Society, and endeavouring to set the West against the East, contrary to the first object of the T. S. generally, and to the 2nd object specifically ; and

"Seeing that this is the first occasion since July on which a representative body of Theosophists has been gathered together ; and

"Seeing that immemorial custom requires of every honourable man holding a representative office in any Society to at once tender his resignation under such circumstances as are stated above."

"Therefore the anniversary meeting of the Theosophical Society Resolves :

"That the President-Founder be and is hereby requested to at once call upon Mr. W. Q. Judge, Vice-President, Theosophical Society, to resign the office of Vice-President ; it being of course open to Mr. Judge if he so wishes, to submit himself for re-election, so that the Society may pass its judgment on his positions."

Proposed by
Seconded by

ANNIE BESANT,
BERTRAM KIGHTLEY

The following are my reasons for submitting that resolution to you. I urge you to ask Mr. Judge to resign, because his office is an office for life, or rather during the life of the President. If it were only a yearly office, then at the end of the year you would have an opportunity of pronouncing your judgment as to whether you agree or disagree with having a man against whom certain charges had been levelled as your officer. You have not the power of such an election, because the tenure of Vice-Presidency is practically unique, save that of the President. The two stand apart. There is no re-election ; therefore it is the more necessary that if a man is challenged, he shall give his office back to the Society which has the right of saying either : "We will take you with the charges against you," or else, "We prefer to be represented before the world by some one else." I therefore call upon Mr. Judge to resign, and I say that he ought to restore to the Society its liberty of choice in this matter. Then I call on him to resign because that course is always taken by honorable people when a challenge is made ; not that the challenge is necessarily true. H. P. B., as the President told you, resigned the Corresponding Secretaryship the moment the Colcomb charge was laid against her. She was there as the Secretary. She resigned office the moment the charge was laid, in order that the Society might not be compromised by the attack made upon herself ; by the vote of the Society confidence in her was declared, and then she took back the office. Is not that the precedent for Mr. Judge to follow, claiming, as he does, to be the pupil of H. P. B.,—leaving the Society to put him back in his place, as it put her back, if on a review of facts, it considers him innocent of the charges that are made against him ? I say it is always done. So strongly do I feel this that, though I hold no office in the Society as a whole, though I am nothing more than the President of a local Lodge, holding my office on a yearly tenure, although I was re-elected President of the Blavatsky Lodge in September last, yet, in that these charges had been made against me in the following month, the same mail that takes my answers to the newspapers charges, carries my resignation of the office of President of the Blavatsky Lodge, and then I stand for re-election. If they think my answer is sufficient, they will put me back as President. But I will not hold office, even a local office for a year or the nine months remaining, unless by their free-will. I give it back to me, after my honor has been challenged and my good faith has been impugned ; and inasmuch as I am thus challenged—and challenged also by Mr. Judge with the practice of black magic and with working under black magicians, I say to the Lodge, the only body to which I am responsible : "Here is the office you gave me before the charges were made ; I will take it back if you give it to me, having listened to the charges made. But I will not drag you into the charges against me, I will save your honor as the Blavatsky Lodge, and cut myself away from you until you re-elect me." Then there is another and a serious point. I have in my hand a docu-

ment that ought not in a public meeting to be held by me. This document appears as an esoteric document written by Mr. Judge, sent to a person in India expelled from the Esoteric Section, published in the *Westminster Gazette* in part and completely. I am told, in a newspaper in Bombay; so that the whole of what is now thus published is public property. In that certain statements are made. I see their force perhaps more than you do, for the report of the American Section read to us just now, says in a veiled way what this circular openly says. I have to draw your serious attention to this as a matter affecting the future of the Society. It is stated in the document now before you that there is a plot, and in this which is circulated under the pledge of secrecy—but which is circulated in such a manner that it reaches the public press, and everything in it, slanderous or otherwise, has its full public effect on public mind—it is distinctly said that there is a plot amongst black magicians,—influencing certain Brāhmans in India through race-pride and ambition, to control and manage the T. S. That these magicians have picked me out as their agent, and have used as an intermediary my honoured friend, Mr. Chakravarti, chosen, you will remember, by the Indian Section and some Brāhmanical societies as their Delegate to the parliament of Religions; that the Brāhmans and their agents engineered the charges against Mr. Judge, and I practised black magic on Mr. Judge and two others. Mr. Judge further takes on himself to say that there are no true Initiates in India, and to praise the West as against the East, asserts that a great seat of Western Occultism is to be set up, and that this was the object of H. P. B. I am ashamed to say that the holy name of the Master is attached to this attack on the East, on the Brāhman caste, and on individuals. Now my reason for bringing this forward is that it is being circulated all over India, and with what result? The Vice-President of our Society attacks the whole of the Indian Section, and all its Brāhman members. Charging one of them by name, and the whole of them in this general vague way, with a desire to guide and control the Society; charging some of them with black magic; charging them with using me as an agent and a practiser of black magic, in order to bring about this plot; so that an officer of the Society secretly circulates this kind of attack against one of the Sections, setting the East against the West, stirring up disunion and unbrotherly feeling and strife in our midst; contradicting the very first declared Object of the Society, that we know no distinction between races, and contradicting our second Object, *viz.*, to familiarise the West with the literature, philosophy and religions of the East, and to demonstrate the importance of that study. I maintain that when an official takes up such a position, he ought at least to resign, so that the Sections may say if they desire to be thus represented in the face of the world; so that the Indian Section may have the right to say whether it endorses this slander, whether it considers that these attempts are being made under the shelter of black magicians, whether it

considers, as it has the right to consider, that Mr. Chakravarti and myself are their agents; if so, we most certainly ought to be expelled. I say, when an official has to meet such charges, he is bound in the commonest honor to resign the office that protects him, and to allow the Society to re-elect him, if it endorses the statements he has made. These then are the reasons why I ask for his resignation. Let me say he misrepresents the feeling in the West. There is no such feeling against you, my Indian brothers; there is no such widespread belief in such a plot. Take America, and see how your own delegates were welcomed there. Take Europe, and see how Professor Chakravarti was welcomed; and I may tell you from my own personal knowledge that, so great has been the effect of the speeches which he made before the Chicago Convention, that some of the noblest of our people in England look at the present time to him as one of the best representatives of Eastern thought in the movement; and they will be outraged and scandalised by such a charge, coming with all the authority of the Vice-President, against him. Therefore I ask his resignation, I do not ask his expulsion; to expel him would be to take action too hurriedly, would be to take action that, I hold, you have no right to take, until the very last effort has been made to deal with the matter in gentler and kinder fashion. Myself and brother Chakravarti are most hit at, both in public and in that circular. It is he and I against whom the worst and the foulest of these accusations come. I have had no opportunity of consulting with him; he is far away; he has taken no part in the whole of this business; and therefore, I am unable to say to you what his opinion is. I am acting on my own responsibility, without his judgment, and therefore I may not commit him, not having asked his views; but I venture on my knowledge of him, to say one thing in his name, as I say it in my own, that we are the two that are most outraged by this attack.—and we seek no revenge. I say to you, being thus charged, that I am not willing to expel my brother; I am not willing to forget the work he has done, and the services he has rendered. I have learnt that when you are struck at, you may not strike back in anger, nor deal with the matter with a personal bias, nor with passion, nor with wrath. I ask him to resign; and then he can be re-elected if the Society thinks it right. That, I hold to be the duty of any honorable man. That, therefore, I hold to be his duty. If I have any influence with you, if my words can go for anything in pleading, if my desire has any weight in any of your hearts, I ask you not to use bitter language, not to be carried away by the insult to our beloved India or by any other reason. Arjuna was told to strike; Arjuna was told to fight; but without passion, unattached, separate from the outer action, and at peace within. Let us take that as our model; let us ask our brother to resign, and let him justify himself if he can. But do not prejudice him by expulsion, which puts another stigma on him in the face of the world. Ask him to take action which every honorable man may take, and which every

honorable man ought to take. Ask our President to request him to do it, so that it may preserve the peace of the Society.

MR. B. KEIGHTLEY :—

Mr. President-Founder and Brothers :—

In seconding the motion which Mrs. Besant has just read to you, but very few words are needful on my part, after the admirably clear and lucid statement of the whole circumstances and events in this matter, and of the reasons which have led her to propose this step to the present meeting. With regard to my own position in the matter, my resignation will, in the course of to-day, be in the hands of the Convention of the Indian Section in due course. I am a yearly officer and it rests with my Section, charged as I have been with condoning fraud, either to choose to re-elect me or otherwise. I have tried in the matter to act honestly. When I thought we had a sufficiently well considered and strong case, I urged the President-Founder to take public action. When I return to Europe, I found that some links in the chain of evidence utterly broke down; I therefore advised my other colleagues here to proceed no further in the matter but to wait for further evidence. That further evidence was supplied by Mrs. Besant herself from her own knowledge. As soon as the case stood complete, action was taken immediately. I was a party to the Judicial Committee, I gave it as my opinion, that the technical objection raised by Mr. Judge was a sound and good one. As a lawyer, I held it was well taken, and hold it so even to this moment; and then finding that the Committee was abortive, I signed a strongly-worded protest against tampering with truth or deviation from honesty. It was signed by Mrs. Besant and others, and sent with the copy of judicial proceedings to every newspaper in London. If then you hold with these facts before you, that I have condoned a fraud, it lies with you to elect some one in the course of to-day as General Secretary to the Indian Section in my place.

I hold that, be he guilty or be he innocent, Mr. Judge ought to have taken that course long ago. His resignation ought now to be in the hands of the Society. His resignation would neither have declared his guilt nor would it have proved his innocence. It would have been the course that any honorable man would have taken. I am reminded of another case in point, in which Mrs. Besant played a part; the famous case of the "Knowlton pamphlet." She was then Vice-President, while Mr. Charles Bradlaugh, Member of Parliament, was President, of the National Secular Society. They thought it right to publish a certain pamphlet known as the "Knowlton pamphlet" which became the object of a criminal prosecution. The very moment that these proceedings were commenced, both Mr. Bradlaugh and Mrs. Besant tendered their resignations of their offices as President and Vice-President in the National Secular Society. Subsequently, they were triumphantly re-elected and re-instated. That was the precedent which every honorable man ought to have followed, a precedent

which the creator of this movement, H. P. B., set before you; this is the precedent which Mr. Judge as Vice-President should have followed. His not having followed it, places him in my estimation in a false position. It places the Society to which we all belong, in a position which is absolutely untenable; and therefore I hold, that it is our duty here to-day to formally move, the President-Founder to request Mr. Judge to tender his resignation—not, thereby in any way prejudging his guilt or innocence, but simply reminding him of that duty which, as an honorable man and as an officer of this Society, he should have long ago recognized and performed. Therefore I second this resolution of Mrs. Besant's and endorse everything which she has said. Her statement of facts has been accurate to the letter and I trust that this meeting, this anniversary gathering of the Theosophical Society, will pass this resolution without a single dissentient voice.

An amendment was moved by Captain Baxon and seconded by Miss Müller, calling on the President-Founder to take steps to expel Mr. Judge from the Theosophical Society.

CAPTAIN BAXON said :—

I beg to move the following amendment to the last part of the resolution, and that is that the President-Founder be and is hereby requested to take the necessary steps in accordance with previous precedents to expel Mr. W. Q. Judge from the Theosophical Society. I wish to say a few words. I have been a member of the Theosophical Society for the last 13 years. Mr. Judge is a perfect stranger to me: Mrs. Besant is a perfect stranger, and Mr. Chakravarti is a mere acquaintance of mine; but my particular care and my particular desire is for the welfare of the Society. I do not care for any person in it. I desire everything to be for the good of the Society, and I think public opinion expects us to take this course of expelling Mr. Judge. He has thrown out his challenge to us that we are afraid of expelling him. You may say I am pre-judging, but in the Esoteric pamphlet Mr. Judge has given his answer and you know what that answer is. It is not the first time a member has been expelled from the Society. Dr. Elliot Coues was expelled for an offence very much less than what Mr. Judge has done. We ought to treat Mr. Judge in very much the same fashion.

MISS MÜLLER said :—

I wish to second this amendment. Although I have on several occasions had the pleasure of being present at these Conventions, I believe, as far as I remember, that I have never before taken an active part in the proceedings, nor raised my voice to waste your time, nor to offer my advice or counsel, nor to give you my opinion. My reason for this being that there appeared to be no necessity for it. But I am obliged by the circumstances of the case to

take a different course to-day, and I have felt it my duty as an ordinary working member of the Theosophical Society, to support Captain Banon in the amendment that he has moved. Where I to expend the utmost eloquence that I can command, and bring before you the details of the most damning facts which can be brought against Mr. Judge. I could not bring against him a more final and conclusive charge than has been brought by Mrs. Besant in the speech that she has made. I am not concerned to give you further information about him, for you have the fullest information. But I am concerned to say that it is for us members now to take a stand which we never before have taken in the Society. We are tired and we will no more have the policy of condoning what is wrong. We are tired and we will have no more of the policy of compromising with liars, and with those who are publicly accused and almost proved to be forgers and swindlers and vulgar impostors. We shall not have those men as leaders of the Society; rather we shall have Society come to an end. I am afraid the day is come when we choose to demand honesty and encourage purity in our leaders. If such men cannot be found in the ranks of the Theosophical Society, then I say perish the Society. We will not have these men as leaders; but we will have those men who will lead us in the spiritual paths of Theosophy, and who themselves are spiritual, and who themselves led an excellent life. Mrs. Besant has brought the charges against her colleague and friend, for whom I know she feels so great a tenderness, that she cannot press home against him that justice which time demands that we shall press home. I revere and love Mrs. Besant for her tenderness and womanly affection, which still bind her to her old friend. So it is not for her, but it is for us to do all that is required. It is not for us to be affected by such things. We have got to do our duty before the world, however disagreeable it may seem to the Theosophical Society. This is the first opportunity we have had of expressing an opinion upon Mr. Judge. These charges which Mrs. Besant brings, she brought formulated against him and brought to him face to face during the Convention in July. I wish I had the time, that I had the opportunity and the eloquence, to tell you all exactly the spirit of characteristic forbearance and of tenderness, and the purity of Love which she showed him day by day, hour by hour, minute by minute, and when he was trying his very utmost, with cleverness, which would have frustrated her desire to get at the truth. Nobody who saw Mrs. Besant last year could but admire and love her, however he might differ from her views: I never saw such an exhibition of spiritual kindness and purity as she showed them. I must not go on in this strain at the present moment. Mrs. Besant brought charges against Mr. Judge in regard to his conduct, during the time of the Convention in July last year. These articles in the *Westminster Gazette* prove to the hilt to anybody that he is a fraud and deceiver and a common impostor; and finally there is this beautiful specimen of his cleverness and

villanies, this breaking of his most solemn pledge to those very Masters whose names he so shamefully attacks. We have once had before a specimen of this policy of Mr. Judge. Do we not remember at the time of my first visit, in 1891 or 1892, that Mr. Judge brought some very serious charges against Colonel Olcott. Practically, he said to him "You are President. You turn out: we won't have you any more. Why? Because I want to step into your shoes." He did not succeed in that. Still, like a bad man and a foolish man, to-day he comes with a repetition of the same things. He tells Mrs. Besant "You turn out." Why? "Because I want to step into your shoes." If he is determined, if he is clever and strong enough to defeat us, it will only be at the cost of breaking up the Society. Why do we want him to be expelled? Not because we are antagonistic to him and against him, but because his stay any more in office means, not only the future fall of the Society, but also a darkness of evil which might prevent the Society from being that which it still might become—a centre of light, a means of radiating truth, a means of leading the members to spiritual life. If he is kept any more the Society will become exactly the opposite. The various societies will become lodges of black magic. For averting a terrible danger to the Society, it is for us to speak strongly on this occasion, with no uncertain voice.

Dewan Bahadur S. SUBRAMANIAN said :—

Mr. President and gentlemen, I wish to make an observation before you come to a conclusion with reference to this resolution. I am not going to speak either in support of the original resolution or in support of the amendment, because, so far as I am concerned, the point I wish to suggest to be considered before you go to consider the question of what step you shall eventually take, is whether you will ask Mr. Judge to resign or you will ask him to be expelled. I only wish to prevent our getting mixed, as appears to be the case. I would rather that Mr. Judge be called upon to defend himself upon the original charges of forgery which have been brought against him. I don't wish that further charge should be now added in this resolution. I think he should be called upon to defend himself on those two charges for the reasons, which have been so eloquently explained to you by Mrs. Besant. I think we should not place ourselves in the position of judges. He has made an imputation upon Mrs. Besant; he has made an imputation upon Professor Chakravarti. And after the eloquent speech we have had from Mrs. Besant, it may be said—as Mrs. Besant remarked with reference to the Australasian Colonies—that we are under the spell of her eloquence, and we have made up our minds to do this in regard to it. This charge, I admit, is an extremely serious one. It is a charge, looking at it from a lawyer's point of view, which is rather difficult to establish. From its moral point of view, it is extremely grave, and on that the general public does not agree. As to the charges already brought against him, we know a *prima facie* case has been made against

him with regard to forgeries, and with reference to those forgeries he was called upon to defend himself in London. He evaded the defence. Now, we should, therefore, confine our proceedings to the charges of forgery brought against him. If you are going to mix up the charges he brought against the Eastern Section; if you mix up with it the imputations he made against Mrs. Besant and Mr. Chakravarti, it would look as if we were actuated by some personal feelings. Now the attempt to produce disruption between the East and the West is an extremely discreditable one. To me, it appears, it is perfectly incapable of doing any harm or injury. The point is, Has the Vice-President been guilty of those charges of forging Mahátmá's letters, as it had been alleged? We should call upon him to defend himself against it. And if he fails to do it, other courses could be taken. I would, therefore, suggest to you that one small clause in Mrs. Besant's resolution dealing with new imputations, should be left out, and that the rest of the resolution should stand as it does, and then in fact the ground would be absolutely clear. I can assure you have a very astute man in Mr. Judge to deal with. This addition of a new charge will give him technical ground for another evasion. We must try to fix him at the point. He has been charged in Europe; and has not given any explanation. I think the Society is bound to call upon him to defend himself, and if he does not afford proper explanation, we will mete to him the condignest punishment he deserves. Whether we should come to the conclusion that he should resign, or, he should be expelled, it is somewhat premature. We are in a Society in which he has a legal position as a member and as an officer, and before we actually pass any punishment or pronounce any judgment he is entitled to be heard. I look at it purely as a lawyer, as if the question would be looked by a judge when it comes before the court. Undoubtedly, the guilt may be clear, and yet I think a most guilty person is entitled to be heard before he is condemned.

THE PRESIDENT:—The Constitution of the Society requires the man to be heard.

MR. SUBRAMANIAM continuing:—I do not know if the Constitution does not contain these rules. The court will impose these rules. If you catch a man red-handed at the scene of murder, he is entitled to bring his witnesses. He may be a monomaniac. I think therefore, gentlemen, Mr. Judge is entitled to say what he has to say before you condemn him. Therefore the resolution I would suggest is, that of Mrs. Besant with the exclusion of that clause in regard to the punishment, after we have received the explanation. I am extremely sorry that this matter has to be postponed. I know what discredit has been brought against the Society from the time the charges of forgery have been brought against us. I can assure you that for many years I found it difficult to own that I belonged to this Society. The time has come, as Mr. Banon has said, when we are bound to go to the very bottom of this matter, and if it is found that Mr. Judge is guilty to have it

proclaimed to the world that he has been guilty, and that the Society has been imposed upon. However strongly you may feel, we should not omit to take legal procedure. I, therefore, suggest that the resolution proposed by Mrs. Besant with that clause omitted, should in fact form the subject of the indictment that he should be called upon to submit his explanation and upon that explanation you should come to the determination as to what you should do. I don't think that the Society will suffer by the course we suggest. All that the public will like to know. Therefore, we may well delay, and call upon him to submit an explanation. If he raises any technical objection, then we shall arrogate to ourselves the deciding what we shall do.

THE PRESIDENT:—

I may state that the argument of the honorable gentleman is entirely irrelevant, because every right of the individual is protected by our Constitution. No man would have any right to expel Mr. Judge, or make him resign, without giving him the chance of defence. This is nothing but an informal meeting of the Society to express its opinion. The members have a perfect liberty to ask me to take action as the Executive, subject to the approval of the General Council. The motion of Capt. Banon can only be accepted as the expression of the opinion of those who will support his amendment. The time has not come when we should expel Mr. Judge. We may ask him to resign, but must, before expulsion, give him every opportunity of answering charges made against him. I will now request Dr. Huebbe Schleiden, as a renowned Doctor of Laws, to favour us with his views on the subject.

DR. HUEBBE SCHLEIDEN:—

Brothers and friends. Let me begin by saying that I agree with the amendment which has now been made. I understand it to be this:

- 1, that we first of all call upon Mr. Judge to resign his office in our Society;
- 2, that, secondly, we ask him to give a full explanation; and
- 3, that, in case Mr. Judge fails to comply with these requests within the year 1895, the President-Founder be pleased to take the necessary steps to remove Mr. Judge from his office of Vice-President of the Society.

I must say, that I think we ought to take no violent measure, save for the most urgent reasons. I endorse fully all that Mrs. Besant has said. Mr. Judge has done a great deal for our Society and is doing so now. I have been good friends with him and I have personally nothing against him. But now at last the moment has come, that our Society ought finally to be purified of all phenomenalism with its unavoidable deception and fraud. Our principles ought to be changed.

I do not know whether all of you realise the importance of this move, whether you are aware that hundreds of our present and of our late members, those who are now members of the Society and many

others who have sorrowfully left it, look—as it were—down upon us here now at this moment, for which they and we all have waited so long and which has now come at last.

Believe me, the reason why hundreds of good men—and some of the very best men there are in the world, in every race, here in India, in England, in Germany, in America and everywhere—believe me, the reason why these men have not joined our Society at all or have sorrowfully left it, although they quite agree that our movement embodies the greatest ideas that man can ever conceive, is that these ideas have not been carried out in practice. Our objects are the search after divine wisdom and its realization within us. But hitherto the main attraction to it has been made the reference to phenomena and the hunting after psychic powers, which have nothing to do with the spiritual aspirations that are our final object. The authority of “Masters” is brought into play, instead of everyone being taught that there ought to be for no one any higher authority than his own conscience, his own intuition, and his own impartial and impersonal reasoning. All that playing at “Masters” and pretensions of psychic powers, precipitating letters and all the rest of that tomfoolery, is absolutely hostile to really genuine aspiration and is detrimental to all spiritual progress. And it is this which has brought our Society into all its calamities, almost from the beginning—and now again.

We must, therefore, now at last declare that we members who are here present at the celebration of this Anniversary of our Society, will not stand this nonsense any longer; that we will aspire to the realisation of divine wisdom, but have nothing to do with psychic phenomena, will not allow ourselves to be misguided and obstructed by them, and will not be deluded by any secret authorities or any other such sham pretensions.

Those who have left the Society because they could not wait for this moment to come, because they could not bear to see the noble aims of the Society dragged down into the mud, those cannot help us now. They are not here and if they were they would have no voice and no vote in the matter. But we who are here now, we have the right, nay, we have the duty to stand up for that which we aspire to as true and good and against all that we know is base and is perverted.

Truthfulness ought to be one of the first requirements for every Theosophist. And the honour of truth ought to be given to every one to whom it is due. This is a particular reason why I recommend this amendment to you. Mrs. Besant said that she would continue to work for the Society, even if Mr. Judge did not give a satisfactory explanation and should still remain Vice-President, but that she would then have to stand on every platform under this shadow of being somehow linked to fraud and to deceit. We dare not accept this sacrifice from her; we must rid her of this dreadful spell; we must force Mr. Judge to do what he is in honour bound to do, if he will not do it voluntarily.

Mrs. Besant has been defamed publicly for things which were absolutely untrue. That is bad enough. But being blamed for things which are true, which oneself despises but still with some remote reason one is made responsible for, that is unbearable. We ought not to expose Mrs. Besant to such a disgrace. I do not know if any one of you would ever brave out such a position.

If, therefore, Mr. Judge will not comply with our demand to resign his Vice-Presidency or to give a full explanation which will be satisfactory to the leading members of our Society—we shall then be obliged to remove him from his office. We ought not to allow a prominent member like her, the beloved exponent of Theosophy all over the world, to suffer under such a ban as she would be obliged to face. These are my reasons, and I second the amendment of the Honorable Subramanier.

MR. E. M. SASSEVILLE :—

Brother Theosophists, I come from America. I am extremely glad to be present here to-day. I have been a Theosophist for over ten years. I little dreamt when I first joined, that this happy day of our meeting would ever come. I never expected that I would ever have the pleasure of looking at so many faces of my Hindu brethren. I must say that, if I speak in that way I am sure that I also represent the sentiment of probably ninety-nine per cent., or even an hundred per cent. of the American Theosophists. Our leader, Mr. Judge—for I must still call him our leader—has been with us for years, and has done grand and noble work. We all acknowledge it. All the Americans would certainly stand by him, no matter what happened to him. Mr. Judge probably has been guilty of something, I am afraid. What it is I cannot say, because I have not heard his side of the case. But I think that the motion brought by Mrs. Besant, requesting the President to ask Mr. Judge to resign, is a just and proper one. Yet I am entirely against the amendment to the motion, which asks for his expulsion from the Society. If you expel Mr. Judge before having asked him to resign, before giving him a chance, as the honourable gentleman put it, to say what he has to say in his explanation—I think you will commit a hasty action, and it will charge heavily on the whole Society. Please remember that the American Section of the Theosophical Society is no very small branch. It would be a pity to expel Mr. Judge in a hasty fashion, and thus injure the cause of Theosophy in our country; and not only in our country, but all over the world. Please remember that Mr. Judge, although he may be guilty, still has done great work. He has been ever since the foundation of the Society in the harness and has worked for the cause. Please remember this, and do not act too hastily. I am happy to bring you brotherly greetings from all the American Theosophists.

