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THE THEOSOPHIST

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

VOL. 4. No. 5. MADRAS, FEBRUARY, 1883. No. 41.

సత్యాత్ నాస్తి పరో ధర్మ:

THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

SPECIAL NOTICE TO CORRESPONDENTS.

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

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

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

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

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

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

MISTAKEN NOTIONS.

The Psychological Review, kindly taking notice of our misguided journal, has the following in its November number. "The present number (of the THEOSOPHIST for August 1882) is rich in interesting matter, which, whether one agrees with it or not, is good reading. The letters of 'A. P. S.,' *originally contributed to 'Light,' are reproduced.*" The words in italics call for an explanation. "A. P. S.'s" *Letters*, written at the express desire of his friend and Teacher, "Brother" KOOTHOOMI, with a view to disseminating esoteric Arhat doctrines and giving a correcter insight into the said abstruse philosophy, were not "originally contributed" either to *Light* or the *Theosophist* alone, but simultaneously sent to both, to London and Bombay. They appeared in our Magazine three or four weeks earlier than in our English contemporary, and were so timed as to avoid interference with each other. Thus, since "A. P. S.'s" *Letters* under notice appeared in *Light* nearly at the same time as the *Theosophist* reached London, they could not have been "reproduced" from that paper (though, certainly, much of the *Light* reading is worth copying), but were printed from the writer's original manuscripts. Had it been a question of any other article, we would not have gone out of our way to contradict the statement. But since it concerns contributions doubly valuable owing to the source of their original emanation, and the literary eminence of their writer—a most devoted and valued Theosophist—we feel it our duty to notice and correct the misconception.

Another and still more curious mistake concerning our paper is found in the same excellent periodical. Among the advertisements of *Works published by the Psychological Press Association*, we find a few lines quoted from our Journal's review of "The Perfect Way," and, after the title of our publication, an explanatory parenthesis in which our periodical is described as a—"Buddhist organ!" This is a puzzle, indeed. As every reader of our Magazine knows, of all religions Buddhism has been the least discussed in the THEOSOPHIST, mainly from reluctance to seem partial to our own faith, but in part also because Buddhism is being more elucidated by Western scholars than any other ancient religion and has therefore least of all needed our help. The Northern Buddhist, or esoteric Arhat doctrine, has little in common with popular, dogmatic Buddhism. It is identical—except in proper names—with the hidden truth or esoteric part of Adwaitism, Brahmanism, and every other world-faith of antiquity. It is a grave mistake, therefore, and a misrepresentation of the strictly impartial attitude of our paper to make it appear as the organ of *any* sect. It is only the organ of Truth as we can discover it. It never was, nor will it ever become, the advocate of any particular creed. Indeed, its policy is rather to demolish every *dogmatic* creed the world over. We would substitute for them the one great Truth, which—*wherever it is*, must of necessity be one—rather than pander to the superstitions and bigotry of sectarianism, which has ever been the greatest curse and the source of most of the miseries in this world of Sin and Evil. We are ever as willing to denounce the defects of orthodox Buddhism as those of theological Christianity, of Hinduism, Parseeism, or of any other so called "world-religion." The motto of our Journal "There is no Religion higher than Truth," is quite sufficient, we think, to put our policy outside the possibility of doubt. If, our being personally an adherent to the Arhat school be cited, we repeat again that our private belief and predilections have nothing to do whatever with our duty as editor of a Journal, which was established to represent in their true light the many religious creeds of the Members of the Theosophical Society; nor have we any more right as a Founder of that Society or in our official capacity of Corresponding

Secretary—with which office we have been invested for life—to show greater partiality for one creed than for another. This would be to act upon false pretences. Very true, we sincerely believe having found *the* Truth; or what is only, perhaps, all of the Truth that *we* can grasp; but so does every honest man with regard to *his* religion—whatever it may be. And since we have never set ourself up as infallible; nor allowed our conceit to puff out our head with the idea that we had a commission, divine or otherwise, to teach our fellow-men, or knew more than they; nor attempted a propaganda of *our* religion; but, on the contrary, have always advised people to purify, and keep to, their own creed unless it should become impossible for them to make it harmonize with what they discovered of *the* Truth,—in which case it is but simple honesty demanded by a decent sense of self-respect to confess the change and avoid shamming loyalty to defunct beliefs—we protest most emphatically against the *Psychological Review's* making our Magazine an organ for Buddhist priests or any other priests or pedants to play their tunes upon. As well call it a *Russian* Journal because of the nativity of its editor!

"A PERSONAL AND AN IMPERSONAL GOD."

By T. Subba Row, (B. A., B. L.) F. T. S.

A letter signed by H. X. has appeared in the December issue of the Theosophist under the heading abovementioned containing some observations on "the Theoretical Questions of Personal, Impersonal, and No God." Any thing like an intelligent discussion of these questions is beset with almost insurmountable difficulties; and it is not likely that any one, who has not exactly defined to himself what is knowable to man and what is unknowable by a careful examination of the nature of man and his latent powers, will ever be profited by devoting any portion of his time to speculations concerning these subjects. Jesus declared that nobody had ever seen the father; Buddha was silent when he was questioned about the nature of the Absolute and the Infinite, and our Sankaracharjar said that all that was written on these questions only revealed the depth of human ignorance. But mankind have never ceased to speculate on these questions. Thousands of conflicting hypotheses have come into existence by reason of these speculations: disputants have never ceased quarrelling about them and the human race has divided itself into hundreds of warring sects on account of their differences of opinion in theoretical Metaphysics. If, as is stated by H. X, differences of opinion on matters "Spiritual" are inevitable, there must be an irrepressible desire in the human being to grapple desperately with the unknowable and unknown without knowing anything about the real capabilities of his own powers. The generality of the public (at least in this country) are accustomed to associate every religious and social movement with some particular belief regarding the subject under consideration. In their opinion every system of philosophy, science, or ethics which does not inculcate some particular doctrine with respect to the problems in question is necessarily imperfect. The importance of every religious movement, the usefulness of every association and the value of every philosophical system is always estimated by them in connection with such belief or doctrine. An association, like the Theosophical Society, composed of various religionists and established for the purposes of religious and scientific enquiry, is a novelty to them. Consequently, enquiries are constantly being made regarding the views of the founders of the Theosophical Society and our great Teachers of the Himavat about the questions under consideration. It is represented to them by some people that they are *Nastikas*. When the great mass of the people are unaccustomed to philosophical enquiry and precise modes of thinking, the charge of Atheism is sufficient to lower in their estimation any particular individual or association. When any man's Atheism is condemned almost without hearing no particular connotation is hardly ever attached to the word; but it is associated with a large cluster of vices and deformities. It is highly desirable therefore to state to the public in clear language the doctrine of the Arhat philosophy regarding the problem in question and point out such misconceptions as are likely to arise from a perusal of the letter under review. Before proceeding further, I beg to inform my readers that in his letter H. X. speaks of the doctrine under the heading of impersonal God and introduces the Arhat doctrine under that of Atheism. It would have been better if he had referred to these two systems of philosophy under their proper designations. The general public have not yet accepted any one definition of the so-called impersonal God, and the word atheism, as above stated conveys but a very vague idea. Without attempting, therefore, to ascertain the significance of the same, I shall state the general principles of the Adwaita and the Arhat doctrines on the subject under consideration and leave it to my readers to decide whether they indicate a belief in a *personal* or an *impersonal* God, or whether they amount to Atheism.

I shall here request my readers (such of them at least as are not acquainted with the Cosmological theories of the Idealistic thinkers of Europe) to examine John Stuart Mill's Cosmological theory as explained in his examination of Sir William Hamilton's philosophy, before attempting to understand the Adwaita doctrine; and I beg to inform them beforehand that in explaining the main principles of the said doctrine, I am going to use, as far as it is convenient to do so, the phraseology adopted by English psychologists of the Idealistic School of thought. In dealing with the phenomena of our present plan of existence John Stuart Mill ultimately came to the conclusion that matter or the so called external phenomena are but the creation of our mind; they are the mere appearances of a particular phase of our subjective self, and of our thoughts, volitions, sensations and emotions which in their totality constitute the basis of that Ego. Matter then is the permanent possibility of sensations; and the so called Laws of matter are, properly speaking, the Laws which govern the succession and co-existence of our states of conciousness. Mill further holds that properly speaking there is no nominal Ego. The very idea of a mind existing separately as an entity distinct from the states of consciousness which are supposed to inhere in it, is in his opinion illusory, as the idea of an external object which is supposed to be perceived by our senses.

Thus the ideas of mind and matter, of subject and object, of the Ego and external world, are really evolved from the aggregation of our mental states which are only realities so far as we are concerned.

The claim of our mental states or states of consciousness is "a double-headed monster" according to Professor Bain, which has two distinct aspects, one objective and the other subjective. Mr. Mill has paused here confessing that psychological analysis did not go any further, the mysterious link which connects together the train of our states of consciousness and gives rise to our Ahankaram in this condition of existence, still remains an incomprehensible mystery to Western psychologists, though its existence is but dimly perceived in the subjective phenomena of memory and expectation.

On the other hand the great physicists of Europe are gradually coming to the conclusion* that mind is the product of matter, or that it is one of the attributes of matter in some of its conditions. It would appear, therefore, from

* See Tyndall's Belfast Address.—S. R.

the speculations of Western psychologists that matter is evolved from mind and that mind is evolved from matter. These two propositions are apparently irreconcilable. Mill and Tyndall have admitted that Western science is yet unable to go deeper into the question. Nor is it likely to solve the mystery hereafter, unless it calls Eastern occult science to its aid and takes a more comprehensive view of the capabilities of the real subjective self of man and the various aspects of the great objective universe. The great Adwaitee philosophers of ancient Aryavarta have examined the relationship between subject and object in every condition of existence in this solar system in which this differentiation is presented. Just as a human being is composed of 7 principles, differentiated matter in the solar system exists in 7 different conditions. These different states of matter do not all come within the range of our present objective consciousness. But they can be objectively perceived by the spiritual ego in man. To the liberated spiritual mind of man, or to the Dhyan Chohans, every thing that is material in every condition of matter is an object of perception. Further, *Pragna* or the capacity of perception exists in 7 different aspects corresponding to the 7 conditions of matter. Strictly speaking, there are but 6 states of matter, the so called 7th state being the aspect of Cosmic matter in its original undifferentiated condition. Similarly there are 6 states of differentiated Pragna, the seventh state being a condition of perfect unconsciousness. By differentiated Pragna, I mean the condition in which Pragna is split up into various states of consciousness. Thus we have 6 states of consciousness, either objective or subjective for the time being as the case may be, and a state of perfect unconsciousness which is the beginning and the end of all conceivable states of consciousness, corresponding to the states of differentiated matter and its original undifferentiated basis which is the beginning and the end of all Cosmic evolutions. It will be easily seen that the existence of consciousness is necessary for the differentiation between subject and object. Hence these two phases are presented in 6 different conditions, and in the last state there being no consciousness as abovestated, the differentiation in question ceases to exist. The number of these various conditions is different in some systems of philosophy. But whatever may be the number of divisions, they all lie between perfect unconsciousness at one end of the line and our present state of consciousness or *Bahirpragna* at the other end. To understand the real nature of these different states of consciousness, I shall request my readers to compare the consciousness of the ordinary man with the consciousness of the astral man, and again compare the latter with the consciousness of the spiritual Ego in man. In these three conditions the objective Universe is not the same. But the difference between the Ego and the non-Ego is common to all these conditions. Consequently, admitting the correctness of Mill's reasoning as regards the subject and object of our present plan of consciousness, the great Adwaïtee thinkers of India have extended the same reasoning to other states of consciousness, and came to the conclusion that the various conditions of the Ego and the Non-Ego were but the appearances of one and the same entity—the ultimate state of unconsciousness. This entity is neither matter nor spirit; it is neither Ego nor non-Ego; and it is neither object nor subject. In the language of Hindu philosophers it is the original and eternal combination of Purusha and Prakriti. As the Adwaïtees hold that an external object is merely the product of our mental states, Prakriti is nothing more than illusion, and Purush is the only reality; it is the *one* existence which remains eternal in this universe of Ideal. This entity then is the Parabrahmam of the Adwaïtees. Even if there were to be a personal God with any thing like a material *upadi* (physical basis of whatever form), from the stand-point of an Adwaïtee there will be as much reason to doubt his nominal existence as there would be in the case of any other object. In their opinion, a conscious God cannot be the origin of the universe, as his Ego would be the effect of a previous cause, if the word conscious conveys but its ordinary meaning. They cannot admit that the grand total of all the states of consciousness in the universe is their deity, as these states are constantly changing and as cosmic idealism ceases during Pralaya. There is only one permanent condition in the universe which is the state of perfect Unconsciousness, bare *chidakasam* in fact.

When my readers once realize the fact that this grand universe is in reality but a huge aggregation of various states of consciousness, they will not be surprised to find that the ultimate state of unconsciousness is considered as Parabrahmam by the Adwaïtees.

The idea of a God, Deity, Iswar, or an impersonal God [if consciousness is one of his attributes] involves the idea of Ego or non-Ego in some shape or other, and as every conceivable Ego or non-Ego is evolved from this primitive element [I use this word for want of a better one] the existence of an extra-cosmic god possessing such attributes prior to this condition is absolutely inconceivable. Though I have been speaking of this element as the condition of unconsciousness, it is, properly speaking, the *chidakasam* or *chinmatra* of the Hindu philosophers which contains within itself the potentiality of every condition of "Pragna," and which results as conciousness on the one hand and the objective universe on the other, by the operation of its latent *chichakti* [the power which generates thought].

(*To be continued*).

THE BUGBEARS OF SCIENCE.

The fanaticism of blank negation is often more tenacious, more dangerous, and always far harder to deal with, and to combat, than that of mere assumption. Hence—as a result justly complained of—the gradual and steady crumbling of old and time-honoured ideals; the daily encroachment, and growing supremacy of the extreme physico-materialistic* thought; and a stubborn oppo-

* The expression "physico-materialism," as well as its pendant "spirito" or "metaphysico-materialism," may be newly coined words, but some such are rigorously necessary in a publication like the *Theosophist* and with its present non-English editor. If they are not clear enough, we hope C. C. M. or some other friend will suggest better. In one sense every Buddhist as well as every Occultist, and even most of the educated Spiritualists, are, strictly speaking, Materialists. The whole question lies in the ultimate and scientific decision upon the nature or essence of Force. Shall we say that Force is—Spirit, or that Spirit is—a force? Is the latter physical or spiritual, *Matter* or Spirit? If the latter is something—it must *be* material, otherwise it is but a pure abstraction, a *no*-thing. Nothing which is capable of producing an effect on any portion of the physical,—objective or subjective—Kosmos can be otherwise than material. Mind—whose enormous potentiality is being discovered more and more with every day, could produce *no* effect were it not material; and believers in a personal God, have themselves either to admit that the deity in doing its work has to use material force to produce a physical effect, or—to advocate miracle, which is an absurdity. As A. J. Manley, of Minnesota, very truly observes in a letter:—

"It has ever been an impossibility with me to realize or comprehend an effect, which requires motion or force, as being produced by "nothing." The leaves of the forest are stirred by the gentlest breeze, and yet withhold the breeze, and the leaves cease to move. While gas continues to escape from the tube, apply the match and you will have a brilliant light; cut off the supply and the wonderful phenomenon ceases. Place a magnet near a compass, and the needle is attracted by it; remove the former and the needle will resume its normal condition. By will-power the mesmerist compels his subject to perform various feats, but who becomes normal again when the will is withdrawn.

"I have observed in all physical phenomena, that when the propelling force is withdrawn, the phenomena invariably cease. From these facts, I infer that the producing causes must be material, though we do not see them. Again, if these phenomena were produced by "nothing," it would be impossible to withdraw the producing force, and the manifestations would

sition to, and ignoring by, the major *portion* of Western society, of those psychological facts and phenomena advocated by the minority and proved by them as conclusively as a mathematical equation. Science, we are often told, is the necessary enemy of any and every metaphysical speculation, as a mode of questioning nature, and of occult phenomena under all their Protean forms; hence—of MESMERISM and HOMŒOPATHY among the rest.

It is grossly unfair, we think, to lay the blame so sweepingly at the door of genuine science. True science—that is, knowledge without bigotry, prejudice, or egotism—endeavours but to clear away all the rubbish accumulated by generations of false priests and philosophers. Sciolism—that is, superficial learning, vain, narrow-minded and selfishly bigoted—unable to discern fact from false appearances, like a dog barking at the moon, growls at the approach of everything outside the limits of the narrow area of her action. True Science sternly enforces the discrimination of fact from hasty conclusion, and the true man of science will hardly deny that, of which the remotest possibility has once been demonstrated to him. It is but the unworthy votaries of science, those who abuse her name and authority and degrade her by making of her a shield behind which to give free sway to their narrow preconceptions, who alone ought to be held answerable for the *suppressio veri* that is so common. To such is it that applies the pungent remark, recently made by a German physician. "he who rejects anything *à priori* and refuses it a fair trial, is unworthy of the name of a man of science; nay, *even of that of an honest man*." [G. Jaeger.]

The remedy best calculated to cure an unprejudiced man of science of a chronic disbelief, is the presentation to him of those same unwelcome facts he had hitherto denied in the name of exact science as in reconciliation with that science, and supported by the evidence of her own unimpeachable laws. A good proof of this is afforded in the list of eminent men who, if they have not altogether passed "with arms and baggage" to the "enemy's" camp, have yet bravely stood up for, and defended the most phenomenal facts of modern spiritualism, as soon as they had discovered them to be a scientific reality. It needs no close observer, but simply an unbiassed mind, to perceive that stubborn, unintellectual scepticism, that knows no middle ground and is utterly unamenable to compromise, is already on the wane. Büchner's and Moleschott's gross conceptions of matter, have found their natural successor in the ultra vagaries of Positivism, so graphically dubbed by Huxley as "Roman Catholicism minus Christianity," and the extreme Positivists have now made room for the Agnostics. Negation and physico-materialism are the first twin progeny of young exact science. As the matron grows in years and wisdom, Saturn-like, she will find herself compelled to devour her own children. Uncompromising physico-materialism is being driven to its last entrenchments. It sees its own ideal—if an insane desire to convert everything that exists within the area of our limited *visible* universe into something that can be seen, felt, tasted, smelt, measured, weighed and finally bottled by the aid of our physical senses may be called an "ideal"—vanishing like a mist before the light of awkward fact, and the daily discoveries made in the domain of invisible and intangible matter, whose veil is being more and more rent with every such new discovery. The grim ideal is receding farther and farther; and the explorers into those regions where matter which had been hitherto made subject to, and within the scope of the mental perceptions of, our *physical* brain escapes the control of both and loses its name—are also fast losing their footing. Indeed, the high pedestal on which gross matter has hitherto been elevated, is fairly breaking down. Dagon's feet are crumbling under the weight of new facts daily gathered in by our scientific negators; and while the fashionable idol has shown its feet of clay, and its false priests their "face of brass," even Huxley and Tyndall, two of the greatest among our great men of physical science, confess that they had dreamed a dream, and found their Daniel (in Mr. Crookes) to explain it by demonstrating "Radiant matter." Within the last few years a mysterious correlation of words, a scientific legerdemain shuffling and shifting of terms, has occurred so quietly as to have hardly attracted the attention of the uninitiated. If we should personify Matter, we might say that it awoke one fine morning to find itself transformed into FORCE. Thus, the stronghold of gross physical matter was sapped at its very foundation; and were Mr. Tyndall thoroughly and unexceptionably honest, he ought to have paraphrased by this time his celebrated Belfast manifesto, and say, "In FORCE I find the promise and potency of every form of life." From that time began the reign of Force and the foreshadowing of the gradual oblivion of MATTER, so suddenly obliged to abdicate its supremacy. The Materialists have silently and unostentatiously transformed themselves into Energists.

But the old fogies of Conservative Science will not be so easily entreated into new ideas. Having refused for years the name of Force to Matter, they now refuse to recognize the presence of the former—even when legitimately recognized by many of their eminent colleagues,—in the phenomena known as Hypnotism, Mesmerism, and Homœopathy. The potentiality of Force is sought to be limited in accordance with old prejudices. Without touching that group of manifestations too mysterious and abnormal to be easily assimilated by the majority of the generally ignorant and always indifferent public, (though vouched for by those lights of Science, named Wallace, Crookes, Zöllner, &c.,) we will only consider a few of the more easily verifiable, though equally rejected, facts. We have in mind the above-named branches of psycho-physiological science, and shall see what several *savants*—outside the Royal Society of London—have to say. We propose to collect in these notes a few of the observations of Dr. Charcot, upon Hypnotism—the same old Mesmerism under its new name;—and upon Homœopathy, by the famous Dr. Gustave Jaeger, together with certain arguments and remarks thereupon, by competent and unbiassed French, German and Russian observers. Here, one may see Mesmerism and Homœopathy discussed and supported by the best medical and critical authorities, and may find out how far both "sciences" have already become entitled to recognition. To call an old fact by a new name, does not change the nature of that fact, any more than a new dress changes an individual. Mesmerism, for being now called "Hypnotism," and "Electro-biology," is none the less that same animal magnetism hooted out from all the Academies of Medicine and Science at the beginning of our century. The wonderful experiments recently produced in the hospitals by the world-famous Dr. Charcot, of Paris, and by Professor Heidenhain, in Germany, must not remain unknown to our readers any more than the new method of testing the efficacy of Homœopathy—called *Neuralanalysis*, invented by Prof. G. Jaeger, a distinguished zoologist and physiologist of Stutgardt.

But are any of these sciences and facts strictly new? We think not. Mesmerism as well as Dr. Charcot's

never cease. Indeed, if such manifestations ever existed, they must of necessity be perpetual."

Concurring fully with the above reasoning, it thus becomes of the utmost necessity for us, and under the penalty of being constantly accused of inconsistency, if not of flat contradictions, to make a well marked difference between those *materialists* who, believing that nothing can exist outside of matter in however sublimated a state, the latter yet believe in various subjective forces unknown to, only because as yet undiscovered by, science; rank sceptics and those *transcendentalists* who, mocking at the majesty of truth and fact fly into the face of logic by saying that "nothing is impossible to God;" that he is an extra-cosmic deity who created the universe out of nothing, was never subject to law, and can produce a *miracle* outside of all physical law and whenever it pleases him, &c.—*Ed.*

Metaloscopia and *Xiloscopia* were known to the ancients; but later on, with the first dawn of *our* civilization and enlightenment were rejected by the wiseacres of those days as something too mystical and impossible.* As to Homœopathy, the possible existence of the law of *similia similibus curantur*, had already occurred in the earliest days of medicine. Hippocrates speaks of it, and later on Paracelsus, Haller, and even Stahl with several other renowned chemists of his time more than hinted at it, since some of them have absolutely taught it and cured several patients by its means. As alchemy has become chemistry, so mesmerism and homœopathy with all the rest will ultimately become the legitimate branches of orthodox medicine. The experiments of Dr. Charcot with hysterical patients have almost revolutionized the world of medicine. Hypnotism is a phenomenon that is exercising all the thinking minds of the day, and is expected by many distinguished physicians—now that the key-note has been so loudly struck by that distinguished Parisian physician—to become in the near future a *science* of the greatest importance for humanity. The recent observations, in another direction, by Professor Heidenhain, in what he calls the "telephonic experiment," is another proof of the gradual discovery and acceptance of means hitherto part and parcel of the occult sciences. The Professor shows that by placing one hand upon *the left side* of the brow, and the other upon the occiput of the subject, the latter when sufficiently hypnotized, will repeat words expressed by the experimenter. This is a very old experiment. When the High Lama of a College of *Chelas* in Tibet wants to force a pupil to *speak the truth*, he places his hand over the left eye of the culprit and the other on his head, and then—no power in the world is able to stop the words from pouring forth from the lad's lips. He has to give it out. Does the Lama hypnotize, or mesmerize him? Truly, if all such facts have been so long rejected, it is but on account of their close connection with occult sciences, with—MAGIC. Still accepted they are, however reluctantly. Dr. Riopel, of the United States, speaking of Hypnotism, and confessing the subject to be "so replete with interest, that metaphysicians have strong grounds for encouragement to continue their researches," concludes nevertheless his article with the following extraordinary paradox:

"A subject, first brought to light by Gall, who desired to establish the fact that the organ of speech had a definite position in the brain; then later by Marc Dax, and Bouillaud; and still later by Broca, and many other distinguished observers, has now come forward to brush away the mysteries of spiritualism and its pretended relations to psychology under the name of "hypnotism."—(*Phrenol. Journ.*)

The "pretended relations" seem to be a felicitous remark and quite to the point. It is too late in the day to try to exclude transcendental psychology from the field of science, or to separate the phenomena of the spiritualists from it, however erroneous their *orthodox* explanations may appear. The prejudice so widely extant in society against the claims of Spiritual phenomena, Mesmerism, and Homœopathy, is becoming too absurd to give it here a serious notice, for it has fallen into idiotic stubbornness. And the reason of it is simply this; a long established regard for an opinion becomes at last a habit; the latter is as quickly transformed into a conviction of its infallibility, and very soon it becomes for its advocate a dogma. Let no profane hand dare to touch it!

What reasonable grounds are there, for instance, for disputing the possible influence of the Will-impulses of one organism over the actions of another organism, without that will being expressed by either word or gestures? "Are not the phenomena of our will"—asks a well known Russian writer—"and its constant action upon our own organism as great a puzzle as any to Science? And yet, who has ever thought of disputing or doubting the fact that the action of the will brings on certain changes in the economy of our physical organism, or, that the influence of the nature of certain substances upon that of others at a distance is not as scientifically recognized a fact. Iron, in the process of getting magnetized, begins acting at a distance; wires once prepared to conduct electric currents, begin to interact at a distance; all bodies heated to luminosity send forth visible and invisible rays to enormous distances, and so on. Why then should not WILL—an impulse and an energy—have as much potentiality as heat or iron? Changes in the state of our organism can thus be proved as scientifically to produce determined changes in another organism."

Still better reasons may be given. "It is a well known fact that force can be accumulated in a body and form a store, so to say, of what is termed *potential energy*; to wit, the heat and light given out by the process of combustion of wood, coals, &c., represent simply the emission of energy brought down upon the earth by the solar rays and absorbed, stored up by the plant during the process of its growth and development. Gas of every kind represents a reservoir of energy, which manifests itself under the form of heat as soon as compressed, and especially during the transformation of the gas into a fluidic state." The so-called "Canton-phosphorus (to the practical application of which are due the luminous clocks which shine in darkness) has the property of absorbing the light which it emits, later on, in darkness. Mesmerists assure us—and we do not see any valid reason why it should not be so—that in the same manner their Will-impulses may be fixed upon any material object which will absorb and store it until forced by the same will to emit it back from itself."

But there are less intricate and purely scientific phenomena requiring no human organism to experiment upon; experiments which, finding themselves within an

* To such "impossible" facts, belong the phenomena of Hypnotism, which have created such a new stir in Germany, Russia and France, as well as the manifestations (belonging to the same kind) produced and observed by Dr. Charcot upon his hysterical patients. With the latter phenomena we must class those induced by the so-called *metaloscopy* and *xiloscopy*. Under the former are meant in medicine the now firmly established facts proving the characteristic influence on the animal organism of various metals and of the magnet, through their simple contact with the skin of the patient: each producing a different effect. As to *xiloscopy*, it is the name given to the same effects produced by various kinds of woods, especially by the quinine bark. *Metaloscopia* has already given birth to *Metalotherrapia*—the science of using metals for curative means. The said "impossibilities" begin to be recognized as facts, though a Russian medical *Encyclopœdia* does calls them "monstrous." The same fate awaits other branches of the occult sciences of the ancients. Hitherto rejected, they now begin to be—although still reluctantly—accepted. Prof., Ziggler of Geneva as well nigh proved the influence of metals, of quinine and of some parts of the living organisms (the ancient fascination of flowers) upon plants and trees. The plant named *Drosera*, the quasi invisible hairs of which are endowed with partial motion, and which was regarded by Darwin as belonging to the insect-eating plants, is shown by Ziggler as affected even at a distance by animal magnetism as well as by certain metals, by means of various conductors. And a quarter century ago M. Adolphe Didier, the famous French somnambule and author, reports that an acquaintance of his met with much success in the experimental application of the mesmeric aura to flowers and fruits to promote their growth, color, flavour, and perfume. Miss C. L. Hunt, who quotes this fact approvingly in her useful "Compendium of Mesmeric Information," mentions (p. 180, foot-note) that there "are persons who are unable to wear or handle flowers, as they begin to wither and droop directly, as though the vitality of the plant were being appropriated by the wearer, instead of being sustained. To corroborate which foregoing observations by Western authorities, our Brahmin readers need only be reminded of the imperative injunction of their ancient *Sutras* that if any one should even salute a Brahmin when on his way to the river or tank for his morning puja (devotions), he must at once throw away the flowers he is carrying according to the ritualistic custom, return home and procure fresh flowers. This simple explanation being that the magnetic current projected towards him by the salutor taints the floral aura and makes the blossoms no longer fit for the mystical psychic ceremony of which they are necessary accessories.—*Ed.*

easy reach for verification, not only prove very forcibly the existence of the mysterious force claimed by the Mesmerists and practically utilized in the production of every occult phenomenon by the adepts, but threaten to upset absolutely and for ever to the last stone of that Chinese wall of blank negation erected by physical science against the invasion of the so-called occult phenomena. We mean Messrs. Crookes' and Guitford's experiments with radiant matter, and that very ingenuous instrument invented by the latter and called the electrical radiometer. Any one who knows anything of them can see how far they carry out and corroborate our assertions. Mr. Crookes in his observations on molecular activity in connection with the radiometer (the molecules being set in motion by means of radiations producing heat effects) makes the following discovery. The electric rays—produced by an induction spark, the electricity radiating from the negative pole and passing into a space containing extremely rarefied gas—when focused upon a strip of platinum melted it! The energy of the current is thus transferred to a substance through what may be fairly called a *vacuum*, and produces therein an intense elevation of temperature, a heat capable of melting metals. What is the medium that transmits the energy, since there is nought in space but a little gas in its most attenuated condition? And how much, or rather how little, we see, is needed of that substance to make of it a medium and cause it to resist the pressure of such an enormous quantity of force or energy? But here we see quite the reverse of that which we should expect to find. Here, the transmission of force becomes only then possible when the quantity of the substance is reduced to its *minimum*. Mechanics teach us that the quantity of energy is determined by the weight of the mass of the substance in motion, and the velocity of its motion; and with the decrease of the mass the velocity of the motion must be considerably increased if we want to obtain the same effect. From this point of view, and before this infinitesimally small quantity of attenuated gas, we are forced—to be enabled to explain the immensity of the effect—to realize a velocity of motion which transcends all the limits of our conception. In Mr. Crookes' miniature apparatus we find ourselves face to face with an infinitude as inconceivable to us as that which must exist in the very depths of the Universe. Here we have the infinitude of velocity; there—the infinitude of space. Are these two transcendent things spirit? No; they are both MATTER; only—at the opposite poles of the same Eternity.