MR. KEDDITLEY :—

With the permission of the President, I would like to clear up some misconceptions. We are getting confused in regard to the issues before us. My friend, Mr. S. Subramanier has contributed unwittingly to our confusion. He has endeavoured to make out that the Resolution as moved by Mrs. Besant, and seconded by myself, formulated a new and fresh charge against Mr. Judge, or in a way condemns him, or passes judgment. It does nothing of the kind. It recites a number of facts, none of which can be disputed. It recites, first, the appearance of the articles in the *Westminster Gazette*; secondly, it recites the charges of fraud and deception, supported by a large body of evidence. It then goes on to recite various other points, including the point that his recent publications have tended to raise strife in the Sections. It then shows that every honorable man, be he guilty or innocent, under circumstances of this kind would naturally tender his resignation of office in such a Society as ours, without hesitation. And it only asks him, in conclusion, as a matter of common honour and honesty, to place his resignation in the hands of the President, and it asks the President to call upon Mr. Judge to do so. That is a clear issue. It does not pronounce any opinion on Mr. Judge. It does not expel him, it does not remove him from the office of Vice-President; but it simply reminds him of a duty which he ought to have long ago recognised on his own account. I wish to say also that I am strongly opposed to such hasty action as would be involved in the Resolution of expulsion. I fully agree with my friend, Mr. Subramanier and with Mr. Sasseville, who has just spoken. It would be a most untheosophical, most wrong, most injurious, as well as most illegal proceeding to pass a resolution expelling any member of this Society without first formally calling upon him for an answer to the charges against him. That you must remember. The Resolution of Mrs. Besant calls upon him to place the office of the Vice-President back into the hands of the Society, so that when his official answer is made, when his defence is before the Society, he may then offer himself for re-election, and by submitting to that ordeal, give an opportunity to the Society to pronounce its final verdict; because, owing to his own course of raising technical objections, it is impossible for this Society to take any judicial action against him, or bring him before any court before which he could make his formal legal defence. The only way to give him an opportunity to make his defence, is by his placing the resignation in the hands of the President-Founder, and then standing for re-election.

Mr. C. V. NAIDU, of the Central Provinces, in strong terms and at some length, condemned Mr. Judge's action in not having offered an official explanation. He supported the amendment of Capt. Banon to expel Mr. Judge from the Society.

THE PRESIDENT :—

There was an opportunity given Mr. Judge last July to make a defence. He has not yet refused to make an explanation, as I under-

stand it, so far as I know, but I am in hopes that he will do so. I cannot conceive of his doing otherwise, however many affectionate friends may dissuade him. The tone of all his private letters to me is that he is innocent of wrong doing, and as one of his oldest and staunchest friends I should deplore his shirking a full and precise official explanation. It is for us to see whether he is disposed to meet the wishes of the Society in this respect. Further action may be taken later.

THE COUNTESS WACHMEISTER :— An opportunity was given to Mr. Judge last Summer at the European Convention of the T. S. to give his defence on these charges, and he through a lawyer's quibble evaded that opportunity. Why should we come forward again to ask him for an explanation (hear! hear!) It seems to me that the course proposed by Mrs. Besant is the right one. I think that we should ask him to resign the Vice-Presidentship, and when he has resigned let him come forward as a gentleman and as an honourable man, and clear himself of these charges. If he does so satisfactorily, we will receive him with open arms as our brother. We have no enmity against him. We appreciate his work for the T. S. We know what he has done for the Society, and therefore if these charges of what he has done for the Society, and therefore if these charges of deceit and fraud can be answered in an honest and satisfactory manner, we will welcome him back most cordially. What strikes one as both heartless and cruel in Mr. Judge's conduct is the mine he exploded on Annie Besant when she was thousands of miles away in Australia, giving out publicly, as he did, that she is not only a victim of black magic, but that she herself has practised black magic. When this bomb exploded, the misleading news reached Australia that she had been expelled from the Society by Mr. Judge; the work was impeded; the public thought that she was in disgrace, and few people came to her lectures.

Last year when we were here, Mr. Old and Mr. Edge wished to bring forward all these charges before the Indian Section—but Mrs. Besant objected, on the plea that it would be unfair to Mr. Judge to bring these charges behind his back: honourable conduct on her part, very different to the mean tricks played upon her by Mr. Judge. The President-Founder in his Address deplored the conduct of Mr. Judge in accusing Mrs. Besant of black magic. It is a very grave charge, my friends, and I beg you to think of it seriously, and if you will only endorse what the Colonel has so ably said in his Address, disapproving entirely of Mr. Judge's accusation against her, you will then give to Annie Besant a vote of confidence.

Mr. V. C. SESHACHARY also condemned in strong terms Mr. Judge's action, and said that Mr. Judge should be at once expelled from the Society.

THE PRESIDENT :—

Gentlemen, we cannot waste any more of our valuable time in these desultory remarks. Let us close the matter by bringing it to a practical issue. This meeting, although representative of several Sections, has no legal power whatever to expel Mr. Judge. This meeting can only

recommend to the Executive of the Society, who represents the General Council, to take certain action. It has been suggested here, first, by Mrs. Besant, that Mr. Judge be requested to resign. In the second place, it has been suggested by Capt. Banon that he be summarily expelled; and in the third place, it has been suggested by Mr. S. Subramanier that he be requested to explain and if he does not explain or resign, that steps be taken to remove him from the office of Vice-President. Mrs. Besant has the floor for a rejoinder.

MRS. BESANT :—

I need do nothing in reply except to sum up the points on which your decision has to be made, and I do ask of you to preserve a quiet dignity in so serious a matter. It is not a matter for laughter. It is not a matter for passion. It is a matter involving the future of a great spiritual movement, and you should, I think, show dignity and a quiet spirit. In giving your vote for it, you will have to answer in the future. The first amendment that will be put to you by the Chair is that of the Honorable S. Subramanier. If his speech had been delivered a year ago, I should have agreed, but we have done exactly what he now asks us to do again. We have asked Mr. Judge to explain. We have called him before the Judicial Committee, which is the only constitutional and legal way of trying him. We asked him there to meet the charges and he evaded the whole thing. To ask him over again is to put yourselves in the absurd position of finding yourselves next year exactly in the position where you were at the commencement. He will probably go through the same succession of excuses, prevarications and evasions. And remember that all the trouble of the best lawyers in your Society was taken last Spring to find out the way in which he could be brought to book. There is no other way in the Constitution except the one tried and which failed; so that if you pass that amendment you will practically tell your President to do what he has already done—to waste another year in doing what the past year has been wasted in doing—and at the end you will be exactly where you are now. If Mr. Judge gives no explanation and keeps his position in the face of the world, then there comes the question, how are you going to force him to act. There is no other way. You have a Constitution and you cannot break it; you have laws and you must abide by them. There is no way of reaching Mr. Judge except the way you have tried. Then comes the question of expulsion; but you cannot expel him. You may start on lines which ultimately, you hope, will lead you in that direction, but nothing more. But remember that, supposing you pass the original

is to leave him absolutely free. To ask him to do what an honourable man would have done a year ago, is the only thing remaining to be done. I am seeking to clear the Society and not to raise party spirit. Mr. Judge says one thing; Mrs. Besant says another thing. Let them both look for one thing, that is the Society's welfare. Let the thing be fought out; but the Society should not be compromised in the face of the world. So I ask you to say "No" to both the amendments; that is, to keep your hands carefully at your sides without raising them, until the original Resolution is put before you, and then to vote upon it. Let me say one thing—that mistake may not arise; one word with reference to the telegram which the Countess Wachtmeister said was sent by Mr. Judge to Australia. It was a newspaper telegram. I have no reason to believe that Mr. Judge sent it. With this public statement I leave the question in your hands.

At this stage a voice from the audience demanded an adjournment, but the motion fell through for want of a seconder.

The President then put the first amendment, that of Captain Banon, to the meeting and it was lost.

Mr. S. Subramanier having withdrawn his amendment, the original Resolution of Mrs. Besant was put to the vote and carried, *nem con.*

A Library Committee was appointed with instructions to report on the second following morning.

Upon motion, the Convention enthusiastically voted to request the President-Founder to bestow the T. Subba Row Medal of 1894 upon Mrs. Annie Besant, for her Adyar Lectures of 1893. The Chair said that the suggestion was an excellent one and would be carried out. The Medal had never been more worthily bestowed.

The Treasurer reported that Mr. Tirugnana Pundara Samadhi, of Madura, had given Rs. 53-12-4 for the purchase of certain Sanskrit works for the Library.

The Chair read telegrams of congratulation from London and other places, which were greeted with applause.

The T. S. Anniversary meeting then adjourned over to the 27th inst. at the close of the Indian Section's session.

At the appointed time, the President-Founder resumed the chair and called on the Library Committee to report. The committee recommended that the President, before sanctioning the translation or publication of any Sanskrit book, should take the advice of a Committee of Sanskrit-knowing gentlemen and, the President heartily concurring, the Advisory Committee was duly nominated and elected.

The Chair explained that the warmest thanks of the Convention were due to Mr. J. Sreenivas Row, of Gooty, for the great pains he had taken with the arrangements for feeding and housing the Indian delegates; his plans having proved highly satisfactory and a considerable

sum of money having been saved the Indian Section as compared with the last Convention. In a single day meals had been given to over 800 Indian guests. Thanks were due also to Mr. Raghavendra Row, of Coimbatore, for superintending the preparations in the main building. Both had rendered excellent service. He then made the customary address of farewell and good speed, and declared the meeting adjourned *sine die*.

On the following day the Indian Section held its Annual Convention, and the following Resolution, moved by Mr. Tookaram Tatya of Bombay and seconded by Mr. A. Nilakata Shastri, was unanimously carried:

1. That the President-Founder be, and he is hereby requested to at once call upon Mr. W. Q. Judge, Vice-President T. S., to resign the office of Vice-President; it being of course open to Mr. Judge, if he so wishes, to submit himself for re-election, so that the Society may pass its judgment on his position.

2. That the President-Founder is hereby requested to call upon Mr. W. Q. Judge to make a full and satisfactory reply to the charges against him within six months from January 1st, 1895; and

3. Failing such answer, to take such steps as may be necessary for his expulsion from the Theosophical Society.

OFFICERS OF THE THEOSOPHICAL SOCIETY AND UNIVERSAL BROTHERHOOD.

PRESIDENT.

HENRY S. OLCOTT,
(Late Colonel S. C., War Dept., U. S. A.)

VICE-PRESIDENT.

W. Q. JUDGE.

TREASURER AND ACTING RECORDING SECRETARY.
T. VIJARAGHAVA CHARLU.

FEDERAL CORRESPONDENT.

(MRS.) ISABEL COOPER-OAKLEY.
Address: 19, Avenue Road, Regent's Park, London, N. W.

ASSISTANTS.

OLIVER FIRTH AND M. U. MOORE.

GENERAL SECRETARIES OF SECTIONS.

WILLIAM Q. JUDGE, American Section.
Address: 144, Madison Avenue, New York.

BERTRAM KEIGHTLEY, M. A., Indian Section.
Address: Benares City, N.W.P.

G. R. S. MEAD, B. A., European Section.
Address: 19, Avenue Road, Regent's Park, London, N. W.

J. C. STAPLES, Australasian Section.
Address: Post Office, Sydney, N. S. W.

A. E. BULTJENS, B.A., General Manager, Buddhist Schools.
Address: 61, Maliban St., Pettah, Colombo, Ceylon.

BRANCHES OF THE THEOSOPHICAL SOCIETY.

(Corrected annually on the 27th December.)

INDIAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Adoni	The Adoni T. S.	1882	A Chengulvayya Rajoo	Mr. S. J. Parthasarathier.	Medical Officer, Adoni.
Agra	The Agra T. S.	1883	Lalla Baijnath, B.A.	Pandit Tulsi Ram, M. A.	Professor of Philosophy and Sanskrit, St. John's College, Agra.
Aligarh	The Aryan Patriotic T. S.	...	...	Dormant	...
Allahabad	The Prayag T. S.	1881	Babu G. N. Chakravarty, M.A., LL.B.	Dr. Abhinash Ch. Ramerji, L. M. and S.	Colvin Medical Hall, Allahabad.
Almorah	The Tatwa Bhodhini Sabha T. S.	1883	Pandit Bhairab Das Joshi	Pandit Badri Dutt Joshi, LL. B.	Almorah, N. W. P.
Ambasamudram	The Ambasamudram T. S.	1880	Mr. S. Madanasawmy Row	Mr. R. Subbiah	First Grade Pleader, Ambasamudram.
Anantapur	The Anantapur T. S.	1885	...	Dormant	...
Arcoot	The Arcoot T. S.	1884	...	Enquire of Mr. A. V. Sub-Registrar, Arcot. Kanniah.	...
Arni	The Arni T. S.	1885	...	Dormant	...
Arrah	The Arrah T. S.	1882	...	Dormant	...
Baluchar	The Jaina Tatwagnana Sabha T. S.	1890	...	Dormant	...

Bangalore	The Bangalore Cantonment T. S.	1886	Mr. V. S. Vaidialinga Moodelliar	Mr. A. Singaravelu Moe. delliar.	Resident's Office, Bangalore.
Do	The Bangalore City T. S.	1886	...	Dormant	...
Bankipore	The Behar T. S.	1882	Babu Purnendu Narayan Sinha, M.A., B.L.	Babu Jogesh Chandra Banerjee.	Clerk, Commissioner's Office, Bankipur (Behar).
Bankura	The Sanjeevan T. S.	1883	Babu Bipin Beharry Pramanik.	Babu Kedarnath Kulabhi.	Teacher, Zillah School, Bankura (Bengal).
Bara-Banki	The Gyanodaya T. S.	1883	Pandit Parmeshwari Dass.	Babu Debi Sahai	Dr. Surveyor, P.W.D., Bara-Banki (Oudh).
Barakar	The Sadhu Sanga T. S.	1892	Babu Shyama Charn Bhatia.	Babu K. P. Mukherji.	Barakar.
Barilly	The Rohitkund T. S.	1881	Raja Madho Rao Vinik Peshwa.	Pandit Cheda Lal, B. A.	Barilly.
Barisal	The Barisal T. S.	1887	...	Dormant.	...
Baroda	The Rewah T. S.	1882	Rao Bahadur Janardan Sakharam Gadgil, B.L.	Rao Sahib Mansukhlal Ghelabai Jhaveri.	Baroda.
Beaulah	The Rajshahye Harmony T. S.	1883	...	Babu Suresh Chandra Roy.	Head Master, Loknath School, Beaulah (Rajshahye, Bengal).
Bellary	The Bellary T. S.	1882	Honorable Rai Bahadur A. Sabhapati Moodelliar.	Mr. T. A. Swaminatha Iyer.	"Sannarga Samaj," Bellary.
Benares	The Kasi Tatwa Sabha T. S.	1885	Babu Upendra Nath Basu, B.A., LL. B.	Babu Govinda Dasu	Durgakund Benares City.
Berhampore	The Adhi Bhoutic Bhratra T. S.	1881	Babu Dinanath Ganguli.	Babu Satcowri Mukherji.	Sheristadhar, Manager's Office, P.O. Khagra, Berhampore, Bengal.
Bezawda	The Bezawda T. S.	1887	Rao Bahadur S. Linga	Mr. T. Venkatanarasiah	Pleader, Munsiff's Court, Bezawda.

Indian Section—Continued.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Bhagulpore	The Bhagulpore T. S.	1881	Parbati Charn Mukherji...	Babu Motilal Misra	Bhagulpore.
Bhaunagar	The Bhaunagar T. S.	1882	Rao! Shri Prince Harsing-ji Rupsingji.	Mr. J. N. Unwalla, M.A.	Principal, Samaldas College, Bhaunagar, Kathiawar.
Bhawani	The Bhawani T. S.	1893	Mr. E. Subramania Iyer	Mr. M. P. K. T. Simhaachary	Civil Apothecary, Bhawani.
Bhowanipore	The Bhowani T. S.	1883	Dormant	Dormant	...
Bolaram	The Bolaram T. S.	1882	...	Dormant	...
Bombay	The Bombay T. S.	1880	Mr. David Gosling	Mr. S. Raghavendra Row.	Hd. Clerk, Town Custom Office, Fort, Bombay.
Broach	The Broach T. S.	1892	...	...	...
Bulandshahr	The Baran T. S.	1887	...	Dormant	...
Burdwan	The Burdwan T. S.	1883	...	Dormant	...
Calcutta	The Bengal T. S.	1882	Babu Narendra Nath Sen	Babu Neeleomul Mukherji.	29, Radinpocker Road, Entally, Calcutta.
Do	The Ladies' T. S.	1882	...	Dormant	...
Cawnpore	The Chohan T. S.	1882	Babu Devi Puda Roy	Babu Dharm Das Mukherji	Executive Engineer's Office, Irrigation Branch, Cawnpore.
Chakdighi	The Chakdighi T. S.	1883	...	Dormant	...

Chingleput	The Chingleput T. S.	1883	...	Mr. D. Raghuramu Row	Pleader, Chingleput.
Chinsurah	The Chinsurah T. S.	1883	...	Dormant	...
Chittagong	The Chittagong T. S.	1887	Babu Durgadas, Das	Babu Kamala Kanta Sen	Pleader, Judge's Court, Chittagong.
Chittoor	The Chittoor T. S.	1884	Mr. T. Swamy Iyer, B.A.	Mr. C. M. Durnasawmy Mudaliar, B. A., B. L.	District Court Vakil, Chittoor.
Cocanada	The Cocanada T. S.	1885	...	Mr. K. Perrazu	Pleader, Cocanada.
Coimbatore	The Coimbatore T. S.	1883	Mr. N. Annasawmy Rao	Mr. S. N. Ramasawmy Iyer	Pleader, Coimbatore.
Combaconum	The Combaconum T. S.	1883	Mr. S. Krishnaswamiar	Mr. M. C. Krishnaswamiar	Pleader, Combaconum.
Cuddalore	The Cuddalore T. S.	1883	...	Dormant	...
Cuddapah	The Cuddapah T. S.	1886	Pandit D. Venkatachala Sastry.	Mr. A. Nujjundappa, B.A., B.L.	Vakil, Cuddapah.
Dacca	The Dacca T. S.	1883	...	Dormant	...
Darjeeling	The Kinchinjunga T. S.	1882	Babu Sminath Chatterji	Babu Priyanath Mukherji.	Dy. Magistrate and Sub-Judge, Darjeeling.
Dehra-Dun	The Dehra-Dun T. S.	1892	Lala Baldeo, Sing	Babu Ishachandra Deb.	G. T. Survey Office, N. W. P., Dehra-Dun.
Delhi	The Indraprastha T. S.	1883	...	Enquire of Dr. Hem Chandra Sen.	Delhi.
Dindigul	The Dindigul T. S.	1884	...	Dormant	...
Dumraon	The Dumraon T. S.	1883	Babu Davi Persad	Mr. M. Omrao Ali	Inspector of Dumraon Raj Schools, Dumraon.
Durbhanga	The Durbhanga T. S.	1883	Pandit Lakshmi Narain...	Babu Ganganath Jha, M. A.	Durbhanga.

Indian Section—Continued.

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Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Ellore	The Gupta Vidya T. S.	1887	Mr. D. Srinanulu	...	Ellore.
Ernacolum	The Ernacolum T. S.	1891	Mr. W. Ramiah, B. A.	Mr. T. S. Subbaraya Iyer.	Clerk, Dewan's Office, Ernacolum, Cochin.
Erode	The Erode T. S.	1891	Dormant	...	...
Fatehgarh	The Gnana Manja T. S.	1885	Munshi, Bhaktwar Lal, B.A.	Lala Har Prasad	Head Clerk, Railway Office, Fatehgarh, N. W. P.
Fyzabad	The Ayodhya T. S.	1883	...	Dormant	...
Ghazipore	The Ghazipore T. S.	1883	...	Dormant	...
Gooty	The Gooty T. S.	1883	Mr. J. Srinivasa Rao	Mr. P. Casava Pillai	Pleader, Gooty.
Gorakhpur	The Sarva Hitkari T. S.	1883	Dr. Jagannaswara Roy	Babu Munipat Dass	Library, Friends' Association, 55 Ramnagarh, Gorakhpur.
Guntoor	The Krishna T. S.	1882	Mr. B. Veeraswamy Aiyah	Mr. P. Srinanulu	Pleader, Guntoor.
Guntur	Sadvichara T. S.	1891	Mr. L. Venkatasubbhaya...	Mr. D. Purushotham	Sadvichara T. S., Guntur.
Gya	The Gya T. S.	1882	Baba Hari Haranath	Babu Indra Narayan Chakravarti.	Government Pleader, Gya, Behar.
Hoshangabad	The Norbudda T. S.	1885	Babu Choudry Prayagchand	Babu Jagannath Prasad	Pleader, Hoshangabad, C. P.
Howrah	The Howrah T. S.	1883	...	Dormant	...

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Hyderabad	The Hyderabad T. S.	1882	Dorabji Dambhoy, Esq.	Capt. G. Raghoonath	H. H. Nizam's Paiga Troops, Troop Bazaar, Hyderabad, Decan.
Jallandhar	The Tutwagnana Pracharni T. S.	1893	Babu Sandeeran	Babu Sawan Mall	Rustcegozari, Jallandhar, Punjab.
Jalpaiguri	The Jalpaiguri T. S.	1880	...	Babu Renode Banerji.	Dy. Commissioner's Office, Jalpaiguri.
Jamalpur	The Jamalpur T. S.	1882	Babu Trailokya Nath Roy	Babu Kali Bhushan Roy	Secretary, Loco. Office, Jamalpur.
Jessore	The Tutwagnana Sabha T. S.	1883	...	Dormant	...
Jeypore	The Jeypore T. S.	1882	...	Dormant	...
Jubbulpore	The Bhriugu Kshetra T. S.	1883	Babu Kalicharn Bose, B.A.	Mr. Manohar Lal	Treasury Head Clerk, Deputy Commissioner's Office, Jubbulpore, C. P.
Kanigiri	The Olcott T. S.	1890	...	Mr. M. Venkatasubba Row	Pleader, Kanigiri, Nellore District.
Karur	The Karur T. S.	1885	...	Mr. T. R. Ramachandra Iyer.	Pleader, District Munsiff's Court, Karur.
Kapurthala	The Kapurthala T. S.	1883	Dewna Ramjas, C. S. I.	Lala Harichand	Judicial Asst., Kapurthala, Punjab.
Karwar	The North Canara T. S.	1883	...	Enquire of Mr. K. M. Raghuvendra Row.	Teacher, High School, Karwar (North Canara District).
Krishnaghar	The Nuddea T. S.	1882	...	Dormant	...
Kuch Behar	The Kuch Behar T. S.	1890	...	Dormant	...
Kurnool	The Satkalatchepa T. S.	1883	Mr. T. Chidambaram Row.	Mr. C. Venkataraniiah	Collector's Office, Kurnool.
Lahore	The Lahore T. S.	1887	Lala Nath Mal	Pandit Ikbalnath	Clerk, Government Advocate's Office, Lahore.

Indian Section—Continued.

Place.	Name of Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Lucknow	The Satya Murga T. S.	1892	Rai Naraindas Bahadur	Babu Mritunjaya Chatterji, B.A.	Head Clerk, General Department, Office of the Postmaster-General, Lucknow.
Ludhiana	The Ludhiana T. S.	1891	Pandit Chundi Prasad, shastri.	Rai B. K. Lahiri	Ludhiana.
Madras	The Madras T. S.	1882	Mr. Korallia Subbarayudu garu.	Mr. V. Venkatesacharya	Manager, Stock Dept., Postmaster-General's Office, Madras.
Madura	The Madura T. S.	1883	Rao Subrah. B. Batunasa-	Mr. P. Narayana Iyer	Vakil, High Court, Madura.
Madanapalle	The Jignasa T. S.	1891	pathy Pillay, B.A., B.C.E. Mr. G. L. Sarna	Mr. R. Seshagiri Row	Pleader, Madanapalle.
Mannargudi	The Mannargudi T. S.	1891	...	Dormant	...
Masulipatam	The Masulipatam T. S.	1887	Mr. V. V. S. Aradhani, B.A.	Mr. K. Ananda Bow	Head Accountant, Collector's Office, Masulipatam.
Mayaveram	The Mayaveram T. S.	1883	...	Dormant	...
Meerut	The Meerut T. S.	1882	Babu Rama Prasad, M.A.	Babu Kripaman	Commissioner's Office, Meerut (N. W. P.).
Midnapore	The Midnapore T. S.	1883	Babu Hari Charan Roy, M.A.	Babu Griffith Chandra Mitra.	Pleader, Judge's Court, Midnapore (Bengal).
Monghyr	The Monghyr T. S.	1887	Babu Russick Lal Ban-herji.	Babu Priyansh Chatterji.	Monghyr.
Moradabad	The Atma-Rodh T. S.	1883	...	Dormant	...

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Muzaffarpur	The Muzaffarpur T. S.	1890	Babu Purna Chandra, Babu Baghatmandata Prasad, Babu Zaimahar of Mahamandir-Saestah, Mitter, B. L.	Sada Sarma	Head of Mahamandir-Saestah, Muzaffarpur
Muddehpoorah	The Muddehpoorah T. S.	1881	...	Dormant	...
Muttra	The Muttra T. S.	1891	Babu Jai Narain Baran, C. Dr. Ranji Mull, F. M. S.	...	Medical Hall, Muttra City.
Nagpur	The Nagpur T. S.	1885	Rai Bahadur C. Narain, F. M. S.	Mr. C. Srinivasa Row	Revenue Secretary, Nagpur (C. P.).
Naini Tal	The Karmachal T. S.	1888	...	Dormant	...
Narail	The Narail T. S.	1883	...	Dormant	...
Narasarowpet	The Narasarowpet T. S.	1891	Mr. T. Anjaneya Sastri	K. Viyyanna Pantulu	Pleader, Narasarowpet.
Nassik	The Nassik T. S.	1891	Mr. D. R. Tarkhadkar, B.A.	Mr. Maheshwar Narain	2nd Asst. Master, High School, Nassik.
Negapatam	The Negapatam T. S.	1883	Mr. S. Chakrapani Iyer	Mr. G. Sambasiva Iyer	2nd Grade Pleader, Negapatam.
Nellore	The Nellore T. S.	1882	Mr. T. Jayarama Naidu	Mr. A. Narayana Iyer, B.A.	Translator, Collector's Office, Nellore.
Nilphamari	The Nilphamari T. S.	1892	Babu Umanath Ghosal	Babu Rajin Kanta Sirkar	Nilphamari, Bengal.
Noakhali	The Noakhali T. S.	1886	...	Dormant	...
Ongole	The Ongole T. S.	1891	...	Mr. N. Seshagiriayyer	Pleader, Ongole.
Octacamund	The Todabetta T. S.	1883	Major-Genl. H. R. Morgan	Pandit B. Jayaraja Row	Collector's Office, Octacamund.
Orai	The Orai T. S.	1886	...	Dormant	...
Pahartali	The Mala Muni T. S.	1887	...	Dormant	...