(To be continued.)

MATTER AND ITS FORCES OR MODES OF MOTION.

A REPLY BY HENRY G. ATKINSON, F. G. S.*

BACON, and Tyndall in our own day, seem to agree very nearly with the ancient Philosopher Democritus, whom Bacon designates the Father of Experimental Philosophy and who for his zeal for science and knowledge, declared that he would rather be the discoverer of one of the laws of nature than possess the diadem of Persia.

Democritus explained the universe by means of space and atoms,—the empty and the full. The atoms, infinite in number, moving in infinite space, give rise to infinite worlds. These atoms are eternal, and they are imperishable. There is no real creation and no real destruction; nothing comes from nothing, and what is ultimate in anything never ceases to be; what is called creation is merely combination, what is called destruction is merely separation. The quantity of matter in the world, and consequently the quantity of force—for force is merely matter in motion—can neither be increased nor diminished, but must be ever the same, &c. Bacon in his illustrative instance of induction takes heat for his test, and his conclusion was that heat is a mode of motion. Sir W. Armstrong was the first among men of science to point this out as the right conclusion; since which we have had Tyndall's famous work "On Heat as a mode of Motion." All the other so-called forces are but changes in the modes of motion and interchangeable; as when a stone falls to the earth the motion, on being arrested, goes off, so to speak, in the motion of heat. This change of the mode of motion may be prettily illustrated in marble works where steam is the force used or mode of motion of heat transferred; in one place you have a dozen saws at work sawing a great block of marble into slabs; a little further on the force takes a circular course in the formation of a rosette; again, we have a very different motion in the polishing of the slabs of marble; then again, in running a bead or moulding &c. &c. Hence Bacon refers to matter and its "Principle of Motion" as fundamental to all phenomena whatsoever, and warns you of the danger of separating the motion or force from the substance itself in which resides the power or ability as its inmost nature, property or function. Lewes in his "Problems of Life and Mind," ridicules the idea "of Forces playing about like Sprites amid Atoms that are at once contradictorily indivisible and infinitely divisible," &c. Professor Flint in his learned work on "Anti-Theistic Theories," after relating the strangely contradictory views of force of the most eminent scientists, says, Professor Balfour Stewart uses the word force as meaning "that which changes the state of a body, whether that state be one of rest or of motion." But Professor Parker means by it "motion itself;" and Dr. Bastian understands by it "a mode of motion." If all professors of natural philosophy would use the word Force, and I may add the word Energy, in the same definite, intelligible, and self-consistent way as Professors Stewart and Tait, Clerk-Maxwell and Sir William Thomson, a vast amount of mental confusion would speedily pass away. In this reference, a perusal of Chap. III of "The Unseen Universe" cannot be too strongly recommended.

Prof. Flint goes on to say that "It is much to be regretted that professional critics and popular writers should have so generally gone to Mr. Herbert Spencer's chapter on "The Persistence of Force" for enlightenment as to the subject on which it treats, although probably in no other eight consecutive pages in the English language are there so many physical and metaphysical errors combined. Many of these persons, not having had their senses educated by appropriate scientific instruction to discern between good and evil in such matters, have been under the delusion that in perusing the chapter indicated, they were refreshing themselves with water drawn from the fountain of pure truth, when they were really intoxicating themselves with 'the wine of the Borgias.' The dreadful consequences which have sometimes resulted from this mistake may be seen exemplified in the case of Physicus." A number of Mr. Spencer's errors regarding Force are well refuted by Professor Birks in his "Modern Physical Fatalism," pp 159—196. On the nature and relationship of matter and force the three following works are important: Harms' "Philosophische Einleitung in die Encyklopædie der Physiks;" Hubers' "Die Forschung nach der Materie;" and Dauriac's, "Des Notions deMatière et deForce dans les Sciences de la Nature." Of these works I know nothing, but I think if in place of force and motion we use the terms power and action, we may better comprehend and refer the ability and results to matter itself.

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* A "Reply" and a Corroboration: See *Theosophist*, Vol. III. No. 12, articles —"Is Electricity Force or Matter?" and "What is Matter and What is Force?" *Ed.*

THE BRAHMINICAL THREAD.

BY A SARMAN. (F. T. S.)

I. THE general term for the investiture of this thread is *Upanayana*; and the invested is called *Upanita*, which signifies brought or drawn near (to one's Guru), *i. e.*, it is the symbol of the wearer's privilege.

II. One of the names of this thread is *Yajna-Sutra*. *Yajna* means Brahma, or the Supreme Spirit, and *Sutra*, the thread, or tie. Collectively, the compound word signifies that which ties a man to his spirit or god. It consists of three yarns twisted into one thread, and three of such threads formed and knotted into a circle. Every Theosophist knows what a circle signifies and it need not be repeated here. He will easily understand the rest and the relation they have to mystic initiation. The yarns signify the great principle of "three in one, and one in three," thus:—The first trinity consists of *Atma*, which comprises the three attributes of *Manas*, *Buddhi*, and *Ahankara*: (the mind, the intelligence, and the egotism). The *Manas*, again, has the three qualities of *Satva*, *Raja*, and *Tama*: (goodness, foulness, and darkness). *Buddhi* has the three attributes of *Pratyaksha*, *Upamiti* and *Anumiti* (perception, analogy and inference). *Ahankara* also has three attributes, viz., *Jnata*, *Jneya*, and *Jnan* (the knower, the known, and the knowledge).

III. Another name of the sacred thread is *Tridandi*. *Tri* means three, and *Danda*, chastisement, correction, or conquest. This reminds the holder of the three great "corrections" or conquests he has to accomplish. These are:—(1) the *Vakya Sanyama**; (2) the *Mana Sanyama*; and (3) the *Indriya* (or *Deha*) *Sanyama*. *Vakya* is speech, *Mana*, mind, and *Deha* (literally, body) or *Indriya*, are the passions. The three conquests therefore mean the control over one's speech, mind, and the passions.

This thread is also the reminder to the man of his secular duties, and its material varies, in consequence, according to the occupation of the wearer. Thus, while the thread of the Brahmans is made of pure cotton, that of the Kshatriyas (the warriors) is composed of flax—the bow-string material; and that of Vaishyas (the traders and cattle-breeders), of wool. From this it is not to be inferred that caste was originally meant to be hereditary. In the ancient times, it depended on the qualities of the man. Irrespective of the caste of his parents, a man could, according to his merit or otherwise, raise or lower himself from one caste to another; and instances are not wanting in which a man has elevated himself to the position of the highest Brahman (such as Vishvamitra Rishi, Parasara, Vyasa, Satyakam, and others) from the very lowest of the four castes. The sayings of *Yudhishthira*, on this subject, in reply to the questions of the great serpent, in the *Arannya Parva* of the *Mahá-Bhárata*, and of Manu, on the same point, have already appeared—on page 285, of the THEOSOPHIST for August 1882, in the valuable contribution by Babu Raj Narain Bose. Nothing further is therefore necessary than to refer the reader to the same. *Rig Veda* makes no mention of caste, and both *Manu and Maha-Bharata*—the fulcrums of Hinduism—distinctly affirm that man can translate himself from one caste to another by his merit, irrespective of his parentage.

The day is fast approaching when the so-called Brahmans will have to show cause, before the tribunal of the Aryan Rishis, why they should not be divested of the thread which they do not at all deserve and are degrading by misuse, unless they should work to deserve the privilege of wearing it. Then will be the time for people to appreciate it.

There are many examples of the highest distinctive insignia being worn by the unworthy. The aristocracies of Europe and Asia teem with such.

*Danda and Sanyama are synonymous terms.—A. S.

FROM KESHUB BABU TO MAESTRO WAGNER *via* THE SALVATION CAMP.

BUT a few days since the *Friend of India and Statesman* gave room to the reflections of a reverential correspondent, deploring the disrespectful familiarity with which the average swash-buckler of the Salvation Army speaks of his God. The reader was told that it—

"is not so easy to get over the shock caused by the very unceremonious way in which these men speak of the most sacred things and names, and their free and easy manner of addressing the Deity."

No doubt. But it is only as it should be; and in fact, it could hardly have been expected otherwise. Familiarity breeds contempt—with "the most sacred things" equally with the profane. What with Guiteau, the pretended dutiful son and agent of God, who claimed but to have carried out his loving Father's will in murdering in cold blood President Garfield; and Keshub Babu, the Minister of the New Dispensation, who in marrying his daughter to a popular, rich and highly cultured young Rajah, gives us to understand that he only blindly followed the verbal instructions received by him from God, there is but a temperamental difference in the results of their common cause of action. The æsthetic feelings of the *Statesman* writer, therefore, ought to be quite as much, if not more, ruffled by finding that the Almighty has been degraded in public print into the kihtmatgar, ayah, cook, treasurer, munshi, and even the *bhisti* (water carrier) of Babu K. C. Sen,* as by learning from the American papers how, coquetting with his *Parent* under the shadow of the gallows and with the rope around his neck, Guiteau—innocent-babe!—crowed and lisped, addressing his "Father in Heaven" as his "Gody" and "Lordy."

For years the combat has been deepening between religion and science, priestcraft and lay radicalism; a conflict which has now assumed a form which it would never have taken but for priestly interference. The equilibrating forces have been their intolerance, ignorance and absurdity on the one hand, and the people's progressive combativeness, resulting in rank materialism, on the other. As remarked by somebody, the worst enemies of religion in every age have been the Scribes (priests), Pharisees (bigots), and Sadducees (materialists)—the latter word being applied to any man who is an anti-metaphysician. If theologians—Protestant casuists as well as Jesuits—had left the matter alone, abandoning every man to his own interpretation and inner light, materialism and the bitter anti-religious spirit which now reigns supreme among the better educated classes—could have never gained the upper hand as they now have. The priests embroiled the question with their dead-letter, often insane interpretations enforced into infallible *dicta*; and men of science, or the so called philosophers, in their attempts to dispel the obscurity and make away with every mystery altogether, intensified the obfuscation. The "distinguos" of the former—which Pascal held up to so much ridicule,—and the physical, often grossly materialistic explanations of the latter, ruined every metaphysical truth. While the Pharisees were tampering with their respective Scriptures, the Sadducees were creating "infidelity." Such a state of things is not likely to come to a speedy end, the conflagration being ever fed with fresh fuel by both sides. Notwithstanding the near close of a century justly regarded as the age of enlightenment, truth seems to shine as far away as it ever did from the *hoi polloi* of humanity; and falsehood—lucky all of us, when it can be shown but simple error!—creeps out hideous and unabashed in every shape and form from as many brains as are capable of generating it. This conflict between Fact and Superstition has brought a third class of "interpreters" to the front—mystical dramatic authors. The latter are

* *Vide New Dispensation* for 1881; Ast: "What God is doing for me," by Babu K. C. Sen.—(*Ed.*)

a decided improvement upon the former, in so far as they help to transform the crude anthropomorphic fictions of fanatical religionists into poetical myths framed in the world's sacred legends. We speak of the recent revivals of the old Aryan and Greek religious dramas, respectively in India and Europe; of those public and private theatricals called "Mysteries," dropped in the West ever since the Mediæval Ages, but now revived at Calcutta, Oberammergau, and Bayreit. Unfortunately, from the sublime to the ridiculous there is but one step. Thus, from "Parsifal"—the poetical new opera of Wagner, performed for the first time in July last, at Bayreit (Bavaria), before an audience of 1,500 people, composed of crowned heads, their scions and suite,—we tumble down into the Bengali "New Dispensation" Mystery. In the latter *religious* performance, the principal female part, that of the "mother-goddess," is enacted, by Babu K. C. Sen. *The Brahmo Public Opinion* represents the inspired minister as appearing on the stage clad in the traditional sari, with anklets, armlets, nose-rings and jingling bangles; dancing as though for dear life, and surrounded by a cortege of disciples, one of whom had adorned his person—as a sign of devotion and humility, we should think—with a necklace of old shoes. Farce for farce, our personal preference inclines toward "General" Booth and "Major" Tucker, fencing on the Salvation army stage with "Mr." Devil. As a matter of æsthetics and choice, we prefer the imaginary smell of brimstone and fire to the malodorous perfumes of old shoe-leather from the cobbler's shop. While the *naive* absurdities in the "War Cry" make one laugh to tears, the religious gush and cant generally found in *Liberty and the New Dispensation*, provoke a sickening feeling of anger at such an abuse of a human intellect mocking at the weaker intellects of its less favoured readers.

And now, to "Parsifal," the new Christian opera-drama of Maestro Wagner. From a musical stand-point, it may be indeed "the grandest philosophical conception ever issued from mortal brain." As to the subject and *its* philosophical importance, our readers will have to judge for themselves.

As the musical world is aware, Professor Wagner is under the special patronage of the Bavarian King—the greatest *melomaniac* of Europe, who has spent millions upon his eccentric *protegé* for the privilege of having him all to himself. At every first performance, the audience is composed of the King alone, his selfish majesty not allowing even a confidential chamberlain, or a member of his own family to come in for a share of artistic enjoyment. Parsifal is not the first, nor—as to the subject of the drama upon which it is built—the best opera that has been produced by the Maestro. Indeed, it is childish in the extreme. Why then did its libretto alone, which appeared far in advance of its performance, and could give no idea of its musical merits, attract such an extraordinary concourse of nearly all the crowned heads of Europe? We learn that, besides the old Emperor Wilhelm, there were among other guests the Grand Dukes of Russia, the Princes of Germany and England, and nearly all the petty sovereigns, the Kings and Queens of Sweden, Denmark, Holland, Würtemberg, &c. For the last forty years, Wagner has fought tooth and nail with the conservative musical lights of Europe for the recognition and acceptance of his new style of operatic music—the "music of the future," as it is called. Yet his revolutionary ideas have hitherto found but a partly responsive echo in the West. The author of "The Flying Dutchman," "Rienzi," "Tannhaüser," and "Lohengrin," seemed doomed to present failure, his interminable apotheoses breaking the patience alike of the sanguine Frenchman and the phlegmatic Englishman. This string of failures culminated last year, at London, in the gigantic *fiasco* of his "Great Tetralogy," the "*Ring des Nibelungen.*" But "Parsifal" has now saved the situation.

Why? The reason for it, we think, lies in the *subject* chosen for the new opera. While "Lohengrin," "Tannhaüser," the "Ring des Nibelungen," are productions based on popular *heathen* myths, on German legends conceived in, and drawn from, the days of paganism and *mythology*, when Jupiter and Venus, Mars and Diana, were under their Teutonic names the tutelary gods of Germania—"Parsifal" is the hero around whom centre the New Testament legends, accepted by the audience as forming a portion of the *State*-religions of Christendom. Thus the mystery of the extraordinary success lies in a nut-shell. What is our own fiction, must be,—nay, *is* HISTORY; that of our heathen neighbours, the "devil-worship" of the Gentiles,—fables. The subject-matter of "Parsifal" is the theatrical representation of good and evil, in a supreme struggle: it is *our* universe, saved through atonement; it is sin redeemed through grace; the triumph of faith and charity. All that is fantastical in it, is mixed up with, and built upon, (thus say the Christian papers)—the purest revelations of Christian legends. We will give a brief summary of the subject.

The events of the drama occur in the dreary solitude of the mountains of Spain, during the supremacy of the Saracen conquerors. Spain boasts of the possession of the "Graal"—the cup in which Christ, during the Last Supper, is said to have performed the mystery of the Transubstantiation; changing the bread and wine into flesh and blood. Into this very cup, says the legend, Joseph of Arimathea had also collected the blood that streamed from the wounds of the Saviour. After a certain lapse of time the angels, who, by some mysterious ways not mentioned in the pious tradition, had got hold of the cup, presented it along with the spear that had transpierced the side of the Crucified, to a certain saint by the name of Titourel. With a view of preserving the priceless relics, the Saint (who, being a Saint, of course, had plenty of cash) built a fortified palace and founded the "Order of the Knights of the Holy Graal;" recouping himself, for his trouble, by proclaiming himself the King and High-Priest thereof. Becoming advanced in age, this enterprising saint abdicated in favour of his son Amfortus; a detail, proving, we love to think, that the saint was possessed besides the said genuine relics, of an equally genuine legitimate wife. Unfortunately the junior saint fell a victim to the black art of a wicked magician named Klingsor; and allowing the sacred spear to pass into the latter's hands, he received therewith an incurable wound. Henceforth and on to the end of the piece, Amfortus becomes a moral and physical wreck.

This *Prologue* is followed by a long string of acts, the sacred "mystery" being full of miracles and allegorical pictures. Act I begins with the rising sun, which sings a hymn to itself from behind a fringe of aged oaks, which, after the manner of trees, join in the chorus. Then comes a sacred lake with as sacred a swan, which is wounded by the arrow of Parsifal. At that period of the opera our hero is still an innocent, irresponsible idiot, ignorant of the mission planned for him by Providence. Later on, in the play, he becomes the "Comforter," the second Messiah and Saviour foretold by the Atonement. In Act II we see a vaulted hall, under whose dome light battalions of winged and fingerless cherubs sing, and play upon their golden harps. Then comes the mystic ceremony of knights at their supper-table. At each boom of a big bell, the holy knights pour down their throats gigantic goblets of wine and eat big loaves of bread. Voices from above are heard shouting: "Take and eat of the bread of life!—Take and drink of my blood!"—the second part of the injunction being religiously carried out by the knight-monks. The ceremony comes next of the opening of the relic-box, in which the ("Graal") shines with a phosphoric light enough to dazzle the pious Brotherhood, every member of which, under the effect of that light, (or perchance of the wine) falls prostrate before the relic-box. "Graal" is a cup, and yet a singing and reasoning creature in the miraculous legend. Withal, it is a forgiving one; since, forgetting the crime of Parsifal, who is guilty of the death of the sacred swan, it chooses that man, simple in heart and unburdened with intellect, as its weapon and agent to conquer Klingsor, the wicked sorcerer, and redeem the stolen spear. Hence the supreme struggle between proud Intellect, personified by the magician—the Spirit of Evil and Darkness, and simple Faith—the embodiment of innocence, with its absence of all intelligence, as personified by the half-witted "Parsifal," chosen to represent the spirit of Good and Light. Thus, while the latter is armed for the ensuing combat but with the weapon of blind Faith, Klingsor, the sorcerer, selects as his ally Koondry, a fallen woman, accursed by God and the embodiment of lust and vice. Strangely enough Koondry loves *good*—by nature and in her sleep. But no sooner does she awake in the morning then she becomes awfully wicked. We have personally known other persons who were very good—when asleep.

The papers are full of descriptions given of the enchanting scenes of the second act of Parsifal, which represent the fairy gardens and castle of the magician Klingsor. From the top of his tall tower he sees Parsifal arrayed as a knight approaching his domain and—the wicked sorcerer is supposed to shew his great intellect by disappearing from sight through the floor of his room. The scene changes and one sees every where but the enchanting gardens full of women, in the guise of—animated flowers. Parsifal cuts his way through and meets Koondry. Then follows an unholy ballet or nautch, of women-flowers, half-nude and in flesh-coloured tights. The dances are meant as lures of seduction, and Koondry—the most beautiful and fascinating of those animated plants, is chief daughter of the Wagnerian "Mara." But even her infernal powers of seduction fail with the half-witted but *blindly believing* knight. The ballot ends with Parsifal snatching the holy spear out of the hands of Klingsor, who has joined by that time in the general *tamasha*, and making with it over the whole unclean lot of the bewitched nautches the sign of the cross. Thereupon, women-flowers and Koondry, imps and sorcerer, all disappear and vanish under ground, presumably into the tropical regions of Christian Hell. After a short rest, between two acts, during which time forty or fifty years are supposed to elapse, Parsifal, armed with the holy spear that travelled over the whole world, returns as great a simpleton as ever—but a giant in a strength developed by his blind, unreasoning faith. Once back on the territory of "Graal," he finds the Order abolished, the knights dispersed, and Amfortus as seedy as ever from the effects of his old wound. "Graal," the communion cup, has hidden itself in the vast coffers of the monastery of some inimical and rival sect. Parsifal brings back the holy spear and heals therewith on the homœopathic principle of *similia similibus curantur*, the incurable wound of the old king-priest once made by that same spear, by thrusting it into his other side. As a reward the king abdicates his throne and priesthood in his favour. Then appears Koondry again, well stricken in years, we should say, if we had to judge of the effects of time according to natural law, but, as fascinating and beautiful as ever, as we are asked to believe by the Christian legend. She falls in love with Parsifal, who does not fall in love with her, but allows her to wash his feet and wipe them Magdalene-like with the tresses of her long hair, and then proceeds to baptize her. Whether from the effects of this unexpected ceremony or otherwise, Koondry dies immediately, after throwing upon Parsifal a long look of love which he heeds not, but recovers suddenly his lost wits! *Faith* alone has performed all these miracles. The "Innocent" had by the sole strength of his piety, saved the world: Evil is conquered by Good. Such is the philosophico-moral subject of the new opera which is preparing—say the German Christian papers—to revolutionize the world and bring back the infidels to Christianity. Amen.

It was after reading in a dozen papers rapturous accounts of the new opera and laudatory hymns to its pious subject, that we felt moved to give our candid opinion thereupon. Very few people to the Westward will agree with us, yet there are some who, we hope at least, will be able to discern in these remarks something more serious than journalistic chaff upon the ludicrous events of the day. At the risk of being once more misunderstood, we will say that such a handling of the "most sacred truths"—for those for whom those things and names are *truth*—is a sheer debasement, a sacrilege, and a blasphemy. Whether presented in the poetical garb of an operatic performance on the stage of a royal theatre, with the scenic accessories of all the modern paraphernalia of European luxury and art and before an audience of crowned heads; or in the caricatured representation of fair goddesses by old men, in Hindoo bungalows, and for the personal delectation of Rajahs and Zemindars; or again—as done by the Salvationists before ignorant mobs—under the shape of grotesque fights with the devil; such "a free and easy manner" of treating subjects, to many holy and true, must appear simply blasphemous harlequinades. To them truth is dragged by its own votaries in the mire. Thus far, Pilate's "What is truth?" has never been sufficiently answered but to the satisfaction of narrow-minded sectarians. Yet, truth must be somewhere, and it must be one, though all may not know it. Hence, though every one ought to be permitted unmolested to search for, and see it in his own light; and discuss as freely the respective merits of those many would-be *truths*, called by the name of creeds and religions, without any one taking offence at the freedom, we cannot help showing a profound sympathy for the feelings of "Observer," who has a few remarks upon the Salvationists in the *Pioneer* of December 21. We quote a paragraph or two:—

> "That this eccentric religious deformity will, sooner or later vanish into the ample limbo of defunct fanaticisms, is, of course, a conclusion which need not be demonstrated for educated people. But meanwhile it might be well if applications for help from the leaders of this vulgar crusade were declined by that numerous class who are ready to subscribe money for any organization whose professed aim is to "do good," but who are too indifferent, or too indolent, to investigate the principles and methods of such organization.
>
> "At one period in the history of Christendom one of the central features in pulpit teaching was the presentation of Satan in every imaginable shape which could inspire terror.
>
> "But, in process of time, in the religious plays, Satan came to be represented by the clown. And the association in the popular mind of the grotesque and ridiculous with what had once suggested awe and terror, resulted in widespread disbelief in the reality of Satan's existence. To what extent this scepticism was an indication of the emancipation of the human mind from ecclesiastical terrorism need not be discussed here. But the power of association of ideas in moulding belief is the point emphasized by this reference.
>
> "And if the founder of the Christian religion is presented to the imagination of the populace surrounded with the images of the modern music-hall, if crowds are roused up to emotional display by means of a Bachanalian chorus which proclaim that "He's a jolly good Saviour," and by Christy Minstrel manipulations of the tambourine and the banjo, it does not need a very profound insight to forsee that the utter degradation of that sublime ideal which, amidst all the changes of beliefs and opinions that have convulsed Christendom for eighteen hundred years, still appears to the view of the world's best men, unbelieving as well as believing, a spectacle of unapproachable moral beauty, must be the result in the case of those who are brought under the action of such a demoralizing influence."

These wise words apply thoroughly to the cases in hand. If we are answered,—as many a time we have been answered—that notwithstanding all, the Salvationists as well as the New Dispensationists *are* doing good, since they help to kindle the fast extinguishing fires of spirituality in man's heart, we shall answer that it is not by fencing

and dancing in grotesque attire, that this spirituality can ever be preserved; nor is it by thrusting one's own special belief down a neighbour's throat that he can ever be convinced of its truth. Smoke also can dim the solar rays, and it is well known that the most worthless materials, boldly kindled and energetically stirred, often throw out the densest masses of murky vapour. Doubt is inseparable from the constitution of man's reasoning powers, and few are the men who have never doubted, whatever their sectarian belief; a good proof that few are quite satisfied—say what they may to the contrary—that it is *their* creed and not that of their brother which has got the whole truth. Truth is like the sun; notwithstanding that the blackest clouds may obscure it temporarily, it is bound, ever and anon, to shine forth and dazzle even the most blind, and the faintest beam of it is often sufficient to dispel error and darkness. Men have done their best to veil every such beam and to replace it with the false glare of error and fiction; none more so than bigoted, narrow-minded theologians and priests of every faith, casuists and perverters through selfishness. It is against them, never against any religion, or the *sincere* belief of any man in whatsoever he chooses, that we have and do protest. And here we will take the opportunity of answering our innumerable detractors.

By these we have been repeatedly called "Nastika" and *atheist*. We are guilty, in their opinion, of refusing to give a name to THAT which, we feel sure, ought never to have received a name; nay—which *cannot* have an appellation, since *its* nature or essence is absolutely incomprehensible to our human mind, its state and even being, as absolutely a blank, and entirely beyond the possibility of any proof—unless simple and unphilosophical assertions be such. We are taken to task for confessing our firm belief in an infinite, all-pervading Principle, while refusing recognition of a personal God with human attributes; for advocating* an "abstraction," nameless and devoid of any *known* qualities, hence—passionless and inactive. How far our enemies are right in their definition of our belief, is something we may leave to some other occasion to confess or deny. For the present we will limit ourself to declaring that if denial of the existence of God as believed in by the Guiteau's, Dispensationists and Salvationists, constitutes a *Nastika*, then—we plead "guilty" and proclaim ourself publicly that kind of ATHEIST. In the *Aleim* addressed by their respective devotees as "Father-God, or God-Brahma, or God-Allah, or God-Jehovah:" in those deities, in a word, who, whether they inspire political murders, or buy provisions in the Calcutta bazars, or fight the devil through female lieutenants to the sound of cymbals and a base drum at 30 shillings the week, or demand public worship and damn eternally those who do not accept them we have neither faith nor respect for them; nor do we hesitate to express our full contempt for such figments of ecclesiastical imagination. On the other hand, no true Vedantee, Adwaitee, nor genuine esoteric philosopher or Buddhist, will ever call us *Nastika*, since our belief does not differ one iota from theirs. Except as to difference in names, upon whatever appellation all of these may hang their belief, ours is a philosophical conception of that which a true Adwaitee would call "Narayana." It is that same Principle which may be understood and realized but in our innermost thought, in solemn silence and in reverential awe. It is but during such moments of illumination that man may have a glimpse of it, as from and in the Eternity. It broods *in* (not over) the Waters of Life, in the boundless chaos of cosmic Ether as the manifested or the unmanifested universe—a *Paramanu* as it is called in the Upanishads, ever present in the boundless ocean of cosmic matter, embodying within self the latent design of the whole Universe. This Narayana is the 7th principle of the manifested Solar system. It is the "Antaratma", or the latent spirit every where present in the five tanmatras, which in their admixture and unity constitute what is called by Western occultists the preadamite earth. This principle or Paramanu, is located by the ancient Rishis of India (as may be seen in *Maha Narayanum* of *Taittiriya* Upanishad) in the centre of astral fire. Its name of Narayana is given to it, because of its presence in all the individual *spiritual monads* of the manifested solar system. This principle, is, in fact, the Logos, and the one EGO of the Western Occultists and Kabalists, and it is the Real and Sole deity to which the ancient Rishis of Aryavarta addressed their prayers, and directed their aspirations. If neither believers in a butler-god, nor those who fight the battles of their deity with Satan, nor yet the rut-running sectarians, will ever be capable of understanding our meaning, we have at least the consolation of knowing that it will be perfectly clear to every *learned* Adwaitee. As to the *unlearned* ones, they had better join the "Dwaitees, or the Salvationists" who invoke their Fetish with the clanging bell and the roll of kettle-drums.

* Which we do not, nor ever will; claiming but the right equally with every other responsible or reasoning human being, to believe in what we think proper, and reject the routine ideas of other people.

THE PRIMEVAL RACE DOUBLE-SEXED.*

BY ALEXANDER WILDER, M.D., VICE-PREST. THEOS. SOCIETY, NEW YORK.

THE proposition that the human race at one time were so formed that man and woman constituted but a single person, may, at first thought, impress the mind as most extraordinary. It will be supposed that the analogies of the natural world tend to demonstrate the ideas as absurd. The myriads and millions upon the earth of human being, and their contemporaries of the animal and vegetable creation, it may be thought, sustain the negative view. Perhaps it is seemingly too absurd even to consider with patience. We trust not; the world has spent much of its youth in canvassing and supporting opinions far less philosophical, far less rational, far less plausible, and far more whimsical.

That a large part of the vegetable creation exhibit the phenomenon of bisexuality is patent to every one. In the Linnæn classification, all plants are so enumerated, except the monœcious and dicœcious, and perhaps the *mélange* which the great naturalist set apart as cryptogamous. These exceptions, it is palpable, by no means include the superior families. "The pumpkin, squash, and cucumber, the maize-plant and some of our forest trees are monœcious, having staminate flowers apart from the pistillate blossoms; and others, like the hemp, Lombardy poplar, and ailanthus, have also duplicated bodies one being male and the other female. But the great majority, the grasses and cereals, fruit trees, and garden-flowers, all have the blossoms complete; the germs, with their styles, are beside the stamens as gallantly as need be. As the evidence of science indicates that plants came into existence first, we can easily perceive that this mode of formation, self-perpetuation, was the fresh first thought of Omniscience.

In the animal creation, the same idea still retains a place. We have our sciences of *heterogenesis* and *parthenogenesis*, showing that the field is yet open. In insect life, the moth generates a worm, and the worm becomes a moth, as in the Mysteries the great secret was expressed—*Taurus draconem genuit, et Taurum draco*. The polyps, or coral-producing family, which, according to Agassiz, has spent many hundreds or thousands of years, during the present geological period, in building out the peninsula of Florida from the main land, has never distracted itself about family and connubial questions. Each individual is a part physically of the entire house-hold, or rather community, and

* This Essay was published years ago in the *Phrenological Journal*.—*Ed.*

they produce their offspring from themselves like the buds and ramifications of a tree. They have no family jars, like those of husband and wife, parents and children, nor trouble with the traditional mother-in-law or sister-in-law. They all grow up in the same way, budding side by side, or dividing, and, while so multiplying, remain united together, so as to form a larger mass. Such examples of household unity would have delighted the ancient psalmist if he had known much about polypods; coral friendships are, indeed, "like precious ointment"—very adhesive. Nor is this mode of life all monotonous. Each species of polyp has its own peculiar mode of budding, branching, and ramifying, giving it as distinct an appearance as exists upon different trees. The number of these different species is very great; and they all have not only peculiar features and habits, but require different positions in the sea. There are those which are only found in shallow waters; others again in water two fathoms deep; others are never found in waters which are less than five or six fathoms deep; and others in waters at least ten fathoms deep. The mere fact of the water being more or less clear is enough either to foster their growth or cause their destruction. Glorious illustrations of the blessings of peace! No wars, no long viking expeditions, no civil dissensions, no peril but from the elements. Not only families, but different races and species co-operate, each complementing and supplementing the work of the others. Though they make very slow progress, only about an inch in fourteen years, and taking six thousand years to build a single reef of sixty feet high, these peaceful animals have thus steadily persisted, each builder and race taking its own turn, relieving each other when "played out," till the structure is complete. Thus they have contributed the territory for an entire State of the American Union, and at the same time have illustrated the modern idea of co-operation.

Bees are somewhat in the same line. The queens and workers are pretty independent. They carry on the hive very much as the coral animals do their buildings; and the queen, producing eggs in immense numbers, asks little odds of any other. The aphids, or plant-lice, keep house like Amazons, and virgin parents perpetuate the race for ten successive generations.

The earlier traditions* of the human race indicate a period when bisexuality was an essential characteristic. Plato, in the "Banquet," has preserved to us the discourse of Aristophanes on the subject. "Our nature of old was not the same as it is now. It was *androgynous*; the form and name partaking of and being common to both the male and the female. The entire form of every individual was rounded, having the back and sides as in a circle, and all the parts doubled. They walked as now, upright, whithersoever they pleased. Their bodies thus were round, and the manner of their running was circular. They were terrible in force and strength, and had prodigious ambition. Hence Zeus (Jove) divided each of them into two, making them weaker; Apollo, under his direction, closed up the skin." With the old Persians, Meshia and Meshiane were but a single individual. They also taught that man was the product of the Tree of Life, growing in androgynous pairs, till they were separated at a subsequent modification of the human form. The inhabitants of Madagascar say that the first man was created from the earth and placed in a garden, free from the ills, wants, and appetites of mundane life, and that he was strictly forbidden to eat or drink. The Great Enemy, disguised as a shining angel, pretended to bring a message from heaven, setting aside the prohibition. He then ate; a slight swelling appeared on his leg, and enlarged to a tumor, which, finally bursting at the end of six months, there emerged a beautiful girl, who became at maturity the mother of the race.

The accounts given in the book of Genesis appear to imply that man was created double-sexed. In the fifth chapter it reads: "This is the book of the generations (Hebrew, *toleduth*) of Adam: in the day that God created man, in the likeness of God made he him, male and female (*zachar va nakobeh*) created he them, and blessed them, and called their name Adam in the day when they were created." This passage is the copy and echo of Genesis i. 27: "God created (*bara*, brought forth) man in his image, the image of God created he him, male and female created he them."

The rabbis, many of them, agree with this idea of the legitimate meaning of these texts. Eugibinus, among Christian authors, and the rabbis Samuel, Menasseh ben-Israel, and Maimonides, especially, gave the weight of their judgment in favor of this interpretation. "Adam," it was said, "had two faces and one person, and from the beginning he was both male and female—male on one side and female on the other; but afterwards the parts were separated." The 139th psalm, by David, abounding with references to creation and embryonic life, was cited in evidence. The rabbi Jeremiah ben-Eleazer, on the authority of the fifth verse, "*Thou hast fashioned me behind and before*," argued that the primeval form of mankind was androgynous.

Indeed, the phrase, "*in the image of God*," sustains rather than controverts this sentiment. Waiving all argument from the fact that the plural form *aleim*, and the pronoun *us*, are often used for God, with verbs in the singular number, nevertheless the double sex, as an essential attribute of the Deity, is a very early idea. It is evident that the "male and female" condition, or male-female, is implied as constituting the "image" and "likeness" of God. The ancients often depicted their divinities in this form. "Zeus is a male, Zeus is an immortal maid," is asserted in the Orphic hymn, which was chanted in the Mysterics. Metis, devoured by Jupiter, Pallas-Athenè emerging from his head, and the younger Bacchus inclosed in his thigh prior to birth, were but symbolical expressions to denote this female life. "The Mighty Power became half male, half female," is the doctrine of the Hindoo Puranas. The Egyptians blended the goddess Neith with Amon in the creation; as *Hakmoh*, or Wisdom is united with the Demiurge, Jehovah, in the eighth chapter of the Proverbs of Solomon. In the Hermetic books intelligence is declared to be "God possessing the double fecundity of the two sexes."

Many of the Hindoo images, in conformity with the same idia, are half male and half female, and have four arms. Some of the statues of Jupiter have female breasts, and representations of Venus-Aphrodité give her a beard to signify the same thing. Even the first chapter of the Apocalypse, the personage appearing to John was "girt about the paps," or *mastoi* not the *mazoi* or male breasts. The Deity being thus constituted, his image and likeness, very logically, should be with attributes of both the man and the woman, "neither male nor female, but both one."

The name *Adam*, or man, itself implies this double form of existence. It is identical with *Athamas* or *Thomas* (Tamil, *Tam*), which is rendered by the Greek *didumos*, a twin. If, therefore, the first woman was formed subsequently to the first man, she must, as a logical necessity, be "taken out of man." Accordingly we read: "And the Lord God caused a deep sleep to fall upon Adam, and he slept; and He took one of his *sides* and closed up the flesh instead thereof; and the *side* which the Lord God had taken from man, made He a woman." The Hebrew word here used is *tzala*, which bears the translation which we have given. It is easy to trace this legend in Berosus, who says that *Thalatth* (the *Omoroca*, or Lady of Urka), was the beginning of the creation. She was was also Telita, the queen of the moon, as the first woman, *Aiseh*, was Isis.

The corollary of all this is, that the Adam or twin-man was male on one side and female on the other; and that one-half of him was removed to constitute Eve; but that the complete man consists of the sexes in one.

The two memorable twin-births of Genesis, that of Cain and Abel, and of Esau and Jacob, shadow the same idea. The name *Hebel* is the same as Eve, and

his characteristics seem to be feminine. "Unto thee shall be his desire," said the Lord to Cain; "and thou shalt rule over him." The same language had been uttered to Eve. "Thy desire shall be to thy husband, and he shall rule over thee." So, too, the name Jacob signifies a female—*nakobeh* being one form of the word, and *yakob* another, from the same root. It was Isaac's purpose to place him under the rule of Esau; but when the father was circumvented it became necessary to give Jacob the masculine name of Israel.

Godfrey Higgins suggests, in his *Anacalypsis*, that the Siamese twins represented the original androgynous idea. There are similar instances on record of twins with a ligamentary union, and a single umbilicus. The analogy of Esau and Jacob seems to have held good in their case; Chang was masculine and dominating, while Eng submitted and obeyed. (Whether their union was as vital as has been asserted, we question. The liver appears to have constituted it; but although fluids passed from one body to the other, sensation did not. Chang had been dead for hours before Eng perceived any disturbing agency; and then it seems to have been only, or principally, alarm. If the ligament had been divided, and some stimulant employed to distract the attention and reduce the sensibility of Eng for several days, it appears to us that he might have now been alive. Of course we believe that a bold but sagacious operator might have separated them safely many years ago. But this discussion is foreign to our present subject.)

Both the New Testament and the English common law seem to accept this doctrine of the pristine bisexual unity of the human race. Jesus, in reply to the caviling question of the Sadducees concerning the future existence of those who die, declared, "In the resurrection they neither marry nor given in marriage, are but are as the angels or sons of God." This cannot mean that they are unsexed, or monks and nuns, as in a Roman or Thibetan convent. To be like God and his angels, they must be "children of the resurrection." The resurrection life, or *anastasis*, must be the complete reversing of the fall or *apostasis*. If man began life in form as well as spirit like God, the *aleim*, in the restitution of all things, he will resume that life as it was at the first.—1Cor. xi.11.

Indeed, the English law, "the perfection of reason," perhaps unwittingly leads to the same conclusion. "A husband and his wife constitute but one person, and that person is the husband." It is but this alternative, or that of a common twin-life. "As it was in the beginning so it ever shall be."

When Science becomes the complement of divine revelation, the latter will disappear like a star in the effulgence of the sun.

THE REMINISCENCES OF A CHELA.

By Bhola Deva Sarma.

I.

The manifestations of the impulse which now seems to pervade the world embolden me to a narrative of facts which, however true and palpable they be for the writer himself, are yet inconceivable to many. The general tendency is to cry down all that is ancient as "superstition," and any attempt at a revival of any of the archaic sublimities, whether in art, science, religion, or philosophy, is consequently denounced as the ingenious devices of a lunatic or an impostor. Looking back into History, the student is struck with the similarity in procedure adopted by the so-called leaders of society in all ages against institutions whose express purpose was the study of ancient wisdom and the vindication of its importance. This fact will become more evident about the close of the present narrative. It seems never to have occurred to these "learned men" that if the heart of man has through all ages yearned after something higher than this ordinary transitory world; if, notwithstanding the persuasions, torture, and the ridicule they have sought to shower upon those whom they call enthusiasts and lunatics, these latter have ever had the good fortune of being the originators and ultimately supporters of scientific theories, which were finally tested and adopted long after their death,—that if this is the case there may possibly be more underneath the mask of ancient religious than can be seen at a superficial glance. Happily, however, the much longed-for change in this arrogant attitude of the so-called "learned" men is slowly but steadily taking place, and much of the praise for this accomplishment of a task which had so long baffled the efforts of some of the greatest intellects, is due to the Theosophical Society—an Association which has been patiently and perseveringly working in our midst for the past four years. The immediate effect of this success was, that persons, who had waited till now for a favourable opportunity to give the world the benefit of their knowledge and experience, are gradually relinquishing her reserve and coming to the front. It is looking to this grand achievement that I feel confident that my humble contribution, with a view of stimulating my fellow and country men to earnestly and zealously enquire into their respective religions and benefiting them by my experience—will not be entirely futile. Before, however, I proceed with my narrative, I must ask my readers to remember what they may themselves have heard of such interesting stories as the one found in that excellent work—*The Rosicrucians*, by Hargrave Jennings.

The story is too long to be quoted here, nor does the form in which it is presented by the author show it to be so well authenticated as to justify its being brought forward as historical instance. But the very fact that sometimes travellers find, in their solitary journeys, hermits and hitherto utterly unknown and strange men, inhabiting subterranean places and caves whose existence itself is unknown to the outside world but is found out only by chance—this very fact, I say, is not of so rare an occurrence, in Asia, especially in India, as to need great strain upon one's credulity. I would therefore request my readers to constantly bear these facts in mind in the course of my narrative, as my own experiences have a close connection with, and resemblance to, the subject of Hargrave Jenning's story of the Countryman and the Rosicrucian.

II.

The instances herein given will, of course, to some sound like a fiction, to others like the dream of an enthusiast, while a few will attribute all such cases to the exaggerating fancy of an over-heated brain. My narrative is not meant for the all-denying sceptics, but for that class which is steadily growing—a class which is neither superstitious, bigoted, nor dogmatic, but is ever open to truth and conviction, from whatsoever source and in whatever manner they may come.

We Indians are quite alive to the fact that all our sacred books, allegories and traditions, are full of accounts which are more or less reliable; and that even those that have the colouring of ignorant superstition about them, are a mere external symbolism in clothing splendid truths destined to remain impenetrable, but to the superficial observer or a vulgar intelligence. Every Hindu is taught from his early childhood to believe in the traditions about the fight between the Suras (Gods) and the Asuras (Giants) or (Devils), as every Christian, especially the Roman Catholic and the Christian of the Eastern Church is made to credit the great struggle between the Archangel Michael, and his host of angels and Satan or Lucifer and his army of unclean spirits. Both regard, more or less, their respective traditions as sacred truths and the heroes thereof as living entities, although the thinking *student* knows the symbolical significations of the two, and is well aware that they represent but the struggle of Good and Evil. All such beliefs were, therefore, my rightful inheritance; and being naturally of a religious turn of mind, implicit faith in their truth became a sort of second nature with me. The Orthodox Pundits of our modern days also tell us that all the *seemingly miraculous* accounts we have of the Great *Yogis*, although strictly true as events that occurred in the past ages, yet that, this power is now lost, and no great *Yogi* lives in these dark days of *Kali Yug*. My intuitions have always revolted against such a preposterous assertion. If there were Yogis once who could achieve results commonly considered to be miraculous; if again, that power could be acquired by any one who underwent the necessary training and discipline; and if again the said power was a *self-acquisition*, I could not be brought to perceive why there should be no *Yogi* living in our days. The laws of Nature, if immutable, must always produce the same results under the same conditions. What was practicable a thousand years ago must be practicable now. Either all the accounts of the ancient Rishis are an entire fictions or the present wild assertion about the impossibility of such personages existing and living in our own times, is but an outcome of the false teaching of those who were too lazy or too cowardly to undertake the training and the discipline required, themselves, and too jealous and conceited to admit their acquirement by other people. To believe that the Laws of Nature are anything but immutable is as absurd, unscientific and unphilosophical, as to be led on to accept the existence of *an Infinite God with finite attributes*. When I speak of the Laws of Nature I do not imply thereby that I believe in a Personal Creator. I am born an Adwaitee, and besides that, my personal beliefs are utterly irrelevant to the story and do not concern the general reader. By "Law" I simply here mean "any observed order of the course of Nature." Certain conditions are found to produce certain results, and the category under which these fall form that particular Law of Nature. As to whether these results are due to any *self-existing inherent* impulse, or whether this impulse is the working of an *extra cosmical* Deity, I leave it to the reader's common sense and scientific perceptions to decide for himself. We are at present concerned with finding out how far man can obtain an experimental and practical knowledge of all surrounding nature, and how far he can utilize the powers and control which he acquires in gaining that knowledge, over the Forces of Nature, rather than with the "why," the "whence," and the "whither," of this original impulse. Throughout all ages, the Shemites and the Aryans have divided themselves into two distinct groups, the former asserting the existence of an extra cosmical God, the latter as vehemently denying it and admitting of *nothing outside the cosmos*. The political predominance of the followers of the former Faith over the latter, has however gradually and slightly coloured the belief of the Indian Aryans. The *Parabrahmam* of the *Vedas* and the *Zervana-akarne* of the *Avesta*, have had the fate of En-Soph, who was made to abdicate in favour of Jehovah. They are temporarily eclipsed by the *Ishwar* of the *Vedantin* and the *Ormazd* and the *Ahriman* of the modern Parsee. The creative Impulse or Force is being anthropomorphised into *a finite personal God*, and the good and evil tendencies in nature are metamorphosed into living, personal entities, who guide the two currents of force. The only Aryan faith which has never yet been forced into a compromise in this direction is the Buddhist, although it has begun to gradually deteriorate, in other ways, from its pristine purity. But let him but go to the bottom of every one of the current prevailing religions, and the true student will find the same basis one common foundation upon which all religions are based. These convictions were gradually brought home to my mind during my researches, and the more I thought and brooded over the subject, the more forcibly did the belief grow upon me, that there must be persons now living who could expound all these truths, and who were infinitely wiser in knowledge and superior in power—since KNOWLEDGE IS POWER—than even the best and wisest of our scientific men. It will thus become clear how it could become imperative for one who was led to such a point not to remain long without taking some bold step in that direction, and push his way further and further into a research of the claims of some ancient sages to a superior knowledge and power.

(*To be continued.*)

CIS-TIBETAN RAMBLES.

By Captain A. Banon, F. T. S.

(Continued from the August Number.)

In continuation of the narration of my wanderings in the Himalayan regions (August number of the *Theosophist*)—I wish here to correct a mistake: the three people killed at Nilang were not Chinese Lamas, but Cakpas; or a class of thieves in Tibet. The hill people call almost every Tibetan a Lama, and so the mistake arose. In the village of Mukba, I came across an old Bissahiri gentleman, who, as he was educated in Tibet, is known by the name of Sukham Lama. He is quite a considerable man for that part of the world, owning some hundreds of goats and sheep, and a few thousand rupees. Also he is a man of the strictest probity and veracity; and has traded over the greater part of Northern Tibet. He told me the following as witnessed by himself in that country. He was at a celebrated place of pilgrimage, the name of which I have forgotten; behind it rose a beautiful conical peak, covered with perpetual snow. Owing to some natural causes, that peak broke, and a great part of its upper portion fell off. By this landslip the cave was quite disfigured. When Sukham "Lama" arrived there in the summer time, a great and genuine Lama had been summoned from Southern Tibet to remedy the evil; and whilst there, caused the snow to fall for seven consecutive days on the peak, until it again became in outward shape, at least, a perfect cone. Sukham Lama is a very public-spirited man. He built at his own expense a road from Mukba to Jangla,—a distance of five miles. These are the kind of unobtrusive men, whom the Government should honor, but never does. Another great traveller and trader in Mukba is Mulla Ram. This man rescued two Government surveyors in Tibet, from being clubbed to death as spies, by his great personal influence; but no more than Sukham Lama has he ever been rewarded by Government. Should any of my readers wish to meet some great Tibetan Lamas, I can tell them there are some to be found in that part of Bisahir that borders on Tibet; and that they can also meet there with many Bissahiri traders, who have travelled over a great part of Tibet, and who can tell them many wonders of that very wonderful country. Meanwhile I return to the people of the Upper Bhagerutee, whose superstitions and customs are very curious. They believe that after death, the soul goes into the inferior animal creation. When an individuel dies, the house is closed up completely for the night; and the floor is strewn over with ashes. Next morning, the house is opened, and the ashes are carefully examined for foot prints, and from these, they pretend to tell, into what sort of animal or bird the soul of the deceased has entered.* The Hindoos of these Hill-tribes who have never come into contact with Mahomedans, have in their marriage relations a curious mixture of polygamy and polyandry. All the brothers have their wives and all the sisters their husbands in common. Since the advent of the British, these peculiar customs are dying out in Kumaon and Gurhwal; but the Raja insists on their being preserved in Tehri Garhwal. An American Missionary, whom I met on the banks of the Alakvanda, complained that he

* The very same custom prevails to this day among the aboriginal descendants of the ancient Peruvians, and is described by Dr. Tschuddi in his *Novels in Peru*. The coincidence is most interesting to anthropologists.—*Ed.*

could not keep his Christian converts from these peculiar practices. I have reason to suspect that at a former epoch, these customs were observed by all Hindoos; and that they were gradually dropped after the Mahomedan conquest. There are two facts that seem to point to, and prove, this conclusion; one is that Draupadi* was held in common by all the five Pandava brothers, and the second, that there is no word for cousin in the Hisdustani language. Among the Hindoo hill tribes, a first cousin is looked upon as a brother; and intercourse between first cousins is deemed incestuous.

With reference to an article, "Spiritualistic Black Magic," in the January number, I would ask whether any of your readers are acquainted with Goojerat, in the Punjab? There is a shrine there, held in great respect by married women, and which they visit, whenever they have cause to deplore their barrenness; the immediate results of which visit, are, to say the least, strange. Some ten months after a visit to the shrine, they are brought to bed of children—with heads like rats! and these children are called by the natives "Shah Doulah Ke Chooablog." I have seen these children myself; and there is no mistaking the rat-like head. Now is "Shah Doulah," a shell or some more responsible and vicious spook, who can materialise himself, sufficiently to "overshadow" these women; and so produce their zoocephalic progeny? Or what?†

Another puzzle: the credit of the discovery of mesmerism being generally given to a German, born in Meersburg (Baden), called Mesmer, upon reading a book called *Religio Chemici*, the other day, written by George Wilson, F. R. S. E., I have reason to doubt the statement. In his Life of Robert Boyle, I find the following: "In 1666 he was brought into great public notice in connexion with an Irish gentleman referred to by Dr. Birch "as the famous Mr. Valentine Greatraks, the Irish "Stroker. He produced many marvellous cures, by "a process of manipulation, closely resembling "that produced by the animal magnetists of the present "day. Greatraks (Greatorex?) was an honest and "honorable man, and Boyle came forward to attest the "reality of his cures. The celebrated astronomer Flamsteed went to Ireland to be stroked by Greatraks, and "was benefited either by the stroking, or a subsequent "attack of sea sickness, or as he thought, perhaps by "both." So from the above, Mesmerism should have been called "Greatraksism," and the credit of its invention (in Europe) should be given to Ireland, instead of to France.

*The latter fact is very suggestive, while the former, we believe, proves nothing. Draupadi—as known to those who are versed in the symbology of the Hindu sacred books—was no living personage but simply a personification. She is *Yoga-Maya* (or the illusion produced by the Yoga system) one of the properties of the five elements personified by the Pandavas. The latter may and most probably were historical personages; but their biography becoming, like that of every other hero, strongly wound up with the marvellous, is necessarily interwoven with fiction and allegory, hence in many parts of the sacred dramas, they are made to stand for the elements with their numerous illusionary and occult effects. Knowing of the present system of adeptship it is safe to say that none of the true Rishis were ever married—nor could they have been, to deserve that name. Yet there are modern pundits who explaining the Shastras in their own way, insist that some of their Rishis were married and *had sons innumerable!* as though adeptship could ever be reached without one being a strict Brahmachari! As to polyandry, it still to some extent prevails among the Kandyans of Ceylon.—*Ed.*

† Our esteemed correspondent's query may be answered in the most satisfactory way by a certain French author on Modern Demonology called the Chevalier Gongeneau des Mousseaux, than whom we know of no other person or persons—with the exception, perhaps, of the Salvationists—better acquainted and positively familiar with the Devil and his ways. His knowledge of the pranks of the Don Juan of the cloven foot seems inexhaustible, and his certificates of proficiency come from the princes and dignitaries of the modern Roman Catholic Church. But in justice to a theologically much abused personage, we should remind our readers that "Satan" has a rival in the fabrication of monsters, to wit—nervous hallucination and prepossession. The modern psychologists have in fact neurologised the devil out of existence. Readers of *Isis Unveiled* and other works will remember numerous examples of this mysterious parental influence of the maternal fancy upon the coming offspring; an influence not confined to man, but equally observable among the lower animals. The subject of Teratology (or the begetting of monsters) is treated at length in the first volume of *Isis*, among the illustrations those of chickens with the heads of hawks, and squabs with those of parrots, being cited.—*Ed.*

MESMERISM AS AN ANÆSTHETIC.

Our veteran contemporary, the *Banner of Light*, quotes from the *Boston Journal* an account of a surgical operation recently performed at the St. Louis (Mo.), U. S. A. Homœopathic Dispensary, of great interest to Indian students of Mesmerism. It appears that an operation for the extirpation of a large tumor from the face and neck of a Negro patient was to be performed. Chloroform and ether failed to have any effect upon his nerves, whereupon one of the surgeons tried Mesmerism. He was almost immediately rendered insensible of pain, and the operation successfully performed after the lapse of a full hour and a half. The *Journal* naturally adds, "the operation is causing much comment in medical circles as an improvement on the use of anæsthetics. The man is doing finely." The noted experiments of the late Dr. James Esdaile, Presidency Surgeon at Calcutta, settled beyond the least doubt the supreme merits of mesmeric anæsthesia in Surgery, and in time we shall see it universally employed.

ANIMA MUNDI.

[The following is the very imperfect and brief summary of a very elaborate paper on the Luminiferous Ether and its Workings—read by our brother, Dr. J. D. Buck, M. D. U. S., in November last, before the "Cincinnati Literary Club." We extract it from the *Cincinnati Daily Gazette*, kindly sent us by the esteemed Doctor, with a few words of explanation by himself. "I enclose a slip," he writes, "full of errors, as the abstract was not made by myself nor did I read the proof. I will only say that the "Literary Club" is composed of one hundred members (limited thereto), many of the best men in the State belong to it. Ex-President Hayes, Ex-Governor Noyes, late U. S. Minister to France, Judge Toft, present Minister of U. S. at Vienna, &c. I only mention this to show what the Club is. I may say that my Essay was very well received and elicited a good deal of interest, comment, and private discussion. All this to show you that the Cause lives here as well as in India." We are sorry that our valued brother has not thought of sending us the original paper. But, even as it stands, and notwithstanding the many and evident errors of the reporter, it is full of real interest for the Theosophists, and we are glad to find the subject, if not popular, at least listened to with real interest.—Ed.]

The Universal Luminiferous Ether and its Workings—A Scientific Explanation of Spectral Appearances, etc.

Dr. J. D. Buck, on Saturday last, read a very elaborate paper before the Cincinnati Literary Club on the Anima Mundi, or Universal Luminiferous Ether. While not showing the skepticism of the majority of educated moderns as to the reality of the alleged spectral appearances and other phenomena, Dr. Buck does not regard them as supernatural, but as the results of the workings of that uniform underlying substance, called by Newton Sensorium Dei—the organ of divine sensation, and of which light, electricity, galvanism, and perhaps also the magnetic power of iron are probably only different exhibitions. This fluid ether, or whatever it may be called, acts everywhere as matter, but also possesses properties diametrically at variance with materiality; for instance, it can penetrate the most compact bodies, and cause a thousand various alternate operations of the remotest bodies upon each other. It has been held, therefore, that this ether is the transition, from the visible to the invisible world and the medium between both. It is widely conceded that all motion, life, and sensation in the brain and nerves of man proceed from a subtle fluid.

Accepting this statement, the Doctor claims that a continuous chain of phenomena has run through all history, and particularly through the history of all religions. From the earliest time the phenomena have been studied by a few, who have transmitted orally to neophytes the accumulated wisdom of themselves and their predecessors under injunctions to the most profound secrecy, accompanied by threats of the severest punishment of any disclosure. The initiated was permitted to reveal his profoundest secrets to but one before his death. All written records were purposely obscured. The phenomena embodied the most occult forces of nature, and hence were weapons of good or evil according to the spirit of those who used them. These phenomena are known in India as black and white magic. Even in Bible times, while there were colleges for the study of these phenomena, and it was permissible to consult a seeress or soothsayer, it was commanded that a witch should be put to death. The persecution of alleged witches and wizards in Christendom made it necessary for adepts to keep their knowledge to themselves. They guarded it with jealous care, and only after seven years of probation, absolute physical purity, and the most rigid temperance, could one be received even to the lowest degree. According to Plutarch, the phythoness at Delphi went raving mad or died in convulsions if she sat on the tripod in bad temper or against her will. More than one medium or phythoness of modern time has suffered a like fate. Insanity and suicide are frequently the results of playing with these forces of nature on the part of the ignorant or superstitious. The names of the phenomena, variously called spiritualistic, hypnotic, vitapathic, etc., are apt to lead persons astray. The Kabbala calls the ether the astral light; the Hindoos denominate it akasa. Ardræus, Anima mundi, and Jacob's Ladder are other names. Reichenbach styles it odyle. It operates through the sense of touch. While the eye and the ear are the avenues of sight and hearing, the organ of feeling, or rather the objective avenues are the entire surface of the body. The waves of feeling may be said to be absorbed from the very air through the innumerable nerves. The sense may be capable of still higher development, and becomes in some cases unusually so. When the will is dormant consciousness becomes passive, while the sensitiveness of the brain surface may be increased as in the delirium of fevers or in dreams. Abeyance of will and passiveness are precisely what is required of every medium, mesmerized person, or somnambulist, so that we have in phenomena which accompany their condition nothing supernatural, but the exercise of a natural, and universal, function. The magnetic subject is under the will of the mesmerizer only when he wills to be. He is simply a sensitive, and the molecular vibrations of his brain respond to those of other brains like two pianos tuned in unison. Man can project himself through the sense of feeling as through the senses of hearing and seeing. We see and hear things at a distance, as though they were brought near, and the same may be true of touch, and thus account for those instances of men's "doubles" being seen at a distance from where they really are and for the many stories of ghosts and spectres. The rhythm or principle of equal vibration between the body of man and external nature may enable him to bring into the realm of consciousnes the universe about him.

Plutarch says the soul acquires the tendency and inclination to dissolve into the prophetic spirit for the same reason as the sight does with respect to the light, because the latter has a natural sympathy for it. The spirit of the oracle at Delphi was believed to emanate from the earth, generated therein by the sun and filling the temple with a sweet perfume. This exhalation was arrested by heavy rains, by lightning, and earthquakes. The oracle of Orchmenos was silent after a visitation of the plague. A haunted house in England had another haunted house on the same spot before it. The seeress of Prevorst had an unusually sensitive temperament, in conjunction with local tradisions and terrestrial emanations. Angelique Cottin was a kind of electrified phenomenon, causing a shock to all who touched her, overturning tables, etc. The famous drummer of Tedworth, and more recent cases where heavy weights have been moved without visible contact, are examples familiar to many.

In Dr. Buck's opinion, these phenomena show that certain persons are remarkably developed in the capacity to absorb and concentrate enormous quantities of the most subtle forces in nature. The result has often been dangerous, perhaps fatal in the case of mediums, who have imagined that the dangerous forces were disembodied spirits. An adept is one who uses the forces intelligently; the medium one who uses them blindly. There is abundant testimony to the existence of adepts to-day, but they communicate their secrets only to those who conform to their requirements. The holy man who forbade Arabi Bey to cut off all the water in the Egyptian canal from the English may be one of them, though probably not a high initiate. The adepts hold not only that some forces of nature are malignant, but that they posses a low grade of intelligence, and when incited and encouraged are capable of incalculable mischief. The "Brothers" do not deny the possibility of communion with departed human spirits. They hold that no pure spirit can return to earth, though in the case of suicides and those suddenly cut off by accident such return is possible, though uncommon.* Attraction is according to the law of correspondence. The good seek the good, and the evil the evil. Every medium, therefore, sees his own reflection, and unconsciously reveals his own soul through the law of natural affinity or relation. Phenomena-hunting as a steady business is the most profitless, if not the most demoralizing, business in which a right-minded and intelligent man or woman can engage, especially when undertaken with the predetermined conviction that all such occurrences are frauds. It is plain that those who comprehend the danger of these forces of nature should warn the ignorant and superstitious, and refuse to divulge their secrets. The above are the main points of Dr. Buck's curiously interesting paper, which many will be glad to learn, may hereafter appear in pamphlet form.