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Indian section—Continued.

Place.	Name of the Branch.	Date of Charter	President.	Secretary.	Secretary's Address.
Pakur	The Pakur T. S.	1891	Rajah Sitesh Chandra Panday Bahadur	Babu Patiram Bannerji	Pakur, Bengal.
Palghat	The Malabar T. S.	1882	Mr. V. Vengu Iyer	Mr. S. Veeraraghava Iyer.	Sagaripuram, Palghat.
Paramakudi	The Paramakudi T. S.	1885	Mr. S. Minkeshi Sundram Iyer.	Mr. A. S. Krishnaswamy Paramakudi.	Sastriar, P. A.
Penunkonda	The Penunkonda T. S.	1893	Mr. A. Ramachandria	Mr. N. Kurattalwar	Head Master, Board Lower Secondary School, Penunkonda.
Periyakulam	The Periyakulam T. S.	1884	...	Dormant	...
Pollachi	The Pollachi T. S.	1885	...	Dormant	...
Pondicherry	The Pondicherry T. S.	1883	...	...	...
Poona	The Poona T. S.	1882	Kharo Bahadur Naoraji Dorabji Khandawalla	Mr. Rajana Linga	Pleader, Campy Poona
Prodattur	The Prodattur T. S.	1899	Mr. V. Nagayya	Mr. G. Venkatarathayya	2nd Grade Pleader, Prodattur
Rai-Bareilly	The Gyanavardhini T. S.	1883	...	Dormant	...
Rajahmundry	The Rajahmundry T. S.	1887	Mr. V. Vasudeva Sastriar.	Mr. K. Rama Brahmam. R. Rajamundry.	Guru.
Rajmahal	The Rajmahal T. S.	1887	Babu Parashanna Gosh	Babu Phagu Lal Mandul.	Rajmahal, Bengal.

Ranchi	Chota Nagpore T. S.	1887	Mr. Niharun Chandra Babu Navakrishna Roy Gupta.	Retired Police Inspector, Ranchi Chota Nagpur
Rangoon	The Iravadi T. S.	1885	...	Dormant
Do	The Shavai Daigon T. S.	1885	...	Dormant
Do	The Rangoon T. S.	1885	...	Esquire of Mr. P. Veda. Head Clerk, General Post Office. Rangoon.
Rawalpindi	The Rawalpindi T. S.	1881	Babu Shiyama Charn Bose.	Babu Dharendra Kumar Rawalpindi. Banerji
Seeti	The Seeti T. S.	1884	Babu Rajkishen Mukerji	Babu Priyamath Das Loco. Office, Kancharapara, E. B. S. Ry.
Searsole	The Searsole T. S.	1883	...	Dormant
Secunderabad	The Secunderabad T. S.	1882	Mr. Bezonji Aderji	Mr. Kavasha Eduljee Pleader, Tower St., Secundera- bad, Deccan.
Seoni-Chappara	The Seoni T. S.	1885	Mr. Sadasheo Ganpat Su- bedhar	Babu Gouri Sanker Pleader, Seoni-Chappara (C. P.).
Sholapore	The Sholapore T. S.	1882	...	Dormant
Sholinghur	The Sholinghur T. S.	1891	Mr. V. Cooposwami Iyer, M. A.	Mr. L. Sreenivasa Ragha- vier. Pleader, Sholinghur, North Arcot.
Siliguri	The Siliguri T. S.	1885	...	Dormant
Simla	The Himalayan Esoteric T. S.	1882	Mr. C. P. Hogan	Babu Kinnud Chandra Mukherjee. P. W. Secretariat, Simla.
Simla	The Simla Eclectic T. S.	1881	...	Dormant
Srivilliputtur	The Natchiyar T. S.	1883	...	Dormant

Indian Section—Continued.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Surat	The Sanatan Dharma Sabha T. S.	1887	Mr. Nautamram Uttamram Trivedi.	Mr. Ganesh Vishnukher	Setan Falia, Gopipura, Surat.
Tanjore	The Tanjore T. S.	1883	Mr. S. A. Swaminatha Aiyar.	Mr. S. Venkata Subba Aiyar.	Pleader, Vennar Bank, Tanjore.
Tinnevelly	The Tinnevelly T. S.	1881	Mr. S. R. Ramakrishna Aiyar, B.A.	Mr. S. Ramachendra Sastri.	Clerk, District Court, Tinnevelly.
Tipperah	The Tatwagnana Sabha T. S.	1889	Prince Rajakumar Navadvijpalendra Deb Varman Baluchin.	Babu Chandra Kumarguha.	Sheristadar, Collectorate, Comilla Tipperah, E. Bengal.
Tirupattur	The Tirupattur T. S.	1884	...	Dormant	...
Tirur	The Tirur T. S.	1894	Mr. A. C. Kannan Nambiar.	Mr. C. S. Adinarayana Ayer.	Pleader, Tirur, Malabar.
Tiruvalur	The Tiruvalur T. S.	1891	Mr. N. Vaidyanathier	Mr. T. K. Ramaswamiar.	2nd Grade Pleader, Tiruvalur, Tanjore District.
Trevandrum	The Trevandrum T. S.	1883	Mr. R. Raghunatha Row.	Mr. R. Padmanabhaiah Iyer, B.A.	Dewan's Office, Trevandrum (Travancore).
Trichinopoly	The Trichinopoly T. S.	1883	Mr. A. Ramachandra Iyer, B.L.	Mr. N. Harilara Iyer, B.A.	Pleader, Trichinopoly (S. I. Ry.)
Udamalpett	The Udamalpett T. S.	1894	Mr. T. M. Sundram Pillay.	Mr. P. L. Palaniandi Pillay.	2nd Grade Pleader, Udamalpett.
Umballa	The Umballa T. S.	1891	Rai Bishambharnath	Babu Shyamacharn Mukherji.	Royal Medical Hall, Sudder Bazaar, Umballa Cantonment.

Vellore	The Vellore T. S.	1884	...	Dormant	...
Vizagapatam	The Vizagapatam T. S.	1887	...	Mr. S. T. Srinivasalingar, M.A.	Principal, Hindu College, Vizagapatam.
Vizianagaram	The Vasishtha T. S.	1884	...	Pandit C. R. Srinivasalingar, B.A.	Head Master, Ripon High School, Vizianagaram.
Warangal	The Satyavichara T. S.	1891	Mr. C. Laxman	Mr. T. Govindarajulu Naidu.	Care of Station Master, Warangal, N. G. S. Ry.
Gujranwalla	Gujranwalla T. S. Centre	1894	Balla Ram Arora	Dewan Chand Varma.	Lane Mull Singh Kayar, Gujranwalla.
Panier	Panier T. S. Centre	1894	Sindar Sahib Singh	Lala Anant Ram	Contractor, M. B. S. R., Panier Via Sibi.

Address: Bertram Keightley, M.A., General Sec. Indian Section, Benares City, N. W. P.

AMERICAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
St. Louis	Aryana T. S.	1882	William B. Lucibbers	Benedict Loevy	3010 Dickson Street.
New York	Aryau T. S.	1883	William Q. Judge	Alexander Fullerton	144 Madison Avenue.
Chicago	Chicago T. S.	1884	George E. Wright	Miss Leoline Leonard	Room 48, 25 Van Buren Street.
Malden	Malden T. S.	1885	George D. Ayers	Frank J. Goodwin	c/o Horace F. Burr 209 Mountain Ave.
San Francisco	Golden Gate T. S.	1885	Edward B. Rambo	William J. Walters	Palace Hotel.
Los Angeles	Los Angeles T. S.	1885	Frank Neubauer	Dr. George F. Mohr	453 Spring Street.
Boston	Boston T. S.	1886	Robert Crosby	Louis P. Wade	24 Mount Vernon Street.
Cincinnati	Cincinnati T. S.	1886	Dr. J. D. Buck	Dr. Thomas M. Stewart	206 Elm Street.
Minneapolis	Ishwara T. S.	1887	James C. Slaughter	Mrs. Ida F. Harris	813 Guaranty Loan B'd'g.
Philadelphia	Krishna T. S.	1887	Edwin Schofield	Dr. Charlotte L. Abbey	238 S. Tenth Street.
Omaha	Vedanta T. S.	1888	Mrs. Jessie B. N. Burness	Lewis A. Storch	1915 Fzaid Street.
Grand Island, Neb.	Nirvana T. S.	1888	Charles Rief	Nathan Platt	522 Kimball Avenue.
San Diego, Calif	Point Loma Lodge	1888	Samuel Culhoun	Dr. Thomas Docking	164 Boston Avenue.
Bridgeport, Conn	Varuna T. S.	1888	Mrs. Ida J. Wilkins	Mrs. Isabel H. Butler	345 Broad Street.
Cleveland	Dharma T. S.	1888	William E. Gates	Mrs. Erma E. Gates	235 St. Clair Street.

Decorah, Iowa	Isis Lodge	1888	Mrs. A. M. Severson	Miss Clara Reum	Box 901.
Milwaukee	Brahmana T. S.	1888	Dr. Warren R. Hill	Lucius H. Cannon	M. O. Dept P. O.
Brooklyn	Brooklyn T. S.	1889	Col. Henry N. Hooper	Mrs. Ida Gribben	314 Halsey Street.
Santa Cruz, Calif.	Santa Cruz T. S.	1889	Dr. William W. Gamble	Mrs. Lizzie A. Russell	Box 26.
Washington, D. C.	Blavatsky T. S.	1889	George M. Coffin	Nathan Parkins	946 N. T. Avenue.
San Jose, Calif	Excelsior T. S.	1889	Albert E. Winlow	Mrs. P. M. Gassett	351 N. 3d Street.
Kansas City	Kansas City T. S.	1889	Benjamin H. Chapman	George C. Warren	Drawer M.
Oakland, Calif	Aurora Lodge	1889	Mrs. Sarah A. Harris	Henry Bowman	630 Ninth Street.
Tacoma, Wash.	Narada T. S.	1890	Miss Ida S. Wright	Mrs. Addie G. Barlow	722 South J. Street.
Stockton, Calif	Stockton T. S.	1890	Frederic M. West	Mrs. Jennie Southworth	361 Miner Avenue.
Muskegon, Mich	Muskegon T. S.	1890	Frederic A. Nims	Miss Sarah E. Sherman	157 Peck Street.
Alameda, Calif	Triangle T. S.	1890	Mrs. Cornelia McIntire	Mrs. Clara E. Story	2228 Clement Avenue.
Sacramento, Calif	Eureka T. S.	1890	Albert Hart	Albert Hart	922 Ninth Street.
Sioux City, Iowa	Dana T. S.	1890	Dr. Grant J. Ross	Miss Bandusia Wakefield	805 Ninth Street.
Lincoln, Neb	Amrita T. S.	1890	David A. Cline	...	Drawer 41.
Baltimore	Hermes Council T. S.	1890	Charles F. Silliman	William H. Namsen	18 Light Street.
New Orleans	New Orleans T. S.	1890	Carl F. Redwitz	Dr. F. Barroso	552 N. Rampart Street.
Seattle, Wash.	Seattle T.S. No. 1.	1890	Mrs. Eleanor Kling	John H. Wilson	1123 Main Street.
Jamestown, N. Y.	1st T. S. of Jamestown	1890	Mrs. Grace A. Barnes	Mrs. Dora R. White	832 N. Main Street.

American Section—Continued.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Vicksburg, Miss	Siddantha T. S.	1890	James M. Gilson	Thomas D. Marshall	107½ Washington Street
Pittsburg	Pittsburg T. S.	1890	William C. Trumble	Miss S. A. Whorlham	Box 377, Wilkinsburg, Pa.
Portland, Or	Williamette T. S.	1890	A. Ross Reed	Mrs. Laura D. Dierker	567 Fourth Street
Memphis	Memphis T. S.	1890	Mrs. Elise M. Sedden	Robert E. Orick	287 Pontotoc Street
Clinton, Iowa	India T. S.	1890	John Heales	William J. Ward	P. O. Box 921
Fort Wayne, Ind	Annie Besant T. S.	1891	Judge Edward O'Rourke	Mrs. Julia B. Taylor	31 Douglas Avenue
Toronto, Canada	Toronto T. S.	1891	Samuel L. Beckett	Albert F. S. Snyder	25 George Street
Los Angeles, Calif.	Diana T. S.	1891	George W. Andrews	Miss Bess Aydenworth	408 S. Griffin Ave. East Los Angeles
New York	H. P. B. T. S.	1891	Miss Anna M. S. Adler	Miss Mary Douglas	253 W. 127th Street
St. Paul, Minn	St. Paul T. S.	1891	Paul Henning	A. M. Isaacson	110 E. 4th Street
Soquel, Calif	Palades Lodge T. S.	1891	Charles S. Adams	Mrs. William R. Wilson	...
Salt Lake City, U. T.	Salt Lake T. S.	1891	A. V. Taylor	C. L. Robertson	Box 1435
San Francisco	San Francisco T. S.	1891	Dr. Joseph A. Anderson	Mrs. Vera S. Beane	622 Post Street
Providence, R. J	Providence T. S.	1891	Clarke Thompson	Charles H. Hopkins	89 Lippitt Street
Olympia, Wash	Olympia T. S.	1891	Mrs. A. R. Simmons	Mrs. Harriet E. Ogden	509 Quince Street

New Haven, Conn.	Atna T. S.	1892	William M. Townsend	Melville S. Wadham	1485 Grand Avenue.
Boise City, Idaho	Boise T. S.	1892	Mrs. Mary J. Curtis	Mrs. Eunice E. Athey	1325 5th St.
Hot Springs, Ark	Hot Springs T. S.	1892	Mrs. M. A. P. McCrary	Mrs. Orient S. Beave	411 Park Avenue.
Victoria, B. C.	Kshanti T. S.	1892	Hessay W. Graves	William H. Berridge	212 View Street.
Montreal, Canada	Mount Royal T. S.	1892	Louis E. Truteau	Dr. James H. Fulton	2444 St. Catherine Street.
Cambridge, Mass	Cambridge T. S.	1892	Miss Marguerite L. Guild.	...	16 Ash St.
Grenada, B.W.I.	Grenada Lodge T. S.	1892	Hon. Edward Drayton	G. Whitfield Smith	Bellevue, St. Andrew's.
Elgin, Oregon	Blue Mountain T. S.	1892	Henry Hug	Charles H. Marsh	...
Indianapolis, Ind	Indianapolis T. S.	1892	Judge R. Wes McBride	Dr. Wm. P. Atkinson	113½ E. Washington St.
Westerly, R. I	Westerly T. S.	1892	Dr. Lorin F. Wood	Addison A. Schofield	30 Main Street
Santa Ana, Calif	Alaya T. S.	1892	Mrs. Maria T. Lesley	Mrs. S. A. Smith	Villa Park, Orange Co., Calif.
Cambridge, Mass	Harvard T. S.	1892	J. Austin Wilder	Cushing Stetson	25 Holyoke Street.
Toledo, Ohio	Toledo T. S.	1892	Mrs. Helen L. Wheeler	Miss Kate F. Kirby	1503 Broadway.
New Britain, Conn.	Kalayana T. S.	1892	William H. Todd	William H. Wilham	Box 867.
Santa Rosa, Calif	Santa Rosa T. S.	1893	Dr. C. J. C. Wachendorf	Charles D. Hudoff	...
Dayton, Ohio	Dayton T. S.	1893	William Watkins	Wm. W. Buckwalter	735 River Street.
Chicago, Ill	Wachmeister T. S.	1893	Jacob Bonggren	Axel Axelsson	104 Sa Salle Ave, 3rd floor.
Rapid City, S.D.	Bulwer Layton T. S.	1893	Arthur E. Wallace	William Norrington	Box 70.
Englewood, Ill	Englewood T. S.	1893	Davitt D. Clidester	Mrs. Clara D. Stacy	419 70th Court.

American Section.---(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Columbus, Ohio	Columbus T. S.	1893	William T. Wells	Miss Grace L. Henderson	89 S. Monroe Ave.
San Diego, Calif	San Diego T. S.	1893	Mrs. Amy C. V. Schaeffer	John K. Blackmer	2312 G. St.
Port Townsend, W.	Port Townsend T. S.	1893	Thomas E. Trumbull	Miss Lida P. Brown	...
Syracuse, N. Y.	Syracuse T. S.	1893	Mrs. Mary A. O'Leary	Mrs. Emily K. Mundy	701 Warren Street.
Redding, Calif	Redding T. S.	1893	Weldon P. England	Mrs. Mattie J. Deming	...
Marysville, Calif	Marysville T. S.	1893	John W. Rogers	...	Cupertino, Santa Clara Co., Calif.
Corinth, N. Y.	Corinthian T. S.	1893	Mrs. M. A. Maschmedt	Miss Lizzie Chapin	Maschmedt Farm.
Lake City, Minn	Lake City T. S.	1893	Mrs. Anna B. Underwood	Roy Underwood	...
Macon, Ga	Macon T. S.	1893	Iverson L. Harris	Walter T. Hanson	Bible Mfg. Co.
Sioux Falls, S. D	Sioux Falls T. S.	1893	Dr. Egbert George	Harlan P. Pettigrew	...
Porterville, Calif	Porterville T. S.	1894	Edna C. Miles	Mrs. Nellie M. Baker	...
Portland, Maine	Portland T. S.	1894	George E. Thompson	Velma Merrill	16 Deering Street.
Bluefields, Nicaragua, C. A	Central American T. S.	1894	Simon A. Howard	Joseph P. Moody	...
Fresno, Calif	Fresno T. S.	1894	Mrs. Maria W. Culver	Dr. Laura A. Harris	1835 Mariposa Street.
Somerville, Mass	Somerville T. S.	1894	William H. Somersall	Miss Helen J. Wescott	19 Boston Street.

Brooklyn, N. Y.	St. John T. S.	1894	Henry C. Parke	Arthur D. Stetson	305 Bedford Ave.
Gilroy, Calif	Gilroy T. S.	1894	Mrs. M. A. Van Schateck	Mrs. Lola E. Forsyth	...
Riverside, Calif	Keshavn T. S.	1894	Oscar P. Taylor	Ethelbert Johnson	...
Denver, Colo	Denver T. S.	1894	Wm. S. Wing	Edgar B. Cronkhite	1614 Tremont St.
Los Angeles, Calif.	Harmony Lodge T. S.	1894	Miss Hattie Mc Lellan	Wm. C. B. Raudolph	805 1/2 S. Spring St.
Shelton, Wash	Shelton Solar T. S.	1894	Miss Delia F. Kneeland	Mrs. Mary E. Cyphert	...
Buffalo, N. Y.	Buffalo T. S.	1894	Wm. A. Stevens	Mrs. Mary A. Newton	614 Plymouth Ave.
Sacramento, Calif.	Seventy times Seven T. S.	1894	Miss Caroline G. Hancock	Alfred Spinks	P. O. Box 505.
Colorado Springs, Colo	Colorado Springs T. S.	1894	Mrs. Caroline E. Finch	Mrs. Lorraine H. Parsons	723 N. Nevada Ave.
Santa Barbara, Calif	Santa Barbara Lodge C. S.	1894	Mrs. Angie Magee	Mrs. Mary H. Bowman	...
San Ardo, Calif	Tahagata T. S.	1894	John C. Hudley	Louis R. Nougaret	...
Chicago, Ill	Shila T. S.	1894	Mrs. Henrietta Hodley	Mrs. Harriet L. North	1502 W. Monroe St.
Sandusky, Ohio	Sandusky T. S.	1894	...	...	...
Watsonville, Calif.	Pacific T. S.	1894	Humphrey Hetherington	Wm. H. P. Hill	...
Honolulu, Hawaiian Islands	Aloha T. S.	1894	A. Marques	Pierrie Jones	P. O. Box 25.

Address: W. Q. Judge, General Sec. American Section, 114, Madison Avenue New York.

EUROPEAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Great Britain.					
London	London Lodge	1878	A. P. Shinnott	C. W. Leadbeater	Pres., 27, Leinster Gardens, W.
Edinburgh	Scottish Lodge*	1884	(Private Lodge)	A. P. Cattinach (Dublin)	67, Brunswick Street, Edinburgh.
Dublin	Dublin Lodge	1886	H. M. Magee, M. A.	F. J. Dick, C.E.	Sec., 3, Upper Ely Place, Dublin.
London	Blavatsky Lodge*	1887	Annie Besant	Miss L. M. Cooper	Sec., 19, Avenue Rd., Regent's Park, N. W.
Liverpool	Liverpool Lodge*	1888	Rowland Jevons, M. A.	H. M. Savage	Sec., 18A, South Castle Street, Liverpool.
Brixton	Brixton Lodge*	1890	H. A. W. Coryn, M.R.S.	Miss J. L. Horne	Pres., 159, Acre Lane, Brixton, S. W.
Brighton	Brighton Lodge*	1890	Mrs. Tippetts	Dr. Alfred King	Sec., 30, Buckingham Place, Brighton.
Birmingham	Birmingham Lodge*	1890	O. H. Duffell	Sydney H. Old	Sec., 85, Wilson Road, Handsworth, Birmingham.
Bradford	Bradford Lodge*	1891	Oliver Firth	Jno. Midgley	Sec., Central Coffee Tavern, West Gate, Bradford.
Chiswick	Chiswick Lodge*	1891	P. C. Ward	J. B. Cox	Sec., Adyar Studio, Flanders Road, Bedford Park, W.
Croydon	Croydon Lodge*	1891	S. G. P. Coryn	W. A. Dunn	Sec., 46, Wandle Road, Croydon.
London	Adolph Lodge*	1891	J. M. Watkins	Francis Hills	Pres., 7, Duke Street, Adelphi, W. C.
Do	Earl's Court Lodge*	1892	R. W. Machell	Miss Macphail	Pres., 3, Scarsdale Studios, Stratford Road, Kensington.
Harrogate	Harrogate Lodge*	1892	Hodgson Smith	Miss Shaw	Sec., 7, James Street, Harrogate.
Manchester	Manchester City Lodge*	1892	C. Corbett	Mrs. Larnath	Sec., 24, Eccles Old Road, Pendleton, near Manchester.

Leeds	Leeds Lodge*	1892	F. Rusat	H. W. Hunter	Sec., 205, Belle Vue Road, Leeds.
Bournemouth	Bournemouth Lodge*	1892	Thos. Williams	H. S. Green	Sec., High Street, Christchurch, Hants.
Edinburgh	Edinburgh Lodge*	1893	G. L. Simpson	C. M. Oliver	Pres., 152, Morningside Road, Edinburgh.
Middlesborough	Middlesborough Lodge*	1893	W. H. Thomas	G. J. Henderson	Sec., 28, Sussex Street, Middlesborough.
Bristol	Bristol Lodge*	1893	Mrs. Clayton	Mrs. Clayton	17, Royal Park, Clifton.
London	Bow Lodge*	1893	C. H. Collings	A. G. Rowe	Sec., 17, Avenue Rd., Regent's Park, N. W.
Bradford	Athene Lodge	1893	Miss Ward	Miss Ward	Eldon Buildings, Bradford.
Southport	Southport Lodge*	1893	J. K. Gardner	Herbert Crooke	Pres., "Barkfield," Freshfield, near Liverpool.
London	North London Lodge*	1893	A. M. Glass	R. King, Jun.	Sec., 69, Barnsbury St., Liverpool Rd., N.
York	York Lodge*	1894	J. Packer, M.B., Ch. M.	F. J. Dunn	Sec., Keldfield Lodge, near York.
Margate	Margate Lodge*	1894	J. H. Smithwhite	Mrs. Homes	Sec., 30, High Street, Margate.
Norwich	Norwich Lodge*	1894	...	Not reported.	Not reported.
	Bath Centre*	...	...	Edwin Hill	9, Tynning Road, Widcombe, Bath.
	Battersea Centre*	...	...	T. B. Barnes	139, Maysoule Road, New Wands-worth, S. W.
	Bolton Centre*	...	...	Mrs. Ralphs	237, Church Street, West Houghton, near Bolton.
	Burnley Centre	...	...	F. D. Harrison	17, Carlton Road, Burnley.
	Cardiff Centre*	...	...	John Morgan, Jun.	Bryngolwen, Llantrisant, Glamorgan.
	Cheltenham Centre	...	...	Mrs. Von Holst	46, Lansdown Crescent, Cheltenham.

* All Branches and Centres marked with an Asterisk have Theosophical Lending Libraries.

European Section--Continued.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
	Darlington Centre	...	...	Mrs. Downie	46, Victoria Embankment, Darlington.
	Derby Centre*	...	...	Miss Emma Ousman	Fritchley, near Derby.
	North Dublin Centre*	...	...	J. Cones	194, Clonliffe Road, Dublin.
	Duff Town Centre*	...	...	G. McLennan	Bookseller, Duff Town, Banffs.
	Eastbourne Centre	...	...	Barelay Day	Redcot Moads, Eastbourne.
	Exeter Centre*	...	Mrs. Punningham	Miss L. Whenton	Sec., 10 Lion Terrace, Alington Road.
	Falmouth Centre*	...	...	Miss S. E. Gay	"Rosvean," Falmouth.
	Folkestone Centre*	...	...	Wm. Fugg	Lauder Villa, Park Road, Folkestone.
	Glasgow Centre	...	...	James Wilson	151, Sandyfaulds Street, Glasgow.
	Hull Centre	...	...	W. H. Dyer	Hayesleigh, Newland, Hull.
	Kensington Centre	...	...	F. W. D'Evelyn	77, St. Dunstan's Rd., W. Kensington, W.
	Kingston-on-Thames Centre	...	...	S. F. Wagonin-Smith	2, Doric Villas, King's Road, Kingston-on-Thames.
	Leicester Centre*	...	...	Robt. Boynton	18, Cedar Road, Leicester.
	Llandudno Centre*	...	...	W. Kingsland	Roslin Cottage, Old Road, Llandudno.
	Merthyr Centre*	...	...	E. M. Thomas	18, Park Place, Merthyr Tydfil.

Newcastle Centre	...	...	John Wilson	123, Hamilton St., Newcastle-on-Tyne.
Norwich Centre*	...	...	Selby Green	The Croft, Lime Tree Road, Norwich.
Peterborough Centre	...	...	L. Stanley Jast	143, Lincoln Road, Peterborough.
Plumstead Centre*	...	...	W. G. Wratton	603, Wrotesley Road, Plumstead, S. E.
Ramsgate Centre*	...	...	Miss H. Hunter	Clarendon Villa, The Elms, Ramsgate.
Redcar Centre	...	...	W. B. Thomas	14, Teresa Terrace, Coatham Redcar.
Romford Centre	...	...	H. J. Perrett	Cromer House, Romford, Essex.
Sheffield Centre*	...	...	C. J. Barker	503, Inake Road, Sheffield.
South Shields Centre	...	...	Mrs. R. E. Binks	15, Argyll Terrace, South Shields.
Stoke-on-Trent Centre*	...	...	Thos. Ousman	36, South Street, Mount Pleasant, Stoke-on-Trent.
Streatham Centre*	...	...	Mrs. Raphael	31, Lewin Road, Streatham Common, S. W.
Yarm-on-Tees Centre*	...	...	W. A. Bulmer	Englescliffe, Yarm-on-Tees.
Vienna Lodge*	1887	...	Count Leiningen-Bilhigheim	Sec., Billigheim, bei Mosbach in Baden, Germany.
Blue Star Lodge*	1892	...	Herr Carl Weinfurter	Sec., Kolargasse, 715, Weinberge, bei Prag.
Hallein Centre	...	...	Dr. Franz Hartmann	Hallein, bei Salzburg.
Canary Islands Centre	...	...	Miss J. de Forssmann	Lono de los Guirces, Orotava, Tenerife.

* All Branches and Centres marked with an Asterisk have Theosophical Lending Libraries.

European Section—(Continued).

Place.	Name.	Date of Charter.	President.	Secretary.	Secretary's Address.
Paris	Amanta Lodge*	1891	France.	Mons. A. Arnould	Pres., 11, rue de la Chaussée d'Antin, Paris.
Cherbourg	Cherbourg Centre	...	...	Mons. Syffert	18, Rue du Château, Cherbourg.
Breton	Breton Centre	...	...	Mons. le Dr. Leïssen	10, Grande Rue, Hennebont.
Toulon-Sur-Mer	Toulon Centre	...	...	Mons. le Dr. Pascal	39, Rue Victor Chappier, Toulon.
Yonne	Yonne Centre	...	...	Mons. Lemaître	St. Florentin.
Berlin	Berlin Lodge	1894	Germany.	Herr Benedict Hubbe	Soc., Bülowstrasse 55, Berlin, W.
Munich	Munich Lodge	1894	...	Herr O. Husehke	Soc., Georgenstrasse 36, München
	Leipzig Centre	...	...	Frl. Hedwig Kolbe	Weststrasse 16, Lyceum, Leipzig.
Corfu	Ionian Lodge	1879	Greece.	Prof. Pasquale Menclao	Soc., Corfu, Greece.
Amsterdam	Dutch Lodge*	1891	Holland and Belgium.	Mons. Otto Alexander	Soc., Corfu, Greece.
Charleroi	Charleroi Lodge*	1892	...	Mynheer W. B. Fricke	Pres., Amsteldijk, 34, Nieuwer-Amstel, Amsterdam.
Arrhem	Arrhem Centre	...	...	Mons. M. A. Oppermaun	Pres., Ingénieur, à Roux, Hainaut.
		...	...	Mejuffr. Immerzeel	...

Zaandam	Zaandam Centre	...	...	Mynheer v. d. Zeyde	...
The Hague	The Hague Centre	...	...	Mynheer v. d. Beek	...
Holder	Holder Centre	...	...	Mynheer S. Gizep	...
Rotterdam	Rotterdam Centre	...	...	Mynheer v. d. Lann	...
Olevano Romano	Olevano Romano Centre	...	Italy.	Mrs. Murphy	Olevano Romano, near Rome.
Odessa	Odessa Centre	...	Russia.	Mons. Gustav Zorn	Odessa, Russia.
Warsaw	Warsaw Centre	...	...	Wielmożny Moś-Okrugiello	Wiejska 18, Warszawa, Russian Poland.
Valencia	(Original Spanish Group Charter* Valencia Lodge*	1889 1893	...	Sr. D. De Toledo Perez	Pres., Alameda, 9, 2 iza, Valencia.
Madrid	Madrid Lodge*	1893	...	Sr. D. José Nifré	Sec., San Juan 3 and 5, Madrid.
Barcelona	Barcelona Lodge*	1893	...	Sr. D. José Planay Dorca	Pres., Calle Arriba 104, 2. 10, Barcelona.
Alicante	Alicante Lodge	1894	...	Sr. D. J. Jimenez Serrano	Sec., Calle del Cid 16, Alicante.
Coruna	Coruña Centre	...	...	Sr. D. Florencio Pol	Ordenez (Galicia), Spain.
Stockholm	(Original Swedish Charter Stockholm Lodge*	1889 1893	Scandinavian Subsection.	Herr A. Ellsén	Sec., Engelbrektsgatan 19, Stockholm.

* All Branches and Centres marked with an Asterisk have Theosophical Lending Libraries.

European Section. (Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Stockholm	Stockholm "Orion" Lodge	1893	Herr T. Algren	Herr C. Tranpe	St. Engelbrektsgatan 41, Stockholm.
Gothenburg	Gothenburg Lodge	1893	Herr H. J. Setterberg	Fru Helen Sjostedt	S. S. Victorlagatan 15, Göteborg
Kalmar	Kalmar Lodge	1893	Herr Victor Lidman		Kalmar
Lund	Lund Lodge	1893	Herr F. Krebs	Herr S. Stein-Nilsson	S. S. Nygatan 18, Lund
Nyköping	Nyköping Lodge	1893	Herr J. F. Nilsson	Herr A. Eklundh	S. S. Apotekare, Nyköping
Helsingborg	Helsingborg Lodge	1893	Herr E. Bagnon	Herr A. W. Fornstedt	S. S. Kontorskrifvar, Helsingborg.
Örebro	Örebro Lodge	1893	Herr E. Eklund	Herr Axel Anderson	S. S. Rikshallen, Örebro.
Kristiania	Norwegian Lodge	1893	Herr G. Ellwing	Herr C. Jacobsen	S. S. Biblioteksmästare, Kristiania.
Denmark	Copenhagen Lodge	1893	Herr G. Howitz		Holtegade 15, Ejlsbæghavn
Sweden	Smidehjelmens Lodge	1893	Herr Nils af Ekenstam	Herr Nils af Ekenstam	Jur. kand. Smidehjelmens
Do	Horsensund				
Switzerland.					
Bern	Bern Centre			Herr Carl Brunnich	Ingenieur, Turnweg 27, Bern
Locarno	Locarno Centre			Dr. Pisch	Locarno.
Zurich	Zurich Centre			Herr J. Spohnheimer	Haringstrasse 18, Zürich.

* All Branches and Centres marked with an Asterisk have Theosophical Lending Libraries.
Address: C. R. S. Mead, Gen. Sec. European Section, 19, Avenue Road, Regent's Park, London, S. W.

CEYLON BRANCHES.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Anuradhapura	Maha Mahendra T. S.	1889	Mr. Rajapamuwa Ratena-maya	Mr. A. Uluwita	Kachecheri, Anuradhapura
Badulla	Uva T. S.	1887	Mr. D. C. Kotawela	Mr. W. D. M. Appulami...	Badulla.
Batticaloa	Sugatapala T. S.	1889	Mr. G. V. Bastian Silva	Mr. J. Fernando	Batticaloa
Do	Pangnanuranga T. S.	1891	Mr. Sathasivam Pillai	Mr. R. N. Arulambalam...	Kachecheri, Batticaloa
Bentota	Bentota T. S.	1889	Mr. Andrew Silva Tille-karatna	Mr. P. E. Wikramasinghe	Bentota.
Colombo	Colombo T. S.	1889		Mr. W. F. Wijayasekera...	61, Maliban Street.
Do	The Hope T. S.	1894	Dr. English		Cinnamon Gardens, Colombo.
Dikwella	Moggadiputta T. S.	1889	Mr. D. A. Kumaratunga...	Mr. D. S. Mutu Kumara...	Dikwella.
Galle	Galle T. S.	1889	Mr. D. O. D. S. Goonesekara	Mr. Thomas Silva Amara S. Fort, Galle.	
Jaffna	The Jaffna T. S.	1890			
Kandy	Kandy T. S.	1889	Mr. A. D. J. Goonewardhana	Mr. D. S. S. Wikramaratna	Theosophical Hall, Kandy.
Katoluwa	Sariputra T. S.	1889	Mr. Don Abananda Silva	Don Teberis Silva	Abangama, Katoluwa.
Kurunegala	Maliyadeva T. S.	1889	Mr. S. N. W. Huhungalle, R.	U. Daniel Wijetunga	Kurunegala.
Matale	Ublaya-lokārthasadhaka T. S.	1889	Mr. Dorekumbura Disawa	H. D. A. Goonesekara	Matale
Matara	Matara T. S.	1889	Mr. C. D. S. Weerasingha	I. W. R. Jayawardhana	District Court, Matara.

Ceylon Branches—Continued.

Place.	Name of the Branch	Date of Charter.	President.	Secretary.	Secretary's Address.
Mawanella	Ananda T. S.	1889	Mr. Wattigama, R. M.	L. B. Kobbakaduwa R. M.	Mawanella.
Panadura	Pandura T. S.	1880	Mr. D. C. Abeyasekara Mah'm.	K. S. Perera	Panadura.
Ratnapura	Suluragamuwa T. S.	1887	Mr. W. Ellawala, R. M.	J. de Alwis	Ratnapura.
Singapore	Singapore T. S.	1889	Mr. B. P. DeSilva	Mr. C. Ediriwera	Main St., Singapore
Trincomalee	Maladeva T. S.	1889	Mr. A. D. Warnasooriya	Mr. N. B. Daniel Silva	Trincomalee.
Do	Sai-Chit-Ananda T. S.	1889	Mr. C. Chelliah	Mr. T. Sivaratna	Kuchcheri, Trincomalee.
Weligama	Siddhartha T. S.	1889	Mr. D. M. Samarawera.	Mr. D. B. Jayasuriya	Weligama.

Addressed to: Asst. A. F. Pondjens, B.A., General Manager, C.I. Mail au St., Pettah, Colombo.

AUSTRALASIAN BRANCHES.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Sydney	Sydney T. S.	1891	Mr. Geo. Poole	Mr. A. A. Smith	42, Margaret St., Sydney.
Brisbane	Queensland T. S.	1881		Enquire of Mr. J. H. Watson	Toowoomba, Queensland.
Hobart	Tasmanian T. S.	1890		Mr. J. Benjamin	153, Liverpool St.
Wellington	New Zealand T. S.	1888	Mr. John St. Clair		Box 275, P. O. Auckland.
Auckland	Auckland T. S.	1891	Miss Lillian Edger, M.A.	Mr. W. A. Driflin	Ponsonby College, Auckland.
Melbourne	Melbourne T. S.	1890	Mr. H. W. Hunt	Mr. E. W. Caring	Victoria Buildings, Swanston St., Melbourne.
Do	May Bank T. S.	1892	Mr. Jas. E. Pickett		22, Sutherland Road, Adelaide.
Toowoomba	Toowoomba	1891		Mr. H. A. Nesbit	Harris St., Toowoomba.
Adelaide	Adelaide T. S.	1891	Mr. N. A. Knox	Mrs. Elise Pickett	G. P. O. Adelaide.
Rockhampton	Capricornian T. S.	1893	Dr. E. G. Edelfelt	Mrs. Greenish	Rockhampton, Queensland.
Dunedin	Dunedin T. S.	1893	Mr. George Richardson	Mr. A. W. Maurais	Star Office, Dunedi.
Bundaberg	Bundaberg T. S.	1194	J. E. Turner	Dr. M. J. Scott	Cran St., East Bundaberg, Queens- land.
Christchurch	Christchurch T. S.	1824	John Bigg Withier	W. M. Meers	Box 109, Post Office, Christ- church, N. Z.
			Miscellaneous.		
Japan	Yamato T. S.	1889	...	Mr. M. Matsuyama	Nishi Hongwanji, Kioto, Japan.

Address: J. C. Staples, Gen. Sec. Australasian Section, Post Office, Sydney, N. S. W.

Miscellaneous Branches. — (Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Manilla	Manilla T. S.	1892	Senore	Mr. B. C. Bridger	Escofia, 14, Manilla.
Buenos Ayres	Luz T. S.	1893	Federico, Fernandez	Señor Alexandra Sevondin	Buenos Ayres, S. America.
South Africa	Johannesburg T. S.	...	...	Lewis Ritch	Box 936, Johannesburg, South Africa.
Total Charters extant December 31st, 1894.					
Indian					
154					
Ceylonese					
23					
European (and Centres)					
99					
American					
161					
Australasian					
13					
West Indian					
2					
Japanese					
1					
Philippine Islands					
1					
Hawaiian Islands					
1					
S. American					
1					
S. African					
1					

Blank and errors indicate that Branches have failed to report official addresses. Branches and Fellows are warned against impostors collecting money without written authority from the President or General Secretaries of Sections, and beggars who use their own or stolen diplomas to extort charity to which their characters do not entitle them.

SUPPLEMENT TO THE THEOSOPHIST.

OCTOBER 1894.

EXECUTIVE NOTICES.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE,
LONDON, 17th August 1894.

I. In the hope of extending the usefulness of the Society, by bringing isolated enquirers in non-sectionalised countries into satisfactory intercourse with old members who would be able to encourage and help them, the present Executive Notice is issued. The undersigned warmly approves the scheme of international correspondence devised by Mr. Oliver Firth, F.T.S., of Bradford, England, and by him called "Hands across the Seas", and recommends its adoption by all Sections and Branches. The undersigned, being unable to do justice to the work himself, because of his official duties and constant anxieties, hereby appoints Mrs. Isabel Cooper-Oakley to the office of "Federal Correspondent", now created as a partial substitute for that of Corresponding Secretary, which was abrogated after the death of H. P. B. It will be her duty to answer enquiries from strangers or unattached members of the Society who live in parts of the world not yet brought under the constitutional supervision of a chartered Section, and to aid them in obtaining our literature and forming permanent relations of correspondence with willing members or Branches. Mrs. Cooper-Oakley becomes, under this arrangement, a Federal official, a member of the Presidential Staff, and may hold the same without prejudice to any official position she may now or hereafter hold in any Lodge or Section.

II. To aid Mrs. Cooper-Oakley in carrying on this onerous work, I hereby appoint Messrs. Oliver Firth, F. T. S., of Bradford, and M. U. Moore, F. T. S., of London, Assistant Federal Correspondents.

The above appointments to date from this day and to continue in force until duly revoked by the undersigned.

H. S. OLCOTT, P. T. S.

ADYAR, 27th September, 1894.

The undersigned gives timely notice to all concerned that the attendance of Delegates is likely to be even larger at this year's Annual Convention than it was last year: possibly 250 may be present from India alone. One moment's reflection will show that, if so many are to be fed and accommodated, the longest possible notice must be given, so that contracts and other indispensable preparations may be made. As quite a number will be coming from Europe and America, the upper floor of the Main Building will be reserved for them, to avoid the inconveniences felt last December. Palm-thatched huts will be erected on the terrace for gentlemen and ladies, and bathing facilities arranged. One application has already been made for the hiring of a tent for private use, to be pitched on the lawn, and orders will be taken for huts if desired. The rent for a fully-equipped tent is Rs. 2 per diem, with Rs. 8-8 for cartage pitching and striking, payable to the contractor. The society makes no charge for lodging or meals, but will receive donations, voted upon last time.

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Supplement to The Theosophist.

Mrs. Besant is expected to reach Headquarters on or about December 23rd. She will hold one conversazione and give one lecture daily as heretofore. Early in January she will go to Calcutta and to the Northward, and, later, a tour in the Punjab is projected. As at present advised, a South Indian tour will not be practicable this cold weather.

It is hoped that by a friendly agreement with the Managers of the Congress, Fellows of our Society who are Delegates to both bodies, may be enabled to attend the sessions of both.

Indian Delegates to our Convention should apply for accommodation to the General Secretary of the Indian Section; foreign ones to the undersigned. As usual, all should bring their own bedding with them.

H. S. OLCOTT, P. T. S.

ADYAR, 27th September, 1894.

To put a stop to disquieting rumours the undersigned gives notice to the Society:

1. That the Adyar Head-quarters property was only bought after all parts of India had been visited, and the comparative advantages of many sites had been carefully studied.

2. That the Founders were encouraged to purchase it by the superior Advisers whom they recognized as authoritative.

3. That the undersigned has seen no other site at the same time so pretty, healthful, geographically convenient, commodious and cheap. The sole annual expense is within Rs. 40, for taxes, for which sum *per annum* it would not be possible—so far as the undersigned knows—to hire a Head-quarters one-fourth as suitable for our purposes. And wherever we might be, it is doubtful if any smaller sum than we now spend would suffice to pay wages, horse-keep, repairs, etc.

4. That, for the foregoing and other reasons, the undersigned, Managing Trustee for life of the T. S. and responsible for the safe custody of the archives, library books and other property, will not—unless circumstances should entirely change—sell the Adyar property nor remove the T. S. Head-quarters to any other country or place.

5. The Indian Section is, of course, free to choose its own executive centre, and presumably the General Secretary will submit the question for vote in the next Convention. With this the undersigned has nothing to do, save to give his advice if asked.

6. The General Secretaries of Sections are requested to circulate the above notice to their Branches.

7. The above decision makes it unnecessary to publish a correspondence between Messrs. Keightley and Judge and Countess Wachtmeister, with respect to the removal of Head-quarters, which was in type at our printer's.

H. S. OLCOTT, P. T. S.

ADYAR, 27th September, 1894.

1. Mr. Walter R. Old notifies the undersigned officially that, being "unable to accept the official statement in regard to the enquiry held upon the charges preferred against the Vice-President of the T. S.", he resigns the offices of Treasurer and Recording Secretary. He will continue working, but in the private capacity of a member of the Birmingham Lodge. Our regret to lose Mr. Old's agreeable and profitable companionship in India, is tempered by the fact that the climate of Madras was very unsuitable to his delicate constitution.

II. For the present, the duties of the vacated posts will be performed by Mr. T. Vija Raghava Charlu.

H. S. OLCOTT, P. T. S.

ADYAR, 30th September, 1894.

Mr. Sven Ryden, F. T. S., of the Golden Gate Lodge, having to leave for San Francisco on the 13th October, the undersigned will relieve him of the Acting Treasurership and Recording Secretaryship of the T. S., from the 12th proximo. Mr. Ryden has performed the duties of those offices since May last

with great accuracy and fidelity, and earned the thanks of the undersigned and of the Society. His unselfish assumption of these cares without pay made it possible for the undersigned to go to Europe on the grave official business which called him there.

H. S. OLCOTT, P. T. S.

EDITORIAL NOTE.

The undersigned re-assumes full editorial responsibility for the *Theosophist*, and heartily thanks Mr. S. V. Edge for his able management during his absence. Mr. Edge will continue his service as Assistant Editor.

ADYAR, 30th September.

H. S. OLCOTT, P. T. S.

T. S. FINANCIAL STATEMENT.

I beg leave to acknowledge with thanks the receipt of the following donations and subscriptions to the T. S. Funds since August 20th, 1894:—

HEAD-QUARTERS FUND.				RS. A. P.	
American Section, through Wm. Q. Judge,					
Gen. Sec., Admission and Charter Fees...	£26	16	6		
Mrs. Ida R. Patch	"	1	0	0	
" Mary J. Robbins...	"	1	0	0	
	£28	16	6	@ 1-1 $\frac{1}{4}$	495 12 0
J. Jones, Brisbane					4 6 0
Bombay T. S.					8 0 0
Miss F. H. Müller (H. S. O. Trav. Exp.) ...	£20	0	0		
" H. Hunter. do do	"	0	10	0	
" do do do	"	3	10	0	
Dublin Lodge	"	3	0	0	
Northern Fed'n. of T. S. Branches do. ...	"	3	0	0	
	£27	0	0	@ 1-1 $\frac{1}{4}$	471 4 0
F. L. Noake, Wellington, New Zealand ...					4 6 0
W. D. Meers, Christ Church... ..					4 6 0
ANNIVERSARY FUND.					
Tokaram Tatya, Bombay... ..					100 0 0
F. L. Noake, Wellington, New Zealand... ..					2 3 0
W. D. Meers, Christ Church					1 12 0
LIBRARY FUND.					
B. S. Charlu, Hyderabad... ..					3 0 0
Tokaram Tatya, Bombay.. ..					100 0 0
SUSPENSE ACCOUNT.					
American Section, through Wm. Q. Judge,					
Gen. Sec.	£14	0	3	@ 1-1 $\frac{1}{4}$	241 3 6
H. P. B. Propaganda Society, Surat					50 0 0
Madura T. S.					3 0 0
J. Gunda Row, Nandiyal... ..					10 0 0
G. Narainsawmy, Palladam					5 0 0
Dr. Anantrai Nathji, Kundla					100 0 0
Coimbatore T. S.					7 0 0
D. B. Ganguli, Bankipur... ..					10 0 0
Bombay T. S.					5 0 0
Tokaram Tatya, Bombay.. ..					100 0 0
Madanapalle T. S.					25 0 0
B. S. Pandiaji, Madras					5 0 0
SUNNY BYDEN.					

ADYAR, 30th Sept. 1894.

SVEN RYDEN,
Ag. Treasurer, T. S.

THE ADYAR LIBRARY.

The following books have been added to the above Library during the last two months:—

DONATED:—*Adruitamanjari*, part 16, 17 and 18 from The Editor, Kumbakonam; *Census report of Travancore State* (Vols II from Mr. V. Nāgamaeyer, the Census Commissioner; *Charakusamhitā*, part 9, from the translator; *Dattatrayatantra*, *Tripurāśirāsamuchaya*, and *Sakagrāmatpatti*, from R. Ananthakrishna Sastry; *Trikāṇḍamāṇḍana*, a work on A'pastamba Śrūtasūtras, from Mr. Khandalvala, Poona, Akbar, an Indian historical romance, from H. H. Keralavarma, Trivendram; *The Modern Theosophy*, from C. T. Wright, Telugu Bhāgarata, from the publisher, Madras;

Jīvanmuktiprakarana (in Telugu) from the Nellore Branch, T. S.; *Dhātārāpāvali*, and *Sāduratnāvali* from Pandit G. V. Krishnamacharyar; *Sāiradrarārthunā*.

Mr. R. Sivasankara Pandiāji, F. T. S., has presented a rare bronze image of the recumbent Buddha in Samadhi. It seems of Burmese origin and is very acceptable.

R. ANANTHAKRISHNA SASTRY,
Pandit.

AUSTRALASIA.

THEOSOPHICAL ACTIVITIES IN AUCKLAND, NEW ZEALAND.

Our lodge is still active and progressing, and in several ways its influence is being felt. A young Society, and not numerically strong, it was hardly to be expected that it would have at this early stage made an impression on the Legislative mind, or had any influence in shaping the Legislation of the colony. But such seems to be our good fortune. A few months ago a paper was read at one of our open lodge meetings upon the subject of cremation. A discussion followed the reading of the paper, and when the results of our cogitations were known outside, the subject got further ventilated in the daily press, and the result has been that the Government has submitted a bill on the subject to the New Zealand Parliament, now in session. The Bill is provincial in character, and gives power to adjoining local governing bodies, such as borough councils, county councils, road boards, &c., to join together when convenient to erect the necessary appliances, make the necessary charges, &c., for this manner of the disposal of the dead. As the proposed bill is permissive in character, there is every likelihood of its passing both Houses of Parliament without injury, and thus will be placed on the Statute book a piece of legislation upon an important subject which will be almost sure to be copied by the Governments of the adjoining Colonies; for the Theosophists in those countries will not like to exercise less control in the Council Chambers of their several Colonies than do those of New Zealand. Our various organizations are fairly active and progressing slowly. Our meetings are fairly well attended, and occasionally a new discussion ensues, sometimes, under circumstances little expected. During the past month the following public efforts have been put forth:—On July 27, at an open Lodge meeting, Mrs. Hemms read a paper upon "Occult study—Mahatmas and Chelas;" On August 3, at an open Lodge meeting, Mr. W. will read a paper upon "Self Conquest;" on Sunday evening, August 5, in the Choral Hall, Mrs. Draffin, lectured on "the Mission of Theosophy, and the Theosophical Society;" on August 10, at open Lodge meeting, Mrs. Ellis read a paper upon "The Sleep of the Just;" on August 17, open Lodge meeting, Miss L. Edger, in a lecture on "Self and Help;" and on Sunday evening, August 19, in the Choral Hall, Mr. C. W. Sanders, lectured upon "Buddha and Buddhism." The Lotus Circle, held on Sunday afternoon, is still well attended, and shows signs of life.

W.

Printed by THOMPSON AND CO., in the Theosophist department of the *Minerva Press*, Madras, and published for the Proprietors by the Business Manager, Mr. T. VIJIA RAGHAVA CHARLU, at Adyar, Madras.

SUPPLEMENT TO THE THEOSOPHIST.

NOVEMBER 1894.

EXECUTIVE NOTICES.

THEOSOPHICAL SOCIETY.

PRESIDENT'S OFFICE.

ADYAR, 1st October, 1894.

The undersigned gives notice that, through the generosity of Members, the principal of the entire sum embezzled by the late Treasurer has been made good to the Society, and a surplus, available on account of interest is accumulating. He therefore instructs the Acting Treasurer to make the following transfers to the several funds respectively:

	RS.	A.	P.
To H. P. B. Memorial	2,363	8	0
" Oleott Pension	2,612	7	10
" H. S. O. Private Account	341	1	8
Total	5,317	1	8

	PREVIOUSLY TRANSFERRED.	
Subba Row Medal Fund	621	0 0
H. P. B. Memorial	1,400	0 0
Headquarters	1,290	8 1
Permanent	60	9 0
	3,471	8 1
Total transfers	Rs. 8,788	9 7
Embezzled	8,788	9 7

Surplus in Bank to be credited to Interest Acct. 220 15 6
The Acting Treasurer is instructed to invest the funds of the H. P. B. Memorial and Oleott Pension Funds in Government 3½ per cent. securities, and place the same on deposit with our other Society funds, in the custody of the Manager of the Public Debt Department of the Bank of Madras, subject to the control of the undersigned.