*Not quite so.—*Ed.*

Letters to the Editor.

IS BRAHMOISM TRUE HINDUISM?

In your issue of December, Mr. A. Sankariah, B. A., President-Founder, Hindu Sabha, of Madras, in a letter commenting on Baboo Raj Narain Bose's "Superiority of Hinduism," asks as to who improved, developed, and corrected Hinduism into Brahmoism. The following sloka from the *Mundukupanishad* will be a sufficient answer to his query:

"The inferior knowledge is the Rig Veda, Yagur Veda, Sam Veda, Atharva Veda, Tikha (Pronunciation), Kalpa (Ritual), Byakarna (Grammar), Nirukta (Vedaic Glossary), Chandas (Versification), Jyotish (Astronomy). The superior knowledge is that by which the UNDECAYING (God) is known."*

Now from this sloka it is evident that we do not know God by means of the Vedas only but something within us, that is, intuition and reason. Now it is this intuition and reason which have led to the development and correction of Hinduism. It can be satisfactorily shewn that Hinduism is not a stereotyped religion, but has received continual improvements from the age of Rig Veda to the time of the saintly (to use Col. Olcott's phrase) Ram Mohun Roy. Will Mr. Sankariah be good enough to produce his authorities from the Vedas for this assertion that a candidate must undergo formal initiation before he is allowed to receive *Brahmajnân* or knowledge of God. We can adduce numerous proofs from the Upanishads, which are the real Vedanta or the sum and conclusion of the Vedas, and are the highest authority for Hindus, that students, on simple application to a Rishi for such knowledge with *samit* or two slips of wood in his hand, received instruction from him without initiation. Will he also be good enough to give authorities for his extraordinary assertion that the Brahman of the land is a third-grade Theosophist? No orthodox Hindu would say so. We, Brahmos, believe that the true Brahman is the knower of God; but the above assertion sounds very strange from the lips of Mr. Sankariah, who is an orthodox Hindu, and who, as such, should pay the highest honors to the Brahman of the land. Mr. Sankariah says, "Brahmoism is dead-letter. Hinduism incapable of adjusting the *Jnâna Kanda* with the *Karma Kanda* and Niyamacharam with Yoga." We say on the contrary that Brahmoism is living Hinduism, showing us the best method of affecting the above adjustment. The opinions of Brahmoism on this point are embodied in the following beautiful sloka.

"The wise man doth not forsake the feet of God, the giver of salvation, though paying the minutest attention to worldly affairs. The dancer, though dancing and singing according to the rules of dancing and music, attends to the pitcher (full of water) on her head, to prevent its falling down."

Mr. Sankariah says that the Adi Brahmo Samaj is "full of new marriage rites." We ask Mr. Sankariah how can any educated man, even if he be not a Brahmo, but has only some regard for the law of truth engraved by Nature in the human breast, conscientiously worship, at the time of marriage, idols and imaginary deities which he does not believe in, and go through superstitious ceremonies in whose efficacy he has not the slightest credence. This at once shows that some reform is necessary in our marriage rites. As for his taunt about the political aspirations of the Adi Brahmo Somaj, we beg to remark that he must be a strange B. A. indeed if he has got no such aspirations.

Yours obediently,
A MEMBER OF THE ADI B. SAMAJ.

*The term "Undecaying" may, or may not, have meant "God" as translated by the writer, in the mind of the author of *Mundukupanishad*, but we have every reason for doubting the correctness of the meaning given. No Upanishad mentions anywhere a *personal* god, and we believe such is the God of the Brahmos—since he is endowed with *attributes* in themselves all finite. The "Undecaying" means in the Upanishads—the eternal unborn, uncreated, infinite principle or Law—Parabrahm in short, not Brahm which is quite another thing.—*Ed.*

ADWAITA PHILOSOPHY.

[As the subjoined letter, comes from such a learned source, we do not feel justified in commenting upon it editorially, our personal knowledge of the Adwaita doctrine being unquestionably very meagre when contrasted with that of a Paramahamsa. Yet we felt a strong suspicion that, whether owing to a mistranslation or an "original misconception" there was an error with regard to Tadpada called herein the 8th principle. Hence—the foot-notes by our learned brother T. Subba Row, to whom we turned over the MS. for reply. We know of no better authority in INDIA in any thing, concerning the esotericism of the Adwaita philosophy.—*Ed.*]

The following few lines are from an Indian Hermit in the Himalayas—and these convey a mere hint which may help to eradicate by means of your valuable journal a very serious *error* which has been misleading the Western Philosophers for the past (nearly) nineteen hundred years—we mean the historical sense in which the Bible has been accepted by the Orthodox Christians of the day. We are surprised to find that the modern spiritualists in the West have ignored this very important subject and are sitting quite apathetic—while they profess to have pledged themselves to the establishment of truth.

We see that the British Government makes now and then a sudden and spasmodic effort to have the English version of the Bible revised and corrected; and still the good people of Christendom—(we mean that portion which is seeking after truth—and not the selfish and handsomely paid missionaries)—fail to reap the fruit they so long for. Now and again we find some correspondence on this subject in the THEOSOPHIST, but it does not seem to end in any tangible result. Up to this time we have been reading and hearing of only the literal Bible, but not a single word of the esoteric Spirit to enliven it do we find therein. If the Bible, as interpreted by the bigoted missionaries, is really a book of history, or even of morality; then, it cannot be a book of divine inspiration; hence but little fit to form the foundation of State-religions. Unless a full view be taken of the Bible from different stand-points, it cannot be decided whether it be true or not. We will try to put its credibility to a test by a few points quoted from the New Testament, and see:—

(1)—Whether the Bible speaks symbolically or literally, *i.e.*, whether the Bible is Theosophy or History?

(2)—Whether the guiding star which appeared to the wise men from the East was really a star or only a metaphor for something higher and nobler?

(3)—Whether the powers ascribed to Christ in the Bible were physical, metaphysical, (supersensuous?) or spiritual?

(4)—Whether a *gijnasu* (seeker after truth and salvation) can derive the smallest benefit from the said Biblical history of the physical and incarnate Christ?

5.—What is the proper time to practise the teachings of the Bible? and who are the persons most fit to study the New Testament?

These are the the few points in which the Bible ought to be examined.

On behalf of our sister Theosophy, we give our personal solutions upon the questions as above raised. We call upon all the spiritually inclined, right-thinking, pious and impartial men and Theosophists throughout the four quarters of the Globe to judge of, and to criticise, our answers, and to give their verdict in the matter. The subject is one of the greatest importance, and if need be, will be decided by appealing even to the verdict of the SPIRIT itself.

1.—As a book of Revelation the Bible cannot and ought not to be a book of history.

2.—Its utterances are almost entirely allegorical; and a spiritual commentary is urgently needed to make them acceptable to the students of Theosophy. Vedanta and the New Testament if properly understood, mean the same thing in the abstract.

(3)—The guiding star does by no means mean a real objective star; such a version is quite against the laws of Nature, Reason and Theosophy. Vedantists regard this star as PRANAVA, or *Jivatma*, the witness soul or *Sakshi Chaitanya*. It is the seventh principle of the Theosophists * Yoga-Acharyas, *Tantrikas* and Shaivas called; it Brahmavidya or Mahavidya. † The Mahomedan Theosophists believe and teach of the existence of this star before Creation, or before *Táus* (peacock) was produced. Temples dedicated to this allegorical star are yet to be found among several nations of Asia; and some great Theologians speak of this star as "Spirit." We hermits—if any value be attached to our words—regard it as *kutastha* and liable to be merged into the eighth principle or *Totpada** as such. We do not understand, how it can appear as a material substance to some particular persons (wise men) when it has existed from the unknown and *unknowable* time! How can it be possible that a material thing unless compelled and then drawn back by some living force should stop of itself as described in the Bible? We are of opinion that the star in question is nothing but spirit and is identical with the entity meant in the Revelation. It is as if it were a condensed spirit (viz. Soul); and this star ought to be taken as the real Christ, the Saviour and the guide.

(4.)—To call the powers ascribed to Christ physical, or metaphysical, is sheer ignorance and an insult to Spirit. Hitherto many adepts have been seen and heard of, to possess extraordinary powers of various kinds, more marvellous, than those described in the Bible; and these were all spiritual. The Tantras, Yoga and other Aryan occult works will tell how they can be acquired. We have already stated that, unless a spiritual commentary is added to the Bible, it is worse than useless to a follower of Theosophy; and no spiritual benefit whatever can ensure from it, except perhaps the idea of an imaginary and external "Heaven and Hell."

5.—The Old Testament is the Karam Kanda; and the New-Testament, the Gjano Kanda of Theosophy. Those only who have prepared themselves after going through the routine of the Old Testament are entitled to practise the Teachings of the New Testament; and not the school boys or the low castemen to whom it is now a days offered by the missionaries. The former *i.e.*, boys and low castes, are not fit persons for it.

In conclusion we earnestly request Mr. Oxley, who has been so good as to take such a kind notice of the *Bhagavatgita*, and who is so eminently qualified for the task; and also appeal to the fellows of the Theosophical Society who have spiritual gurus to consult, and with whom they ought to communicate on the subject, to take in hand this arduous task of interpreting the Bible esoterically. For, nothing will better help the growth of Theosophy in both East and West.

Firstly, we make an appeal to the "Comforter" (the Holy Ghost of the Bible) itself, to decide whether the Bible has an allegorical, spiritual or a literal dead-letter meaning. We may also remark here that some of the Brothers whom we find occasionally mentioned in THE THEOSOPHIST, and whom we have the pleasure of knowing by another name † would approve of our plan if asked. But the star itself—our every day guide—has directed us to write this. All the seekers of truth ought to enquire into this solemn subject, without the least prejudice or bias. Millions of generations are interested in this question; and to solve it for the good of humanity should be the aim of every true Theosophist. ‡

ALMORA, PATAPDEVI,
12th December 1882.

Yours fraternally,
PARAMAHAMSA SWAMI.

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* Strictly speaking *Pranava* is not *Jivatma* or the 7th principle in man. It represents the condition or the aspect of the 7th principle in the highest State of Nirvana.—T. SUBBAROW.

† The 7th principle itself can never be called by either of those names though it may be the subject of BRAHMAVIDYA OR MAHAVIDYA.—T. S.

* The statement is not quite in accordance with the doctrines of Adwaita philosophy. If the star in question is taken to indicate the 7th principle in man as above stated,—it is not *Kutastha* from this stand point of a real Adwaitee. As is well known to learned Adwaitees a clear line of distinction is drawn between *Kutastha* and *Uttamapurusha* (otherwise called Paramatma) in a well-known sloka of Bhagavatgita (ద్వావిమౌ పురుషౌ లోకే క్షరశ్చాక్షర ఏవచ క్షరస్సర్వాణి భూతాని కూటస్థోక్షర ఉచ్యతే ఉత్తమస్తు పురుష స్త్వన్యః పరమాత్మేత్యుదాహృతః). Now if *Kutastha* means the 7th principle in man, the distinction thus drawn will really be a distinction between Paramatma and Jeevatma. This distinction or separation is denied by *real* Adwaitees. Hence, as is clearly pointed out by Sankaracharia in his able Commentary on the above-mentioned Sloka, as well as in the other portions of his "Bhashyam." *Kutastha* is not the 7th principle in man. It is merely called *Vignanatma* by Sankaracharia and corresponds with the spiritual Ego or the 6th principle of the Theosophists.

It is absurd to say that the "Tatpada" is the 8th principle. Now, this *Tatpada* is either identical with the 7th principle or it is not. If it is really identical with the *Tavampada* of the Mahavakya, it is impossible to understand why it should be described as the 8th principle. If it is not, the views of the learned Hermit are opposed to the fundamental doctrine of the Adwaita philosophy and the grand truth indicated by the Samaveda Mahavakyam alluded to. I invite the great Paramahamsa swami of Almora to explain what he really means.

T. SUBBA ROW.

† Not that of "refined tantrikas"—we hope, as they were once called? T. S. R.

‡ Those who have any knowledge of the "Brothers"—are well aware that they have ever and most emphatically insisted upon the esoteric interpretation of the ancient Scriptures of every great religion. "Isis Unveiled" by H. P. Blavatsky, is full of the real meaning—as interpreted by the Kabalists—of the Jewish and Christian Bible. And now, there has just been published that wonderfully clever book written by two English seers—"The Perfect way," a work of which it can be truly said that it is more inspired than the book it interprets. But, why should the learned Swami of Almora insist upon the esoteric interpretation of the Bible alone without any concern for the Vedas, the *Tripitakas* and the *Upanishads*, all three far more important, is something we fail to comprehend.—T. S.

"H. X." AND GOD PERSONAL AND IMPERSONAL.

"H. X." in the above named article writes about the so-called Atheists: "In the first place while they talk of laws, they overlook, it seems to me, the fact that a law postulates a law-giver—a will at any rate that has impressed a course of action—and so it seems to me that admitting an inherent law, they cannot logically escape a will that originated that law, and such a will in such a case *must* be what mankind understands as God."

If I am allowed to paraphrase this freely, it can be rendered thus:—

One of the fundamental laws of the Universe is that there *can* be no law without a law-giver.

Now, I find this assumption in Mill, if I am not mistaken, in what is appropriately called his 'Carpenter's theory of the Universe.' Mr. Joseph Cook in his Boston lectures, and subsequently at Bombay, uses the same argument; and doubtless many men take this for an axiom, as I did only a little while ago. But on investigation I find it not true in all cases. Their deduction from this is inconsistent with the axiom; and this delusion arises from the fact that human laws *created* by human beings are confounded with universal laws; and by analogy it is inferred, that those latter also must have been created by a law-giver. I proceed to show what, I believe, is an inconsistency in those who argue in this fashion. Just on account of its inconsistency with itself, the argument will not be clear, but may be intelligible on reflection.

If, then, 'That there can be no law without a law-giver' is a *universal* law, then, by this very law, which, to avoid confusion of ideas, I shall call the *Law* of laws, it must itself have a *law-giver*. This very *giving* of law implies that there was a time when the law did not exist,—*i. e.*, before the will of the Giver 'impressed the course of action.' If this is admitted, then, there was a time when laws did not require a law-giver; and is it not *possible* to conceive they may have existed then? They may have, or they may not, but it is, at least, a *possible* conception. If, on the other hand, any body would say that this 'giving' does not imply any limit of time (which is a very audacious suggestion, to say the least,) even then he does not gain much by it. For, if the law were eternal, it was co-eternal with the giver, *it had no birth*; in fact, *it was not given* and there was no *giver*.

Having shown this difficulty in the way of accepting "H. X.'s" hypothesis, I have only to remark that his idea of 'personal' God is not without difficulties to me, which, however, I shall not mention now on account of the length of this letter.

B. J. P.

THE NOBLER IDEA OF LIFE.

I READ with much interest Vol II. of *Isis Unveiled*. The other Volume I hope to have soon. It is a most remarkable book. You are quite right in saying: the illogical doctrine of the Atonement is the cause of much vice and wickedness. I have felt this, ever since I was old enough to think; and have its effects constantly before my eyes.

India, and the Hindu race, have been to me, for years, deeply interesting subjects. When I read Mr. Müller's "Origin and Growth of Religion," I felt the Bramhans, thousands years ago, had a nobler idea of life than modern Christians.

In the Rawlinson Collection of letters in the Bodleian Library here, there is one from a Jesuit who says he joined the "Society of Friends" (Quakers) at Bristol in 1680, was a *favourite* preacher among them; and he said he knew of other Jesuits in the same Society.

I saw in the THEOSOPHIST for September a letter from a dissatisfied member; it occurred to me that some Jesuit may have inspired it.

The age, I trust, is ready for truth. I cherish the hope that you and your noble fellow workers will revolutionize the religious world and make light shine where now is darkness.

OXFORD, ENGLAND,
October 12, 1882.

A. S.

A WISE PADRI-MYSTIC.

[HAVING had lately an opportunity of reading your excellent journal, I am induced to enclose an extract from the Life of the late Rev. Lacroix of Calcutta. The Rev. gentleman was well known in Calcutta even to these days by several, such as Rev. K. M. Banerjee, Rev. Macdonald and Babu Pearichand Mittra, F. T. S.

My object in sending the extract is merely to enable you to cite instances of the belief in Spiritualism sometimes entertained even by orthodox Christians in India.

A BENGALI.]

CHANDERNAGORE,
93, RUE DE BORO, *22nd May*, 1882.

EXTRACTS.*

"But he went beyond this. He hailed every possible evidence of the soul's life after the body's dissolution as so much proof on the side of revelation and of right. He was a firm believer in apparitions. To him it was no wild vagary just within the verge o' possibility; but an eminently serious question to which he gave his gravest attention. Aware that an apparition of the dead is a phenomenon (or an alleged phenomenon) of which the reality cannot be settled affirmatively or negatively by speculation in the closet, he used to examine witnesses and collect evidence, and the result was, that after rejecting huge masses of what was purely the growth of superstition, credulity or jugglery, there were still thousands of well-accredited facts to prove that the dead have appeared, and do still at times continue to appear to the living. † The belief was found every where. Scripture sustained the doctrine; history was full of it, nearly every family had a story founded on it; every district had a haunted place or house, and so my father accepted it. He took Christ at His word when he said, "with God all things are possible;" at the same time, he often maintained that, holding with Saint Paul the existence of a spiritual as well as a natural body, there is no presumption against the supposition that after its final emancipation the spiritual body may sometimes shew itself to man. The following story my father believed as firmly as if he had had the evidence of his own senses in its favor, because it occurred to a dear and valued friend of his, a Missionary in South India. This friend succeeded another Missionary who had died, leaving the accounts of the mission in a state of hopeless complication, and yet as he was an honest, upright man, it was not to be supposed that he had embezzled the money for private purposes. The only question was, what had become of the missing seventy pounds? or if they had not been expended, where were they to be found? After spending several days in trying to solve the mystery, my father's friend threw himself on the sofa, wearied both in mind and body; sorely tempted to say very hard things of his predecessor for having given him such unnecessary trouble. This was in broad daylight about three o'clock in the afternoon. After lying awhile he distinctly saw the figure of a man dressed in clerical habiliments rise as it were out of the ground, and proceed to the table, where were lying a mass of papers and accounts relative to the affairs of the mission. Selecting one, the spectre placed it uppermost, looked round at his astonished successor, and immediately disappeared. On the open page was a memorandum stating that seventy pounds of the mission money had been lent to a certain gentleman at Madras at a high interest. The gentleman was applied to; he acknowledged the debt, and refunded the amount. This story and others like it had their influence on my dear father; he set his house in order, years before he was called to go; and though his chief motive for this was to save trouble to his family, yet I know that he also wished to *avoid aught that might by any possibility drag his spirit downwards after death, or detain it hovering round the earth, when earthly things had passed away*. ‡ Facts like these, even if allowed,

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* Extract from Brief Memorials of the Rev. Alphonse François Lacroix, Missionary of the London Missionary Society in Calcutta, by his son-in-law Joseph Mullens, and one of his (Mr. Lacroix's) daughters. London: 1862.

† Undoubtedly—in visions and dreams, as to the objective materializes forms that appear in the seance-rooms, we do not doubt their occasional genuineness, but will always reject the claim that they are the "Spirits" of the deceased, whereas, they are but their shells.—*Ed.*

‡ A wise man was the Rev. gentleman, since he knew or suspected the truth. The italics are ours.—*Ed.*

may appear to some trifling and without an end. To the subject of this memoir they appeared in a very different light. He used to hold with Southey, that with regard to the good end which they may be supposed to answer, it would be end sufficient if sometimes one of those unhappy persons, who looking through the dim glass of infidelity see nothing beyond this life and the narrow sphere of mortal existence, should, from the well-established truth of one such story, be led to a conclusion that there are more things in heaven and earth than are dreamed of in his philosophy. And surely after the heart-sickening exhibition we have had of the latest growth of heresy in England—a heresy that denies the possibility of miracles, and sublimes the passage of the Red Sea into the "latitude of poetry," every friend of religion may bid God-speed to the enquirer who pushes his researches into regions whence he never fails to bring us tidings of the soul's immortality and the reality of a future life.

Let it not be supposed from the above, that my father was either superstitious or credulous. True he used to read largely on angelic influences, on demonology, on dreams, apparitions, animal magnetism, trances, and clairvoyance, all those subjects that form as it were the boundary between our world and the next, but he was scrupulously careful to accept as truth nothing that was opposed to the teachings of the Bible, for he believed in evil spirits whose work it was, if that were possible, to deceive the very elect. He was also very reverent in his researches; hence his great dislike to the spirit rapping soirees of America, and the exhibitions of clairvoyance in England."

"SELF-CONTRADICTIONS OF THE BIBLE."

[We give room to this letter, under the distinct promise made in it that it will be the "last." We sided and still side with the writer, were it but for the reason that in such quarrels between master and subordinate, the latter, whether right or wrong, is sure to have always the worst in the affray. Moreover, we adhere to our first opinion that the whole thing was an abuse of power.—Ed.]

I write this letter only to make myself free of the charges laid by the Rev. Missionary in the *Theosophist* for November. It will be my last letter.

I had resolved to write no more, of the injustice I have lately incurred at the hands of the Rawal Pindee Mission authorities; but the misrepresentations of facts by the Rev. Newton compel me to publish the following. The Missionary charges me with having exaggerated his proceedings in my first letter to the *Theosophist*. I leave it to your readers to decide, whether the sentence, "And he also after threatening me and proving by every sophistry that the author of the book was a wicked and immoral man, made various excuses for not giving the book back to me," is an exaggeration or a true fact; I have to add only the following:

When the second master had handed the book to the Rev. Missionary, the latter called me into his presence and angrily asked me, "Why did you send for such a book? *Dare you see the Bible falsified?*" etc. etc.* He then tried to convince me that its author was an immoral man as he had had ignoble reports about his conduct from a gentleman in America. I only replied that I had nothing to do with either the wickedness or the goodness of the author. The book would tell its own tale, and if it proved immoral I would touch it no more. I then asked for the book, but he said the book was *poison*, and he would let me have it together with an antidote whenever I would come again.† Nine or ten days after I visited him. There and then he made me confess the truth of the following in writing:

A. Nature does not admit of "How and Why." ‡
B. There are always exceptions to general rules. †
C. Works of God are always taught in parables. ‡

As the (by him termed immoral) book treated of contradictions in the Bible, he read to me a few of them, asking me to observe that they were no contradictions at all, as every one of them could be explained away by the three *principles* as above enunciated§, any objection to them being considered by him as foolish on my part. Then and several times after I asked for my confiscated pamphlet, but he would let me have only the price of it and never the book itself. The book is with him up to this time. Consider then the value of his assertion to the purpose that he kept the book only with my consent!

The Rev. Missionary accuses me in his letter that I had always been buying anti-christian works from a scholarship which I was getting from the school.‖ I am sorry that these words should proceed from the mouth of a *Rev.* Missionary.

The Manager of this Journal is well aware that I sent for the book on the 19th May last; on the other hand, the Reverend knows as well that it is only last July that Rupees 2, the remnant of a municipal-scholarship, were given to me—against my will. Whether it behoves a missionary to term that paltry sum a "scholarship," and to say that I had been buying anti-christian works from these 2 rupees, I leave the public to judge. Out of delicacy and a feeling of honor, I had refused to accept those 2 rupees since the 1st of September. To explain how the signatures of the witnesses were obtained, I may say that first of all the signature of Baboo Harra Dhan Ghosh and that of Baij Nath Bando prove nothing, since they themselves were at the bottom of all this mischief. When all the teachers of the school and the 5th class students were assembled, the 2nd master ordered them to sign the letter. A Hindu teacher objected to doing so unless he was made acquainted with its contents. He read it and having signed it, remarked that it explained but what had happened the other day. The rest of the teachers signed it without knowing the contents of the letter. Poor fellows! what else could they do?

Almost all of the 5th class students were scholarship-holders and *they dared not oppose the measure at the risk of their stipend.*

It is not so much the abusive langnage used by the Rev. Missionary personally against myself that I object to, as the yoke under which all of my fellow-brethren—be they Hindus or Muhammadans—are made to suffer—under the Missionary School system. Lastly I would request our liberal English Government, had I a voice in the matter, not to give grants-in-aid to these mission schools.

Obediently,
LAKSHMAN SINGH.

48, Court Street, Lahore.

GREETINGS TO TSONG-KA UN-GHIEN.

I have read the communication published in the January *Theosophist* "Under Orders," and hasten to say that my "sympathy" with H. X. has been only like my sympathy with any fellow-man who has a just and strong desire which he cannot gratify. Far be it from me to deprecate "caution and reticence in the knowing." In all the annals of adeptship, none but tried and devoted Chelas have been favored with the higher secrets of occultism. The conditions of regular studentship of course cannot be made to fit in with the humours of men, and under the circumstances of the case, H. X. has only to blame himself for not making the progress he was anxious to make. When I go into a prison or a hospital, I pity the condition of the inmates without morally approving of the cause of their presence there. So I give and claim sympathy on behalf of all imprisoned humanity, whether politically, socially, or morally. Conceit, combativeness, ambition, avarice, criminal offences, &c., are all, to my humble thinking, only forms of *Ignorance*, and in the present topsy-turvy condition of the world, I cannot too earnestly solicit the regular Chelas (not to mention the Mahatmas) to interfere to dispel the ignorance and cure its disastrous effects. "Thy will be done," is no doubt the best solicitation, but "Knock and the door will open" is a precept for the beginner.

The mesmeric cures effected in Ceylon by Colonel Olcott are of great importance to ordinary humanity and to the theosophic movement. India *alone* wants a score of Olcotts. The lower rounds of occultism, including clairvoyance, thought-reading and magnetic healing, are attempted to be climbed by Hindu Priests called "The Brahmans" before "they withdraw from the world to be regular Chelas with the Mahatmas." By some fatality most Brahmans die without reaching even the lower rounds—and I for one am prepared to recommend to all Hindus to interboard and intermarry with persons of this limited proficiency as true Brahmans, whether born Brahmans or not. The so-called National Indian Associations to promote friendly intercourse between Europeans and Natives with needle-work for women and nautch or balls for men, are a farce. Brahmanhood, as I have above described it, involves a vegetable diet, control of animal impulses, and a belief in invisible forces or powers.'

My duties as President of the Hindu Sabha for the Adjustment and Regulaton of the worldly activities of the Hindu Nation will soon be transferred to others, and I hope as a recluse to be admitted to more confidential relations with you and the Mahatmas, and to be enabled to set an example to H. X. of respectful, nay *implicit*, devotion to the Masters of Occultism.

A. SANKARIAH, F. T. S.

PARACELSUS.

In regard to "Theophrastus Paracelsus," whose name appears from time to time in your journal in connection with Hermetic and Cabalistic matters, I shall feel thankful if you or any of your contributors could throw any light on the history of this eccentric genius. The span of his life comprised but 48 years, yet during that comparatively brief period he had travelled into the East and over a great part of Europe, prosecuting all the while his studies in physics, chemistry and occult sciences, and writing those works which have caused him to be regarded as the father of Modern Chemistry. A mystery, however, hangs over the latter portion of his career to which, as far as I am aware, no one has ever furnished a satisfactory solution. Although up to the age of 25 his only drink had been water, this remarkable man, who was believed by many of his contemporaries to have possessed himself of the Elixir Vitæ, the philosopher's stone, and other secrets of the Eastern Adepts, gave way during the concluding years of his life to excessive intemperance, and finally closed his chequered existence in the Hospital of Sebastian at Salzburg in 1541. It is well known that Paracelsus, by his unconciliatory manner and the aggressive attitude he assumed towards the scientists of his day, made numerous enemies who did all in their power to sully his reputation with their slanders; hence no reliance can be placed on the accounts of Erastus, Oporinus, and others. Nevertheless this lapse into dissipation, after he had passed his prime, has been admitted even by his defenders, and is, to say the least of it, strongly inexplicable in one who is considered to have advanced far in the path of occult wisdom and attained to adeptship.*

Browning, in his poem on the subject, by viewing them from the exoteric stand-point of the work-a-day world, has hardly done justice to the lofty aims of Paracelsus. Apart from this, however, the poem containing, as it does, noble thoughts clothed in noble language, has justly been deemed by critics as one of the finest productions of its author.

Here is an extract from it which will commend itself to the mystically minded among your readers:—

"Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.
There is an inmost centre in us all,
Where truth abides in fulness; and around,
Wall upon wall, the gross flesh hems it in,
This perfect, clear perception—which is truth.
A baffling and perverting carnal mesh
Blinds it, and makes all error; and, *To Know*,
Rather consists in opening out a way
Whence the imprisoned splendour may escape,
Than in effecting entry for a light
Supposed to be without."

Hyderabad, Deccan, 1st *Jany.* 1883. E. N. T.

Reviews.

THE PHILOSOPHY OF SPIRIT.

*Hierosophy, Theosophy and Psychosophy.**

By T. Subba Row, F. T. S.

II.

In continuation of my article on the "Philosophy of Spirit," published in the October issue of the *Theosophist*, I shall now examine Mr. Oxley's notions of Theosophy and Hierosophy. It is not easy to understand his definitions of the two systems of philosophy thus indicated; and no definite issue or issues can be raised regarding the important distinction between the said systems from the meaning conveyed by these definitions. But he has explained some of the important doctrines of theosophy and hierosophy from his own stand-point for the purpose of comparing the two systems. Though he believes that "it will be admitted" that he has "not either under or over stated the case for theosophy," I respectfully beg to submit that he has entirely misunderstood the main doctrines inculcated by it.

The learned writer says that theosophists teach that in the instance of wicked and depraved people, the spirit proper at death takes its final departure. This statement is certainly correct; but the conclusions drawn from it by Mr. Oxley are clearly illogical. If this doctrine is correct, says the author, then it will necessarily follow that to all intents and purposes to *plain* John Brown "life eternal is out of the question." He then expresses his sympathy for pariahs, vagabonds, and other unfortunate poor people and condemns the doctrine for its partiality to "Rajahs, Maharajahs, plutocrats, aristocrats," &c. &c., and rich Brahmins, and its want of charity towards others who constitute the greater portion of humanity. Here it is quite clear that the fallacy in Mr. Oxley's argument consists in the change of adjectives. From the main doctrine in question it follows that "life eternal is out of the question" not to *plain* John Brown, but to *wicked* and *depraved* John Brown; and I can hardly see any reason why the author should so bitterly lament the loss of immortality so far as utterly wicked and depraved natures are concerned. I do not think that my learned opponent will be prepared to maintain that all pariahs, vagabonds, and other poor people, are all depraved and wicked, or that all Rajahs, Maharajahs, and other rich people are always virtuous. It is my humble opinion that utterly wicked and depraved people are in the minority; and loss of immortality to such persons cannot seriously be made the ground of an objection to the Theosophical doctrine under consideration.