(Continued on page viii.)

QUARTERLY STATEMENT.

To The President of the Theosophical Society.

SIR,
As resolved in the Convention of December 1893, we beg to report that the accounts of the Theosophical Society, for the quarter ending 30th September 1894, have been carefully examined by us and found correct. All payments are supported by vouchers from parties to whom payments have been made and bazaar purchases are signed by the President himself.

We annex an account current for the period abovenamed, and are glad to observe that our suggestion, as regards maintaining acquittance rolls for payments to officials and household servants, has been adopted.

We would further suggest that in the ledgers maintained, the receipts under each Fund be shown under the different sources from which they are received such as donations, subscriptions, entrance and charter fees, interest and the like.

Yours fraternally,

C. SAMBHAM.

R. Runga Row,

11th October 1894.

MALAPORE.

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Supplement to The Theosophist.

Account Current of the Theosophical Society for the period

PARTICULARS OF RECEIPTS.	By Cash.		By trans- fers, &c.		Total.		GrandTotal.	
	RS.		RS.		RS.		RS.	
	A. P.	P.	A. P.	P.	A. P.	P.	A. P.	P.
<i>Balance on the 30th June 1894.</i>								
Permanent Fund	...	...	...	...	21,226	4 3	...	...
Anniversary Fund	...	...	...	...	51	8 1	...	...
Library Fund	...	...	...	...	1,297	7 5	...	...
Head Quarters Fund	...	...	...	...	335	13 10	...	...
T. Subba Row Medal Fund	...	...	...	...	659	10 0	...	...
H. P. B. Memorial Fund	...	...	...	...	1,347	4 0	...	...
Suspense Account	...	...	...	...	3,556	15 11	...	...
Theosophist Account	...	...	...	...	226	3 3	...	...
<i>Receipts from the 1st July to 30th September 1894.</i>					- 28,601 2 9			
Permanent Fund	...	0 9 0	...	...	0	9 0	...	...
Anniversary Fund	...	148 9 0	...	...	148	9 0	...	...
Library Fund	...	222 1 11	...	...	222	1 11	...	...
Head Quarters Fund	...	2,763 2 1	...	...	2,763	2 1	...	...
T. Subba Row Medal Fund	...	0 15 0	...	...	0	15 0	...	...
H. P. B. Memorial Fund	...	8 0 0	...	...	8	0 0	...	...
Suspense Account	...	2,006 1 1	...	...	2,006	1 1	...	...
Theosophist Account	...	101 12 0	...	...	101	12 0	...	...
					5,251	2 1	5,251	2 1
Total...							33,851	4 10

11th October 1894,

Mylapore.

from the 1st July 1894 to 30th September 1894.

PARTICULARS OF OUTLAY.	By Cash.		By trans- fers, &c.		Total.		GrandTotal.	
	RS.	A. P.	RS.	A. P.	RS.	A. P.	RS.	A. P.
Permanent Fund								
Anniversary Fund								
Library Fund	98	11 0			98	11 0		
Head Quarters Fund	1,453	7 6			1,453	7 6		
T. Subba Row Medal Fund								
H. P. B. Memorial Fund	914	4 6			914	4 6		
Suspense Account	327	15 3			327	15 3		
Theosophist Account							2,794	6 3
	2,794	6 3			2,794	6 3		
Balance on the 30th September 1894.								
Permanent Fund 31								
Paper deposited for safe custody with the Bank of Madras in the names of Colonel Oleott and V. Cuppusawmy Iyer					21,000	0 0		
In Account Current with the Bank of Madras					6,331	4 0		
Post Office Savings Bank Deposits.								
	RS.	A. P.						
Permanent Fund	76	13 3						
Anniversary Fund	8	12 3						
Head Quarters Fund	16	2 6						
T. Subba Row Medal Fund	650	9 0						
Library Fund	1,000	10 3			1,752	15 3		
Cash in the London and Westmin- ster Banks in the name of Colonel Oleott, £105-3-3 at s. 1 1 1 per rupee					1,835	6 0		
In addition to £7-3-7 1/2 at Rs. 15-12-0 in the hands of Mr. J. M. Wat- kins for disbursement on Library account)					113	0 0		
Cash at date in the hands of steward					24	9 0		
Cash on hand					0	12 4	31,057	14 7
							33,852	4 10
Details of balances in different Funds.								
	RS.	A. P.						
Permanent Fund	21,126	13 3						
Anniversary Fund	200	1 1						
Library Fund	1,420	14 4						
Head Quarters Fund	1,645	8 5						
T. Subba Row Medal Fund	600	9 0						
H.P.B. Memorial Fund	440	15 6						
Suspense Account	5,563	1 0						
Theosophist Account.								
	31,057	14 7						

C. SAMBIAH,
R. RUNGA ROW,

(Continued from page vii.)

The totals of Subscriptions have been as follow :—

	RS.	A.	P.	RS.	A.	P.
From the Indian Section						
Do. B. Keightley, Gen. Secretary	1,820	6	0			
	1,097	2	4			
Do. American Section				2,917	8	4
Do. European do.				2,434	6	1
Do. Miss F. H. Müller	1,492	13	7			
Do. Mrs. Besant	1,259	0	3			
	800	0	0			
Do. Australians				3,461	13	10
				195	12	7
Total Rs.	9,000	0	1			

The grateful thanks of the Society are due to the subscribers who, in a spirit of brotherly kindness, came to the aid of Headquarters in its time of financial distress.

H. S. OGDEN, P. T. S.

The purchases of Government Paper above ordered have been duly made and the securities lodged as directed.

5th October 1894.

SARIN RAYEN,

Ag. Treasurer, T. S.

NOTICE.

The Acting Treasurer, T. S.* begs to point out that in the Financial Statement published in the October Theosophist Mr. Tokaram Tatya's donation to the Library Fund should have been stated as Rs. 50, and not Rs. 100.

7th October 1894.

S. R.

AMERICAN SECTION.

A Charter was, on the 21st of August, issued to the "Buffalo, T. S." Buffalo, New York. The new Branch has 25 Charter members and is the 21st on the American roll.

WILLIAM Q. JUDGE,

General Secretary.

THE ADYAR LIBRARY.

I had an interview with the Jagat-Guru, His Holiness Sankarācharya, of Sringerimatt, at Ramnad last month, and with Rai Bahadur Pandāra-sūradhā Avergā, of Madura Muti, at Madura. Both the above mentioned Mathādhipathis are pleased with the progress and usefulness of the Library and have presented some books.

By the strenuous exertion of Mr. P. Narayana Iyer of Madura Branch T. S., Mr. G. Subrayalu Nayadu Garu of Madura has kindly lent the MSS. of Kerala-jyotisha and S'ukranādi of his, a very rare work on Jyotisha, which is in his possession, to be copied for the Library.

The following books have been added during the last month :—

DONATED :—*Hindu Civilization under British Rule*, from Babu P. N. Bose (2 vols) ; *Transactions of the Asiatic Society of Japan* (part 1st of the 22nd vol.) ; *Elements of Metaphysics*, of Dr. Deussen, from Mr. M. S. Narayanaswami ; *The Imitation of Srikrishna*, from Babu S. C. Mukhopādhyāya ; *Rigveda-sandhyāvandana*, from Mr. P. Chensal Row, Mysore, (2 copies) ; *Mādhyama-pañishad with Kārikā*, from Mr. Tokaram Tatya ; *The Divine Wisdom of Indian Rishis*, from the author ; *The Secret of Happiness*, from Mr. E. S. Atkins.

PURCHASED :—*Nyāyakośa* ; *Siraparāna with commentary* ; *Vāsanāpurāna*, *Kārikā with commentary* ; and *Chaitra to 10 months Mūhūrtanys*.

R. ANANTHAKRISHNA SWAMY,

Pandit.

ASTROLOGY.

Space is willingly given to the following circular of our old friend Sepharial, Ed.

Wherever the subject of Astrology is known, the name of Sepharial is prominent among its modern exponents. During the past fifteen years he has unceasingly used pen and voice in vindication of the Archaic Science, and in the course of his published writings has, among other remarkable feats, successfully predicted the following notable events :—

The exact date of the decease of the late Lord Idlesleigh ; from the preceding Solstice and Lunation.

The year and nature of the death of General Boulanger ; from the horoscope of his birth, three years before the event.

The exact day of the defeat of the Conservative Government, from the Eclipse of 12th May, 1892 ; the country going to the poll on the 1st July following, the very date named !

The financial crisis and riots in India, from the Solar Eclipse of 6th April, 1894 ; and the great Chinese plague and war, from the same data.

The *Tribune* of 23rd October, 1886, contains the following gratuitous testimony to the truth of Astrology :—

"The recent disastrous gale, with its terrible destruction to shipping, was foretold in plain language in our last issue. Sepharial then warned all sea captains to put into port, as the storm would be of exceptional violence ; and he foretold it to the very day? Had these predictions been attended to by our sailors, much loss of life and property would have been averted."

In the delineations of horoscopes included in his extensive private work, Sepharial has been equally successful, and hundreds have given their willing testimony to his astological powers and to the truth of his predictions.

The recognition of the truth of Astrology is everywhere gaining ground ; and the predictive art, under its modern advocates, is speedily winning back those honours which formerly were conferred upon it by the sanction of sages and kings alike.

The manifest uses of this science need no pointing out to those who have once been convinced of its truth, and Sepharial now offers to afford the proof to all those who care to consult him.

At the request of his numerous correspondents and friends, Sepharial's experience and abilities are now placed at the command of the public, under the following conditions, which will be strictly observed.

CONDITIONS.

All Sepharial's correspondence will be privately conducted for the satisfaction of his clients.

Every calculation made by Sepharial, or under his supervision, will be accompanied by predictions and advice relative to the calculation in hand, and those predictions will be gratis.

CALCULATIONS.

The charge made by Sepharial for his calculations are as follows :—

- For the Astronomical Figure of the Heavens at the moment of birth, showing the Signs of the Zodiac, the Planets' places and their aspects, &c. ; carefully drawn 7s. 6d.
- For the Lunar "Directions" or aspects operating during any period of life ; for each year 5s. 0d.
- For any calculation relative to a special point of enquiry 2s. 6d.

REQUIRED DATA.

For the purpose of effecting and forwarding the above calculations, Sepharial will require the following data :—

1. Date of birth.
2. Hour of birth ; or a personal description, if the time is not known within 15 minutes. This description must give height, proportions, color of hair and eyes, complexion, and any remarkable bodily marks.
3. Sex ; and if married or single.
4. Name and address of client.

Every order must be accompanied by a remittance for each calculation required. Postal Order preferred. No calculation will leave Sepharial's hands without a gratuitous prophecy relative to the person for whom the calculation is required.

ATTENTION !

With the calculations mentioned above, Sepharial gives gratuitously the following judgment and advice:—

WITH THE FIGURE OF BIRTH. A judgment of the mental qualities, disposition, constitution, sicknesses, accidents, pecuniary prospects, employment or profession most suitable, marriage, children, travelling, friends, enemies, &c.

WITH THE LUNAR DIRECTIONS. A full statement of the events which will occur during the year or years for which the calculation is made; the nature of those events and their influence on body and mind, together with the time of their happening.

WITH SPECIAL CALCULATIONS. A full judgment of the event or question for which the figure is drawn, and matters in relation thereto.

N.B.—State clearly what is wanted, and give full data. Letters will be at once acknowledged, and fully answered within a few days.

Address: SEPHARIAL, c/o Astrologers' Magazine, 12, Lugard Road, Peckham, London, S. E.

Postscriptum. A number of interesting and valuable articles are held over until next month for lack of space. Among them the first of a series on Astronomy, by Dr. Henry Pratt, our well-known and learned contributor.—
ED. THEOSOPHIST.

'SUPPLEMENT TO THE THEOSOPHIST.

DECEMBER 1894.

EXECUTIVE NOTICES.

THEOSOPHICAL SOCIETY.

PRESIDENT'S OFFICE,

ADYAR, 21st November, 1894.

The necessary preparations for the meeting of the Annual Convention have been made, and the officers of the Indian Section are now waiting to be informed as to the number of Delegates who will attend. Failure to give this indispensable notice in previous years has caused very great inconvenience all around. It has sometimes happened that when food just enough for 100 Delegates had been prepared, the contractor would without warning be asked to feed 125, 150 or even more, and naturally there was much discontent. It was suggested last year that Delegates to our Conventions should pay for their own meals to Brahmin hotel-keepers on the spot, but the suggestion was unanimously overruled and the old system ordered continued. It will be seen, therefore, that intending visitors should absolutely give previous notice of their coming.

As the Indian National Congress meets this year at Madras on the 26th or 27th, 28th and 29th December, and simultaneous sessions of the two bodies would clash with each other, the consent of the Indian T. S. Branches has been obtained and our Convention will meet on the 25th, 26th and, if necessary, the 27th December this year. The President's Annual Address and other T. S. official documents will be read at the morning session on the 25th and the Section organize and proceed to business immediately after.

Mrs. Besant will lecture at 8 A.M. on each day of our Convention. The T. S. Anniversary will be celebrated on the 28th in Victoria Town Hall, at 6 P.M. Mrs. Besant; Dr. Hübner-Schleiden F. T. S. of Berlin; the undersigned, and other foreign and Indian Delegates will speak. It is also intended to ask Mrs. Besant to give an open-air lecture from a platform on the Maidan, as last year. Admission to the Town Hall Meeting will be free, but on ticket to be obtained of the General Secretary T. S., Adyar.

H. S. OLCOTT, P.T.S.

THE AUSTRALASIAN SECTION.

Mrs. Besant reports, in the following official letter, the formation of a new Section under the above title. The formal documents will be issued upon receipt of the necessary written request from Mr. J. C. Staples, General Secretary of the Section, as prescribed in Art. III, Clause 7.

H. S. OLCOTT, P. T. S.

ADYAR, 25th November 1894.

MRS. BESANT'S LETTER.

DUNEDIN, N. Z., 25th October 1894.

DEAR PRESIDENT,

Acting under your authority, I have arranged with the Branches in Australasia to form them into a Section, and they have accepted the proposal of Mr. J. C. Staples as General Secretary for the coming year. Later it is hoped that there may be two Sections, Australia and New Zealand, but for

Advertisements.

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A treatise written for the personal use of those who are ignorant of the Eastern Wisdom and who desire to enter within its influence.

Written down by M. C.

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BY

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NOTICE.

Owing to rise in exchange, the price of most of the foreign books has been revised in our new catalogue. Please observe that other booksellers show only cost of books and demand postage and packing when books are supplied. But our books are always sent for the price shown without extra charges. In comparing the prices of our catalogue with those of other catalogues, this is to be remembered.

NOTICE.

Books ordered out from Europe can only reach the customer after 7 weeks; while those ordered from America require ten weeks to reach him. Orders for books and magazines are filled mostly on the very day of receipt of the order and cancelling them subsequently is impracticable. Books once purchased cannot be returned for exchange or refund of cost. Kindly remember this.

SPECIAL NOTICE.

To save one or two months' time, advance orders will be booked for all books announced as forthcoming in the *Path* or *Lucifer*, and filled as soon as the works are published at New York or London.

SUPPLEMENT TO
THE THEOSOPHIST.

JANUARY 1895.

EXECUTIVE NOTICES.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE,
ADYAR, 1st January 1895.

The undersigned hereby notifies the formation of the Australasian Section T. S., with the forms prescribed in the Society's Rules. Copies of the official documents are hereunto attached. John C. Staples, Esq., is recognized a General Secretary of the Section. He will be expected to file at these Head-quarters as soon as practicable a certified copy of the Rules and Bye laws for ratification, and a list of the names of the Executive Committee chosen by the Section for the ensuing year.

H. S. OLCOTT, P. T. S.

OFFICIAL DOCUMENTS.

To the President-Founder of the T. S.

DEAR SIR AND BROTHER,

In continuance of my letter of October 25, 1894, I have to report:

That, acting under your delegated authority in the Australasian Colonies, dated April 27, 1894 and officially published in the *Theosophist* of May, I received the written votes of the undermentioned chartered Lodges of the T. S. for the forming of an Australasian Section of the T. S., and for the acceptance for one year of the services of Mr. J. C. Staples as General Secretary of such Section. That as your representative I acted on these votes and communicated with Mr. Staples, under Art. III, Clause 7, and formed the Section. The applying Branches are: Sydney, Melbourne, Adelaide, Rockhampton, Bundaberg (in Australia), Auckland, Christchurch, Wellington, Dunedin (in New Zealand)—nine in all. There remain two other Branches, one in Brisbane, which, not having its Charter, could not vote; and one in Hobart, Tasmania, which, owing to an unexpected change in my route, lost, without fault of its own, the opportunity of formally recording its vote.

ADYAR, MADRAS,
January 1, 1895.

Fraternally yours,
ANNIE BESANT,
President's Special Commissioner
for Australasia.

Following is the text of the Executive Notice appointing Mrs. Besant:—
"ADYAR, 27th April 1895.

"The undersigned avails of Mrs. Annie Besant's forthcoming visit to the Australasian Colonies, to invest her with the functions of President's Commissioner, with authority to represent him in all current Society business

during her tour, and act for him and in his name in disposing of the same, as perfectly as though it were his individual act. Mrs. Besant is empowered to organise a Section or Sections; to authorise the formation of Branches; to admit persons to fellowship; to regulate disagreements and disputes within the Society; to remit at her discretion in cases of great poverty the whole or any part of any fee or other pecuniary contribution chargeable as a condition of membership; and, generally, to exercise the same powers as are constitutionally enjoyed by the undersigned in his Presidential capacity.

"Mrs. Besant will, of course, make or cause to be made to the undersigned a full report of her official actions under the above special commission and according to the Revised Rules of the Society."

H. S. OLCOTT, P. T. S.

Article III, Clause 7, says:—

"A territorial section may be formed by the President of the Society, who shall prescribe the limits of its jurisdiction, upon the application of not less than seven Branches within that territory."

SUPPLEMENT TO THE THEOSOPHIST.

FEBRUARY 1895.

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE,
ADYAR, 7th October 1894.

The Society is notified that Señor Alberto Das, formerly of Spain, and subsequently of Buenos Aires, Republic of Argentina, South America, has been expelled from membership; his two diplomas, the second of which he obtained under an *alias*, are hereby cancelled; and the charter granted him for the organisation of the Luz Branch T. S. at Buenos Aires, has been rescinded, and a new charter issued to Señores D. Ferdico Fernandez, D. Alejandro Serondo and their associates.

General Secretaries are requested to notify the above to their Branches, and conductors of the Society's journals to publish the facts for the protection of our members and the public.

H. S. OLCOTT, P. T. S.

NOTE.—Official record of the above has been inadvertently delayed.
Ed. Theos.

T. S. FINANCIAL STATEMENT.

I hereby beg leave to acknowledge with thanks the following donations and subscriptions to the various Funds of the T. S. since December 23rd, 1894.

HEAD-QUARTERS FUND.				RS.	A.	P.
Mr. F. W. Thurstan...	...	...	...	5	0	0
Secretary, Melbourne T. S. Entrance fee	...	...	...	£ 4/5=78	8	0
of 17 members per Mrs. A. Besant	...	...	...			
Mr. Alfred Deakin, Melbourne, unattached member.	...	...	...	5 s.=	4	10
Entrance fee per do	...	...	...	£ 1=	18	7
Secretary, Ibis Branch T. S. Charter fee per do	...	...	...	15=	13	14
Entrance fee of 3 members do	...	...	...	...	10	0
Dr. A. S. Gour, Hoshangabad, Donation	...	...	...	...	150	0
The Countess C. Wachtmeister	...	...	...	...	...	...
Mr. A. Simmons, Assistant Secretary, Ibis Branch.	...	...	...	15 s.=	13	14
Entrance fee of 3 members.	...	...	...	£ 1=	18	7
Mr. N. A. Knox, Adelaide T. S. Charter fee	...	...	...	...	...	...
Mr. A. W. Maurais, Secretary, Dunedin T. S.	...	...	...	10 s.=	9	7
Entrance fee of 2 members	...	...	...	...	...	...
Donation from Indian Section T. S., per the General Secretary	...	...	...	500	0	0
LIBRARY FUND.						
Bai Bahadur Tirugnana Sambanda Pandara Sannidhi	...	...	...	...	53	12
of Madura Mutt. Donation	...	...	...	...	100	0
Nellore Branch Theosophical Society, do	...	...	...	...	1	0
Mr. N. B. Atreya, Saugar	...	...	...	...	...	...
ANNIVERSARY FUND.						
Mr. J. C. Staples. Donation	...	...	...	...	20	0
Mr. Alfred Deakin, unattached member. Annual dues	...	...	...	5 s.=	4	10
per Mrs. Annie Besant	...	...	...	...	...	...
Secretary, Ibis Branch. Annual dues of 3 members	...	...	...	6 s.=	5	8
per Mrs. A. Besant	...	...	...	...	15	0
Mrs. Lloyd. Donation	...	...	...	...	...	...

	Rs.	A.	P.
Mrs. Annie Besant. Donation	...	...	...
The Countess Wachtmeister do	...	...	...
Mrs. M. E. Greenish, Secretary, Rockhampton T. S.	...	...	...
Annual dues of 11 members	...	...	...
Mrs. E. White. Donation	...	...	...
Mr. H. S. Perera for Annual dues of Colombo Branch members	...	...	...
Mr. A. W. Maurais, Secretary, Dunedin T. S. Annual dues of 2 members	...	...	...

ADYAR,

21st January 1895.

T. VIDYARAGHAVA CHARLU,

Treasurer, T. S.

EUROPEAN SECTION.

The following new Charters have been issued:—

- "The Eastern Lodge T. S." Yarmouth-Tees, England.
- "The Jönköping Lodge T. S." Jönköping, Sweden.

AUSTRALASIA.

The "The Isis Lodge T. S." South Yarra, Victoria, has received its charter, and is the 11th Branch of the T. S. in the Australasian Colonies.

THE ADYAR LIBRARY.

The following books have been added during the last two months:—
Donated:—

Search for Sanskrit MSS., 1886 to 92, from the Curator, Bombay Government; *Collection of the decisions of the High Court and Privy Council on the Hindu Law of Marriage, &c., Do. in Telugu, and Do. in the Law of Succession, Maintenance, &c.*, from Mr. C. Ramachandra Row, Madras Civil Service; 30 palm leaf MSS. and 10 paper MSS. from Brahmastri R. Sivasankara Pandiyaji, B.A., F.T.S.; *World's Parliament of Religions* (2 Vols.) from Dr. Barrows; *Philosophy of the Vedānta* from Mr. Tukaram Tatya, Bombay; *Devi Bhāgavatam with Malayalam Translation* (5 Vols. up to 4th Skandha) from Mr. G. Krishna Sastriar, Palghat; *Taittiriya-samhitā*, with *Ikṣvāka's Commentary* (Vol. I.) and *Mātharigadhitārīti* (Vol. II.) from Mr. A. Mahadeva Shastriar, Mysore; *Arya Anubhava* (Sanskrit) from the Author; *Lecture on Zoroastrianism* from Dr. Nishikanthachaturpadhyaya; *Bhāṭya, Preṭas and Pishachas* from Mr. R. A. Sastry; *The Eternal Pilgrim and the Voice Divine* from Mr. J. Sorabjee; *Yogasūtrasaṅgraha with Translation* from Mr. Ganganatha Jha, M.A.; *Spirit Teachings; Satyaparna Maanishya* (2 copies) from Mr. D. M. Aza; *Githas of Dr. Mills* from Mr. P. D. Khan; *Gargya-hoṭmṃy, Pashkuraṇḍikhoṭmṃy, Kṛishṇatjṇana Khanda*, and *Tengamāka Kṣha-tramāhātmya* from Pandit P. S. Natesa Sastriar; *The superior drama of Hinduism; Rāmavradha Kāvya* from Babu Harigovindalakshkar, the Author; *Charukasaṅkīrti* (Part XI.) from the Translator; and *Morana and Pictostithi* from the Surat Branch T. S.

Purchased:—

Encyclopædia Britannica, 9th Edition (24 Vols. and with an Index).

R. ANANTHAKRISHNA SASTRY,

Librarian.

THE AUDITORS' REPORT.

The Report of the Society's Auditors, certifying to the correctness of the Treasurer's accounts, was read to the Convention and embodied in the separate pamphlet report of the proceedings, but crowded out of the *Theosophist* Supplement last month and this.

Printed by THOMPSON AND CO., in the *Theosophist* department of the *Minerva Press*, Madras, and published for the Proprietors by the Business Manager, Mr. T. VIDYARAGHAVA CHARLU, at Adyar, Madras.

SUPPLEMENT TO THE THEOSOPHIST.

MARCH 1895.

EXECUTIVE NOTICES.

THEOSOPHICAL SOCIETY,

PRESIDENT'S OFFICE,

ADYAR, 27th February 1895.

The undersigned regrets to say that the Collector of Sea Customs, Madras, has seized and holds for destruction by fire, as prescribed in the Sea Customs Act, a copy of the American reprint in 4 vols. of Cassell's "Encyclopædic Dictionary" (a British copy-righted work) which had been most kindly sent as a gift to the Adyar Library by John J. L. Houston, Esq., F.T.S., of Chicago, at considerable cost to himself. The object of this notice is to request the well-wishers of the Library in America and other non-British countries, to be very careful to avoid similar unintentional violations of the Copyright Acts of Parliament, as grave consequences may befall the undersigned as the responsible Trustee of the Adyar Library as well as of the Society as a whole.

H. S. OLCOTT, P. T. S.

SPECIAL EDITORIAL NOTICE.

The presence of the undersigned in his official capacity being again indispensable in London, for the final settlement of the Judge case and the intersectional frictions which have grown out of it, his intention is to sail early in May. It is scarcely possible for him to return in less time than four months, and he might even be compelled to stop a month longer. The only serious obstacle in the way is the Editorship of the *Theosophist*, but this gives him much anxiety. In April, he will be losing Mr. Edge's valuable services, and up to the present moment he has found nobody who is both competent and willing (for the very small salary that he can afford to offer) to replace the present Sub-Editor. Undoubtedly some one will be found, and in any event the publication of the magazine will go on without a break; yet possibly and most probably at the cost of serious embarrassment to the undersigned while in London; when there will be imperious demands upon his time and thoughts from the supremely important question at issue, to dispose of which he goes there and which requires him to keep a cool head and calm, judicial frame of mind. The two appeals he has already made to gifted Indian colleagues, to relieve him of this burden of anxiety, have been refused, so that he feels loath to try again just at present. If the old contributors of those articles which have given the *Theosophist* so high a rank among contemporary philosophical magazines, would but pledge themselves to send in temporary philosophical articles, the main part of the difficulty to the Adyar Editorial Office an article apiece, the main part of the difficulty would be solved; for an arrangement can be made for correcting proofs and seeing the forms through the press. The undersigned asks his friends to realise what a difficult task it is for him, at the age of 63, to be at one and the same time the President of such a monster society as ours and the responsible Editor of such a serious magazine as the *Theosophist*, for which he often has to write from 20 to 30 pages of original matter every month. He begs them to help him at the present crisis with their literary contributions, so that he may do his full duty to the society. Articles sent in before May 1st will be received and given place by the undersigned; after that, they will be taken in charge by whoever he may appoint his temporary substitute.

H. S. O.

T. S. FINANCIAL STATEMENT.

I hereby beg leave to acknowledge with thanks the following donations and subscriptions to the various Funds of the T. S. since 21st January 1895.

HEAD-QUARTERS FUND.

	RS.	A.	P.
Babu Shyama Charan Bhatta, Benares. Donation	10	0	0
Miss Kate Castle, Secretary, Adelaide, T. S.			
Entrance Fees of 3 members	14	2	0
" G. Narayanasami Iyer, Palldam. Donation	7	11	0
" C. Sambiah, Mylapore. Subscription	4	0	0
" Dheer Kristo Sucar, Calcutta. do	2	0	0
American Section, T. S.			
Entrance Fee of 177 members @ 50 cents = \$ 88-50 = £18-1-7			
calculated at nominal value @ 1/1½ to agree with other			
London deposits	315	9	0
Six Charter Fees @ \$ 5 = \$ 30 = £6-2-7 =	107	0	0
Donation of Mary J. Robbins, \$ 5 =	17	13	0
Do Ida R. Patch \$ 5 =	17	13	0
Mr. M. O. Gibson, Secretary, Wellington T. S.			
Entrance Fee of 7 members @ 5 = £ 1-15 =	32	15	0

LIBRARY FUND.

Rai Mehta Punna Laljee, Godypur. Donation	25	0	0
Sale of a Second-handbook from Library	5	0	0
fr. C. Sambiah, Mylapore. Subscription	4	0	0

ANNIVERSARY FUND.

Miss Kate Castle, Secretary, Adelaide, T. S.			
Annual Fees of 3 members	5	10	0
" A. W. Maurais, Secretary, Dunedin, T. S.			
Annual Fees of 15 members	28	4	0

SUSPENSE ACCOUNT.

American Section, T. S. \$ 6-50 = £ 1-6-7 =	23	3	0
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AMERICAN SECTION.

On December 5th, a Charter was issued to the Hawaii Lodge T. S., Honolulu, Hawaiian Islands, with 19 Charter members; and on Dec. 19th, a Charter was issued to the Lynn T. S., Lynn, Mass., with 7 Charter members. On Dec. 26th, with the consent of the Executive Committee, the General Secretary annulled the Charter of the Harvard T. S., Cambridge, Mass., that being virtually extinct. The present number of Branches in the American Section is 101.

WILLIAM Q. JUDGE,

General Secretary.

EUROPEAN SECTION.

A Charter has been issued to twenty members of the T. S. at 62, Queen Anne Street, London, W., to form a lodge under the name of the "H. P. B. Lodge" T. S.

G. R. S. MEAD,

General Secretary.

Printed by THOMPSON AND CO., in the Theosophist department of the Minerva Press, Madras, and published for the Proprietors by the Business Manager, MR. T. VIJIA RAGHAVA CHARLU, at Adyar, Madras.

SUPPLEMENT TO
THE THEOSOPHIST.

APRIL 1895.

EXECUTIVE NOTICES.

THEOSOPHICAL SOCIETY.

PRESIDENT'S OFFICE,

ADYAR, 28th February 1895.

The following correspondence is published for the information of the concerned.

H. S. OLCOTT,
P. T. S.

BENARES, 20th January 1895.

To the President-Founder T. S.

DEAR SIR AND BROTHER,

I have to request that you will furnish me with the documents on which were based the charges preferred by me last July against Mr. W. Q. Judge.

A proposal has been made to call a Special Convention of the European Section T. S. on my return to Europe, for the purpose of discussing the attitude to be taken by the Section towards this case, and there is a general demand for the production of these papers for the information and guidance of Members. I therefore request you to again place them in my care.

Yours fraternally,

ANNIE BESANT.

OOTACAMUND, 21st February 1895.

MRS. ANNIE BESANT F. T. S.

DEAR COLLEAGUE,

After mature reflection, I have decided to comply with the request contained in your letter of the 20th ultimo, as it seems reasonable that the Delegates in the approaching Special Convention of the European Section should be allowed the opportunity of knowing the evidence upon which your charges against the Vice-President T. S. were based, before committing themselves by formal vote to a recommendation to me of specific official action in the case. I wish it known at the same time that, since they came into my possession after the abortive meeting of the Judicial Committee, I have had them under lock and key and nobody has been allowed to copy or even read them; furthermore, that the copies and facsimiles made by Mr. Old were taken while they were in his custody, in the earliest stages of the inquiry, and published without my consent or by lawful authority. The issue not having been tried, I considered it improper to give them publicity unless new and imperative contingencies should arise. Such is now the fact; and, as it is evident that the case can never be equitably settled without the circulation of these papers, and as Mr. Judge complains that he was not permitted to see them, my present decision is reached.

Before you sail, I shall confide the documents to your custody once more, on the conditions of their return to me intact on my arrival in London in June, of your placing your statement and the evidence in the hands of the General Secretary of the European Section, for distribution to Branches and Members, and of his supplying a certified copy of the evidence to Mr. Judge for his information and use.

Fraternally yours,

H. S. OLCOTT,
P. T. S.

ANNOUNCEMENT.

"Old Diary Leaves." G. V. Putnam's sons, 27 and 29 West 23rd Street, New York City, and 24 Bedford Street, Strand, London, England, have undertaken the republication of the "Western" series of articles entitled "Old Diary Leaves," which have run through several years, in series of chapters, in the *Theosophist*, written out by Henry S. Olcott. The articles give a full history of the Theosophical movement and Society from the time it took shape in organization in New York City, October 20, 1875, down to the present time, a period of nearly 20 years. The work will be awaited with much interest by all interested in the movement. Price of the work to be announced later. [*Notes and Queries*.]

The following course of Theosophical Reading has been drawn up by Mr. Bertram Keightley, M. A. (Cantab), General Secretary, Indian Section, Theosophical Society.

I. Pamphlets to be read as introductory study.

1. Why you should be a Theosophist by Annie Besant.
2. What Theosophy is? " "
3. A Rough Outline of Theosophy " "
4. Exposition of Theosophy " "
5. Theosophy and Its Evidences " "
6. Objects of the Theosophical Society " Bertram Keightley
7. The Place of Peace " Annie Besant.

II. Books to be read after the above in order.

1. Building of the Cosmos " Annie Besant.
2. The Seven Principles of Man " "
3. Re-incarnation " "
4. Death,—and After? " "
5. The Key to Theosophy " P. Blavatsky.
6. What is Theosophy? " R. Old.
7. The Purpose of Theosophy " S. Sinnett.

III. Scientific, Philosophical, Expository: for the student.

1. Esoteric Buddhism " P. Sinnett.
2. The Secret Doctrine " H. P. Blavatsky.
3. Isis Unveiled " "

IV. Devotional, Ethical and intended to help the student's Spiritual Life.

1. Voice of the Silence by H. P. Blavatsky.
2. Light on the Path (with Author's introduction and comments.)
3. Letters That have Helped Me. by Jasper Nicmand.

Additional books not mentioned by Mr. B. Keightley, but also useful:—

Theosophy, Religion and Occult Science, by Col. Olcott; Path of Indian Youth, by Col. Olcott; Asceticism, by Col. Olcott; The Self and Its Sheaths, by Mrs. A. Besant; Light on the Path, with P. Srinivasa Row's commentary; Hints on Esoteric Theosophy, Nos. I and II; Magic, White and Black, by Dr. Hartmann; Guide to Theosophy; Elixir of Life; Reincarnation, by Anderson; Discourses on Bhagavadgita, by T. Subba Row; Nature's Inner Forces, by Ramprasad; Theosophy and Ethics, by E. T. Sturdy; The Higher Life or the Rules of Raja Yoga; The Golden Rules of Buddhism, by Col. Olcott; The Light of Asia, by Sir E. Arnold; The Song Celestial, or Metrical translations of Gita; Imitation of Buddha; Imitation of Sri Krishna; Mandukyaopanishad; The Utragarigita, English translations; Kinship between Hinduism and Buddhism, by Col. Olcott.

For price list of the above and several hundred other good books and pamphlets, see Catalogue, sent Free, by the Manager, *Theosophist*.

Printed by THOMPSON AND CO., in the *Theosophist* department of the *Minerva Press*, Madras, and published for the Proprietors by the Business Manager, Mr. T. VIJAYA RAGHAVA CHARI, at Adyar, Madras.

SUPPLEMENT TO
THE THEOSOPHIST.

MAY 1895.

EXECUTIVE NOTICES.

THEOSOPHICAL SOCIETY.
PRESIDENT'S OFFICE,
ADYAR, 7th April 1895.

The General Secretaries of Sections are notified to attend, in person or by proxy, a meeting of the General Council, at the Head-quarters of the European Section, 19, Avenue Road, Regent's Park, London, N. W., at noon on the 7th day of July next, to consider the case of the Vice-Presidency, and the several issues that will be made by the undersigned, and vote upon the constitutional questions involved.

H. S. OLCOTT, P. T. S.

II.

The undersigned having to embark at Bombay on the 10th May will not be able to preside at the celebration of White Lotus Day, but it will take place as usual at Adyar.

H. S. OLCOTT, P. T. S.

III.

ADYAR, 17th April 1895.

The undersigned will leave Adyar about the 5th and India on the 10th May. All postal matter intended for his special consideration after the 4th May should, therefore, be addressed to him only at 19, Avenue Road, N. W., London, and until otherwise notified.

All literary contributions for the *Theosophist* are to be addressed to The Editor, Adyar, Madras, only. The undersigned will himself edit the June number before leaving. He again earnestly begs that his friends will send in as many good articles as possible. Mr. H. Dharmapala has kindly promised to stop at Head-quarters and sub-edit the Magazine to the best of his ability.

All cash remittances on T. S. Head-quarters' account are to be addressed to the Treasurer, T. S. Adyar.

H. S. OLCOTT.

T. S. FINANCIAL STATEMENT.

I hereby beg leave to acknowledge with thanks the following donations and subscriptions to the various Funds of the T. S. since 22nd March 1895.

	RS.	A.	P.
HEAD-QUARTERS.			
Christ-church T. S. Entrance fees of 2 members	9	1	0
Transfer of Interest on Pro.-Notes of the Permanent Fund	65	7	3
PERMANENT FUND.			
Half-yearly and anticipation Interest on Rs. 1,500 Govt. Pro.-Notes of 3½ per cent.	65	7	3

(Continued on page 117.)

AUDITORS' QUARTERLY REPORT.

To The President, Theosophical Society.

DEAR SIR AND BROTHER,—In accordance with the resolution of the Convention held in December 1894, we beg to report that we have carefully examined the accounts of the Theosophical Society for the period from 23rd December 1894 to 31st March 1895 and found them correct. The several items of expenditure are supported by vouchers from the parties who received the payments and by accounts signed by Col. Olcott, the latter being for bazaar purchases.

We annex the accounts current of receipts and outlay for the period above indicated.

We beg to remain,
Yours fraternally,
C. SAMUEL,
R. RENGIA ROW.

22nd April 1895.

Account Current of The Theosophical Society for the period from

Particulars of Receipts.	RECEIPTS.			Grand Total.
	By Cash.	By transfers.	Total.	
Balance on the 22nd December 1894:—				
Permanent Fund			21,126 13 3	
Anniversary Fund			291 5 7	
Library Fund			957 14 11	
Head-quarters Fund			2,228 6 10	
Subba Row Medal Fund			690 9 0	
Blavatsky Memorial Fund			2,681 6 10	
Olcott Pension Fund			2,495 15 6	
Suspense Account			396 14 10	
				30,839 0 9
Receipts during the period from 23rd December to 31st March 1895:—				
Permanent Fund				
Anniversary Fund	390 0 4		390 0 4	
Library Fund	188 12 0		188 12 0	
Head-Quarters Fund	1,271 6 0		1,271 6 0	
Subba Row Medal Fund				
Blavatsky Memorial Fund				
Olcott Pension Fund				
Suspense Account	23 3 0		23 3 0	
Total	1,873 5 4		1,873 5 4	1,873 5 4
Detail of Balances in different funds				
Permanent Fund	Rs. 21,126 13 3			
Anniversary Fund	127 13 9			
Library Fund	1,018 8 6			
Head-quarters Fund	1,168 13 10			
Subba Row Medal Fund	690 9 0			
Blavatsky Memorial Fund	2,681 6 10			
Olcott Pension Fund	2,495 15 6			
Suspense Account	420 1 10			
Rs.	29,700 2 6			32,712 12 1

22nd April 1895.

23rd December 1894 to end of March 1895.

Particulars of Outlay.	OUTLAY.			Grand Total.
	By Cash.	By transfers.	Total.	
Permanent Fund	553 8 2		553 8 2	
Anniversary Fund	128 2 5		128 2 5	
Library Fund	2,330 15 0		2,330 15 0	
Head-quarters Fund				
Subba Row Medal Fund				
H. P. B. Memorial Fund				
Olcott Pension Fund				
Suspense Account				
	3,012 9 7			3,012 9 7
Balance on 31st March 1895.				
Permanent Fund, 3½ per cent. Govt. Paper, deposited for safe custody with the Bank of Madras in the names of Col. Olcott and V. Cuppuswamy Iyer, as per Bank Secretary's receipt No. 100, 455 of 16th May 1893			21,000 0 0	
Blavatsky Memorial Fund, 3½ per cent. Govt. Paper, deposited for safe custody with ditto, as per Bank Secretary's receipt No. 100 372, of 4th October 1894			2,600 0 0	
Olcott Pension Fund, 3½ per cent. Govt. Paper deposited for safe custody with ditto, as per Bank Secretary's receipt No. 103 972 of 4th October 1894			2,400 0 0	
Deposit in Madras Bank, as per Bank Pass book closed to 26th March 1895			823 11 2	
Post Office Saving Bank Deposits—				
Permanent Fund	Rs. 126 13 3			
Anniversary Fund	100 0 0			
Head-quarters Fund	100 0 0			
Library Fund	700 0 0			
Subba Row Medal Fund	660 9 0			
			1,687 6 3	
Cash in the London and Westminster Bank in the name of Col. Olcott, £47-11-7 at 1-1½ as per Post Office schedule No. 42, President's receipt.			830 7 0	
In addition to £ 7-3-7½ as per Post Office schedule No. 36, in the hands of Mr. J. M. Watkins for disbursement on Library Account, President's receipt.			113 0 0	
Sovereigns purchased for President's journey to Europe				
Paid Mr. Staples for £ 5 at Rs. 18 7 0 = 92 3 0			184 11 0	
Paid Mr. Royle for £ 5 at Rs. 18 8 0 = 92 8 0				
			25 0 0	
Amount with Pandit A.K. Sastry for travelling expenses			35 15 1	
Cash in the safe				
				29,700 2 6
				Rs. 32,712 12 1

C. SAMBIAH,
R. RUNGA RO

(Continued from page xxvi.)

LIBRARY.		Rs.	A.	P.
Donation from the Maharaja of Travancore		25	0	0
Do Mr. D. M. Oza, Mangrool		5	0	0
Sale of second-hand book		1	0	0
ANNIVERSARY.				
Christ-church T. S. Annual dues of 2 members		3	10	0
Do do of 12 members		21	12	0
ADVICE.				
21-1905.				
	T. VIDYARAGHAVA CHARLA,			
	Treasurer, T. S.			

DEATH OF WIJESINHA MUDALIYAR.

The Sinhalese nation has just met with an irreparable loss in the death of Louis Cornelle Wijesinha, Government Translator of the Mahavamsa. When I first went to Ceylon there were, outside the Priesthood, two Sinhalese scholars worthy to rank with the best in India, *viz.* Pandit Batuvantadaye, and L. C. Wijesinha. Now they are both dead and there is no one to fill their vacant places unless that distinction is reserved for some of the younger generation, like Mr. A. E. Bultjens, B. A. (Cantab.) who is translating the *Vissuddhi-magga* in weekly instalments for his journal, the *Buddhist*. As for that, time will show. To me, personally, the loss of Mr. Wijesinha is great, for I held, despite the unfavourable circumstances of his temperament and habits of life, the hope that before the end of his days he would bequeath to Buddhism one more great legacy like his rendering into English of the archaic history of Lanka, of which the lamented Turnour translated the first part only, and which he completed for the Ceylon Government. He was a warm friend of mine and gave my name to a boys' school established in his village. At my request, he accepted the Editorship of the *Buddhist* after the departure of Mr. Leadbeater, and contributed to its pages a number of articles which were interesting without being of permanent value, like those of Mr. Bultjens, his successor in the Editorial chair. I copy from the *Buddhist* the following obituary notice:—

"Mudaliyar Wijesinha, the great Pali scholar, is no more. He passed away from this life on the 25th instant, after an illness of some weeks. His remains were interred at the Galissa burial grounds in the presence of a concourse of his relatives and friends. A large number of Buddhist monks of the Sāma and Amarapura Nikāyas were present, and the Venerable H. Samangala, Maha Nāyaka Thera, delivered a most impressive funeral oration in which after dwelling on the ripe scholarship of the deceased and his attainments in Pali and Ehi which were not inferior to those of the more learned Bhikkhus, the Venerable Thera testified to the purity of the Mudaliyar's faith and belief in Buddhism. His last words to the chief monk were that though his life had not been that of an Episcopus, yet his faith in the Triratna was firm and steadfast.

Mudaliyar Wijesinha, though never an avowed Theosophist, was a friend of Colonel H. S. Olcott, and freely and cheerfully gave his services to the Colonel when interpreting long interviews with H. Samangala Thera on the metaphysics of Buddhism.

For many years past Mudaliyar Wijesinha took a lively interest in the work of the Colombo Buddhist Headquarters. His articles in the *Buddhist* which he edited for over a year, were admired for purity of style and language. He was also the President of the Buddhist Defence Committee and helped to obtain relief to the Buddhists in the matter of the Anandapaya church site.

But it was as the learned translator of the world-famed Mahavamsa that the literary fame of Mudaliyar Wijesinha will rest. There was no other man to translate the work, and no one else could have done it so well. Mudaliyar Wijesinha devoted the best years of his life and his ripe abilities to the task at the request of the Government. But after the work had been done, and done in a manner worthy of an interpreter of a high order, the Government of Ceylon, whom Mr. Wijesinha had served faithfully for years as Interpreter, Mudaliyar gave him but poor reward. In any other country and with any other Government, abilities so distinguished and learning so unique would have received better recognition. Was this shabby treatment of him by the Government due to the fact of his being a native and a Buddhist?

Mudaliyar Wijesinha was a conspicuous example of the failure of Christians to deal a heavy blow against Buddhism. He was the son of the U. S. —

Wijesinha the first minister of the Wesleyans of whom very honourable mention is made in Spence Hardy's *Daridra Memorials* (p. 310.) Louis had been trained up from his youth by the Rev. D. J. Gogerly, Dr. Hill and Dr. Vesson, Wesleyan missionaries, in Christian Theology, and his intellect had been polished and sharpened to destroy "the superstition of the heathens." He was further taught, Pali and Buddhism under the first Pandits of the day, Batuvantadaye and Tuduve and thus arrayed invulnerable coat of mail and provided with offensive weapons against Buddhism the Gollards of the Wesleyans went forth as minister to conquer the heathen of Pondia and Matara. Here occurred the inevitable controversy between a Buddhist monk and Rev. Gogerly on the Skandhas, the latter maintaining that Buddha taught the extinction of vivarta at death! Mudaliyar Wijesinha took part in the discussion and from that time made a further enquiry in the comparative Theology of Buddhism and Christianity. The result was that the Rev. L. C. Wijesinha was led to doubt the genuineness of certain books of the Old and New Testaments and then he left the Mission not however without receiving complementary testimonials in regard to his ministerial labours and literary attainments from the Superintendent of the Wesleyan Mission. The Rev. L. C. Wijesinha had anticipated the Higher Criticism on the Bible carried on at the present day by German and English scholars!

In Mudaliyar Wijesinha a master-mind in Pali scholarship has been lost. Professor Childers had in the compilation of the Pali Dictionary received valuable help from the Mudaliyar, whom the Professor calls "a scholar of much learning and originality." The deceased leaves behind a large family and we hope the Government will see its way even now to reward his long and faithful work and his eminent services to literature."

OUR BUDDHIST COLLEGE AT COLOMBO.

Mr. Bultjens reports the laying of the corner-stone of the "Ananda College," by the Colombo T. S. on the 1st March. The civil ceremony was performed by Tudor Rajapakse, Esq. Gate Mudaliyar, a gentleman of influence in the Buddhist community. The High Priest H. Samangala, Maha Thero, made a stirring address and led the usual religious services appropriate for such occasions. The contract for the building has been given out at Rs. 5,250 and additional rooms will be added later. The school building is to be finished by the 1st June. An excellent site has been secured in the Maradana Ward, nearly opposite the premises of the Sanghamitta School. Under the capable and energetic management of Mr. Bultjens there can be no doubt as to the success of the College. He has made our Colombo Boys' High School a worthy competitor with the oldest schools of the Christian sects, and it long ago outgrew the space afforded in the hired building it occupies. The average of culture among the Ceylon Buddhists is far lower than that in India, but they are in earnest in this educational movement, after having once taken it up, and their example of unselfishness and zeal puts to shame their better educated kinsmen of Aryavarta.

THE INDEX TO "SECRET DOCTRINE."

The Index, which forms a separate volume of 326 pages and is a most precious adjunct to the work, is at last in the hands of the binder, and we expect the copies due to subscribers to the New Edition within the next month. They will be sent them post free. To non-subscribers the price is Rs. 14.

THEOSOPHICAL ACTIVITIES.*

AUCKLAND, NEW ZEALAND, March 22nd.—The principal event during the month has been the annual meeting of the local Branch. This took place on the evening of the 15th March, in the Lodge room, 315, Victoria Arcade. The meeting was well attended. Miss L. Edger, President, presiding. In our little tary read the annual report which showed a fair degree of activity in our little body, and an increase of membership, though not so large an increase as in the previous year. The total number of full members on the roll is 34, and so far as is known the present number of Theosophists throughout New Zealand is 110. The finances, though limited in character, showed a healthy state, and a small addition was made to the surplus of the previous year. The report and statement of accounts were adopted. Miss L. Edger, M.A., was

* Received too late for assignment to its proper place in the body of the Magazine.—Editor.

re-elected President for the ensuing year, and Messrs. C. W. Sandur and S. Stuart, Vice-Presidents; Mr. W. H. Draffin was re-elected Secretary, Corresponding Secretary and Treasurer; and Mr. S. E. Hughes re-elected Librarian. A number of additions to the Library have been made during the past year, but it is still far from being what we would like it to be. Since the commencement of the present year, the President has established corresponding classes extending all over the colony, of the same character as those carried on for sometime past by Mr. W. Q. Judge of New York, and at the present time about 25 have joined them. For some time past the Auckland Branch has been rather looked up to by our fellow-members in the more southern parts of the colony, and when any difficulties in their studies occurred, to Auckland came the appeal for help. Recently, the Secretary issued a circular in which is given the names and addresses of the several members in the colony who are willing to aid any enquirer by trying to explain any difficulty which they may meet with in their studies. Enquirers will thus be at perfect freedom to propound their difficulties to any of the members whose names are thus submitted. It is to be hoped that this arrangement will be found useful, and that the privilege will be taken advantage of by those seeking further light upon topics which are at present dark to them.

Apart from the annual meeting, the following is a record of the public work performed by the Auckland Branch during the past month:—On February 22, at the Open Lodge Meeting, Miss Edger gave an address upon, "Truth;" on March 1, Mrs. Davy read a paper upon, "The Higher Aspects of Theosophical Study;" on Sunday evening, March 3, in the Choral Hall, S. Stuart lectured upon "Knowledge Ancient and Modern;" on March 8, Open Lodge Meeting, Rev. S. J. Neill, read a paper upon, "Ancient Egypt;" on March 15, Open Lodge Meeting, Mrs. Hemus read a paper upon, "The Ideal;" and on Sunday evening, March 17, in the Choral Hall, Mrs. S. Draffin lectured upon, "The Purpose of Life, and the Meaning of Death."

THE ADYAR LIBRARY.

The following books and MSS. have been added during the last quarter:—

Donated:—

Manusairiti with Telugu meaning, *Kṛmā parāna* (Telugu), and *Saṅgīra-khāparināya*, from His Highness the Maharajah of Vizianagaram; *Itihāsa-mūchhaya*, from Pandit Madamohan Malvee; *Itihāsa-sūtra*, from Mr. P. Anandachari; *Vichitrachandrichaya*, from Mr. P. Narayana Iyer, Madura; *Manussākskhanda*, and *Arāca Hāndus Christōna*, from H. H. the 1st Prince of Travancore; *The Rāmāyana of Vāṭhaki*, and *Atharvaveda*, from Messrs. Lazarus & Co.; *Driftings in Decadence*, from Dr. J. A. Anderson; *Yūdhatagiri-mūhūrtaya* (Tamil); *The poems of Col. Juan Lewis*; *A Manual of Theosophy* (in Urdu), from Babu Baijnath Singh; *Annual Report of the Bureau of Ethnology 1885 to 1889*, *Smithsonian Report 1890 to 1892*, *U.S. Geographical and Geological Survey of the Rocky-mountain region*, Vol. VII; *Mexico* and June, *Bibliography of the Athapascan Languages*, Dec; *Chinookan Languages*, Dec; *Salishan Languages*, and *Wakashan Languages*, from the Secretary of the Smithsonian Institution, America; *The Maya Year*, by C. Thomas; *Cherokusanhita* from the Editor; 41 Mss. from Mr. Nilakandayer and 5 Mss. from Mr. Pichumani Iyer, Tinnevely District; and *Adraitaman-gari* (22nd part) from the Publisher.