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*And why should not a non-Christian hesitate to read or send for such a Bible—for which he cares as little as a Christian Missionary for the Shastras—even if *falsified*? Would the Rev. Mr. Newton feel any scruples to reading the Koran or the Bhagavat-Gita in a caricature? Moreover, the "Self-contradictions of the Bible" does not contain one single word of comment or disrespect. It is quotations *verbatim* and *literatim* from the Bible. Is it any one's fault if the various prophets (the alleged authors of the books) although inspired, have so unfortunately contradicted themselves in their statements?—*Ed.*

† In other words the Reverend gentleman called names the Bible itself, which is neither pious nor seemly, considering his profession. We say again, except on the title page and the headings of puras, there is not one word of comment in the pamphlet by the compiler—for its true authors are the apostles and Bible prophets. Why then "the antidote?" Can the Rev. Mr. Newton deny that which is printed black on white in every Bible?—*Ed.*

‡ Science, we are afraid, would demur to this Dictum.—*Ed.*

† Profound verity!—*Ed.*

§ Agreed. But if one "parable" says white and the other—"black," infallibility being claimed for both at the sametime, then we have aright to regard and proclaim that as a contradiction.—*Ed.*

‖ We would like to enquire whether the Rev. Mr. Newton was not a Roman Catholic at some earlier period?—*Ed.*

‖ And where's the offence were even the charge true? If, as every Missionary, the Rev. Mr. Newton had an eye to converting his *heathen* pupils to Christianity, he was himself, in honour bound, to furnish Lakshmansing with means of ascertaining the real superiority and worth of the religion offered him as a substitute for that of his ancestors. How can a thing be proved good, unless both its outward and inward value are found out? Truth need fear no light. If Christianity be true, it ought to welcome the strictest and closest of investigations. Otherwise "conversion" becomes very much like selling damaged goods—in some dark back-room of a shop.—*Ed.*

* We, who unfortunately have learned at our personal expense how easily malevolent insinuations and calumny take root, can never be brought to believe that the great Paracelsus was a drunkard. There is a "mystery"—and we fondly hope it will be explained some day. No great man's reputation was ever yet allowed to rest undisturbed. Voltaire, Paine, and in our own days, Littré, are alleged on their death-beds to have shown the white feather, turned traitors to their life-long convictions, and to have died as only cowards can die, recanting those convictions. St. Germain is called the "Prince of Impostors," and "Cagliostro"—a charlatan. But who has ever *proved* that?—*Ed.*

*Owing to a pressure of standing matter and other reasons over which we had no control, we could not give room to this Part II of Mr. T. Subba Row's Review before now.

Properly speaking theosophy teaches not "conditional immortality," as the author is pleased to state, but conditional mortality if I may be permitted to use such a phrase. According to theosophy, therefore, annihilation is not the common lot of mankind unless the learned author is in a position to state that the greater portion of the human race are wicked and depraved—beyond redemption. Theosophists have never stated, so far as I know, that adepts alone attain immortality. The condition ultimately reached by ordinary men after going through all the planetary rounds during countless number of ages in the gradually ascending order of material objective existence is reached by the adept within a comparatively shorter time, than required by the uninitiated. It is thus but a question of time; but every human being, unless he is utterly "wicked and depraved," may hope to reach that state sooner or later according to his merits and Karma.

The corresponding hierosophic doctrine is not fully and definitely stated in the article under review, but the views of the author regarding the same may be gathered from his treatise on the philosophy of spirit. They may be summarized as follows:—

(1.) The four discreeted degrees in the human being "called animal, human, angelic, and deific," show that *every* human being (however wicked and depraved) will ultimately reach immortality.*

(2.) There is no re-birth in the material human form there is no retrogression at any time.

And there is this interesting passage in the author's book:—

(3) "The thread of life is broken up at the point where it appeared to be broken off by physical dissolution, and every one will come into the use and enjoyment of his or her own specific life, *i. e.*, whatever each one has loved the most, he or she will enter into the spirit of it, not using earthly material or organisms for the same but spiritual substances, as distinct from matter as earth is from atmospheric air; thus the artist, musician, mechanic, inventor, scientist, and philosopher will still continue their occupations but in a spiritual manner."

Now, as regards the first proposition, it is not easy to understand how the existence of four discreeted degrees in a human being or any number of such degrees necessarily leads to unconditional immortality. Such a result may follow if deific or angelic existence were quite consistent with, or could reconcile itself to, a depraved and wicked personality or individuality or the recollection of such personality. The mere existence of an immortal principle in man can never secure to him unconditional immortality unless he is in a position to purify his nature, either through the regular course of initiations or successive re-births in the ordinary course of nature according to the great cyclic Law, and transfer the purest essence of his individuality and the recollection of his past births and lives to his immortal Atma and the developed and purified spiritual Ego in which they inhere.

The second proposition above stated is opposed to all the ancient traditions of Eastern nations and the teachings of all the Eastern adepts, and I do not think that any passage in support of it can be found in Bhagavatgita.

The last statement above-quoted is certainly a very extraordinary proposition; and I shall be very happy if the author can point out any authority for it in the Bhagavatgita or in the other portions of Mahabharata.

Whatever may be the nature of the purely ideal or subjective existence experienced in Deva-chau after death and before the next birth, it cannot be held that the artist or musician carries on his "occupations" except, by way of ideation.

*Had Mr. Oxley said instead—"every human monad" which changes its personalities and is in every new birth a new "human being," then would his statement have been unanswerable.

I shall now leave it to the readers of the Theosophist to say whether this assertion is really "based upon foundations more substantial than mere fancies and speculations."

The second doctrine of Theosophy which Mr. Oxley notices in his article is that "occult powers and esoteric wisdom can only be attained by the severest asceticism and total abstention from the use of the sensual degrees in nature in their physical aspect." If this doctrine is universally admitted, he says, physical embodiment would be impossible. I can safely assure him that this contingency is not likely to happen under the present conditions of our planet; and I am unable to understand how physical embodiment is desirable in itself. It yet remains to be proved that "occult powers and esoteric wisdom" can be acquired from the teachings of hierosophy without the restrictions imposed by esotoric, theosophy.

The learned author further adds that under the conditions above-mentioned "the powers of adept life cannot be perpetuated by hereditary descent." He evidently thinks that this fact discloses a very great defect in the theosophical system. But why should adept life be perpetuated necessarily by hereditary descent? Occult wisdom has been transmitted from Guru to disciple without any serious break of continuity during thousands of years in the East. And there is no danger of adept life ceasing to exist from want of transmission by hereditary descent. Nor is it possible to bring into existence a race of hierophants in whom occult knowledge will be acquired by birth without the necessity of special study or initiation. The experiment was tried, I believe, long ago in the East but without success.

The author will be in a position to understand the nature of some of the difficulties which are to be encountered in making any such experiment from a perusal of Bulwer Lytton's "Zanoni."

The world has yet to see whether "under the sway of Solar Angels," the adepts trained under the system of Hierosophy, can retain their powers and knowledge after having renounced "asceticism, abstinence and celibacy," and transmit the so-called "adept life" to their descendants.

Speaking of the attitude of Theosophists towards spiritualism, Mr. Oxley observes that they hold that the so-called spiritualistic phenomena are due to the "intervention of enlightened living men, but not disembodied spirits." I shall be very glad if the learned author can point out any foundation for this statement in the utterances of Theosophists. Strangely enough, he says further on that, in the opinion of the Theosophists, such phenomena are due to "wandering shells and decaying *reliquiæ* of what was once a human being." This is no doubt true in the case of some of the phenomena at least: and the author should not presume to say that any one of these phenomena has its real origin in the action of "*disembodied living conscious beings*," unless he is fully prepared to state exactly who these mysterious beings are, and demonstrate, by something weightier than mere assumption the fact of their real existence. He is entirely mistaken in supposing that the *modus operandi* in the case of the so-called spiritualistic phenomena are precisely the same as in the phenomena produced by Eastern adepts. However I do not mean to say any thing further about this subject here as it has been already fully discussed in the columns of the *Theosophist*.

Mr. Oxley objects to my statement that "the human spirit (7th principle) has a dignity, power, and sacredness which cannot be claimed by any other God, Deva or Angel of the Hindu Pantheon." Although I had taken care to inform my readers that by *human spirit*, I meant the immortal and unborn 7th principle or Atma in man, he construed the expression to mean the spirit or life principle in the human degree of his peculiar classification. It would have been better if he had taken the pains to understand my language before venturing to assert that my statement was against the doctrine taught by Krishna. So far as I can see, his notions about the seven principles in man so often mentioned in this journal, are utterly confused and incorrect. As the English language is deficient in the technical phraseology required for expressing the truths of Aryan philosophy and science, I am obliged to use such English words as can be got to convey my meaning more or less approximately. But to preclude the possibility of any misunderstanding on the part of my readers, I clearly intimated in the passage in question that by human spirit I meant the 7th principle in man. This principle, I beg to submit, is not derived from any angel (not even from Busiris) in the universe. It is unborn and eternal according to the Buddhist and Hindu philosophers. The knowledge of its own *Sivarupam* is the highest knowledge of self: and according to the doctrines of the Adwaita school of Aryan philosophy, to which I have the honor to belong, there is in reality no difference between this principle and Paramatma.

Mr. Oxley believes that the claims of the Spiritualists have virtually been admitted by the Theosophists, in as much as in the opinion of the latter "communications may be established with other spirits." But the learned author fails to perceive that by the word "Spirit" Theosophists mean something quite different from the so-called "disembodied spirits" of the Spiritualists. The belief in question does not therefore amount to any concession to the claim of the Spiritualists as is supposed by him.

The esteemed author then proceeds to explain some of the important doctrines of Hierosophy, which, he takes particular care to add, are not to be considered "by his readers as mere" fancies and speculations. Hierosophists seem to believe that the influx of life flows from the "Infinite monad" mentioned by me in the first part of my review on "the Philosophy of Spirit." Mr. Oxley's conception of this monad is not, then, quite consistent with the views of Eastern occultists Properly speaking this monad or centre is not the source of cosmic energy in any one of its forms, but it is the embodiment of the great Law which nature follows in her operations.

The learned author then asserts that "Esoteric Theosophists" and their great leaders have admitted that there is an "influx" of energy from the planetary spirits to the monad abovementioned. Here again, I am sorry to say, Mr. Oxley is misrepresenting the views of Theosophists according to his own imagination. And the statement itself is thoroughly unphilosophical. This transmission of energy from the planetary spirits to the Great Law that governs the Universe, is inconceivable to every ordinary mortal. It does not appear that the monad referred to by Mr. Oxley is a different entity from the monad alluded to in my article. He himself says that it is not so. Then, the only conclusion to which I can come under the circumstances of the case is, that Mr. Oxley has put forward these strange and groundless statements about the action and reaction of cosmic energy between the Infinite Monad and the planetary spirits without having any clear and definite ideas about these entities. The truth of this statement will be confirmed on examining his views about the nature of the work done by the planetary spirits. These spirits, it would appear, "detain myriads of elementals in the spheres of interior Nature, *i. e.*, the next plane of life immediately contiguous to this;" and compel them in the most tyrannical manner to obey their commands and produce effects which are calculated to perpetuate their own peculiar qualities in the plane of material existence. I confess I do not know anything about the beings who exercise such despotical functions. They are not the planetary spirits of the Theosophists; and if they have any existence outside the region of Mr. Oxley's fancy, I beg to request he will be kind enough to enlighten the public about the nature of these mysterious and dreadful tyrants. I can assure him that the orthodox Brahmins, whom he is so very unwilling to patronize, have nothing to do with such planetary spirits; nor do they know anything of them. I am really delighted to hear from my learned opponent that the Solar Angels are fully prepared to fight for the liberty of our unfortunate elementals and put an end to this abominable tyranny within a very short time; and if, among other beautiful and useful occupations, arts, and sciences that exist in the world inhabited by these angels, (since we are told that, the artist, musician, mechanic, minister, scientist, philosopher will "still continue their occupations," in this world of spirit)—a Society for the prevention of Cruelty to Animals will have its place along with other associations, than the Solar Angels would surely deserve to be nominated as its most honorary and honoured members.

The learned author concludes his interesting exposition of the principles of Hierosophy by proclaiming to the world at large that "under the sway of Solar Angels, neither asceticism, abstinence, nor celibacy, as such, will find place, but the perfection of life's enjoyment will be found in the well regulated use of all the faculties to which humanity is heir."

Whether this novel system of philosophy and ethics is really "rhapsodical and Utopian," or not, the public—especially the Indian—will have to decide. But I can affirm without any fear of contradiction that this system has not the slightest foundation in any thing that is contained in the Bhagavatgita or in any other religious or philosophical book of the Hindus. It is simply the result of the author's independent speculations and must rest upon its own strength. In my humble opinion it is clearly erroneous and unphilosophical.

I shall now take leave of Mr. Oxley and request him to kindly excuse me for the adverse criticism contained in my articles. I shall be very glad if my strictures can induce him to re-examine carefully the philosophy of spirit contained in Bhagavatgita and scrutinize the reasons for the conclusions arrived at by him in his book on the fundamental questions of occult philosophy and ethics. With his intuition and intelligence, he will no doubt be in a position to open out for himself a way to understand the mysteries of the Eastern arcane sciences,—if he only avoids the temptation to leap to general conclusions from insufficient data, and draw inferences prematurely before the whole range of our ancient science and philosophy is carefully explored by him.

I am very happy to hear that my learned antagonist has joined our Theosophical association, and I hope he will henceforth work in fraternal concord with his Eastern brothers for recovering the grand truths taught by the ancient Hierophants, and promoting the cause of Universal Brotherhood.

POST-MORTEM LIFE.*

THIS book before us is one of those from whose perusal one turns with a feeling of profound respect for the author, however much his views may differ from one's own. Every line, every word, bears the stamp of simple honesty and absolute love of truth. Of course, nothing need be said with respect to its intellectual quality, for the venerable professor of Leipzig, who gave the world his "Zend Avesta, on the Things of Heaven, and the Hereafter," and his "Elements of Psychophysic," could write nothing that was not scholarly, original, and thoughtful in a high degree. And in Dr. Wernekke he has found a translator who, though himself a German, has rendered the text into English in a masterly manner. It would be scarcely possible to epitomize philosophy into more

*On *Life after Death*. From the German of Gustav Theodor Fechner; pp. 95, 16mo. By Hugo Wernekke, Head Master of Weimer Realschule. (London; Sampson Low, Marston, Searle & Rivington, 1882).

compact and nervous sentences than these before us. If we cannot wholly agree with the author's premises, it must be conceded that his conclusions are stated with a clearness and terse vigour that presents his thought to the reader as translucent as crystal. Fechner's proposition is packed within the opening paragraph:—

"Man lives on earth not once, but three times: the first stage of his life is continual sleeping; the second, sleeping and waking by turns; the third, waking for ever."

And then he elaborates with care each of these three states, their relations and consequences. In the first stage, the antenatal:—

"Man lives in the dark, alone; in the second, he lives associated with, yet separated from, his fellow men, in a light reflected from the surface of things; in the third, his life, interwoven with the life of other spirits, is a higher life in the Highest of Spirits, with the power of looking to the bottom of finite things.

"In the first stage his body develops itself from its germ, working out organs for the second; in the second stage his mind develops itself from its germ, working out organs for the third; in the third the divine germ develops itself, which lies hidden in every human mind, to direct him, through instinct, through feeling and believing, to the world beyond, which seems so dark at present, but shall be light as day hereafter.

"The act of leaving the first stage for the second we call Birth; that of leaving the second for the third, Death. Our way from the second to the third is not darker than our way from the first to second: one way leads us forth to see the world outwardly; the other, to see it inwardly."

Where were these prime verities ever more succinctly stated than in this last paragraph? And the whole book is in this style. The Hindu reader will, of course, take exception to the postulate that in the natural course of development man passes his third or spirit stage of being upon earth. To him the very idea of continued relationship of the disembodied entity with this scene of physical activities is abhorrent. He does indeed believe that we are born again and again, as the result of Karma; but he clings fondly to the hope that by works of merit and the practice of Yogum, the vicious Circle of Necessity may be broken through and the perfect release of Moksha be attained. Fechner's is a philosophy of tripartite progression—from embryo to man, from man to immortal spirit. In the third epoch, the disembodied blend their being with the living. "If you think of a dead person earnestly and intensely, not only the thought of him or her, *but the dead person himself*, will be in your mind immediately. You may inwardly conjure him, he *must come to you*; you may hold him, he must stay with you, if you only fix your thoughts upon him." If this were literally true, would it not be within the power of the sorcerer or the selfish friend to enchain the dead to him, and prevent his progress? This is severe injustice, quite opposed to the laws of both universal progress and Karma. And yet Fechner himself says, "Full justice is done to every man; it consists in the totality of the consequences of both good and evil actions." That *is* Karma, and Karma is the one chief feature in Hinduism and Buddhism which make each, to our mind, so superior to Christianity, with its doctrine of unpunished sin forgiven through vicarious mediation.

This great thinker and philosopher had, unhappily for our generation, already passed his eightieth birthday in 1881. If his useful life could only have been prolonged until he could have become acquainted with esoteric Arhat philosophy and found its striking merits, it would have been a blessed thing for a public which needs more than any thing else just now, competent guides to correct religious concepts. He holds to the spiritualistic theory that children dying ever so young go on developing to maturity in the spirit world. "In the same way," says he, "a child which has been alive only for a moment, can never die again. The shortest moment of conscious life produces a circle of actions around it, just as the briefest tone that seems gone in a second, produces a similar circle which carries the tone into endless space, far beyond the persons standing by to listen *** The mind of the child will develop itself from that one conscious moment *** but in a different way from what it would have done when beginning from a more developed state." This is to say that, despite the evident law of progression by which each subsequent stage of his own tripartite course developes out of, and is the fruition of the next antecedent one, the day-old babe may attain full maturity of intellect as well as spirit, without having passed that round of nature's ladder whereon "mind develops itself from its germ, working out organs" for the spiritual entity! Though mediums affirm this, it is hard to reconcile so evident an interruption of apparently universal law with either logic, mathematics, or the conservation of energy. Asiatics will rather hold to their ancient esoteric teaching, that there are no exceptions to the necessity of passing through, as well as into, each state of being before entering the next, and that the baby entity must be reborn as man, and have man's full experience, before passing on to the next point in the circle of rebirth. A philosophy like that impairs in no degree the noble idea of human destiny, while it does seem to agree with the highest intuitions of justice and cosmic harmony, more perfectly than an optimism which shows us nature constantly fruiting her Tree of Life, whether its buds and blossoms were perfected or not.

In a work published in 1848, and called by him "Nanna, or the Soul-Life of Plants," the venerable author was more in harmony with Eastern thought, since we find embodied therein, a full conviction that there is not an atom in the universe but is possessed of soul. Indeed, in the words of his able translator he began in that book, "a course of investigation which soon led him from the convictions that the organized beings inferior to man have a soul, do not only *consist of* a body and soul, but rather are body and soul in one, like man himself, to the higher and grander conviction that the beings superior to man, the celestial bodies, must likewise have an inward life underlying and concomitant with, their outward life; that, in fact, the whole universe is alive, not a dead bulk, but an animated being, a wonderful organism of the sublimest order."

"MR. ISAACS."*

THE subject of our present review is—a romance! A curious production, some might say, to come to our book table, and claim serious notice from a philosophical magazine like this. But it has a connection, very palpable and undeniable, with us, since the names of three members of our Society—Mr. Sinnett, Colonel Olcott and Madame Blavatsky—figure in it, and adepts and the rules and aspirations of their fraternity have a large share of the author's attention. This is another proof of the fact that the Theosophical movement, like one of those subterranean streams which the traveller finds in districts of magnesian and calcareous formation, is running beneath the surface of contemporary thought, and bursting out at the most unexpected points with visible signs of its pent-up force. The scene of this novel is India, and a good deal of its action transpires at Simla. Its few pictures of Hindu daily life and character, and of typical—in fact, in one or two cases, of actual—Anglo-Indian personages, are vividly realistic. There is no mi-taking the fact that the story-teller gathered his materials on the very spot, and has but strung upon the thread of his narrative the beads of personal experience. The son of a great sculptor himself, and the nephew of one of the brightest, cleverest and most accomplished men of modern society, he displays in many a fine passage an artist's loving sense of the

* Mr. Isaacs: A Tale of Modern India. By F. Marion Crawford, (London: Macmillan and Co., 1882) Price Rupees 3.

grand, the picturesque and the beautiful, an athlete's passion for exercise and sport, and a *flaneur's* familiarity with the human nature which blooms in the hot-beds of the gay world. Examples of the first-named talent are the descriptions of Himalayan and sub-Himalayan scenery, and moonlight effects; of the second, a tiger-hunt in the Terai, a pic-nic under canvas, and a polo-match; while the signs of the third endowment show themselves in his photographs of various personalities, some high, some humble, that form his groups. Mr. Crawford has made, however, what we should call, a decided artistic blunder. His hero, Abdul Hafiz-ben-Izâk, or, as commonly known among Anglo-Indians, "Mr. Isaacs," is a Persian by birth, a Mahommedan by creed, and the husband of three wives. These superfluous creatures are but barely introduced by allusion, yet their existence is admitted by the hero, and as no crime is imputed to them, they would seem to have every right to a peaceful existence as the spouses of a lawful husband. Yet their conjugal claims are ignored, and their personalities shoved away out of sight, because the author makes Mr. Isaacs to love and be loved by a paragon of English maidens; who, knowing of the domestic *trimurti* in question, yet treats her lover like an unencumbered bachelor, without a single blessed thought of the wrong she does to Mesdames, the aforesaid three married ladies. The utter superfluity of the latter as regards the interest of the tale, causes the judicious reader to grieve that they should have ever been evolved from the author's cerebral ganglia, even to be kept behind a distant *purdah*.

In his remarks upon cataleptic trance, the projection of the "double," thought-reading, clairvoyance, the nobler aspects of esoteric Buddhism, the aspiration of the true Adept and Yogi for knowledge, and their abhorrence of whatever smacks of 'Miracle,' Mr. Crawford shows an attentive, if not a profound, reading of authorities. As regards the highest point of adeptship, he is as clearly wrong as was Bulwer when he so gloriously depicted his *Zanoni* as yielding up pure wisdom for the brighter prize of sexual love—we mean of the love of man, as man, for woman as the complement of his own nature. For the love of the adept burns only for the highest of the highest—that perfect knowledge of Nature and its animating Principle, which includes in itself every quality of both sexes, and so can no more think as either man or woman, than the right or the left lobe of one's brain can think of itself apart from the whole entity of which it is a component. Monosexual consciousness exists only on the lower levels of psychic development; up above, the individual becomes merged as to consciousness, in the Universal Principle;—has "become Brahma." But it was less a sin for our author to make his hero relinquish fortune and the world's caresses to become a Chela, in the hope of passing æons of bliss with the enfranchised soul of his beloved one, than to put into the mouth of *Ram Lal*, the adept "Brother"—apparently a prentice attempt to individualise Mr. Sinnett's now world-famed trans-Himalayan correspondent—language about woman's love and its effects that no adept would by any chance ever use.

"What guerdon," he makes him say, "can man or heaven offer, higher than eternal communion with the bright spirit [his sweetheart had just died] that waits and watches for your coming? With her—you said it while she lived—was your life, your light, and your love; it is true ten-fold now, for with her is life eternal, light ethereal, love spiritual. Come, brother, come with me!" Quite the contrary: he would have said that this prolongation of earthly ties is possible, but that its natural result is to drag the dreamer back into the Circle of Re-birth, to excite a Trishna, or thirst for physical life, which enchains the being from real emancipation from sorrow—the attainment of the rest of Moksha, or Nirvana. And that the aspirant after adeptship must evolve out of his physical nature a higher, more essential self which has no sorrows because no affectional enslavements of any sort.

If Ram Lal is an attempt at "Brother" Koot Hoomi, it is also and more a reminiscence of Althothas, the teacher of Dumas' Balsamo, or Mejnoor, the dessicated preceptor of Zanoni. For Mr. Crawford makes him call himself "gray and loveless," and say that he had "known youth and *gladness of heart*." The animated mummies whom novelists love to make the types of occult learning, doubtless had never any other feeling than that of the stone or the salted herring; but the real adepts—as we are reliably informed—are the most happy of mankind, since their pleasures are connected with the higher existence, which is cloudless and pangless. The earliest among the changes felt by the true Chela is a sense of unmixed joy to be rid of the carking cares of common life, and to exist in the light of a supremely great Ideal. Not that any true adept would say aught against the naturalness and sacredness of pure sexual relationships; but that, to become an adept, one must expand the finite into the Infinite, the personal into the Universal, man into Parabrahm,—if one so choose to designate that Thing Unspeakable.

We should nevertheless thank Mr. Crawford for one favour—he helps to make our Brothers conceivable human beings, instead of impossible creatures of the imagination. *Ram Lal* walks, talks, eats, and—gracious heavens!—rolls and smokes cigarettes. And this *Ram Lal* is therefore a far more natural being than Zanoni, who lived on air and got about on the crupper of the lightning-flash. Only a sensible writer could have made his adept say: "I am not omnipotent. I have very little more power than you. Given certain conditions and I can produce certain results, palpable, visible, and appreciable to all; but *my power*, as you know, *is itself merely the knowledge of the laws of nature*, which Western scientists, in their wisdom, ignore." And it was genuine appreciation of a noble human ideal which prompted him to call our revered teachers "that small band of high priests who, in all ages and nations and religions and societies, have been the mediators between time and eternity, to cheer and comfort the broken-hearted, to rebuke him who would lose his own soul, to speed the awakening spirit in its heavenward flight." No need to question the misuse of terms and misconception of conditions of existence, when the sentiment is so true and the effect so good upon a sceptical generation of sensualists.

No better proof needed, of the thorough, so to say, *intuitional* comprehension by the author of some of the most important limitations of even the highest adeptship, than the wise and suggestive words put by him in the mouth of Ram Lal.—"Why can you not save her then?" asks of him Paul Griggs, the narrator of the tale, speaking of the dying girl, "this friend Isaacs'" first love.—"I can replenish the oil in the lamp," is the adept's answer, "and while there is wick the lamp shall burn—nay, even for hundreds of years. But give me a lamp wherein the wick is consumed, and I shall waste my oil; for it will not burn unless there be the fibre to carry it. So also is the body of man. While there is the flame of vitality and the essence of life in his nerves and finer tissues, I will put blood in his veins, and *if he meet with no accident*, he may live to see hundreds of generations pass by him. But when there is no vitality and no essence of life in a man..... though I fill his veins with blood, and cause his heart to beat for a time, there is no spark in him—no fire, no nervous strength. So is Miss Westonhaugh (the dying girl) now—dead while yet breathing....."

If, speaking of the author's comprehension of adept powers the adjective "intuitional" is used, it is justified

to a degree, by what we learn of Mr. Crawford from a private letter....."This book was written with marvellous rapidity;.....it was begun and completed in thirty-five days, without erasures or corrections."

Theosophists who can afford to buy books should not fail to possess this one and put it on the shelf beside *Zanoni* and the *Strange Story*. It is an intensely interesting *fiction*, based upon a few of the grandest occult truths.

THE VIOLIN.*

For all who interest themselves in the "King of Instruments," whether as musicians, litterateurs or manufacturers, Mr. Peter Davidson's compendious little handbook is extremely valuable. The author's name is well known to the readers of this magazine as an ardent member of our Society, and several contributions from him upon mystical subjects have appeared in our columns. He is one of the few modern writers upon harmony who have seen and demonstrated the occult relationship between sound-vibrations and those other molecular undulations in the Akasa, or Astral Light, which not only produce the effects of colour, and scent, but are the basis of so-called magical phenomena. And without that intuitive sense of the uniformity of nature, no writer can be said to understand music, let him be ever so learned technically. It is the great merit of the present work that it not only gives the most commonplace details as to woods, varnishes, strings and shapes of the princely violin, with catalogues of famous makers and their gems, and miscellaneous anecdotes, humorous, historical and pathetic, but also many wise reflections upon the theory and origin of sound. The present is the fourth edition. May it have forty!

A GRAMMAR OF MUSIC.†

At a time when so much attention is being given in India to a revival of interest in ancient Aryan musical science, the new edition of Dr. Callcott's excellent Grammar of Music ought to find many readers among Hindus. It was said of it by Mr. W. Horsley, (Mus. Bac. Oxon) that "no work of a similar extent, on Musical Science, was ever so popular" in Great Britain. "It is not possible to name a treatise so copious in information, so rich in examples, and in which the explanations are given in so masterly and so clear a manner." In this high encomium we largely concur, and would be glad to see the book circulate in the Bengal Philharmonic Academy and Poona Gayan Samaj. The price —one shilling—brings it within the reach of all.

PUNDIT HEERA NUND'S ALMANAC FOR 1883.—Predictions of the weather; voice of the stars, and ephemeris for astrological forecasts, Etc.

This is the only native Almanac printed in English. It purports to be the mouth-piece of the greatest astrologers of Punjab; and this will in itself be a sufficient guarantee for the accuracy of its calculations and all those who are interested in restoring this branch of ancient science—long unmeritedly derided by sceptics—to its pristine glory or are engaged in collating the Eastern and Western astrology—are earnestly requested to co-operate.

"THE THEOSOPHIST" IN MARATHI.

The Proprietors of the "Poona Vibhar Press" have undertaken with our approval, to publish monthly a Mahrathi edition of the "Theosophist," containing translations from our English journal. The Mahrathi journal will be brought out under able management, and its price will only be Rs. 4 per annum. Intending subscribers should kindly send their names to the Proprietors of the Poona Vibhar Press, at Poona.

* *The Violin: Its construction theoretically and practically treated; including an Epitome of the Lives of the most eminent Artists; a Dictionary of Violin makers, and Lists of Violin Sales, &c.* By P. Davidson. New Ed. (London: F. Pitman, 1882.)

† *Dr. Callcott's Musical Grammar.* Notation; Melody; Harmony; Rhythm. Revised by Thomas Westrop. (London: F. Pitman.)

MAGAZINES FOR HINDU WOMEN.

We have received a prospectus of Tamil and Telugu "Magazines for Hindu Women." This is a desideratum long felt in India. The Journals will contain articles "On Morality, House hold Economy, Hygiene and other popular Sciences, Biographies of eminent Women of India and other countries, Treatment and Training of Children, Tales and Stories, Riddles, Songs and other matter suited to the requirements of Hindu ladies." Religious neutrality will be strictly maintained. Wishing all success to such an undertaking, we recommend it to all enlightened men and women of India for support. Apply to E. Balasundara Mudaliar, B. A., 78 Shanmugarayen Street, Madras.

A very esteemed brother of Northern India sends the following paragraph from a private letter received by him quite recently. The writer is not a Theosophist, and our correspondent pointedly observes that it is a most encouraging sign of the times that even outsiders speak of our Society in this strain:—

"I do not take any credit for versatility or width of sympathy in taking so much interest in the Society. Its success is so remarkable that few people who keep themselves informed of what is passing around them, can afford to let it pass unnoticed. They must take up some position with regard to it, one way or the other. I doubt whether any movement of this nature had greater success among men of intelligence and education either in ancient or modern times."

ANOTHER NEW CONTEMPORARY.

Some of our best members in N. W. P. have begun a publication in Hindustani, of a monthly Magazine entitled "Satya Prakash." We predict for it a career of success and usefulness. It will be devoted to Oriental Literature, Science, Philosophy and Religions; upon all which subjects its projectors are competent to write. An intimate personal acquaintance with these gentlemen gives us every assurance that their new magazine will exercise a strong influence for good, and we hope that it may have a wide circulation throughout India. The terms of subscription will be found stated in our Advertising columns.

☞ The Manager calls particular Notice to the fact that all Money-orders must now be sent payable at Adyar (Madras), India.

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THE THEOSOPHIST

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

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

SPECIAL NOTICE TO CORRESPONDENTS.

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

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

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

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

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

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

SIR RICHARD AND THEOSOPHY, AGAIN.

If the saying of the witty Sydney Smith, that you cannot get a joke into a Caledonian head without trepanning the skull be true, no less certain is it that a false idea once rooted in certain minds, cannot be dislodged without decapitation. Our illustrious friend Sir Richard Temple would seem to be of the latter class. While at Bombay he conceived the absurd notions that the Theosophical Society and Brahmo Samaj were somehow interchangeable titles, and that the former was a religious "sect." The President of our Bombay Branch, Rao Bahadur Gopalrao Hurree Deshmukh, was a member of his own Legislative Council, and would have told him the facts; and we took the earliest possible opportunity (*Theosophist*, vol. ii, page 139) to undeceive him in these columns after reading his Sheldonian speech at the Oxford University. But with an amusing tenacity he clings to his misconceptions, and has just repeated them to all England [*Fortnightly Review*, Article: "Indian Mysticism"] as though he had never been contradicted! We fear he is himself past all remedy, and that he will go on speaking and writing about our new "sect" until he disappears from view under the Great Extinguisher that snuffs out every man's candle, sooner or later. Yet, as we have a character to preserve, we shall quote a paragraph or two from his latest magazine article, that we may once more enter our protest both against the imputation that our Society is in any sense a sect, and the still worse one that it has any connection with, or is responsible in any degree for, the vagaries of the Minister of the New Dispensation, of Kailas and Calcutta.

Sir Richard says of "that new school of Indian thought, which is the product of Western civilization":—

The Natives of this school have many religious convictions of a negative kind, but less of a positive nature. The Indian name assumed by the most prominent among them is "Brahmo;" *some of them have adopted, apparently from Transatlantic quarters, the designation of Theosophists—and by the best English authority they are termed the Hindu religious reformers.* The originator was Ram Mohun Roy, and the best expounder now living is Keshub Chunder Sen, both of Calcutta. But ramifications of this sect and kindred sects moving in a parallel direction, have spread throughout the three Presidencies of Bengal, Madras, and Bombay. The intellectual tendencies of these sects have been described in the answer to the preceding question; and inquirers will ask whether the religion of these people is at all likely to be the religion of the future in India.

On its negative side this religion renounces superstition, paganism, monstrosities, and absurdities of all sorts. It abjures Atheism and Materialism. It repudiates Mahomedanism, Buddhism, and Hinduism. It regards Christianity not as a religion to be adopted, but as one of several ways leading towards pure and abstract truth. It looks towards the Vedas and other ancient writings, handed down from the Aryan Hindus, as constituting another of these ways. It holds the minds of its adherents as open mirrors ready to catch the rays of truth whencesoever coming. It fails to find that this truth has anywhere been finally and definitely revealed. Then, on its positive side, it is Theism, including faith in a Supreme Being, in the abstract principles of right and wrong, in the immortality of the soul, in the accountability of mankind during a future state for good or evil done during this life. The dictates of the conscience, the power of the moral sense, are fully acknowledged. But there hangs about all the tenets much of haziness, of dreaminess, and of mysticism generally. This faith is likely to become the religion of the immediate future among the educated classes of Hindus, but will hardly supplant Hinduism among the masses for a long time to come. Christianity has not as yet spread sufficiently to become an actual power in the country. It hardly possesses half a million of native adherents, but that number may, at an ordinary rate of progress, from conversion and natural increment, be augmented within a generation to something between one and two millions. Whether there will be any extraordinary accession from the ranks of the Hindu Theists it is impossible to hazard a prediction.

There are very conflicting opinions with respect to Sir Richard Temple's abilities as a statesman, but all must concede that no critic of the Theosophical Society has ever equalled him in the talent for totally misconceiving its nature, objects, and aims. His present article shall

have the prominent place it deserves in our scrap-book, among the comical excerpts from contemporary periodical literature. What fresh surprise has he in store for us?

IN RE ADWAITA PHILOSOPHY.

By the Swami of Almora.

Will the Editor satisfy us by proving the assertion that "matter is as eternal and indestructible as spirit?" The assertion was made in the Editor's note to a correspondent's letter on '*Karma*' (*Vide* page 89 of the *Theosophist* for January 1883). You should bear in mind that we are speaking of matter and spirit beyond the present developed form, or in the stage of perfect *Laya**according to Patanjali's second and third *Sútras*, or, from the standpoint of the Esoteric Theosophy. Could you kindly explain what is meant by *Satta Sámánya* (सत्तासामान्या) and *Parampadam* (परमपदम्) of the Aryan adepts, Nirvána of the Budhas, and the Philosopher's stone of the votaries of other occult Philosophies? As far as we understand the Aryan Theosophy, when the *Mahapralaya* takes place, matter is absorbed by, or dissolved into, *Mahat-tattwa* (महत् तत्त्वम्) and the same again into *Prakriti*, and the Prakiti finally into *Púrúsha* or *Parampadam*.

In the same way of the components of the mysterious letter Om (ॐ). A (अ) is dissolved into U (उ) and the *raja* part of U (उ) into M (म्). You will thus see that matter and force can both be *layed* (or dissolved) ultimately into the Spirit which alone remains as "True," and should be called Eternal—which term neither matter nor force deserve—being liable to evolution from, and dissolution into, Spirit—or the Absolute. As you are well acquainted with the doctrines of the Adwaita Vedanta, it is needless to write more on this subject.

We would, however, call your attention to page 99 of the same number of the *Theosophist*, and entreat you to remove our doubt by establishing scientifically a certain point. Who was it that died as stated in the article "Can the Double murder?" According to our belief man exists in a three-fold way; 1st, externally; 2nd, internally; and 3rd, spiritually. (1) By externally we mean in gross body (स्थूलशरीरम्) or Annamaya (अन्नमय). (2) The internal fold is the astral body formed of the three koshas or cases, viz.:—Pranamaya (प्राणमय), Manamaya (मनमय), and Vignyanmaya (विज्ञानमय). (3) The spiritual fold is the Pragna state or Anandmaya (आनन्दमय). You say "* * * that a mortal wound may be inflicted upon the inner man, &c. &c." Now what do you mean by the inner man here? The question to be settled is whether the double murdered the double or treble. In our opinion the double murdered the treble and not the double—and in no case the spiritual—one. Our object in writing this is to ask you to kindly ascertain what is the extent of a human will's influence—or in other words—Can the *Mayavi Rupa* be also annihilated by mesmeric force or the material body only?

Almora, Pataldevi,
20th January, 1883.

Editor's Note.—To our utter amazement, we are called upon to prove that matter is indestructible; at any rate, that "matter is as eternal and indestructible as spirit!" Though the question and proofs as to the eternity and indestructibility of matter alone, might be safely left to the Royal Society to answer, yet we are fully prepared to satisfy our learned correspondent, and, with his permission, will answer all his queries.

We are asked to bear in mind that the *entities* in question are "matter and spirit beyond the present developed form, or in the stage of perfect *Laya*."

We are unable to understand what is really meant by "spirit beyond the present developed form." The sentence presents no sense to our mind, trained as it has been by our great masters to think of "Spirit" as of something formless and entirely beyond the ken of our sensual perceptions, and, therefore, not to be considered apart from, or independently of, corporeal existence. Universal Intelligence and the One Life as we call it, conceived of, apart from any physical organization, becomes vital essence, an energy or force; and none of these we believe can be considered as a distinct entity, a substance, or, as having a being or even a form separate from matter. Locke's definition, that "Spirit is a *substance*, in which thinking, knowing, doubting and a power of moving do subsist"—would hardly be accepted by the average Vedantee, and would find itself absolutely rejected by every true Adwaitee and Eastern Occultist. The latter would answer that "matter alone is a substance, in which thinking, knowing, doubting, and a power of moving, are *inherent*, whether as a latent or active potentiality—and whether that matter is in a differentiated, or an undifferentiated state.

Thus, in our humble opinion, the something, or rather the *no*-thing, called Spirit, has by itself, no form or forms in either progressive or stationary "states of development;" and we say again that the expression is perfectly unintelligible to every real Adwaitee. Even supposing that the qualifying clause refers only to matter, the meaning conveyed by the expression "matter and spirit beyond the present developed form" is the same as conveyed by that of—"matter and spirit in the stage of perfect *Laya*"? We fail to see the point made, or even any sense in such a sentence as "matter and spirit in the stage of perfect *Laya*," implying as it does the possibility of spirit, a pure abstraction, being dissolved and annihilated—we will not say—as matter—since the latter in its primordial, cosmic state can be no more annihilated or even dissolved than spirit—but as a *thing* of matter having substance and form. Can a *void* be annihilated? And what is pure, *absolute* spirit but the "void" of the ancient Greek philosophers? Well says Lucretius: "there can be no third thing besides body and void; for if it be to the smallest extent tangible—it is *body*; if not,—it is void." And let it not be urged, on the strength of this quotation, that, because we quote the words of a great "Atheist," a *materialist*, as an authority, we are therefore a materialist and an atheist (in the usual sense of both terms) ourself. We object to the very term "materialism" if it is to be made identical with, or a synonym of "corporealism," that is to say, an antithesis of, "Spiritualism." In the light we, Occultists, regard matter, we are all materialists. But it does not at all stand to reason that because of that, we should be, at the same time, "corporealists" denying in any sense or way the reality of the so called spiritual existence, or of any being or beings, living on another plane of life, in higher and far more perfect worlds than ours, or having their being in *states* of which no untrained mind can have the smallest conception. Hence our objection to the idea and possibility of "matter and spirit, in the stage of perfect *Laya*" unless it can be shown that we have misunderstood the latter word. According to the doctrines of the Arhat philosophy there are *seven* states of matter, the 7th state being the sum total, the condition or aspect of *Mulaprakriti*.*

Consequently the state of cosmic matter beyond its "present developed form" may mean any of the other six states in which it exists; and hence it cannot necessarily mean "matter in a stage of perfect Laya." In what sense then, does the learned querist want us to interpret the words "matter" and "spirit?" For, though we are aware that there exist, even in the present age of science and enlightenment, persons who, under the pretext of religion, teach the ignorant masses that there was a time when matter *did not exist* (since it was *created*) implying thus that there will come a moment when it will be annihilated, we have never yet met any one, whether atheist or deist, materialist or spiritualist, who would presume to say that spirit—whether we call it "void" or "divine breath"—can ever be *annihilated*; and if the word *Laya* means *annihilation*, the very expression used by the respected Swami involves an assumption that "spirit" can be destroyed in course of time. In such a case, we are evidently called upon to demonstrate that matter and spirit are eternal on the supposition that both have a period of "*Laya*." If we are to avoid this extremely—*awkward* conclusion, what is the purport of the Swami's questions? Verily, it would have been better if he had allowed us the privilege of interpreting our own statements. Moreover, our learned opponent is not satisfied with merely giving us his own—begging his pardon—incomprehensible definition of matter and spirit, to enable us to prove our "assertion:" but we are asked to answer the question "according to Patanjali's second and third *Sutras*, or, from the stand-point of esoteric theosophy." How or why should Swami think, or know, that we made the statement in question on the authority of Patanjali's treatise? Or is Patanjali's philosophy identical with esoteric theosophy in his opinion? If not, why should our statement be *sine qua non* proved only "according" to that philosopher's *second and third Sutras*? It would be just as reasonable to call upon us to prove the proposition under consideration from the stand-point of the Salvationists. As it is almost hopeless for us to understand his definition, or satisfy his curiosity under the extraordinary restrictions imposed, we shall with the venerable Swami's permission, interpret our "assertion" in our own way, and *prove it* agreeably to esoteric theosophy, and we hope, in accordance with the Adwaita philosophy that our correspondent knows so well.

Our "assertion" then means the following: undifferentiated cosmic matter or *Mulaprakriti*, as it is called in Hindu books, is *uncreated* and eternal. It would be impossible to prove this assertion from *a priori* reasons, but its truth can be tested by the ordinary inductive method. In every objective phenomenon perceived, either in the present plane of consciousness or in any other plane requiring the exercise of spiritual faculties, there is but change of cosmic matter from one form to another. There is not a single instance, or the remotest suspicion of the annihilation of an atom of matter ever brought to light either by Eastern adepts or Western scientists. When the common experience of generations of adepts in their own spiritual or psychic field of observation, and of the ordinary people in theirs—(*i. e.*, in the domain of physical science) points to the conclusion that there never has been the utter annihilation of a single material particle, we are justified, we believe, in saying that matter is indestructible, though it may change its forms and properties and appear in various degrees of differentiation. Hindu and Buddhist philosophers have ages ago recognised the fact that *Purush* and *Prakriti* are eternal, co-existent, and not only correlative and interdependent but positively one and the same thing for him who can read between the lines. Every system of evolution commences with postulating the existence of *Mulaprakriti* or *Tamas* (primeval darkness). Leaving aside the great authority of Kapila on this subject, we may refer to the celebrated Rik of *Rigveda* describing this Primeval Chaos, and using such expressions as:—

"*Tama eva purasthath abhavath viswarupam*" and—"*Asathwa ithamagra Asith*"* etc.—

scattered throughout the *Veda* and the *Upanishads* in support of our assertion. All those great philosophers of India who have added the ancient wisdom-religion of Agasthya, Thoorwasa and other Rishis to the pure Adwaita philosophy of Vasishta, Vyasa and Suka, have recognized this fact. Goodapatha and Sankaracharya have given expression to their views on the subject in their works, and those views are in perfect accordance with the doctrines of the Arhat philosophy. The authority of the latter two great philosophers will, we believe, be sufficient to show to the learned Swami, since he is an Adwaitee, that our statement is correct. And primeval cosmic matter, whether called Asath or Tamas, or Prakriti or Sakti, is ever the same, and held to be eternal by both Hindu and Arhat philosophers, while *Purusha* is inconceivable, hence non-existent, save when manifesting through Prakriti. In its undifferentiated condition, some Adwaitees refuse to recognise it as matter, properly so called. Nevertheless this entity is their Parabrahmam, with its dual aspect of Purush and Prakriti. In their opinion it can be called neither; hence in some passages of the *Upanishads* we find the expression "Prakriti-*layam*" mentioned; but in all such passages the word "Prakriti" means, as we can prove,—*matter in a state of differentiation*, while *undifferentiated* cosmic matter in conjunction with, or rather in its aspect of, *latent* spirit is always referred to as "Mah-iswara," "Purusha" and "Parampada." The description given by our learned correspondent and the very words used by him when he says, "when the Mahapralaya takes place matter is *absorbed* by, or *dissolved* into, *Mahat-tatwa*, and the same again into Prakriti, and the Prakriti finally into *Purusha* or *Parampadam*"—show that he is either waging a war of words, or seeking to draw us out (whether for friendly purposes, or otherwise, he knows himself best;) for neither the words "*absorbed* by," or "*dissolved* into," can mean *annihilated*. Why should he then use against his own argument the term "*Laya*," since if he once calls himself an Adwaitee, he *must* know the doctrine, and therefore understand the various senses in which such specific terms are used. Thus, we shall feel grateful to our learned correspondent if he can quote to us a few authorities in support of *his* statement about the dissolution of *Mahat-tatwa** and *Prakriti* at the time of Mahapralaya. We shall then be able to see what the Aryan philosophers really meant by such an assertion.

In reference to the real meaning of "*Satta Samanya* and *Parampada*† of the Aryan adepts, Nirvana of the Buddhas and the Philosopher's stone," their meanings are identical in both the Aryan and Arhat secret doctrines. *Satta Samanya* sometimes means *latent spirit*. It also means "Guna *Samyapadhi*," or the undifferentiated condition of Satwaguna, Rajaguna and Tamaguna.‡ As to *Parampada* and Nirvana, both mean the same thing. From an objective point of view it is the condition of Purush-Prakriti as above described; from the subjective—it is a state of perfect unconsciousness resulting as bare *Chidakasam*.

If the Swami is desirous to learn more about the "Philosopher's stone" of "the votaries of other occult Philosophies" then we may refer him to our foot-notes to the articles "Gleanings from Eliphas Levi," published in the January number of the *Theosophist* and other sundry articles. If the "other Occult Philosophies" are worthy of their name, then the doctrines taught in them must not differ save in the names given to identical things. Truth is but one, and of two different versions one must be necessarily false. We are not prepared to accept the interpretation given of the word *Aum*, since the above interpretation is not quite consistent with the doctrines of the Adwaitee Vedanta philosophy. We shall feel grateful nevertheless, if the learned Swami can refer us to any great Adwaitee philosopher as an authority in support of his explanation.

No less puzzling are his curious ideas about our *supposed* meaning and views about the potentialities and nature of the human double.

The question is not "whether the double murdered the double or the treble," for neither the "double" nor the higher "treble" (if, as we suppose the 5th, 6th and 7th principles are meant) can be *murdered* by living man or ghost. The fact we suppose to be that by the concentrated energy of implacable hate [of Prince Obrenovitch's foster-mother against his assassin], and through the agency of the clairvoyant's double, "*the* silver cord" of life was snapped and the inner-man *driven* out of its physical covering. The wound which destroyed life, *i.e.*, broke up the relationship between the *Sthoolsariram*, with its enforming *Jiv*, and those other component parts of the entire personality, was inflicted upon the lower "treble"—if the Swami of Almora must use the clumsy term, even in sarcasm—without first transpiercing the physical body. In a case of natural death the citadel of life is captured, so to speak, only by gradual approaches; in deaths of violence it is taken with a rush. If fright, or joy, or the lethal current of hatred

* Laya, or a state of absolute dissolution, *annihilation* of all substance.—*Ed.*

* Undifferentiated cosmic matter.

* "Primeval darkness resulted as the manifested universe" and "Asath or Prakriti existed first."—*Ed.*

* *Mahat-tatwa* corresponds to the spiritual Light, or the *Sephira* of the Jewish Kabalists.—*Ed.*

† Literally—*the most sacred place*; means Nirvana or the condition of *Moksha*.—*Ed.*

‡ *Satwaguna*—the quality of passivity, or absence of any cause of disturbance; *Rajaguna*—the quality of activity, or that which induces to action; *Tamaguna*—the quality of ignorance, inactivity of mental and spiritual faculties arising from that ignorance.—*Ed.*

be the cause, the body will show no wound yet life be extinguished all the same. Sorcerers' victims usually appear as though killed by heart disease or apoplexy: chemical analysis will afford no clue to the assassin's method, nor the surgeon be able to find a suspicious mark upon the *surface* of the cadaver,

MR. COOK AT HOME.

After *circumbloviating* the globe, the Reverend Joseph Cook has returned to his altars and his fires and begun to lecture upon his adventures among the poor heathen. In Framji Hall, Bombay, and the Royal College, Colombo, he seemed a very impressive personage; the shake of his head was vertiginous to a degree, and his heels crashed upon the floor like the trip-hammer of Vulcan. But in America he is seen without glamour, as many recently received newspapers show. From the *Bombay Gazette* we clip the following paragraph, taken from one of the most influential American newspapers, which is even less severe upon the reverend gentleman than the leading journals of his own city of Boston:—

A friend is good enough to enclose us (*Bombay Gazette*) a cutting from the *New York World* of the 22nd October, relative to the Rev. Joseph Cook, who so recently made our Framjee Cowasjee Institute ring with his eloquence. It would be unkind to publish the extract without warning the editor of the *Bombay Guardian* that he should carefully abstain from reading it. It is very dangerous to be in the way when the American leader-writer "slings ink." With this warning we give the cutting:—All reasonable persons must regret to see that the Rev. Joseph Cook has returned from New Zealand not only unroasted, but quite as raw as when he left his native shore. Humboldt's reported and unkind mention of Bayard Taylor as a "man who had travelled further and seen less than any one he had ever met," exactly fits the Rev. Joseph Cook. No one expected to find that Mr. Cook had made any acquaintance with the principles of science, or had arrived at an appreciation of his own intellectual unfitness for any task which requires sound knowledge and a respect for truth, during his voyage around the world; but it was not too much to hope that he might have acquired, by contact with polished races and by the sight of a larger horizon than that he had been accustomed to, some sense of his own insignificance and a corresponding measure of respect for names honored in all lands. But the homely proverb is justified once more. A silken purse is not to be made out of certain kinds of material, and no sooner does the Rev. Joseph Cook feel himself on solid ground within sight of his native heath than he takes up his parable against Herbert Spencer, whom he calls a charlatan, and against Professor Fiske, whom he reviles as but the echo of a charlatan. Mr. Cook must not misunderstand this brief notice. The *World* notices him, not because his opinions on any subject are of the slightest importance to serious people, but because being a harlequin, he is tolerable only when he is ridiculous, and needs to be corrected when he becomes impertinent."

At Bombay, Mr. Cook, with malicious glee, flourished before his sympathizing public an article from *Scribner's Monthly*, in which poor Mr. Bennett's character was infamously aspersed. This diatribe has been copied by the editorial admirers of Mr. Cook in many places. If they would shew a desire to do even-handed justice, they should copy also the above estimate of the noisy orator; and, since Mr. Cook delights in using American press comments upon his opponents, we recommend that he too should strike a fair balance by printing on all his future posters and hand-bills the following candid certificate to his actual merit by not only his countrymen, but also his fellow townsmen. Says the *Winsted Press*:—

Mr. Cook commands notice only as he is pressed forward by the pulpits in their defence; but we find he is getting more notice than we were aware of. So general is the unfavorable comment of the press in the West as well as the East upon this loud-mouthed incarnation of arrogance and scholarly pretence, as to have attracted the attention of the journals of Boston, Cook's place of residence. They are evidently indignant that he is regarded in other parts of the country as a representative Bostonian, and spurn the "soft impeachment." Perhaps the most compact and pungent thing which any of the Boston papers has had to say of Jo is this by the Boston *Post*: "What we object to in the things said about Joseph Cook is that they make Boston responsible for him!" This cleverness of sarcasm could not well be excelled; it nearly tells the whole story of how Cook is regarded where he is best known. Boston cherishes beyond almost any other city in the world its really able men, its Emersons, Phillipses, Lowells, Holmses, Walkers, Fields, Hales, etc., to say nothing of Longfellows, Alcotts, and others whose great names are written in her scroll of honor. If she could possibly find anything in the blatant Cook worthy her regard, she would not be slow to proclaim it.

Verily "a prophet is not without honor save in his own country."

THE SACRED TREE OF KUM BUM.

Thirty-seven years ago, two daring Lazarist Missionaries who were attached to the Roman Catholic Mission establishment at Pekin, undertook the desperate feat of penetrating as far as L'hassa, to preach Christianity among the benighted Buddhists. Their names were Huc and Gabet; the narrative of their journeys shows them to have been courageous and enthusiastic to a fault. This most interesting volume of travel appeared at Paris more than thirty years ago, and has since been translated twice into English and, we believe, other languages as well. As to its general merits we are not now concerned, but will confine ourself to that portion—vol. ii. p. 84, of the American edition of 1852—where the author, M. Huc, describes the wonderful "Tree of ten thousand Images" which they saw at the Lamaserai, or Monastery, of Kum Bum, or Koun Boum, as they spell it. M. Huc tells us that the Tibetan legend affirms that when the mother of Tsong-Ka-pa, the renowned Buddhist reformer, devoted him to the religious life, and, according to custom she "cut off his hair and threw it away, a tree sprang up from it, which bore on every one of its leaves a Tibetan character." In Hazlitt's translation (London, 1856) is a more literal (though, still, not exact) rendering of the original, and from it—pp. 324–6—we quote the following interesting particulars:—

"There were upon each of the leaves well-formed Thibetan characters, all of a green colour, some darker, some lighter than the leaf itself. Our first impression was a suspicion of fraud on the part of the Lamas, but, after a minute examination of every detail, we could not discover the least deception. The characters all appeared to us portions of the leaf itself, equally with its veins and nerves; the position was not the same in all; in one leaf they would be at the top of the leaf, in another in the middle, in a third at the base, or at the side, the younger leaves represented the characters only in a partial state of formation. The bark of the tree and its branches, which resemble that of the plane-tree, are also covered with these characters. When you remove a piece of old bark, the young bark under it exhibits the individual outlines of characters in a germinating state, and what is very singular, these new characters are not unfrequently different from those which they replace.

"The tree of the Ten thousand Images seemed to us of great age. Its trunk, which three men could scarcely embrace with outstretched arms, is not more than eight feet high; the branches, instead of shooting up, spread out in the shape of a plume of feathers and are extremely bushy; few of them are dead. The leaves are always green, and the wood, which is of a reddish tint, has an exquisite odour something like cinnamon. The [illegible] informed us that in summer towards the eighth moon, the tree produces huge red flowers of an extremely beautiful character."

The Abbé Huc himself puts the evidence with much more ardor. "These letters," he says, "are of their kind, of *such a perfection that the type-foundries of Didot contain nothing to excel them.*" Let the reader mark this, as we shall have occasion to recur to it. And he saw on—or rather in—the leaves, not merely letters but "religious sentences," self-printed by nature in the chlorophyll, Starchy cells, and woody fibre! Leaves, twigs, branches, trunk—all bore the wonderful writings on their surfaces, outer and inner, layer upon layer, and no two superposed characters identical. "For do not fancy that these superposed layers repeat the same printing. No, quite the contrary; for each lamina you lift presents to view its distinct type. How, then, can you suspect jugglery? *I have done my best in that direction to discover the slightest trace* of human trick, and my baffled mind *could not retain the slightest suspicion.*" Who says this? A devoted Christian missionary, who went to Tibet expressly to prove Buddhism false and his own creed true, and who would have eagerly seized upon the smallest bit of evidence that he could have paraded before the natives in support of his case. He saw and describes other wonders in Tibet—which are carefully suppressed in the American edition, but which by some of his rabidly orthodox critics are ascribed to the devil. Readers of *Isis Unveiled*, will find some of these wonders described and discussed, especially in the first volume; where we have tried to show their reconciliation with natural law.

The subject of the Kum Bum tree has been brought back to our recollection by a review, in *Nature*, Vol. xxvii, p. 171, by Mr. A. H. Keane, of Herr Kreitner's just-published Report of the Expedition to Tibet under Count Szechenyi, a Hungarian nobleman, in 1877-80. The party made an excursion from Sining-fu to the monastery of Kum Bum "for the purpose of testing Huc's extraordinary account of the famous tree of Buddha." They found "neither image [of Buddha on the leaves], nor letters, but a waggish smile playing around the corner of the mouth of the elderly priest escorting us. In answer to our enquiries he informed us that a long time ago, the *tree really produced* leaves with Buddha's image, but that at present the miracle *was of rare occurrence. A few God-favoured men* alone were privileged to discover such leaves." That is quite enough for this witness: a Buddhist priest, whose religion teaches that there are no persons favoured by any God, that there is no such being as a God who dispenses favours, and that every man reaps what he has sown, nothing less and nothing more—made to say such nonsense: this shows what this explorer's testimony is worth to his adored sceptical science! But it seems that even the waggishly-smiling priest did tell them that good men can and do see the marvellous leaf-letters, and so, in spite of himself, Herr Kreitner rather strengthens than weakens the Abbé Huc's narrative. Had we never personally been able to verify the truth of the story, we should have to admit that the probabilities favor its acceptance, since the leaves of the Kum Bum tree have been carried by pilgrims to every corner of the Chinese Empire (even Herr Kreitner admits this), and if the thing were a cheat, it would have been exposed without mercy by the Chinese opponents of Buddhism, whose name is Legion. Besides, nature offers many corroborative analogies. Certain shells of the waters of the Red Sea (?) are said to have imprinted upon them the letters of the Hebrew alphabet; upon certain locusts are to be seen certain of the English alphabet; and in the *Theosophist*, vol. ii, p. 91, an English correspondent translates from *Licht Mehr Licht* an account, by Sheffer, of the strangely distinct marking of some German butterflies (*Vanissa Atalanta*) with the numerals of the year 1881. Then again, the cabinets of our modern Entomologists teem with specimens which show that nature is continually producing among animals examples of the strangest mimicry of vegetable growths—as, for instance, caterpillars which look like tree-bark, mosses and dead twigs, insects that cannot be distinguished from green leaves, &c. Even the stripes of the tiger are mimicries of the stalks of the jungle grasses in which he makes his lair. All these separate instances go to form a case of probable fact as to the Huc story of the Kum Bum tree, since they show that it is quite possible for nature herself without miracle to produce vegetable growths in the form of legible characters. This is also the view of another correspondent of *Nature*, a Mr. W. T. Thiselton Dyer, who, in the number of that solid periodical for January 4th, after summing up the evidence, comes to the conclusion that "there really was in Huc's time a tree with markings on the leaves, which the imagination of the pious assimilated to Tibetan characters." Pious what? He should remember that we have the testimony, not from some pious and credulous Tibetan Buddhist, but from an avowed enemy of that faith, M. Huc, who went to Kum Bum to show up the humbug, who did "his best in that direction to discover the slightest trace of human trick" but whose "baffled mind could not retain the slightest suspicion." So until Herr Kreitner and Mr. Dyer can show the candid Abbé's motive to lie to the disadvantage of his own religion, we must dismiss him from the stand as an unimpeached and weighty witness. Yes, the letter-tree of Tibet is a fact; and moreover, the inscriptions in its leaf-cells and fibres are in the Sensar, or sacred language used by the Adepts, and in their totality comprise the whole Dharma of Buddhism and the history of the world. As for any fanciful resemblance to actual alphabetical characters, the confession of Huc that they are so beautifully perfect, "that the type foundries of Didot [a famous typographic establishment of Paris] contain nothing to excel them," settles that question most completely. And as for Kreitner's assertion that the tree is of the lilac species, Huc's description of the colour and cinnamon-like fragrance of its wood, and shape of its leaves, show it to be without probability. Perhaps that waggish old monk knew common mesmerism and "biolcgized" Count Szechenyi's party into seeing and not seeing whatever he pleased, as the late Prof. Bushell made his Indian subjects imagine whatever he wished them to see. Now and again one meets with such "wags."