Purchased:—

Buddhism of Tibet, or Lamaism, by Dr. L. A. Waddell; *Sūbhāṣya of Vrindamuni*; *The Magic City*; *Journal of the American Oriental Society*, (part I, Vol. 16); *Report on Animal Magnetism*; *The Science of Religions*, by Burnouf; and *Buddhism in China*.

R. ANANTHAKRISHNA SANTRY,
Librarian.

Printed by THOMPSON AND CO., in the Theosophist department of the *Minerva Press*, Madras, and published for the Proprietors by the Business Manager, Mr. T. VIJAYARAGHAVA CHARLU, at Adyar, Madras.

SUPPLEMENT TO THE THEOSOPHIST.

JUNE 1895.

T. S. FINANCIAL STATEMENT.

I hereby beg leave to acknowledge with thanks the following donations and subscriptions to the various Funds of the T. S. since 21st April 1895.

HEAD-QUARTERS.		RS.	A.	P.
Wellington T. S. Entrance Fee of 1 member	...	4	7	0
American Section T. S. Entrance Fee of 162 members	...	332	5	10
and two Charter Fees	...	6	0	0
Mr. C. Sambiah, Mylapore, Subscription	...	4	8	6
Miss F. Haselden, Auckland, Entrance Fee	...	4	8	6
Mr. J. Parkinson, Auckland, Entrance Fee	...	4	8	6
ANNIVERSARY.				
South Yarra T. S. Annual Dues of 3 members	...	5	5	0
Miss F. Haselden, Annual Due as unattached member	...	4	8	6
The Hope Lodge T. S., Colombo, Ceylon, Annual Dues for 1895	...	10	0	0
Mrs. J. Parkinson, Auckland Annual Dues as unattached member	...	4	8	6
LIBRARY.				
Sale of a Duplicate Book of the Library	...	1	0	0
Mr. C. Sambiah, Mylapore, Subscription	...	6	0	0
WHITE LOTUS DAY.				
Mozafferpur T. S. Donation	...	3	0	0
SUSPENSE ACCOUNT.				
American Section T. S.	...	3	8	0
Adyar, 21st May, 1895	...			
T. VIJAYARAGHAVA CHARLU,				
Treasurer, T. S.				

THE T. S. IN AMERICA.

On Feb. 20th a Charter was issued to the Lowell T. S., Lowell, Mass., there being eight Charter members; and on March 27th a Charter was issued to the St. Helena T. S., St. Helena, Calif. The Nirvana T. S., Grand Island, Neb., has surrendered its Charter and expired. There are now 102 Branches on the American roll.

WILLIAM Q. JUDGE,
General Secretary.

WHITE LOTUS DAY.

As usual the White Lotus Day celebration was observed at Head-quarters on the 8th of May. The Head-quarters staff and members from Madras were present. The hall was decorated with White Lotus flowers and with the revered portrait of Madame Blavatsky. To the fishermen of Adyar, rice was distributed along with some gifts of small coin. According to the wish expressed by her whose life we commemorate a chapter from the Bhagavad Gita was read by the Hindu members present, also a chapter from the Light of Asia by Mr. Tokuzawa, F. T. S., of Japan, who is now pursuing his Sanskrit studies at the Adyar Library.

Though the absence of the President-Founder, Col. H. S. Olcott, was deeply felt by all present, the meeting was characterized by sincere fraternal feeling, and a reverence for the memory of her who was a devoted martyr to truth.

Fatehgarh.—The above ceremony was observed by this Branch on the 8th May 1895. In the morning, food to about one hundred poor and hungry, was distributed.

A special meeting was held in the evening at the premises of the President, when the tenth chapter of the Bhagavad Gita, and the last chapter of Light of Asia were read.

The proceedings were brought to a close, with a prayer for the well-being and furtherance of the noble cause undertaken by the Theosophical Society.

Yours fraternally,

HAR PRASAD,
Secretary.

Ludhiana.—At about 6 A.M., on Thursday, the 8th May 1895, a quiet meeting of the members of the Ludhiana Branch of the Theosophical Society took place in the Theosophical Hall, Ludhiana, in commemoration of the sacred memory of the world-known Madame H. P. Blavatsky, who devoted her whole noble life, and sacrificed every thing dear in the world to spread the sublime Truth of the Ancient Aryan Philosophy to the whole world. It was a most solemn occasion. Heaps of white flowers were collected. Pandit Atma Ram Vedantin recited the slokas from the first and eleventh chapters of Srimat Bhagavad Gita, and Dr. Hübner-Schleiden, of Germany, read the eighth chapter from the "Light of Asia." After the termination of the Pathi, the flowers were thrown at the most noble and loving picture of "H. P. B." that hung right at the front of the little assembly. Amongst others, the well-known Rai Sri Ram, M.A., of Ludhiana, took delight in throwing flowers at her portrait, with his usual sweet chanting of Sanskrit Mantras from the Vedas.

Rai B. K. Lahiri.

Cumbaconam.—"The White Lotus Day" was as usual observed at the Cumbaconam Theosophical Branch. In the morning, rice and copper coins were distributed among the poor. In the evening there was a pretty good gathering of members, sympathisers and others. A short essay on the significance of the White Lotus Day was read; then a short biography of H. P. B. was read by another member; then there was the reading and expounding of the 12th chapter of the Bhagavad Gita; then came the reading of a certain extract from the "Light of Asia;" and lastly there was a lecture on "Supreme beatitude," which proved very interesting.

Bangalore Branch.—The fourth anniversary of the death of H. P. B. was celebrated on the 8th May 1895, in the usual solemn and impressive manner. In the morning, the poor were fed at the Society's expense, in the compound of Subramanian's Temple. In the evening at 6:30 P.M., a commemorative meeting was held, when almost all the resident members, sympathisers, and a fair number of outsiders, were present. Extracts from "Bhagavad Gita" and "Light of Asia" were read, and addresses delivered in Tamil, on "Purity," and in Kanarees on "Manas" and the meeting terminated with a recitation of a few verses from "Thayumanavar."

After this, some members went to a Temple where a special Abhishekam was conducted, and some cloths were distributed to the poor out of respect to the memory of H. P. B.

Coimbatore Branch.—The T. S. Branch celebrated on the 8th of May "The White Lotus Day." In the morning about 300 poor people were fed. In the evening a public meeting was held in the Society's Hall, at which the 13th chapter of the Bhagavad Gita was ably expounded by Mr. T. T. Rangachariyar, P. T. S., and Dr. Munsiff. Select portions of the Light of Asia were also read and explained in Tamil. In the course of the meeting it was pointed out how H. P. B.'s writings, and especially her services to the Indian Religion and Philosophy, entitled her to our remembrance and gratitude.

Muzafferpoor Branch.—On the 8th of May 1895, an extraordinary meeting of this Branch T. S., was held to celebrate the anniversary of the "White

Lotus Day" in memory of our Revered Teacher, H. P. B. Extracts from Bhagavad Gita and Light of Asia were read.

A. B.

WHITE LOTUS DAY AT BOMBAY.

The accidental presence of the P. T. S. in Bombay was availed of to make a somewhat more demonstrative celebration of the White Lotus Day than usual. There was a large attendance of members and a very full programme of short addresses and recitations in English, Guzerati, Marathi, Sanskrit, Zend and Hindi, by the President-Founder, and Messrs. K. M. Shroff, President, Bombay Branch T. S., Tookaram Tatya, D. Gostling, P. R. Mehta, Panchand Anandji, J. N. and Burjerji Unwalla, Manmohandas Dyaldas, Peshonji Ghadiali, Keshavlal, Jussamalla, Santook, Martandras and Dr. Writer. It was very pleasant and encouraging to hear all—including Europeans, Parsis, and Hindus of several castes—expressing the same appreciation of Theosophy, of H. P. B.'s services to the world, and of the immense utility of the T. S. as a means for enlightenment. Among those present, were some of the earliest members in India, such as Messrs. Panchand and Martandras, who date back to 1849, and Tookaram Tatya (1880), while Mr. K. M. Shroff's membership runs still farther back, he having joined by letter while the founders were still at New York. It was most gratifying to find that the accuracy of the records of the early Bombay days as given in "Old Diary Leaves," was fully acknowledged by those who had themselves been actors in some of the events. Several new members joined the Society on the 9th and 10th ult.

WHITE LOTUS DAY IN CEYLON.

The late anniversary of White Lotus Day was duly observed by the members of the HOPE LODGE T. S., of Colombo, Ceylon, at the Musaeus School and Orphanage, in Cinnamon Gardens.

Additional interest was added to the occasion by the presence of Mr. John Biggs Wither, former President of Christ-Church Branch T. S., New Zealand, who, like most Theosophists who have to wait a day in Colombo for an outgoing steamer, had found his way to this Buddhist Girls' School where there is a small band of working T. S. members.

It is also to be noted that Wesak Day—the grand Buddhist festival which commemorates the birth and death of Lord Buddha—fell on the 8th of May this year, so the two anniversaries were combined. The front of the school building was decorated with Buddhist flags, and the life-size portrait of Madame Blavatsky, (presented by her to Mrs. Higgins,) was placed in the front verandah, and tastefully draped with two silken, American flags, and Lotus blossoms.

The President of the Lodge—Dr. English,—opened the meeting, and in a few introductory remarks dwelt upon the heroic devotion to truth and duty which characterized the life of H. P. B.

She worked on, regardless of pain, persecution, slander and treachery. Those who, like her, have possessed marked ability, and have used their talents for the uplifting of their race, and against the powers of ignorance and bigotry, have always had the warmest friends, and the bitterest enemies.

Whatever idiosyncrasies of personality may have been hers, they are as nothing, when compared with the results of her literary work, which comprises an enduring monument.

Mr. Wither of New Zealand, was then introduced, and spoke of the practical value of Madame Blavatsky's labors. He said it was her Key to Theosophy which had opened his eyes to the truth, and if only one or two, here and there, had been brought to a knowledge of these priceless truths, how great was the value of her life; but when we know that thousands have received the benefits of her teachings, and that these and others will continue to be thus blessed by them, we can realize in some small degree the results of her life.

Mrs. M. M. Higgins then gave some very interesting reminiscences of her personal acquaintance with H. P. B., who strongly advised her to come East and take up the work of educating the Sinhalese girls,—the work to which she has devoted herself.

Mr. P. D. Khan, an earnest Theosophist from Bombay, was the next speaker, who in some well chosen remarks paid earnest tribute to the memory of the originator of the T. S.

The speaking was interspersed with Wesak Carols in Sinhalese and English, sung by the girls of the school, supported by Mrs. Higgins and Miss Allison.

Mr. P. De Abrew next gave an interesting account of an experience in cookery participated in by himself and H. P. B. jointly, which resulted in the production of an omelet. He then read some selections from the "Voice of the Silence," and the meeting closed, after the chanting of the Jayaman-gala, by the pupils of the school.

E.

THE ADYAR LIBRARY.

SABDAKALPADRUMA.

We have now received the 13 to 17 parts of the 5th Kānda of the Sabdakalpādruma. The work has been creditably pushed on to its completion. We congratulate the Editors on this their unique success in bringing this useful and voluminous work to completion in the Devanagari characters, without even a single mistake. Even though there are now works extant like the Vāchaspathya of pro-Tārānātha Tarkavācharpati, this work has its own importance over other works. Modern oriental researches of MSS. so far as they have advanced, have been added in this work. The service rendered by this enlarged and unique work in Sanskrit, is what encyclopedias do to the English language, science, art, &c. It is indispensable to, and I may venture to say, the only requisite for article-writers and people requiring information on various topics. It is in five volumes and each volume goes over 600 or 700 pages.

Considering the nice execution of the work, the amount of valuable information at disposal and the thick paper and bold print used the price of Rs. 75 is very moderate.

The following books and MSS. have been added during the last month;—
Donated:—

Srībrahmacaryā from Mr. Durgāprasad Roy; *Kulaśūcledai Venpā*, and other 8 Tamil books from His Holiness Ambalavānadesikar, Pandarasanadhi of Tiruvadator; *Yoga of Christ or the Science of the Soul* from Miss Muller; *The remains of Las Tān* from Mr. V. Dent; *Discriptive Catalogue of the Sanskrit MSS. in the library of the Sanskrit, College, Calcutta*, from Pandit Hrishikesa Sastry; *Some Early Sovereigns of Trivancree*, *Introduction to Science in Tamil*, and *Manonmaniya* from Mr. P. Sundaram Pillai, M. A., Trivendram; *Gāyatri, Mantra, Yantra, Kārikā*, &c. (paper MS.) from R. Ananthakrishna Sastry; *Rājārshi*, *Brāhmanjñāna Bhōmis* and *Yogadarsana Anubhava* from Mr. N. U. Dvivedi, Surat; *Past, Present, and Future of India of Col. Olcott's* in Gujarati from Mr. M. Dayal Doss, Bombay; and *Sabdakalpādruma*, part 13 to 17 of 5th Kānda, 2 copies from the Editor.

Purchaser:—

Brahmācārthamuhūrtiya, *Badarīnirṇāyaṇī's*, *Agadhyā's*, *Mūyapuri's*, *Deśarāk's Mūhūrtiya*; Vidyodaya from 1890 to 95.

R. ANANTHAKRISHNA SASTRY,

Librarian.

ERRATA.—Page 570. Middle paragraph, for—"they reach one," read—they each one, for—"can thought be found," read—can thought be bound.

Printed by THOMPSON AND CO., in the Theosophist department of the *Minerva Press*, Madras, and published for the Proprietors by the Business Manager, Mr. T. VIJAYARAGHAVA CHARLU, at Adyar, Madras.

SUPPLEMENT TO
THE THEOSOPHIST.

JULY 1895.

T. S. FINANCIAL STATEMENT.

I hereby beg leave to acknowledge with thanks the following donations and subscriptions to the various Funds of the T. S. since 21st May 1895.

HEAD-QUARTERS.	RS. A. P.
Dunedin T. S. Entrance Fee	4 7 1
ANNIVERSARY.	
Dunedin T. S. Annual Dues	1 13 1
ADYAR, 21st June, 1895.	T. VIJAYARAGHAVA CHARLU, Treasurer, T. S.

A LOST NOTICE!

The Executive Notice which the President-Founder sent, failed to reach us. He has also requested that nothing of a controversial nature, relating to the T. S. dissensions, be inserted in the Theosophist. As it is too late to hear again from the Editor in chief, the sub-editor takes the responsibility of the present issue. We wish to add that the early records of the T. S., which we have just inspected, cast a very different light upon its history, from that which shone in a late number of the "Path."

Advance sheets of Mrs. Besant's new translation of the "Bhagavad Gītā" have been received though too late for any extended notice. The style seems peculiarly clear and concise, and the book will be hailed with delight by all English speaking people throughout the world, who are lovers of this "Sacred Song."

The Countess Wachtmeister's lectures in Australia are very well received; and the organization of new branches attests the faithful labours of the Gen. Secretary, Mr. Staples.

W. A. E.

THEOSOPHICAL ACTIVITIES.

AUCKLAND, NEW ZEALAND,

April 17.

During the last month our regular public work has been somewhat interfered with; first by one Friday evening being devoted to arranging for one of our members being sent as a delegate to Sydney to the first Convention of the Australasian Section which has been formed, and second by Good Friday falling upon another of our open Lodge meeting nights. Generally, the cause is prospering, though the "Judge affair" is proving a sore trial to some members, and a source of painful sorrow to all.

A little while ago a few of our members resolved to make "The Voice of the Silence" a subject of special study, and a class has been formed for that purpose. A Section is set apart for study, and every fortnight the members of the class meet for the purpose of exchanging views on the subject. The form adopted is for each member of the class to write his or her views of the inner meaning of the passage selected. Then each paper is read, and the members discuss the different views in ways which seem best calculated to obtain fuller information upon obscure points. Mr. C. W. Sandus was the one who suggested this course of study, and is of course the convener of the class. Up to the present the class has been quite a success, and the members who have joined it are not likely to give it up readily.

The following is an outline of our public work during the month:—On March 22, in open Lodge W. Will read a paper upon "Self-made Men and Women;" March 29, was devoted to selecting a delegate for the Australasian Convention, when Mrs. Draffin was chosen. She left by the steamer for Sydney on April 3, accompanied by Miss L. G. Browne who goes on her own account as companion to Mrs. Draffin. On Sunday evening, March 31, in the Choral Hall, W. H. Draffin lectured upon "The Dangers which Threaten our Children," in which he referred to the various forms of vice peculiar to Colonial youth; on April 5, open Lodge meeting, Mrs. Cooper read a paper upon "The Higher Self;" and on Sunday evening, April 14, in the Choral Hall, Miss L. Edger, M. A., lectured upon "The Theosophic View of the Atonement" to a good audience.

CEYLON.

COLOMBO, June 1895.

The Hope Lodge holds its regular Sunday meetings at the Museum School and Orphanage for Buddhist Girls, in Cinnamon Gardens. The members have carefully studied the Bhagavad Gītā, and the Key to Theosophy, and have now entered upon the study of the Secret Doctrine. Though few in number, they are earnest and devoted.

The Museum School for Buddhist Girls is under the principalship of Mrs. Higgins, who, with her assistants, is bravely working for the good cause. The Orphanage attached to it—(the only Orphanage in Ceylon for Buddhist Girls), is a desideratum. Our good brother Mr. Wilton Hack, of Australia, has nobly founded a scholarship for the education of a girl in the Institution,—an example well worthy of being followed by those of our friends who are able to help the good work.

Some solid rooms with tiled roof will soon, it is hoped, be built to accommodate the pupils.

A.

NELLORE, 11th June 1895.

Mr. K. Narayanasami Iyer, of the T. S., was in our midst for five days from the 31st May when he arrived from Madras. On the same evening a meeting of the local branch was convened at 5-30 P. M., at the town reading room, to concert measures for the working of the branch. On Sunday morning, the usual weekly meeting of the branch was convened, when Mr. Narayanasami Iyer gave very valuable advice regarding the future work of the branch. He laid much stress upon the fact that a branch cannot turn out good work, unless it has a separate building and a library. Arrangements are being made to secure a convenient building in the centre of the town.

The same evening he delivered his first public lecture "On the Rationale of Yagnopavita," in the Venkatagiri Rajah's High School Hall. The lecture was fairly attended. The able lecturer convinced the audience that there is some truth underlying every story in Purānas and rites ordained in the Smritis. Even stories so grotesque as that of 'Tārā and Chandra' have their own truths to tell. This story he interpreted from two stand-points (1) astronomical, (2) metaphysical. He then briefly sketched the essential points of Hinduism and explained the Hindu notion of the evolution of the world, and showed that Yagnopavita is really a symbol of the evolution of cosmos.

On the next evening was delivered the 2nd lecture "On the Immediate Necessity of Spiritual Development." Here the lecturer quoted instances after instances of how there has come into existence in the West a thirst after spiritual knowledge, and how even gross materialists have in the end admitted the existence of an universal intelligence. He then went on saying how India was from very ancient times the storehouse of spiritual knowledge and exhorted the audience to show the antiquity of the Hindu nation by opening up the closed springs of knowledge and quenching the thirst of the modern nations. He then continued that the present is the best time for sowing the seed of spiritual knowledge, for it is said in ancient books that the last 25 years of each 5,000 years of Kaliyuga are the best time for sowing spiritual seed, and that the first 5,000 years are about to come to an end.

The next morning a special meeting of the branch was convened at Mr. Runga Reddy's, in Mulapet, (suburb of Nellore) when again Mr. Narayanasami Iyer gave valuable practical instructions for self-improvement.

That evening was delivered the third and the last lecture "On Theosophy and Hinduism," when the lecturer very ably pointed out that theosophy in no way differed from Hindu faith. In fact, he said Theosophical works, especially those of H. P. B., supplied the lost keys for opening the mysteries of Hinduism and as such were in time to rescue our religion from the grasp of materialism and superstition. He left for Bangalore by 5-10 A.M., on the 6th June.

Mr. Narayanasami Iyer's visit had one good effect upon the young generation of the place. They are convinced that the Purānic stories and Sāstric rites are not the mere babblings and meaningless shows of an infant race. A spirit of inquiry into things ancient has been set afoot, and what is more, a correct conception of T. S. and Theosophical work has been formed. May the Great Ones, ever ready to help man, nurture this spirit and cause it to bear flowers and fruits.

ANANTA NARAYANA SASTRI.

God, the Universe, and the Hindu Trinity. A series of articles on the above subject has been contributed by the able pen of Mr. K. Narayanasami Iyer, the Provincial Secretary of T. S., to the *Theosophic Thinker* of Bellary, and has been reprinted in a pamphlet form of 35 pages. Though the subject is a very difficult one, it has been ably dealt with by the author. He deserves much encouragement from the public for other pamphlets like this, which he promises to issue in future.

R. A. S.

The *Īśāvāsyopaniṣad* of Vājasaneyasmhitā and the first in order of all the principal 10 Upanishads, with the commentary of Śrī Sankarāchārya with the glossary *Anandagiri*, with the commentary of Baladevavidyābhāṣana and with a *tīkā* therein, with a Bengali translation and lastly with an English translation based upon the Śrī Sankarāchārya's commentary.

The above-named book is edited by Śrī S. Govamy, Siddhāntavācāspati and published by Babu Śrī Aghoranātha Datta, Calcutta. Though the Upanishad is the smallest of all the principal 10 Upanishads with only 18 verses, it has baffled all the commentators in finding out the exact meaning of the verses and so it is universally considered the text to be the difficult test of all the Upanishads.

The commentary of Baladevavidyābhāṣana with the help of the *tīkā* has attempted to bring out the exact meaning of the verses. The English translation of the Upanishad is very useful for the English-knowing public.

R. A. S.

THE ADYAR LIBRARY.

The following books have been added during the last month:—

Donated:—
The *Age of Tirujñānasambandhasvāmī* from Mr. P. Sundaram Pillai;
Madras *Manual of the Administration*, 3 vols, from The Government Press;
General Index of the *Transactions of the Asiatic Society of Japan*, from the editor; The *Theosophic Forum*, vol. VI, from the Editor; *Transactions of the London Lodge No. 24*; The *Age of the Earth* (in Tamil); *Saurāshtrajana Manoranjini*; and God, the Universe, and the Hindu Trinity, from Mr. K. Narayanasami Iyer.

Purchased:—
The *Wildfire Club, Spiritualism Scientifically demonstrated, magic 19 Siecle*,
The *Court and Camp of Ramjitsingh, Vaitāna Sūtras of Atharvaveda*.

R. ANANTHAKRISHNA SASTRY,
Librarian.

The *Indian Mirror* has an excellent editorial, on the present dissensions, from which we make extracts as follows:—

"The dissensions, that are now going on in the Theosophical Society, are unfortunate inasmuch as they are retarding the progress, not only of the Society itself, but reflexively of the entire human race. For the time being, these unseemly squabbles, these accusations and counter-accusations, are affording merriment to that vast mass of unbelievers, whose souls are dead to the knowledge of the God within, and the God without. The world is full of blind men and fools, but these in their conceit are very apt to imagine that they alone see, and wisdom is theirs alone. Because in their blindness they cannot see God, they deny that He exists, and fills the universe even to the minutest segment of the tiniest particle. Each one of these human products of an agnostic and materialistic civilisation constitutes himself a deity, and he expects all mankind to minister to his wants and vanities. He lives to eat and drink. And it is these men of little faith that fondly imagine that the present is their hour of triumph, of triumph over those who have believed in the Western newspapers. Day after day their columns are filled with so-called 'exposures.' Day after day they express hypocritical pity for this man or that woman who will not abandon the Theosophical Society, and still believes in the Masters. Do they believe in their Master, whom they have identified with the Most High? Let them make an honest reply. We fear, they believe in nothing that is spiritual. Hear them speaking and writing about Mahatmas. It sickens us to read from day to day all the ribaldry and profanity with which they surround the name of the Sacred Order of the Divine Fraternity. Alas! it is their *karma* that mostly makes them do it, and it will require the purging of several reincarnations to make them approach a spiritual Guru or Mahatma, in thought, and some more reincarnations to meet a Blessed One in person. Do not the Mahatmas exist? The Western nations may doubt, for they know no better. But in this holy land, where the Rishis have chanted the Vedic hymns from the very dawn of time, the spiritual teacher, the Guru, has worked, and works still, not only for the pupil that sits at his feet, not only for the race of his incarnation for the time-being, but also for the whole Human Family. Thus Christ Jesus, the Asiatic initiate Guru, taught not only the humble fishermen who were his avowed disciples, but even all mankind, for the God that he preached was not 'the jealous God' of Israel, but God Infinite and Universal. Even as in those dark days eighteen centuries ago, people seeing see not, and hearing hear not, and the nations that avow Christ, deny the very possibility of the existence of Mahatmas! But we, of Hindu race and blood, believe in, and even know that perfected human beings like the Mahatmas, such as we find described in theosophical publications, can exist, and what is more, that they do exist. The Theosophical Society is barely a quarter of a century old, but our Shastras have been with us for ever, and with them our Gurus and Mahatmas. It is the Masters that have saved our race from extinction, because they know that the continued existence of the Hindus is necessary for the salvation of the world. Who can say that the greatest and most important events in history have not been modulated by the Masters? We say, with the conviction deep wrought into our soul, that the world exists because the Mahatmas exist, and guide its destiny.

"But people turn round, and tell us with a superior smile and sneer, that if the Mahatmas are really what they have been described, why have they permitted these scandals in the Theosophical Society from time to time? But those wise-aces little know that like individuals, nations and societies have to work out their *karma*. The Mahatmas themselves are not above *karmic* law, and cannot interfere with anybody else's *karma*. These things, which every true Hindu knows, are not understood in the West. These bickerings in the Theosophical Society, though they are regrettable, do not seriously trouble us. It is only a fresh trial, and once more the wheat will be separated from the chaff. The Coulomb scandal threatened to kill the Society, and its enemies rejoiced exceedingly. But the Society managed to survive, and became stronger than it ever was. The present, on the face of it, appears to be a much more serious scandal, and the Society's enemies are each aiming at it a little blow. Do they hope to kill it? Deluded men! Let them not imagine that they can thus easily smother the greatest spiritual movement of modern times. Truth is mighty, and shall prevail!"