SHAM ASCETICISM.

The *Surya Prakash*, of Surat, says that a Hindu ascetic, in company with a few of his disciples, has recently arrived at that place. He does not receive alms, but only accepts drugs like *ganja* and *sooka*. He does not require any food. On the wooden shoes that he wears, and on the bench and on the planks of the cot he sleeps upon, are fixed "some hundreds and thousands" of pointed nails. A large crowd of people, among them being European ladies and gentleman, daily assemble to witness the self-mposed infliction. The ascetic appears to be a very learned man.

The *Indian Mirror* in noticing the case, sententiously remarks: "Such is asceticism in India. It is asceticism in name only." It is right; a *Sadhu* who uses *ganja* and *sooka*—intoxicant drugs—is but a sham ascetic. Instead of leading his followers to Moksha, he does but drag them along with himself into the ditch, notwithstanding his walking and sleeping on spikes. A pretty business that, for a religious teacher!

FRAGMENTS OF OCCULT TRUTH.

By a Lay Chela.

No. VI.

Devachan.

It was not possible to approach a consideration of the states into which the higher human principles pass at death, without first indicating the general framework of the whole design which is worked out in the course of the evolution of man. The great majority of the blunders made by ordinary theological speculation on this subject are due to ignorance of this general design. People have been led to regard the present physical life as the only one of its kind which a human soul is called upon to pass through. They have next found themselves obliged to provide in Heaven or some sphere of punishment for all the rest of eternity, as they are reluctant to contemplate the notion of final annihilation even for their mere personal entities,—unable to understand that unless specially qualified for perpetuation, they might tire of such entities in progress of milleniums. Thus the Heaven of vulgar theology,—not to speak of the Hell,—is a congeries of inconsistent conceptions as fatally at war with each other as with the facts of the earth life they are supposed to supplement. Heaven is treated as a place in which life is infinitely prolonged—an eternity which has a beginning but no end—

and found enjoyable in the highest degree. But each person is simply himself or herself as on earth in a new spiritual body, with recollection of the past life on earth, and perception of the continued life in progress here for the living friends and relatives left behind. Now a Heaven which constituted a watch tower from which the occupants could still survey the miseries of the earth, would really be a place of acute mental suffering for its most sympathetic, unselfish and meritorious inhabitants. If we invest them in imagination with such a very limited range of sympathy that they could be imagined as not caring about the spectacle of suffering after the few persons to whom they were immediately attached, had died and joined them, still they would have a very unhappy period of waiting to go through before survivors reached the end of an often long and toilsome existence below. And even this hypothesis would be further vitiated by making Heaven most painful for occupants who were most unselfish and sympathetic, whose reflected distress would thus continue on behalf of the afflicted race of mankind generally, even after their personal kindred had been rescued by the lapse of time. The only escape from this dilemma for believers in a conventional Heaven, lies in the supposition that Heaven is not yet opened for business, so to speak, and that all people who have ever lived from Adam downwards are still lying in a death-like, annihilation-like, trance, waiting for the resurrection at the end of the world. [The resurrection by the bye has an occult meaning which the present explanations may help to elucidate, but of that more anon]. Which of these hypotheses is most favoured by ordinary theology we do not pretend to say, but Heaven must be recognised by that doctrine as either, open or not open yet for the reception of souls, and then one of the two lines of speculation above roughly indicated must be followed.

None the less, of course, would theology deny that either statement of the case was correct. No statement of any case which ordinary theology favours, ever is admitted to be correct by theologians if it is put in plain language which conveys a definite conception. Now this brings us to a point of great importance in regard to these fragmentary teachings. The statements which have to be made are susceptible of being expressed in the plainest possible terms. The language of occult philosophy may be as precise as that of physical science. It has not always been so, because a great deal of it has been employed to disguise the statements put forward, just as early astronomers would sometimes record their discoveries by means of anagrams perfectly destitute of meaning on the surface. But the obscurity of occult writing has never been due to the cloudiness or confusion of the ideas under treatment. Thoroughly understood, all occult knowledge, within the range of ordinary human understanding, can be presented to the reader in language as lucid as a diamond, and no more than the facets of the diamond, need the edges of its separate assertions be blurred to make them fit.

The facts about the spiritual condition of life which for each human individuality travelling round the great circle of evolution, intervenes between every one of its separate incarnations, are thus susceptible like the facts of objective existence, with which these essays have chiefly hitherto been dealing, of intelligible expression in terms which need not provide by intentional obscurity for any possible necessity of later withdrawal or qualification. But of course the conditions of lives which are not objective are not so easily grasped as those which are paralleled by our own, and statements which may be perfectly definite as far as they go, may nevertheless be incomplete. The world of effects is a strange and unfamiliar territory for most of us, and untrained imaginations might not follow a close description of its features. However, there are living men, be it remembered, to whom its territory is not unfamiliar to whom its minutest details are no longer strange. From these the information comes, which we are about to lay before the reader.* Rejecting the unscientific name which has become encrusted with too many misconceptions to be convenient, let us keep to the oriental designation of that region or state into which the higher principles of human creatures pass at death. "Devachan," to begin with, makes no offer of *eternal* accommodation to the finite personalities of dying men.

It has already been explained that when the four higher principles escape from the body, *i. e.*, from the lower triad,—they divide in accordance with the affinities that have been engendered in them during their corporate life. The lower *reliquiæ* remain in the *Kama loka* or immediate vicinity or atmosphere of the earth, and the higher two invested with a certain amount of consciousness by having assimilated all which is adapted to a superior state of existence, from the 5th principle, *Manas*, or "animal" soul, pass into a temporary period of oblivion† from which they are, so to speak, born into "Devachan." Now in Devachan, that which survives is not merely the individual monad, which survives through all the changes of the whole evolutionary scheme, and flits from body to body, from planet to planet, and so forth;—that which survives in Devachan is the man's own self-conscious personality,‡ under some restrictions indeed, which we will come to directly, but still it is the same personality as regards its higher feelings, aspirations, affections, and even tastes as it was on earth. Those feelings and tastes of course which were purely sensual will drop off, but, to suggest a whole range of ideas by means of one illustration, a soul in Devachan, if the soul of a man who was passionately devoted to music would be continuously enraptured by the sensations music produces. The person whose happiness of the higher sort on earth had been entirely centred in the exercise of the affections will miss none, in Devachan of those whom he or she loved. But, at once it will be asked, if some of these are not themselves fit for Devachan, how then? The answer is that does not matter. For the person who loved them *they will be there.* It is not necessary to say much more to give a clue to the position. Devachan is a subjective state. It will seem as real, as the chairs and tables round us;—and remember that above all things to the profound philosophy of occultism, are the chairs and tables, and the whole objective scenery of the world,—unreal and—merely transitory delusions of sense. As real as the realities of this world to us, and even more so, will be the realities of Devachan to those who go into that state.

Now we fancy very few Western thinkers at the first glance will welcome this account of the heaven awaiting them beyond the grave, but we are not weaving merely pleasant fancies, we are describing natural facts, and to say that a condition of things is unacceptable to the imagination, is to say nothing in disproof of its actuality. As regards Devachan, however, a patient consideration of the place in nature which it occupies will show that this subjective isolation of each human unit is the only condition which renders possible any thing which can be described as a felicitous spiritual existence after death for mankind at large, and "Devachan" is as much a purely and absolutely felicitous condition for all who attain it as "Avitchi"—is the reverse of it. There is no inequality or injustice in the system; Devachan is by no means the same thing for the good and the indifferent alike, but it is not a life of responsibility, and therefore there is no logical place in it for suffering any more than in "Avitchi" there is any room for enjoyment or *repentance.** It is a life of *effects*, not of *causes*; a life of being paid your earnings, not of labouring for them. Therefore it is impossible to be during that life cognizant of what is going on on earth. Under the operation of such cognition there would be no true happiness possible in the state after death. But there is no true happiness possible, people will say, in the state of monotonous isolation now described! The objection is merely raised from the point of view of an imagination that cannot escape from its present surroundings. To begin with, about monotony: no one will complain of having experienced monotony during the minute or moment or half hour as it may have been of the greatest happiness he may have enjoyed in life. Most people have had some happy moments at all events to look back to for the purpose of this comparison, and let us take even one such minute or moment, too short to be open to the least suspicion of monotony, and imagine its sensations immensely prolonged without any external events in progress to mark the lapse of time. There is no room in such a condition of things for the conception of weariness. The unalloyed unchangeable sensation of intense happiness goes on and on, not for ever, because the causes which have produced it are not infinite themselves, but for very long periods of time until the efficient impulse has exhausted itself. [See Appendix B.] As physical existence has its cumulative intensity from infancy to prime, and its diminishing energy thenceforward to dotage and death, so the dream-life of Devachan is lived correspondentially. There is the first flutter of psychic life, the attainment of prime, the gradual exhaustion of force passing into conscious lethargy, semi-unconsciousness, oblivion and—not death but birth! birth into another personality and the resumption of action which daily begets new congeries of causes that must be worked out in another term of Devachan.

"It is not a reality then, it is a mere dream," objectors will urge; the soul so bathed in a delusive sensation of enjoyment which has no reality all the while is being cheated by Nature, and must encounter a terrible shock when it wakes to its mistake." But in the nature of things, it never does or can wake. The waking from Devachan is its next birth into objective life, and the draught of Lethe has then been taken. Nor as regards the isolation of each soul is there any consciousness of isolation whatever; nor is there ever possibly a parting from its chosen associates. Those associates are not in the nature of companions who may wish to go away, of friends who may tire of the friend that loves them even if he or she does not tire of them. Love, the creating force, has placed their living image before the personal soul which craves for their presence, and that image will never fly away [See Appendix C.]

There is a sense of unreality about the whole affair, to some people, which is painful to their mind at first no doubt; but this is certainly much more due to an imperfect grasp of the nature of the existence described on the part of people used merely to objective experiences, than to any inherent demerits in the scheme of existence provided for souls in their transition state in Devachan.

And we must remember that by the very nature of the system described there are infinite varieties of well-being in Devachan, suited to the infinite varieties of merit in mankind. If "the next world" really were the objective Heaven which ordinary theology preaches, there would be endless injustice and inaccuracy in its operation. People to begin with would be either admitted or excluded, and the differences of favour shown to different guests within the all-favoured region, would not sufficiently provide for differences of merit in this life. But the real Heaven of our earth adjusts itself to the needs and merits of each new arrival with unfailing certainty. Not merely as regards the duration of the blissful state which is determined by the causes engendered during objective life, but as regards the intensity and amplitude of the emotions which constitute that blissful state, the Heaven of each person who attains the really existent Heaven is precisely fitted to his capacity for enjoying it. It is the creation of his own aspirations and faculties. More than this it may be impossible for the uninitiated comprehension to realize. But this indication of its character is enough to show how perfectly it falls into its appointed place in the whole scheme of evolution [See Appendix D.]

Devachan being a condition of mere subjective enjoyment, the duration and intensity of which is determined by the merit and spirituality of the earth-life last past there is no opportunity while the soul inhabits it, for the punctual requital of evil deeds. But Nature does not content herself with either forgiving sins in a free and easy way, or damning sinners outright, like a lazy master too indolent, rather than too good-natured, to govern his household justly. The karma of evil, be it great or small, is as certainly operative at the appointed time as the karma of good. But the place of its operation is not Devachan, but either a new rebirth, or *Avitchi*—a state to be reached only in exceptional cases and by exceptional natures.* The subject being of paramount importance it may be left for a separate Fragment [See Appendix E]. Generally, the re-birth into objective existence is the event for which the karma of evil patiently waits; and then, it irresistibly asserts itself, not that the karma of good exhausts itself in Devachan leaving the unhappy monad to develope a new consciousness with no material beyond the evil deeds of its last personality. The re-birth will be qualified by the merit as well as the demerit of the previous life, but the Devachan existence is a rosy sleep,—a peaceful night with dreams more vivid than day, and imperishable for many centuries and ages, as the loftiest mountains of the earth for the time abandoned.

It will be seen that the Devachan state is only one of the conditions of existence which go to make up the whole spiritual or relatively spiritual complement of our earth life. Observers of spiritualistic phenomena would never have been perplexed as they have been if there were no other but the Devachan state to be dealt with. For once in Devachan there is very little opportunity for communication between a spirit, then wholly absorbed in its own sensations and practically oblivious of the earth left behind, and its former friends still living. Whether gone before or yet remaining on earth those friends, if the bond of affection has been sufficiently strong will be with the happy spirit still, to all intents and purposes for him, and as happy blissful, innocent, as the disembodied dreamer himself. It is *possible*, however, for yet living persons to have visions of Devachan, though such visions are rare, and only one-sided,—the entities in Devachan, sighted by the earthly *clairvoyant* being quite unconscious themselves of undergoing such observation. The spirit of the clairvoyant ascends into the condition of Devachan in such rare visions, and thus becomes subject to the vivid delusions of that existence. It is under the impression that the spirits with which it is in Devachanic bonds of sympathy have come down to visit earth and itself, while the converse operation has

* The information is supplemented by a copious appendix which please consult.—*Ed.*

† Called in No. 1 of Fragments "gestation."

‡ See Appendix A.—Perchance, the "essence" of self-conscious personality would be a more comprehensive term.—*Ed.*

* The fine parable in Luke about Lazarus, the beggar, the rich man, and "Father Abraham," would fall through, we are afraid, in the light of esoteric teachings. The only important truth therein contained is the statement about the "great gulf fixed" between Devachan, and Avitchi, and the earth. See Luke xvi. v. 20—30.—*Ed.*

* While the ordinary, common place sinner will reap the fruits of his evil deeds in a following reincarnation, the exceptional criminal, the—so to speak *aristocrat of sin* has *avitchi* in prospect. Most of our everyday transgressions being due rather to circumstances over which we have little or no control, as well as to the utter vanity of the request.—"Lead us not into temptation," the Law of Retribution is there, with its finer sense of discriminative justice than ever found on earth, to act always unerringly in producing effects strictly adequating their real causes.

really taken place. The clairvoyant's spirit has been raised towards those in Devachan. Thus many of the subjective spiritual communications—most of them when the sensitives are pure-minded,—are real, though it is most difficult for the uninitiated medium to fix in his mind the true and correct pictures of what he sees and hears. In the same way some of the phenomena called psychography (though more rarely) are also real. The spirit of the sensitive getting odylised, so to say, by the aura of the spirit in the Devachan *becomes* for a few minutes that departed personality, and writes in the handwriting of the latter, in his language and in his thoughts as they were during his lifetime. The two spirits become blended in one, and the preponderance of one over the other during such phenomena, determines the preponderance of personality in the characteristics exhibited. Thus, it may incidentally be observed, what is called *rapport*, is in plain fact, an identity of molecular vibration between the astral part of the incarnate medium and the astral part of the disincarnate personality.

Meanwhile the average communicating "spirit" of the seance room is the denizen of that intervening region between Earth-life and Devachan which has been already referred to as *Kama loka*. On the subject of "shells" or Elementaries, so much has been written of late that this branch of the subject may be passed over lightly now. The upper *duad* having won, in the struggle which takes place after death in the *Kama loka* between the two sets of principles, the lowest of all with a remnant of the 5th its more brutal memories and instincts alone remaining, continues to roam the earth's atmosphere for a time—an empty shell though alive for a while to a certain extent. A word or two of explanation however is required in reference to the complete two principled being which remains in the *Kama loka*, when the upper duad does *not* win in the struggle for possession of the late personality. It might be imagined that such a being would be far more potent for the purposes of communication with still living people, than the shell, and so it might be if it remained in "Kama loka," but the fact is that in such cases the surviving personality is promptly drawn into the current of its future destinies and these have nothing to do with this earth's atmosphere or with Devachan, but with that "eighth sphere" of which occasional mention will be found in older occult writings. It will have been unintelligible to ordinary readers hitherto why it was called the "eighth" sphere, but since the explanation in these Fragments of the 7 fold constitution of our planetary system, the meaning will be clear enough. The spheres of the cyclic process of evolution are seven in number, but there is an eighth in connection with our earth,—our earth being, it will be remembered, the turning point in the cyclic chain,—and this eighth sphere is out of circuit, a *cul de sac* and the bourne from which it may be truly said no traveller returns.

It will readily be guessed that the only sphere connected with our manwantaric chain, which is lower than our own, in the scale that has spirit at the top and matter at the bottom, must itself be no less visible to the eye and to optical instruments, than the earth itself, and as the duties which this sphere has to perform in our planetary system are immediately associated with this earth, there is not much mystery left now in the riddle of the eighth sphere, nor as to the place in the sky where it may be sought. The conditions of existence there, however, are topics on which the adepts are very reserved in their communications to uninitiated pupils, and concerning these we have for the present no further information to give.

One statement though it is definitely made, *viz*, that such a total degradation of a personality as may suffice to draw it, after death, into the attraction of the eighth sphere, is of very rare occurrence. From the vast majority of lives there is something which the higher principles may draw to themselves, something to redeem the page of existence just passed from total destruction, and here it must be remembered that the recollections of life in Devachan very vivid as they are, as far as they go, touch only those episodes in life which are productive of the elevated sort of happiness of which alone Devachan is qualified to take cognisance, whereas the life from which for the time being the cream is thus skimmed, will be remembered eventually, in all its details quite fully. That complete remembrance is only achieved by the individual at the threshold of a far more exalted spiritual state than that which we are now concerned with, and which is attained far later on in the progress of the vast cycles of evolution. Each one of the long series of lives that will have been passed through will then be, as it were, a page in a book to which the possessor can turn back at pleasure,—even though many such pages will then seem to him most likely, very dull reading, and will not be frequently referred to. It is this revival eventually of recollection concerning all the long forgotten personalities that is really meant by the doctrine of the Resurrection of which the modern prayer books make so sad a hash. But we have no time at present to stop and unravel the enigmas of symbolism as bearing upon the teachings at present under conveyance to the reader. It may be worthwhile to do this as a separate undertaking at a later period, but meanwhile to revert to the narrative of how the facts stand, it may be explained that in the whole book of pages,—when at last the "resurrection" has been accomplished, there will be no entirely infamous pages; for even if any given spiritual individuality has occasionally during its passage through this world been linked with personalities so deplorably and desperately degraded that they have passed completely into the attraction of the lower vortex that spiritual individuality in such cases will have retained in its own affinities, no trace or taint of them. Those pages will, as it were, have been clearly torn out from the book. And as at the end of the struggle after crossing the *Kama loka* the spiritual individuality will have passed into the unconscious gestation state from which skipping the Devachan state it will be directly reborn into its next life of objective activity, all the self consciousness connected with that existence will have passed into the lower world, there eventually to "perish everlastingly;" an expression of which as of so many more modern theology has proved a faithless custodian, making pure nonsense out of psycho-scientific facts.

As already indicated, and as the common sense of the matter would show there are great varieties of states in Devachan, and each personality drops into its befitting place there. Thence consequently he emerges in his befitting place in the world of Causes, this Earth or another as the case may be, when his time for rebirth comes. Coupled with survival of the affinities comprehensively described as *karma*—the affinities both for good and evil engendered by the previous life, this process will be seen to accomplish nothing less than an explanation of the problem which has always been regarded as so incomprehensible,—the inequalities of life. The conditions on which we enter life are the consequences of the use we have made of our last set of conditions. They do not impede the development of fresh karma, whatever they may be, for this will be generated by the use we make of *them* in turn. Nor is it to be supposed that every event of a current life which bestows joy or sorrow is old karma bearing fruit. Many may be the immediate consequences of acts in the life to which they belong—ready-money transactions with Nature, so to speak of which it may hardly be necessary to make any entry in her books. But the great inequalities of life as regards the start in it, which different human beings make, is a manifest consequence of old karma, the infinite varieties of which always keep up a constant supply of recruits for all the manifold varieties of human condition.

We have spoken of the three conditions in the world of effects,—the state in which the principles liberated from the body are still in Kama loka, and physically in the atmosphere of the earth, the state of Devachan and the intervening state of gestation or preparation for the latter. But the reader's conceptions on the subject will necessarily be vague without some indications as to the periods of time with which passage through these states is concerned. Consciousness in the Kama loka even is not immediately reawakened after death. When a man dies, his soul or fifth principle becomes unconscious and loses all remembrance of things internal as well as external. Whether his stay in Kama loka has to last but a few moments, hours, days, weeks, months or years, whether he dies a natural or a violent death; whether this occurs in youth or age, and whether the ego has been good, bad or indifferent, his consciousness leaves him as suddenly as the flame leaves the wick when it is blown out. When life has retired from the last particle of the brain matter, his perceptive faculties become extinct for ever, and his spiritual powers of cognition and volition become for the time being as extinct as the others. His *mayavi rupa* may be thrown into objectivity as in the case of apparations after death, but unless it is projected by a conscious or intense desire to see or appear to some one shooting through the dying brain, the apparition will be simply automatic. The revival of consciousness in Kama loka is obviously, from what has been already said—a phenomenon that depends on the characteristic of the principles passing, unconsciously at the moment, out of the dying body. It may become tolerably complete under circumstances by no means to be desired, or it may be obliterated by a rapid passage into the gestation state leading to Devachan. This gestation state may be of very long duration in proportion to the ego's spiritual stamina, and Devachan accounts for the remainder of the period between death and the next physical rebirth. The whole period is of course of very varying length in the case of different persons, but rebirth in less than a thousand to fifteen hundred years is spoken of as almost impossible, while the stay in Devachan which rewards a very rich Karma, is sometimes said to extend to enormous periods.

In conclusion it may be added that this is a mere sketch of the state of things under examination, as complete as the writer is in a position to make it at present, but requiring a great deal of amplification as regards details which will no doubt become possible at some future time. Meanwhile the outline, as far as it goes, may be relied upon as correctly drawn.

APPENDIX TO "DEVACHAN."

Appendix A.

It may be worth the reader's while to learn what Colonel H. S. Olcott has to say in his Buddhist Catechism (14th Thousand) of the intrinsic difference between "individuality" and "personality." Since he wrote not only under the approval of the High Priest, but also under the direct instruction of his Guru (Spiritual Master), his words will have weight for the student of Occultism. This is what he says, in his Appendix:—

"Upon reflection, I have substituted 'personality' for 'individuality' as written in the first edition. The successive appearances upon one or many earths, or 'descents into generation' of the *tanhaically*-coherent parts (Skandhas) of a certain being, are a succession of personalities. In each birth the *personality* differs from that of the previous or next succeeding birth. Karma, the *deus ex machina*, masks (or shall we say, reflects?) itself now in the personality of a sage, again as an artisan and so on throughout the string of births. But though personalities ever shift, the one line of life along which they are strung like beads runs unbroken.

"It is ever *that particular line*, never any other. It is therefore individual, an individual vital undulation which began in Nirvana or the subjective side of Nature, as the light or heat undulation through æther began at its dynamic source; is careering through the objective side of Nature, under the impulse of *Karma* and the creative direction of *Tanha*; and tends through many cyclic changes back to Nirvana. Mr. Rhys Davids calls that which passes from personality to personality along the individual chain, 'character' or 'doing.' Since 'character' is not a mere metaphysical abstraction but the sum of one's mental qualities and moral propensities, would it not help to dispel what Mr. Rhys Davids calls, 'the desperate expedient of a mystery' [*Buddhism, p.* 101] if we regarded the life undulation as individuality and each of its series of natal manifestations as a separate personality? The perfected individual, Buddhistically speaking, is a Buddha, I should say; for a Buddha is but the rare flower of humanity, without the least supernatural admixture. And as countless generations ('Four Asankheyyas and a hundred thousand cycles.' Fausböll and Rhys Davids' *Buddhist Birth Stories, p.* 13) are required to develope a man into a Buddha, and *the iron will to become one runs throughout all the successive births*, what shall we call that which thus wills and perseveres? *Character*? or Individuality; an individuality but partly manifested in any *one* birth, but built up of fragments from all the births?

"The denial of 'soul' by Buddha (see *Sanyutto Nikaya*, the Sutta Pitaka) points to the prevalent delusive belief in an independent transmissible personality; an entity that could move from birth to birth unchanged, or go to a place or state where, as such perfect entity, it could eternally enjoy or suffer. And what he shows is that the 'I am I' consciousness is, as regards permanency logically impossible, since its elementary constituents constantly change, and the 'I' of one birth differs from the 'I' of every other birth. But everything that I have found in Buddhism accords with the theory of a gradual evolution of the perfect man, viz., a Buddha through numberless natal experiences. And in the consciousness of that person who at the end of a given chain of beings attains Buddha-hood, or who succeeds in attaining the fourth stage of Dhyana, or mystic self-development, in any one of his births anterior to the final one, the scenes of all these serial births are perceptible. In the Jatakattahavannana, so well translated by Mr. Rhys Davids, an expression continually recurs which I think rather supports such an idea, viz: 'Then the blessed one *made manifest an occurrence hidden by change of birth*,' or 'that which had been hidden by, &c.' Early Buddhism then, clearly held to a permanency of records in the Akasa, and the potential capacity of man to read the same when he has evoluted to the stage of true individual Enlightenment." (pp. 54—57.)

Appendix B.

Having been asked:—"How then? Is there no change of occupation for souls in *Devachan*? Is one moment of earthly sensation only, selected for perpetuation?"—our Masters reply in the negative. No; *Devachan* is no monotonous condition, in which some one or even two or more moments of earthly sensations are indefinitely perpetuated—stretched so to say, throughout æons. For, this would be contrary to all analogies and antagonistic to the law of cause and effect under which results are proportioned to antecedent energies. There are two fields of causal manifestations—the objective and subjective. The grosser energies—those which operate in the denser condition of matter—manifest objectively in the next physical life, their outcome being the new personality of each birth marshaling within the grand cycle of the evoluting individuality. It is but the moral and spiritual activities that find their sphere of effects in *Devachan*. And thought and fancy being limitless, how can it be argued for one moment that

there is any thing like monotony in the state of *Devachan*? Few are the men whose lives were so utterly destitute of feeling, love, or of a more or less intense predilection for some one line of thought as to be made unfit for a proportionate period of *Devachanic* experience,—beyond their earthly life. So, for instance, while the vices, physical and sensual attractions, say, of a great philosopher, but a bad friend, and a selfish man—may result in the birth of a new and still greater intellect, but at the same time a most miserable man, reaping the *Karmic* effects of all the causes produced by the "old" being and whose make-up was inevitable from the preponderating proclivities of that being in the preceding birth, the intermedial period between the two physical births *cannot* be—in nature's exquisitely well adjusted laws—but a *hiatus* of unconsciousness. There can be no such dreary blank as kindly promised, or rather implied by Christian Protestant theology to the "departed souls," which, between death and "resurrection" have to hang on in space, in mental catalepsy awaiting the "Day of Judgment." Causes produced by mental and spiritual energy being far greater and more important than those that are created by physical impulses—their effects have to be—for weal or woe—proportionately as great. Lives on this earth or other earths, affording no proper field for such effects, and every labourer being entitled to his own harvest—they have to expand in—either *Devachan* or *Avitchi*.* Bacon, for instance, whom a poet called—

"The brightest, wisest, *meanest* of mankind"

—might re-appear in his next incarnation as a greedy money-getter, with extraordinary intellectual capacities. But, however great the latter, they would find no proper field in which that particular line of thought pursued during his previous life-time by the founder of modern philosophy could reap all its dues. It would be but the astute lawyer, the corrupt attorney-general, the ungrateful friend, and the dishonest Lord-chancellor who might find, led on by his Karma, a congenial new soil in the *body* of the money-lender, and re-appear as a new Shylock. But where would Bacon, the incomparable thinker, with whom philosophical inquiry upon the most profound problems of nature was his "first and last, and only love," where would this "intellectual giant of his race"—once disrobed of his lower nature—go to? Have all the effects of that magnificent intellect to vanish and disappear? Certainly not. Thus his moral and spiritual qualities would also have to find a field in which their energies could expand themselves. *Devachan* is such field. Hence—all the great plans of moral reform, of intellectual research into abstract principles of nature, all the divine, spiritual aspirations that had so filled the brightest part of his life, would, in *Devachan*, come to fruition; and the abstract entity, known in the preceding birth as Francis Bacon, and that *may* be known in its subsequent re-incarnation as a despised usurer—that Bacon's own creation, his Frankenstein, the son of his *Karma*—shall in the meanwhile occupy itself in this inner world, also of its own preparation, in enjoying the effects of the grand beneficial, spiritual causes sown in life. It would live a purely and spiritually conscious existence—a dream of realistic vividness—until Karma being satisfied in that direction and the ripple of force reaching the edge of its sub-cyclic basin, the being should move into its next area of causes—either in this same world or another according to his stage of progression...Therefore, there *is* "a change of occupation," a continual change—in *Devachan*. For that dream-life is but the fruition, the harvest time of those psychic seedgerms dropped from the tree of physical existence in our moments of dream and hope; fancy-glimpses of bliss and happiness stifled in an ungrateful social soil, blooming in the rosy dawn of *Devachan*, and ripening under its ever fructifyng sky. If man had but one single moment of ideal experience, not even then could it be, as erroneously supposed, the indefinite prolongation of that "single moment." That one note struck from the lyre of life would form the key-note of the beings' subjective state and work out into numberless harmonic tones and semi-tones of psychic phantasmagoria. There, all unrealized hopes, aspirations, dreams—become fully realized, and the dreams of the objective become the realities of the subjective existence. And there, behind the curtain of *Maya*, its vaporous and deceptive appearances are perceived by the INITIATE, who has learned the great secret how to penetrate thus deep into the ARCANA OF BEING.....

* The lowest states of *Devachan* interchain with those of *Avitchi*.

APPENDIX C.