SUPPLEMENT TO THE THEOSOPHIST.

AUGUST, 1895.

EXECUTIVE NOTICES.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE,
LONDON, 4th July, 1895.
The subjoined documents are officially published for general information.
H. S. OLCOTT, P. T. S.

MEETING OF THE GENERAL COUNCIL.

The General Council met at the London Head-quarters on the 27th June, pursuant to notice from the President-Founder, who took the chair and called the meeting to order at 3 p. m. The Indian, European and Australasian Sections were respectively represented by Messrs. B. Keightley and G. R. S. Mead, General Secretaries, and A. P. Sinnett as proxy for Mr. J. C. Staples, General Secretary.

The Chair appointed Mr. Mead to act as Secretary to the meeting.

He then, with a few prefatory words, read the following official communication:—

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE,
LONDON, June 27th, 1895.

TO THE GENERAL COUNCIL, T. S.

The undersigned hereby places before you a copy of his Executive Notice of June 5th inst., in which the separation of the American Section from the mother Society is recognised; its Charter, those of all assenting Branches, and the diplomas of all Members or Fellows who have voted for the Act of Secession, and declared the Theosophical Society to have had no existence, *de jure*, since the year 1878, are cancelled. The matter is before you for such action as you may see fit to take, under Sec. 1 of Art. VI., of the Rules.

H. S. OLCOTT, P. T. S.

It was then moved by Mr. Sinnett, seconded by Mr. Keightley, that the President's Executive Notice of June 5th, 1895, be approved and ratified by the General Council, and so notified to the Sections.

Carried unanimously.

The President-Founder then read the following paper to the Council for its information, and the same was, upon motion, ordered to be included in the published report of the meeting.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE,
LONDON, June 27th, 1895.

TO THE GENERAL COUNCIL,—

I wish to lay before you a few remarks about the proposals recently put forward for a change in the Constitution of the Theosophical Society.

themselves, to their surprise, deprived of membership in the Society which they had come to love, and for which many of them had made large sacrifices. To all such, whether as individuals or as Branches, the door will always be open for return.

Now the case would have been quite different if the Boston Convention had proceeded within Constitutional lines. They might, for instance, have pointed out desired modifications of their sectional bye-laws and rules, and under Art. III., Sec. 10, have submitted them to me for ratification. I should have felt myself obliged to approve and confirm all amendments which did not conflict with the constitutional solidarity and international character of the Theosophical Society as a whole; there would have been increased autonomy and no revolt. But I should never have confirmed any proposed change which would make the American Section and its General Secretary more independent of the General Council, the President, or the Theosophical Society's Constitution than are the other Sections and General Secretaries; or which gave it a President, a misleading title, a new seal, or a new form of diploma. To do so, would be equivalent to my consenting to the upsetting of the Constitution and the splitting of the Society into fragments. Though fifty new and autonomous Sections should be chartered by me, the Society would not be weakened: it might, perhaps be bettered, although I have always believed that "in union is strength"; but to permit one Section to set itself up as independent of the central control, to deride its authority and pronounce illegal its charters and diplomas, would have been as bad statesmanship as for Great Britain to ratify the secession and independence of Scotland, England or Ireland, or for the United States to have permitted Virginia or any other State to set itself up as an independent sovereignty, contrary to the provisions of the Federal compact between the States of the Union. The pernicious example set at Boston is bearing its natural fruit in one or more propositions which are now being circulated for signatures, and upon which no other interpretation can be put than that the formation of new Theosophical Societies is contemplated. I hope that the promoters of these schemes may look at the question without prejudice from both sides before pressing them to an issue.

If seven European Branches are discontented with remaining in the present European Section, they can join in petitioning me to form them into a separate Section, and I shall do so if, as above explained, their proposed Bye-Laws are formed in such a way as to agree with the provisions of the Theosophical Society's Constitution and Bye-Laws now in force. I am also willing to charter new Sections in specified countries as, for instance, Sweden, Holland, Germany, etc., etc., if pressed to do so, and valid reasons are brought to my notice. At the same time I wish it to be made plain to your respective Sections that, for the same reason that I dischartered the American Section and its revolting Branches, and cancelled the diplomas of its consenting members, I shall discharter every other Branch in any part of the world which, by a majority vote of its fellows, accepts and endorses the Secession Act of the Boston Convention, and shall cancel the diplomas of those who vote the majority.

This, you must observe, is quite irrespective of the personal worth of the recalcitrant members; a simple act of constitutional procedure, imposed upon the President and General Council, and for neglect to do which we might be impeached. It is the confirmation of the right of each member to free private judgment and liberty of action: he revolts against our authority, denies the legal status of our Society, repudiates the validity of our charters and diplomas; we let him depart in peace with our kindest wishes for his spiritual welfare, and that is the end of our mutual relationship.

H. S. OLCOTT, P. T. S.

The President-Founder then made a statement as to the inevitable diminution of the income of the General Head-quarters, as a consequence of the Secession of the American Section. The deficiency was estimated at about £500, irrespective of gifts from any source. After discussion the Council adopted unanimously a resolution recommending that one-fourth of the gross income received by each Section from the annual dues of its members, should

be remitted to the General Treasury of the Society for upkeep of Head-quarters; and that a provision to this effect be incorporated in the next revision of the Constitution.

The President-Founder then announced the appointment of Mr. A. P. Sinnett to the office of Vice-President of the Society, to fill the present vacancy, and Mr. Sinnett having accepted the same, the Secretary was instructed to publish for general information the proceedings of the meeting.

The General Council then adjourned *sine die*.

LONDON, June 26th, 1895.

G. R. S. MEAD,
Secretary of the Meeting.

Attest

H. S. OLCOTT, P. T. S.

APPENDIX.

THEOSOPHICAL SOCIETY,

PRESIDENT'S OFFICE,

ZUMARRAGA, SPAIN,

5th June 1895.

An official letter, of date May 2nd, 1895, from Mr. W. Q. Judge, of New York, to the undersigned, in which he signs as "President of the T. S. in America," communicates the following facts, *vis.* :—

1. That the American Section of our Society has declared its "complete and absolute autonomy;"
2. Has adopted the title of "The Theosophical Society in America;"
3. Has elected Mr. Judge, President for life, and Dr. J. D. Buck, Vice-President; and
4. Adopted a Constitution, by a majority of 181 votes, in a total ballot of 201 Branch and Councillors' votes, cast by Delegates representing 90 Branches in the Convention.

A verbatim report of the proceedings, sent by Mr. Judge, shows that the Convention adopted a Preamble to the Resolutions to the effect that "the different forms of organization through which the body known as the 'Theosophical Society' [the title being given as above printed—between inverted commas—apparently to indicate that the Convention does not recognise its validity], had passed since the year 1878, were solely the result of growth, and not of votes" "and have been merely *de facto* and not *de jure*."

The only interpretation of the above acts and declaration which the undersigned, as one tolerably well acquainted with constitutional and parliamentary procedure, is able to arrive at, is that the American Section, exercising its indisputable right, in lawful Convention assembled—

1. Voted to constitute itself a separate and completely autonomous Society, with its own title, constitution and bye-laws, life-president and other officers; and has thus as effectually broken its relation with the Theosophical Society, as the United States of America did their colonial relation with Great Britain on July 4th, 1776.
2. Voted to consider the Theosophical Society as a body existing *de facto* and not *de jure*; holding a name to which it is not really entitled, and having no constitutional jurisdiction over the Sections, Branches and Fellows in America and elsewhere, now holding its charters and diplomas.

Since, however, the Section, Branches and Fellows in question had recognised the Society's Jurisdiction up to the date of the meeting of the Convention, and assembled as a part of the Society, and are still on our Head-quarters' registers; and since the records cannot be altered save by the intervention of the President, it rests with the undersigned to issue the present Executive Notice for the information of the concerned; thus com-

pleting the legal and constitutional separation from the Society of the participating Officers, Branches and Fellows of the American Section, extinguishing the said Section itself, and recognising it as a new Society, devoted to the same work as that which the mother Society has for so many years been prosecuting. As President therefore, and official executive representative of the Constitution of the Theosophical Society, I do now declare and proclaim:—

First.—That the Charter, heretofore granted by the undersigned, viz., in the year 1886, for the formation and maintenance of the American Section, is hereby abrogated by virtue of the power given in Art. VII., Sect. 1, of the Rules, and that from April 28th, 1895, the Section ceased to exist.

Second.—All charters of Branches which in Convention voted for the said Act of Secession, or which may have or shall subsequently vote to adopt the same, are hereby annulled, and the Recording Secretary is instructed to remove the names of the said Branches from the roll kept at the Society's Head-quarters, Adyar.

Third.—The diplomas of all Fellows who have accepted or may in future accept for themselves and declare valid the said Act of Secession, are hereby cancelled; their holders cease, *ipso facto*, to be Fellows of the Theosophical Society; and it shall be noted on the Society's Register that they withdrew themselves from membership on April 28th, or on such other date subsequently as may have marked their adhesion to the Act of Secession aforesaid.

Fourth.—A certain number of Branches, Branch members and unattached Fellows of the Society in America, having refused to accept as binding upon them the said Act of Secession, and expressed their wish to continue their relations with the Society as heretofore, and the importance and necessity of organised action having been fully proved by experience, the undersigned gives notice:—

(a) That he will issue a new Charter for an American Section of the Theosophical Society, under the provisions of Art. VII., Secs. 1, 2, 4 and 5, and hereby confirms the validity of existing Charters of Branches, a majority of whose members have voted against accepting the Act of Secession aforesaid, or may change their votes after the date of the present instrument.

(b) To carry into effect the above notice, the undersigned appoints Alexander Fullerton, Esq., F. T. S., of New York, Mrs. Kate Buffington Davis, F. T. S., of Minneapolis, George E. Wright, Esq., F. T. S., of Chicago, and William John Walters, Esq., F. T. S., of San Francisco, a Special Committee, to collect and forward to the undersigned all petitions and resolutions pertaining to this business, to have charge of all American affairs pending the issue of a Section Charter, and as Presidential Agents to supervise the proper organisation of the new American Section of the Theosophical Society.

The undersigned notes with regret that the American Convention was led into the adoption of the wholly false and misleading idea, that the Theosophical Society, now existing, is not *de jure* the continuation of the Society which was formed by H. P. B., the undersigned, and our colleagues, at New York, in 1875, but an adventitious body, the growth of circumstances, and having no real corporate authority over its Sections and Branches. There is, however, at Adyar, the original Record Book of the proceedings of Council, in which, in Mr. Judge's own handwriting, and signed with the name of Mr. A. Gustam, the then Recording Secretary T. S., is written the report of a meeting of Council, held early in 1878, at which the President was given full discretionary powers to establish Head-quarters wherever he chose, to adopt whatever measures he might see fit in the Society's interest, the Council ratifying in advance whatever he might do. This record is unfortunately in India at this moment, but it has been written for, and will be published at the earliest practicable date, for general information. It will then be seen how unsupported by facts is the record of the Society's history which was laid before the American Convention and before the counsellors-at-law whose professional opinion was obtained thereupon. When the founders left New York for India, the undersigned, in an official order issued at London, in January, 1879, the text of which is preserved, appointed Mr. C. Abner Doubleday, U.S.A., F.T.S., his representative pro tem.,

no definite plans for the future having then been formed. The members left at New York, nominally held together for some years, but finally dropped out. In 1883 a few of them were gathered together by Mr. Judge, and, upon due application, a new Society was formed, and chartered as a Branch of the T.S. under the title of "The Aryan Theosophical Society." By virtue of its quasi successorship, though in point of fact, illegally, some of the original registers of the T.S. have been retained in the body. As a Branch it was chartered and registered, has been regularly reported to Head-quarters, and has paid to the Treasurer of the Society the lawful fees and dues of its members. Prior to this, however, the Society had been granted by the undersigned to two other American charters had been granted by the undersigned, the undersigned declares that Branches. As President-Founder, therefore, the undersigned declares that the Theosophical Society has had an unbroken existence from the date of its foundation in 1875 to the present day, and that every charter and diploma issued by it under its seal and over the President's signature, has been valid and of constitutional force. The further declaration is officially made that, from the date of the passage of the above mentioned Act of Secession, the retention of the papers and property of the late American Section, the continued use of the Theosophical Society's seal by the new Society, its Officers, Branches and Members, have been illegal, and on behalf of the Society the undersigned repudiates, as invalid, all new documents bearing the Society's Seal or his official signature. He also requests that the new Society's officers will turn over all Sectional archives and other property to the Special Committee herein above appointed.

Finally, the undersigned gives notice that Mr. W. Q. Judge, having by his own act lost his membership in the Society, is no longer its Vice-President, and the said office is now vacant.

While it would have been better if the work in hand could have been continued as heretofore in a spirit of unity and mutual reliance, yet the undersigned considers that a separation like the present one was far more prudent than perpetuation of ill-feeling and dissunity within our rank by causes too well known to need special reference. The undersigned offers to his late American colleagues his best private and official wishes for the prosperity, usefulness and honorable management of their new Society.

H. S. OLCOTT,

President-Founder of the Theosophical Society.

THEOSOPHICAL SOCIETY,

PRESIDENT'S OFFICE,

LONDON, June 27th, 1895.

Under the provisions of Art. IV., Sec. 6, I hereby appoint A. P. Sinnett of London, to be Vice-President of the Society, to fill the present vacancy.

H. S. OLCOTT, P.T.S.

To the General Secretaries of Sections.

GENTLEMEN,

You are hereby requested to take the votes of your respective Sections, upon the above nomination, and to communicate the results to me within the next three calendar months as prescribed in the Bye-Laws.

H. S. OLCOTT, P.T.S.

T. S. FINANCIAL STATEMENT.

I hereby beg leave to acknowledge with thanks the following donations and subscriptions to the various Funds of the T. S. since 21st June 1895.

HEAD-QUARTERS.

RS. A. P.

General Secretary, European Section. Draft for £14-10 being half the proceeds of Charter and Diploma Fees, cashed in the Mercantile Bank on 1-7-1895.

261 5 5

Mr. C. Sambiah, Mylapore. Subscription for May and June 1895. 4 0 0
 Mr. Anantarai Nathji Mehta, Kundla. Donation for 1895. 7 0 0
 Mr. C. Burrard, Bombay. Donation. 7 0 0

LIBRARY.

Mr. C. Sambiah, Mylapore. Subscription for May and June 1895. 4 0 0
 OLCOTT-PENSION.

Pandit Jay Dutt Joshi, Garhwal. Donation. 10 0 0
 ADYAR, MADRAS, }
 21st July 1895. }

T. VINIARAGAVA CHARLU,
 Treasurer, T. S.

THE T. S. IN SWEDEN.

A Charter has been issued to five members of the Theosophical Society at Wenersborg, Sweden, to form a Lodge under the name of the "Wenersborg Lodge," T. S.

THE ADYAR LIBRARY.

We are glad to see that an important English translation of part 95 of the Mahābhārata has been issued by Lady Sundari Bala Roy, the wife of the late Babu Pratapachandra Roy, C.I.E., who thought it her duty to finish the work, which was begun by her husband. Every newspaper reader probably knows that Babu P. C. Roy, left not even a single pie to meet his Śrāddha and other funeral ceremonies, but only a few copies of Mahābhārata in Sanskrit and English. Yet the pious lady undertakes to finish the 5th Veda (Mahābhārata) by spending a little money she has got by way of Śrāddhana, on this sacred cause, thus obeying the last injunction of her husband. As most of the big parvas are finished, only 4 or 5 parts more are expected. The lady appeals to the generous public by the following paragraph:—"The number of charitable persons in the world is very large. A little, contributed by each, may support undertakings bigger than a Second Edition of the entire Mahābhārata."

The following books have been added during the last month:—

Purchased:—
 Sacred books of the East, the Questions of King Milinda, part II, (vol. 36), The Saṁyuktasūtra, part III, (vol. 41), Jaina Sūtras, part II, (vol. 45), Grimm's Teutonic Mythology (4 vols), the Evil-eye, the Origin and Growth of the Healing Art, Devils of London, and Anandāsrama series No. 28, Brahma-purāṇa (half price).

Our heartiest thanks are due to the Madras Government for the kind order to supply a copy of the oriental publications to the library.

R. ANANTHAKRISHNA SASTRY,
 Librarian.

A NEW T. S. SECTION.

The President-Founder has chartered the SCANDINAVIAN SECTION of the Theosophical Society, to include all Branches in Norway, Sweden, Denmark, and Finland.

THE LOYAL AMERICAN SECTION.

A new Charter has been issued to the Loyal T. S. in America to date from April 28th, 1895, thus keeping the continuity of the Section unbroken. Fifteen branches have already been enrolled in the loyal Section.

We are informed of the sudden death of the venerable Dewan Ram Jas, C. S. I., which will be sad news to his many warm friends. Further particulars will be given in our Sept. issue.

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SUPPLEMENT TO THE THEOSOPHIST.

SEPTEMBER 1895.

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY.

PRESIDENT'S OFFICE,

LONDON, 7th July 1895.

DR. ZANDER, F. T. S.,

Stockholm, Sweden.

DEAR SIR AND BROTHER:—

I have received the joint request, dated June 28th, 1895, of yourself and the President's of the fourteen branches of the Theosophical Society now existing in Sweden, Denmark, Norway and Finland and grouped together as the Scandinavian Sub-Section of the European Section of the Society, that I shall grant you a Charter as a full Section, under the Constitution and Rules of the Theosophical Society. In your letter of transmission you explain that, while gratefully acknowledging the satisfactory nature of your past relations with the General Secretary of the European Section, various difficulties, which you enumerate, obstruct the work in your several countries; one very serious one being that the differences of language prevent you from keeping up intimate mutual relations with each other.

I have given the matter my full consideration and, having personally visited Sweden in the year 1891 and observed the state of things on the spot, am convinced of the necessity of granting your request. I am sure that by making you into a full Section and giving you the same free autonomy which the European and other Sections now enjoy, it will promote the interests of the Society, give strength to our movement and once more illustrate and emphasise its international and fraternal basis.

You are, therefore, hereby notified that I give my consent to the organization of the "Scandinavian Section of the Theosophical Society" by the Branches now existing, and the others which may hereafter form, in the countries above enumerated; and to the adoption of a Constitution and Rules, which shall not violate the provisions of those of the Theosophical Society. The same to come into force upon receiving my official sanction, as provided for in the several paragraphs of Articles III, which prescribe the conditions for the formation of Sections and Branches.

The date of the charter, to be presently drafted and sent to you, will be July 7th, 1895, the date of my present communication. Pending the final framing of your Rules and their ratification, you may transact business under the present Rules of your Sub-Section, or under those of the European Section, or those of the Theosophical Society. My wish is that you may

(Continued on page xlix)

To

The President of the Theosophical Society.

Agreeably to the Resolution passed at the Convention held in December 1893, we beg to report that we have carefully examined the accounts of the Theosophical Society for the quarter ending 30th June, 1895, and found them correct. The several disbursements made are supported by vouchers from the parties who received payment and by accounts signed by Colonel Olcott, the latter being for bazaar purchases.

We annex the account current of receipts and outlays for the quarter above alluded to.

27th July 1895.

C. SAMBIAH.
 R. RUNGA ROW.

Account current of the Theosophical Society for the quarter from

Particulars of Receipts.	RECEIPTS.							
	By Cash.		By transfer.		Total.		Grand Total.	
	RS.	A. P.	RS.	A. P.	RS.	A. P.	RS.	A. P.
Balance on the 31st March 1895.								
Permanent Fund					21,126	13 3		
Anniversary do					127	13 9		
Library do					1,018	8 6		
Head-Quarters do					1,108	13 10		
Subba Row Medal Fund					680	9 0		
Blavatsky do					2,681	6 10		
Olcott Pension do					2,405	15 6		
Suspense Account					420	1 10		
Receipts during the period from 1st April to end of June '95							29,700	2 6
Permanent Fund	68	1 9			68	1 9		
Anniversary do	49	1 0			49	1 0		
Library do	290	12 0			290	12 0		
Head-Quarters do	771	1 0	65	7 3	836	8 3		
Subba Row Medal do	18	12 0			18	12 0		
Blavatsky do								
Olcott Pension do								
Suspense Account	3	8 0			3	8 0		
Detail of Balances on different Funds—	1,201	3 9	65	7 3	1,266	11 0	1,266	11 0
Permanent Fund	21,129	7 9						
Anniversary do	79	9 6						
Library do	1,093	5 6						
Head-Quarters do	1,128	13 3						
Subba Row Medal do	615	0 0						
Blavatsky Memorial Fund	2,681	6 10						
Olcott Pension do	2,495	15 6						
Suspense Account	423	9 10						
Rs. 29,647	4 2						30,966	13 6

1st April to end of June 1895.

Particulars of Outlays.	OUTLAYS.							
	By Cash.		By transfer.		Total.		Grand Total.	
	RS.	A. P.	RS.	A. P.	RS.	A. P.	RS.	A. P.
Permanent Fund			65	7 3	65	7 3		
Anniversary do	97	5 3			97	5 3		
Library do	215	15 0			215	15 0		
Head-Quarters do	876	8 10			876	8 10		
Subba Row Medal Fund	64	5 0			64	5 0		
Blavatsky do								
Olcott Pension do								
Suspense Account								
	1,254	2 1	65	7 3	1,319	9 4	1,319	9 4
Balance on the 31st March 1895—								
Permanent Fund, 3½ per cent. Govt. Paper deposited for safe custody with the Bank of Madras in the names of Col. Olcott and V. Cuppuswamy Iyer as per Bank Secretary's receipt No. 100445 of 10th May 1893.							21,000	0 0
Blavatsky Memorial Fund, 3½ per cent. Govt. Paper deposited for safe custody with ditto, as per Bank Secretary's Receipt No. 108 372 of 4th October 1894.							2,600	0 0
Olcott Pension Fund, 3½ per cent. Govt. Paper deposited for safe custody with ditto, as per Bank Secretary's Receipt No. 108 372 of 4th October 1894.							2,400	0 0
Deposit in Madras Bank as per Bank Pass Book and Receipt							774	15 3
Post Office Savings Bank Deposits.								
Permanent Fund	129	7 9						
Anniversary do	101	2 0						
Head-Quarters do	101	4 0						
Library do	724	10 0						
Subba Row Medal do	615	0 0					1,671	7 9
Cash in the London and Westminster Bank in the name of Col. Olcott. £ 47-11-7 at 1-1½ as per Post Office Schedule No. 42. President's Receipt.							830	7 0
In addition to £ 7-3-7½ as per Post Office Schedule No. 38, in the hands of Mr. J. M. Watkins for disbursements on Library Account, President's Receipt.							113	0 0
Money with Col. Olcott as per his Receipt—								
11 Sovereigns worth Rs. 203-3-0							253	3 0
Cash							4	3
In Cash Cheque							20,647	4 2
							30,966	13 6

C. SAMBIAH
R. RUNGA ROW.

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(Continued from page xlvii)

not be hampered in the least degree in the progress of your work. I would have you feel that the appreciation I have heretofore expressed of the unselfish devotion and sustained energy of my Swedish colleagues is sincere, and that I shall always be glad to do whatever I can, personally and officially, to lighten their burden. I shall not return to India until October and meanwhile may be addressed at this Head-Quarters.

Fraternally yours,
H. S. OLCOTT, P. T. S.

T. S. FINANCIAL STATEMENT.

I hereby beg leave to acknowledge with thanks the following donations and subscriptions to the various Funds of the T. S. since 21st July 1895.

HEAD-QUARTERS.

HEAD-QUARTERS.		RS.	A.	P.
London Lodge T. S. Donation	£5. Nominal Value	87	4	0
Mr. P. Nanjunda Naidu, Shimoga. Donation		3	0	0
Lala Suraj Bhau, Lahore. Donation		100	0	0
Mr. Jagan Nath	do	25	0	0
Jubbulpore T. S. per Mr. Manoharlal. Donation		5	0	0
Mr. A. W. Maurais, Secretary, Dunedin T. S.	Entrance Fee of one Member 5/-			
		4	8	0

LIBRARY.

Dr. Henry Pratt, M.D., London. Subscription for 1895. £10. Nominal value.	LIBRARY.	4 8 0
	ANNIVERSARY	174 9 0

ANNIVERSARY.

Mr. A. W. Maurais, Secretary, Dunedin	T. S. Annual Dues of	174	9	0
one Member 2/				
ADYAR, 22nd August 1895.				

T. VIJAYARAGHAVA CHARLU,
Treasurer, T. S.

THE ADYAR LIBRARY.

The following books have been added to the Library during the last two months :—

Donated :—

The *Mahābhārata* (English translation), 95th part, from Lady Pratapa-
 chandra Roy; *The Dying Rahuts Sermon*; from Mr. C. Samere Singha-
 Ceylon; *The 3rd part of the Descriptive Catalogue of Sanskrit MSS. in the*
Library of Sanskrit College, Calcutta, from the Director of Public Instruc-
 tion, Bengal; *A Collection of Esoteric Writings of the late Mr. T. Subba Row*,
 from the publisher; *Mayāsānasa, with the Commentary*, from H. H.
 Keralavarma, C. S. I.; *The list of Architectural and Archæological remains in*
Coorg, South Indian Buddhist Antiquities, Tamil and Sanskrit remains in
The Amaravati Stūpa, South Indian Inscription, vols. I, II, part I, and part II,
and List of Antiquities, Madras, 2 vols., from the Madras Government; A
Hindi translation of Sri Parāśara's treatise on Astrology, part I, from the
author, Mr. D. N. Dar; Srimatbhāgavata with English translation, from the
publisher; Thaittiriyaśaṃhitā, Bhāttabhāskara's Commentary (2nd vol.)
and Dakṣhṇāmūrti Stotra, from the libraries from the Curator, Government
and Dakṣhṇāmūrti Stotra, from the libraries from the Curator, Government
Initiation, by Mr. A. B. Ghose; London Lodge No. 29, The Path of
Purchased:— The Master's of Facts and Ideals, by Mrs. Besant.
Iamblichus on the Mysteries of

Purchased by Mr. T. Taylor of the *Mysteries of the Egyptians, Chaldeans and Assyrians*, by Mrs. Pesant.

R. S. WANTHAKRISHNA SASTRY,
Librarian.

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