Objectors of that kind will be simply postulating an incongruity: an intercourse of entities in *Devachan* which applies only to the mutual relationship of physical existence! Two sympathetic souls, both disembodied, will each work out its own Devachanic sensations, making the other a sharer in its subjective bliss. This will be as real to them, naturally, as though both were yet on this earth. Nevertheless, each is dissociated from the other as regards personal or corporeal association. While the latter is the only of its kind that is recognized by our earth experience as an *actual* intercourse, for the *Devachanee* it would be not only some thing unreal but could have no existence for *it* in any sense, not even as a delusion: a physical body or even a *Mayavi-rupa* remaining to *its* spiritual senses as invisible as it is itself to the physical senses of those who loved it best on earth. Thus even though one of the "sharers" were alive and utterly unconscious of that intercourse in his waking state, still every dealing with him would be to the *Devachanee* an absolute *reality*. And what *actual* companionship could there ever be other than the purely idealistic one as above described, between two *subjective* entities which are not even as material as that etherial body-shadow—the *Mayavi-rupa*? To object to this on the ground that one is thus "cheated by nature" and to call it "a delusive sensation of enjoyment which has no reality" is to show oneself utterly unfit to comprehend the conditions of life and being outside of our material existence. For how can the same distinction be made in *Devachan*—*i. e.* outside of the conditions of earth-life between what we call a reality, and a factitious or an artificial counterfeit of the same, in this, our world? The same principle cannot apply to the two sets of conditions. Is it conceivable that what we call a reality in our embodied, physical state will exist under the same conditions as an actuality for a disembodied entity? On earth, man is dual—in the sense of being a thing of matter and a thing of spirit; hence the natural distinction made by his mind—the analyst of his physical sensations and spiritual perceptions—between an actuality and a fiction: though, even in this life the two groups of faculties are constantly equilibrating each other, each group when dominant seeing as fiction or delusion what the other believes to be most real. But in *Devachan* our Ego has ceased to be dualistic, in the above sense, and become a spiritual, mental entity. That which was a fiction, a dream in life, and which had its being but in the region of "fancy" becomes under the new conditions of existence—the only possible *reality*. Thus, for us, to postulate the possibility of any other reality for a *Devachanee* is to maintain an absurdity, a monstrous fallacy, an idea unphilosophical to the last degree. The actual is that which is acted or performed *de facto*: "the reality of a thing is proved by its actuality." And the suppositious and artificial having no possible existence in that *devachanic* state, the logical sequence is that every thing in it is actual and real. For, again whether overshadowing the five principles during the life of the personality, or entirely separated from the grosser principles by the dissolution of the body—the sixth principle, or our "Spiritual Soul," has no substance,—it is ever *Arupa*; nor is it confined to one

place with a limited horizon of perceptions around it. Therefore whether *in* or *out* of its mortal body, it is ever distinct, and free from its limitations; and if we call its *devachanic* experiences "a cheating of nature," then we should never be allowed to call "reality" any of those purely abstract feelings that belong entirely to, and are reflected and assimilated by, our *higher* soul, such: *f. i.*, as an ideal perception of the beautiful, profound philanthropy, love, &c., as well as every other purely spiritual sensation that during life fills our inner being with either immense joy or pain.

APPENDIX D.

"Devachan" is of course a *state* not a locality, as much as "Avitchi"—its antithesis [which please not to confound with *Hell*]. Esoteric Buddhist philosophy has three principal *lokas* so-called—namely (1) *Kama loka*, (2) *Rupa-loka*; and (3) *Arupa loka*; or in their literal translation and meaning—[1] world of desires or passions, of unsatisfied earthly cravings—the abode of "Shells" and Victims, of Elementaries and Suicides; [2] the world of Forms, *i. e.*, of shadows more spiritual, having form and objectivity but no substance; and [3] the *formless* world, or rather the world of no-Form, the incorporeal, since its denizens can have neither body, shape, nor colour for us mortals, and in the sense that we give to these terms. These are the three spheres of ascending spirituality in which the several groups of subjective and semi-subjective entities find their attractions. The time having not yet come to speak of the latter two, we will merely notice the first one, namely the *Kama-loka*. Thence it is, that all, but the remaining shells, the suicides and the victims of premature violent deaths, go according to their attractions and powers either into the *Devachanic or the Avitchi* state, which two states form the numberless sub-divisions of "Rupa" and "Arupa" *lokas*; that is to say, that such states not only vary in degree, or in their presentation to the subject entity as regards form, colour, &c.,—but that there is an infinite scale of such states, in their progressive spirituality and intensity of feeling; from the lowest in the *Rupa*, up to the highest and the most exalted in the *Arupa*-loka. The student must bear in mind that *personality* is the synonym for limitation; and that the more selfish, the more contracted the person's ideas, the closer will he cling to the lower spheres of being, the longer loiter on the plane of selfish social intercourse.

APPENDIX E.

To use an antiphrasis—"Avitchi" is a state of the most *ideal spiritual* wickedness, something akin to the state of Lucifer, so superbly described by Milton. Not many though, are there who can reach it, as the thoughtful reader will perceive. And if it is urged that since there is *Devachan* for nearly all; for the good, the bad, and the indifferent, the ends of harmony and equilibrium are frustrated, and the law of Retribution and of impartial, implacable Justice hardly met and satisfied by such a comparative scarcity if not absence of its antithesis, then the answer will show *that it is not so*. "*Evil* is the dark son of Earth (matter) and *Good*—the fair daughter of Heaven" (or Spirit) says the Chinese philosopher; hence the place of punishment for most of our sins is the Earth—its birth place and play-ground. There is more apparent and relative, than actual evil even on earth, and it is not given to the *hoi polloi* to reach the fatal grandeur and eminence of a "Satan" every day. See foot-notes in art. "Death," by Eliphas Levi (October *Theosophist*, Vol. III,) the editorial answer to the art.? "Death and Immortality" (November *Theosophist*, p. 28); and the words used by the author, when speaking of those who are immortal in good by identification with God (or Good), and immortal in evil by identification with Satan (Evil). Although the general rule applies but to "Sorcerers," *i. e.* adepts in Black Magic, real Initiates and sons of Evil, generally known as "the Brothers of the Shadow," yet there are exceptions to that rule as to every other. Occasionally men reaching the apex of evil become "unconscious" sorcerers; they identify themselves with "Satan," and then *Avitchi* becomes their Fate. Happy they are when thereby they avoid a worse punishment—a *loka* from which indeed, no traveller—either returns or, once within its dark precincts—pursues his journey!

UNDER THE SHADOW OF GREAT NAMES.

THE common vice of trying to palm off upon the world the crude imaginings or rhapsodical concoctions of one's own brain, by claiming their utterance as under divine inspiration, prevails largely among our esteemed friends, the Spiritualists. Many clever persons known as "trance speakers" and "inspirational writers" keep the thing up at a lively rate, turning out oration after oration and book after book as coming from the great dead, the planetary spirits, and even from God. The great names of antiquity are invoked to father feeble books, and no sooner is it known that a prominent character is deceased than some mediums pretend to be his telephones, to discourse platitudes before sympathetic audiences. Shakespeare's imagination pictured to his mind the mighty Cæsar, turned to clay, being made "to stop a hole to keep the wind away"; but had he made a forecast of our Modern Spiritualism, he would have found an even worse satire upon the impermanency of human greatness, in the prospect of the dead Cæsar being forced to say stupidities that, alive, he would not have tolerated in one of his foot-soldiers. Some of our more optimistic friends of the spiritualistic party postulate a halcyon time when mediumistic utterances will be judged according to their intrinsic merit, like other oratorical and literary productions, and it is to be hoped they may not deceive themselves. The number of bright minds that are occupying themselves with this great subject is assuredly on the increase, and with such men as M. A. (Oxon), Mr. Massey, Mr. Roden Noel, and others of that class, spiritualistic literature is always being enriched. But at the same time we see no diminution as regards bogus platform sermons claiming to come from Judge Edmonds, Robert Dale Owen, Epes Sargent, and Professors Hare and Mapes, or books ascribed to the inspiration of Jehovah and his ancient Spirits. Our poor Mr Bennett, of the *Truth-seeker*, had scarcely had time to die before he was paraded as a spirit-control by an American medium. The future has a gloomy look indeed to us when we think that, despite their best endeavours to the contrary, the Founders of the Theosophical Society are quite as liable as either of the eminent gentlemen abovementioned—with all of whom the writer was personally acquainted, and neither of whom, in all probability, ever communicated one word that their alleged mediums attribute to them—to an involuntary *post-mortem* recantation of their most cherished and avowed ideas. We have been prompted to these remarks by a convincing demonstration, by the *Religio-Philosophical Journal*, that a recent "trance address" by our dear deceased friend, Epes Sargent, through a certain medium, was a sheer fabrication. A comparison of the same with Mr. Sargent's last and greatest spiritualistic work, "The Scientific Basis of Spiritualism," shows beyond question that he could never have inspired any such mediumistic oration. While it is yet time, both the founders of the Theosophical Society place upon record their solemn promise that they will let trance mediums severely alone after they get to "the other side." If after this, any of the talking fraternity take their names in vain, they hope that at least their theosophical *confreres* will unearth this paragraph and warn the trespassers off their astral premises. So far as we have observed the best trance speakers have been those who bragged least about their controls. "Good wine needs no bush," says the adage.

(*Continued from the last Number.*)

"A PERSONAL AND AN IMPERSONAL GOD."

By T. Subba Row, B. A., B. L., F. T. S.

Before proceeding to explain the definition of *Parabrahmam* with which my last article closes, I beg to inform my readers that in the opinion of *Adwaitees*, the *Upanishads* and the *Brahmasutras* fully support their views on the subject. It is distinctly affirmed in the *Upanishads* that *Parabrahmam* which is but the bare potentiality of *pragna*,* is not an aspect of *pragna* or ego in any shape and that it has neither life nor consciousness. H. X. will be able to ascertain that such is really the case on examining the *Mundaka* and *Mandukya Upanishads*. The language used here and there in the Upanishads is apt to mislead one into the belief that such language points to the existence of a conscious *Iswar*. But the necessity for such language will be perceived on examining the following remarks.

From a close examination of Mill's Cosmological theory as explained in my last article, it will be clearly seen that it will be extremely difficult to account satisfactorily for the generation of conscious states in any human being from the stand-point of the said theory. It is generally stated that sensations arise in us from the action of the external objects around us: they are the effects of impressions made on our senses by the objective world in which we exist. This is simple enough to an ordinary mind, however difficult it may be to account for the transformation of a cerebral nerve-current into a state of consciousness.

But from the stand-point of Mill's theory we have no proof of the existence of any external object; even the objective existence of our own senses is not a matter of certainty to us. How, then, are we to account for and explain the origin of our mental states, if they are the only entities existing in this world? No explanation is really given by saying that one mental state gives rise to another mental state as may be shown to a certain extent by the operation of the so called psychological "Laws of Association." Western psychology honestly admits that its analysis has not gone any further. It may be inferred, however, from the said theory that there would be no reason for saying that a material *Upadhi* (basis) is necessary for the existence of mind or states of consciousness.

As is already indicated in my last article, the Aryan psychologists have traced this current of mental states to its source—the eternal *Chinmatra* existing everywhere. When the time for evolution comes this germ of *Pragna* unfolds itself and results ultimately as *Cosmic ideation*. Cosmic ideas are the conceptions of all the conditions of existence in the Cosmos existing in what may be called the universal mind (the demiurgic mind of the Western Kabalists).

This *Chinmatra* exists as it were at every geometrical point of the infinite *Chidakasam*. This principle then has two general aspects. Considered as something objective it is the *eternal Asath—Mulaprakriti* or *Undifferentiated Cosmic matter*. From a subjective point of view it may be looked upon in two ways. It is *Chidakasam* when considered as the field of Cosmic ideation; and it is *Chinmatra* when considered as the germ of Cosmic ideation. These three aspects constitute the highest Trinity of the Aryan *Adwaitee* philosophers. It will be readily seen that the last mentioned aspect of the principle in question is far more important to us than the other two aspects; for, when looked upon in this aspect the principle under consideration seems to embody within itself the great Law of Cosmic evolution. And therefore the *Adwaitee* philosophers have chiefly considered it in this light, and explained their cosmogony from a subjective point of view. In doing so, however, they cannot avoid the necessity of speaking of a universal mind (and this is *Brahma*, the Creator) and its ideation. But, it ought not to be inferred therefrom that this universal mind necessarily belongs to an Omnipresent living conscious Creator, simply because in ordinary parlance a mind is always spoken of in connection with a particular living being. It cannot be contended that a material *Upadhi* is indispensable for the existence of mind or mental states when the objective universe itself is, so far as we are concerned, the result of our states of consciousness. Expressions implying the existence of a conscious *Iswar* which are to be found here and there in the *Upanishads* should not therefore be literally construed.

It now remains to be seen how *Adwaitees* account for the origin of mental states in a particular individual. Apparently the mind of a particular human being is not the Universal mind. Nevertheless Cosmic ideation is the real source of the states of consciousness in every individual. Cosmic ideation exists everywhere; but when placed under restrictions by a material *Upadhi* it results as the consciousness of the individual inhering in such *Upadhi*. Strictly speaking, an *Adwaitee* will not admit the objective existence of this material *Upadhi*. From his stand-point it is *Maya* or illusion which exists as a *necessary condition of pragna*. But to avoid confusion, I shall use the ordinary language; and to enable my readers to grasp my meaning clearly the following simile may be adopted. Suppose a bright light is placed in the centre with a curtain around it. The nature of the light that penetrates through the curtain and becomes visible to a person standing outside depends upon the nature of the curtain. If several such curtains are thus successively placed around the light, it will have to penetrate through all of them: and a person standing outside will only perceive as much light as is not intercepted by all the curtains. The central light becomes dimmer and dimmer as curtain after curtain is placed before the observer; and as curtain after curtain is removed the light becomes brighter and brighter until it reaches its natural brilliancy. Similarly Universal mind or Cosmic ideation becomes more and more limited and modified by the various *Upadhis* of which a human being is composed; and when the action or influence of these various *Upadhis* is successively controlled, the mind of the individual human being is placed *en rapport* with the Universal mind and his ideation is lost in cosmic ideation.

As I have already said these *Upadhis* are strictly speaking the conditions of the gradual development or evolution of *Bahipragna*—or consciousness in the present plane of our existence—from the original and eternal *Chinmatra* which is the 7th principle in man and the *Parabrahmam* of the *Adwaitees*.

This then is the purport of the *Adwaita* philosophy on the subject under consideration and it is, in my humble opinion, in harmony with the *Arhat* doctrine relating to the same subject. The latter doctrine postulates the existence of Cosmic matter in an undifferentiated condition throughout the infinite expanse of space. Space and time are but its aspects and *Purush*, the 7th principle of the Universe, has its latent life in this Ocean of Cosmic matter. The doctrine in question explains Cosmogony from an objective point of view. When the period of activity arrives, portions of the whole differentiate according to the latent Law. When this differentiation has commenced, the concealed Wisdom or latent *Chichakti* acts in the universal mind and Cosmic energy or *Fohat* forms the manifested universe in accordance with the conceptions generated in the universal mind out of the differentiated principles of Cosmic matter. This manifested universe constitutes a solar system. When the period of *pralaya* comes, the process of differentiation stops and cosmic ideation ceases to exist; and at the time of *Brahmapralaya* or *Mahapralaya* the particles of matter lose all differentiation and the matter that exists in the solar system returns to its original undifferentiated condition. The latent design exists in the one unborn eternal atom, the centre which exists every where and no where; and this is *the one life* that exists every where. Now, it will be easily seen that the undifferentiated

* The power or the capacity that gives rise to perception.

Cosmic matter, *Purush*, and the one life of the *Arhat* philosophers are the *Mulaprakriti*, *Chidakasam* and *Chinmatra* of the *Adwaitee* philosophers. As regards Cosmogony, the *Arhat* stand-point is objective, and the *Adwaitee* stand-point is subjective. The *Arhat* Cosmogony accounts for the evolution of the manifested solar system from undifferentiated Cosmic matter, and *Adwaitee* Cosmogony accounts for the evolution of *Bahipragna* from the original *Chinmatra*. As the different conditions of differentiated Cosmic matter are but the different aspects of the various conditions of *pragna*, the *Adwaitee* Cosmogony is but the complement of the *Arhat* Cosmogony. The eternal Principle is precisely the same in both the systems and they agree in denying the existence of an extra-Cosmic God.

H. X. is pleased to inform his readers that the *Arhats* call themselves *Atheists*. They will be justified in doing so if *theism* inculcates the existence of a conscious God governing the Universe by his will-power. Under such circumstance the *Adwaitees* will come under the same denomination. Atheism and theism are words of doubtful import and until their meaning is definitely ascertained, it would be better not to use them in connection with any system of philosophy. The objections raised by H. X. to the *Arhat* doctrine, and the difficulties alluded to in his article in connection with the said system of philosophy, will be considered in my next article.

NOTICE.

The following mistakes have unfortunately crept in into Part I of the article on "A Personal and an Impersonal God," published in the last month's issue of the *Theosophist*:—

Page 104,	column 2,	para 1,	line 13,	For "of the doctrine," *read* "of the *Adwaita* doctrine."
"	"	2,	12,	"plan of existence," *read plane* of existence.
"	"	"	23,	"nominal ego," *read noumenal* ego,
"	"	3	3,	"which are only realities," *read* which are *the* only realities.
"	"	4	1,	"claim of our mental states," *read chain* of our mental states.
105		1	"	20, "spiritual mind of man," *read* spiritual *monad* of man.
"	"	"	"	47, "Bahipragna," *read* Bahipragna.
"	"	"	"	58, "plan of consciousness," *read plane* of consciousness.
"		"	"	last but 6, "universe of ideal," *read* Universe of *Ideas*.

MISSIONARY PROGRESS IN INDIA.

From the *Statesman* (Calcutta) we copy the following statistical summary of the progress of missions in India:—

The conclusion to be gathered from some recently published statistical tables for 1881 relating to Protestant Missions in India, Burma, and Ceylon, is that missionary effort seems at last to be attaining to some feeble grasp on these countries. This conclusion seems to come out not so much from the small number of Native Christians even now given in the returns, as from the larger measure of success that has of late years attended missionary toil as compared with the fruits of that toil in times more remote. In 1851, according to these tables, the number of Native Christians in India was 91,092; in 1861 the number had risen to 138,731; in 1871, to 224,250; and in 1881 to 417,372. The rates of increase per cent between these decades is 53, 61, and 86. Something under half a million converts, the impartial will confess, must be regarded as but a small result for all the labours these many years of Protestant missions in India. Even a complete half million among a people numbering over two hundred and fifty millions might provoke the comparison of a drop in the ocean. The docennial rate of increase is the point in which such satisfaction as the figures contain for the well-wisher of missionary enterprise, must be sought. A rate of increase which progresses from 53 to 61 and 86 per cent means large figures when applied to thousands and hundreds of thousands. If, for example, the ratio is maintained for the current decade, the Protestant missions will be able to boast in 1891 of over a million converts, and another generation may see the native convert recognised as a political factor.

Most progress in the way of conversion has been made in Madras. Indeed two-thirds of the converts are concentrated in that Presidency. In 1881, out of the total of 417,372, the Madras contingent numbered 299,742; having risen to that figure from 160,955 in 1871. The people who appear to have the least taste for Christian doctrine are the Punjabees; in all the broad Punjab the Protestant missions could muster in 1881 no more than 4,762 converts. The total Native Christian population under charge of the missions in Ceylon, Burma and India in 1881 is given at 588,590, against 308,363 in 1871, 213,370 in 1861, and 102,951 in 1851.

The missions had in India in 1881, 569 mission stations, and a staff of 586 foreign ordained missionaries, and 461 native missionaries. All these figures show an increase compared with the figures of the last decennial period. In 1871 the stations are given at 423, the foreign missionaries at 488, and native missionaries at 225. The missions also counted 2,988, "lay preachers" in 1881, against 2,528 such agents in 1871. As the majority of the Native Christians may be presumed to be in humble circumstances as regards the goods of this world, it must be taken as a strong proof of the general earnestness of their convictions that the 528,590, of them existing in India, Burma, and Ceylon, in 1881 contributed Rs. 2,28,517 towards the support of their faith.

The above statistics are copied, not because they are trustworthy, but simply to show how our amiable friends, the managing missionaries, utilise figures to make a good showing at home. The *Statesman* concedes quite too much in admitting even that "missionary effort seems at last to be attaining to some feeble grasp on these countries." Feeble as it may have been in 1881, it is despite natural increase and the recruitments from famine waifs daily growing feebler, for the Hindoo educated class is becoming more and more alive to the merits of their ancient faiths, and using their influence intelligently to make them known to the illiterate. The missionaries have done much for Hindu Education, but their "converts" are, by their own admission, almost entirely confined to the outcast and grossly ignorant classes. Many a holy, sincere missionary has gone bravely to his death with the joy that fervid zeal imparts, and lakhs of kind Christian hearts at home have lavishly given money to the cause; but in spite of all there is no hope that the day will ever dawn when India will be christianized. The Census of the Native States of Rajputana, taken in 1811, has just been published. From it we find how the missionary statistics have been prepared and how utterly misleading they are. In the whole of Rajputana, out of a population of ten and a quarter millions, there are only 1,294 Christians, including 168 Europeans; "a fact" says the *Pioneer*, "which contrasts in rather an amusing way with statements embodied in certain tables [those quoted in the *Statesman*'s article above] lately issued under the auspices of the Calcutta Missionary Conference." The Calcutta reverends are deft hands at statistics, in proof of which we advise the curious to compare the figures given by the Rev. Mr. Hastie in his edition of the able work upon the "Foreign Missions of Protestantism," by Prof. Christlieb of Bonn University. Every item in that book which tells against missions in general or against Mr. Hastie's sect in particular, appears to have been altered by some one. The *Pioneer* remarks of the Calcutta Conference tables: "According to that publication, there were no fewer than 919 Native *communities* in Rajputana in 1881,—not to mention any that Roman Catholics may have set on foot! As a rule good people interested in missionary enterprise in India innocently accept as so much gospel the estimates missionaries are pleased to make as to the statistics of their triumphs, and as nobody cares to check them, they are not often shown up with such startling effect as in the present case.

So damaging an exposure could not be passed over in silence, and so the issue of the *Pioneer* for Feb. 1 contained the following editorial comment upon a protest which had meanwhile been received:—

A correspondent explains that we have mistaken the missionary statistics about the number of Christian communities in Rajputana, as given in the tables lately issued at Calcutta under the authority of the Missionary Conference. Our correspondent says:—"He (the writer of our note) was probably led into this mistake by noticing the heading at the top of the columns. This is entitled 'Native Christian Communities.' But immediately below, the sub-heading gives *Native Christians* in 1881. Every page of the book is thus headed ....." and a very misleading way of heading every page this seems to be, reminding one of the London linen draper's system of ticketing goods 1*s.* a yard in large letters, with 11½*d.* added in small figures overshadowed by the 1*s.*

Letters to the Editor.

NO REVELATION INFALLIBLE.

It is with great regret that I notice in the *Arya* for February the following paragraph: —

"Two Brahmo Gentlemen:—Babu Siris Chandra Basu, "B. A., and Lala Ramkishen, members of the Brahmo Samaj, "who signed the application forms for membership of the "Lahore Arya Samaj, on the day of the last anniversary, have "been declared ineligible by the Vice-President, Lala Jewan "Das, so long as they would not, in common with other "Fellows of the Samaj, *accept the Vedas as infallible* "*Revelation.*"*

Respecting and admiring Swami Dayanand, as we all must, as a gentleman of great learning, pure life and noble aims, it cannot but pain all lovers of the Truth, who have emancipated themselves from the fetters of Priestcraft, to learn that a Society over which he, Dayanand, presides, adopts as a basic tenet, the infallibility of *any* written documents.

Of all the erroneous dogmas that have showered their curses on the hapless race of men, no one has led to more disastrous consequences and no one more merits the reprobation of all who love truth or their fellow-men, than this pernicious and deceptive theory of the *infallibility* of sacred books, be they Bibles, Korans, Vedas, or what not.

This dogma is the evil soil out of which has ever sprung and flourished that monstrous and poisonous growth of Priestcraft, which has stained and sullied every page of Human History with degradation and misery, with blood and fire.

Were therefore the good swami, ten-fold as learned and as pure minded as he is, were his aims an hundred fold nobler, higher and more unselfish than they are, it would still be the simple duty of every man, however humble and unlearned, who has at least learnt from History the true bearing and inevitable outcome of this fatal Dogma, to withstand him boldly when he attempts to reinforce it with his great authority, and tell him, plainly, that though in *other* matters, he may be as a God, in *this*, he is alike a traitor to the cause of humanity and to the highest Truth.

These are strong words, but what words can be too strong, nay what words can be strong enough to condemn an attempt to reimpose upon mankind, that greatest curse of all past ages the dogma of the infallibility of written documents? That the attempt is made in good faith, cannot alter the position; it will absolve the agent from moral responsibility, but it cannot absolve us from the duty of opposing him and exposing the real character of his action. If, haply, having convinced himself that it was an universal panacea, some Swami, good, pure, learned, should, under some fatal delusion, set to work to mix with the waters of every stream and well to which he was able to obtain access, some substance that the whole past experience of the world had proved to be a deadly poison, could any words be too strong to reprobate his action, any warning, to all who might possibly become his victims, too emphatic? And, though it were but a poor labourer, who saw and understood what was being wrought by this great learned and otherwise good man, could we blame even him for lifting up his humble voice, to warn his fellows?

But there is no known poison of the mineral, vegetable or animal kingdoms which ever has, or ever could, work such wholesale destruction on the human race as has this mental poison, to which we owe half the wars, half the sin and misery, and all the religious persecutions, the massacres, burnings, torturings that have of times gone far to change this earthly paradise, this fair bright world, into a Hell?

Therefore an insignificant labourer as I am in this great vine-yard, and unworthy tho' I may be, morally considered, to loose the latchets of Swami Dayanand's shoes, I offer no apology for thus raising my humble voice, against the pernicious, the deadly dogma, which it would seem that he has introduced as the basis of his teachings.

Let us first clearly understand what this dogma means—Infallibility of the *Vedas* (or any other scriptures) means nothing else, but the infallibility of the priest, whom each layman follows. It is not alone from History, *à posteriori*, that this is established; we can prove it, *á priori* from the conditions of the case.

No matter how clearly any scripture might be written, it would always contain passages susceptible of *at least* two interpretations, and the priest becomes the arbiter of which of the two should be accepted. But as a matter of fact all sacred scriptures, contain much that is the reverse of clearly written; of most of them before they become widely acknowledged as infallible, the language had ceased to be generally spoken or understood; in the processes of repetition and reproduction an infinite number of various readings have crept in; contradictions and discrepancies have made their appearance in all parts; doubts have arisen as to what portions are really authentic and what have been added later, so that even assuming that in some remote past any sacred scripture really was an infallible revelation, at any long subsequent period, what is to be held to be the infallible revelation, must depend upon the views held by a particular teacher or priest, or by a school or body or "church" of such.

No man, therefore, understanding the conditions and capable of reasoning from these can fail to perceive that the dogma of the infallibility of any scripture necessarily leads to spiritual despotism, priestly rule and priest-craft—and no man who has studied History to any purpose can question the fact, that, despite the myriads of learned, pious, pure, and saintly men that all priestly bodies have contained, hierarchical organizations and priestcraft have entailed more misery on mankind than all other sources of suffering put together.

Even, therefore, were it certain that any scripture *was*, at its first appearance, an infallible revelation, it would be a wicked thing *now* to preach it as infallible, first because experience has demonstrated the inevitably fatal results of such preachings, and second because every honest scholar knows the impossibility, after the lapse of a couple of thousand years, of making at all certain what any scripture originally contained, or what its contents (the whole plane of thought having shifted) really signified.

If then Swami Dayanand is preaching the Vedas as an infallible revelation, he is, however good, pure and high his motives, doing a wicked thing and helping to reforge and reimpose the rusty fetters of a now growlingly obsolete priestcraft; and if he is preaching his remarkable, amplified (and I am bound to say after studying, the originals and literal translations by eminent Scholars, European and Native, of several passages, *to my view, distorted*) translations as infallible revelation, then he is claiming either equality with the Divine Source whence the Vedas, as he teaches, sprung, or a fresh plenary inspiration from that source—and I fearlessly challenge him, either to justify the evil dogma of infallible revelation or to substantiate his own plenary inspiration.

Let it be clearly understood that I do not presume to question his *scholarship*; he may or may *not* be the greatest living Vedic scholar; but unless he is *inspired*, his interpretations of the Vedas are only his *opinions*, which may be right or *wrong*, and which *must* like the opinions of all human beings, include *some* error, and to attempt to affix the seal of infallibility to any mere mortal's opinions is simply, to my notion blasphemous.

But if he claims plenary inspiration, where is the proof of this? What mighty works has he wrought? What evidence has he given that through him the Divine, and the Divine *only* with no intermixture of astral and earthly voices, is speaking? There are many others as learned, as earnest, as pure of life as himself who utterly repudiate much of his interpretations, what more reason is there for us to accept him as inspired rather than these?

But, to pass on, it is further clearly demonstrable to all who care to study and consider the subject, that no Scripture that we have in the world can *possibly* be an Infallible Revelation.

For there is no Scripture, that is not in many passages obscure, that is not open to numerous diverse, if not contradictory, interpretations, that is not pervaded by various readings, that does not involve discrepancies and contradictions and in regard to the significations of which the wisest and best men in all ages have not perpetually disagreed.

Now it seems to me self-evident, that had a Divine Omnipotent Ruler of the universe ever seen fit to promulgate to this world an *infallible* Revelation, He would never have done His work imperfectly; there would have been no obscurity in His words, no room for diverse interpretations; men would no more have been able to introduce various readings, than to alter the earth's orbit; nothing but harmony could have prevailed from the first to the last letter; and lastly an infallible revelation of the Divine Truth *must* be so clear that men *could* not always be differing about it? Furthermore it may be reasonably argued that no infallible revelation of Divine truth would be of any use to us mortals; for as such a revelation must contain *all* truth, it would be incapable of realization by limited and conditioned human intellects, and it is therefore not only certain that no such revelation ever has been made but incredible that it ever should be made.

Is there then no truth for us, no inspiration? On the contrary, to every pure thinking mind, those fragments of the truth that it is able to realize and assimilate surely reach, and, as for inspiration, every pure and good man, speaking from his spiritual nature is more or less inspired. But all this is very different from *infallible* revelation and *plenary* inspiration.

If while, still, in "this life of error, ignorance and strife," it is permissible to hazard surmises, I would say that Divine Truth resides only with the One and Only; that each man who develops and cultivates his spiritual nature, obtains, as he rises in the scale of spiritual evolution, less and less distant and distorted views of that truth, (or of such portions of it as his still earthly nature and limitations admit within his mental grasp); that this has been true in all ages and is so to this day, and that consequently while no sacred scriptures, which are all human products, are *infallible revelations*, all are more or less of revelations of truth, all have been more or less inspired, all contain, even as we read them, much spiritual food of inestimable value, and could we now fully realize what their writers intended, would doubtless yield far more of this.

But for each one of us, the only *infallible revelation* is that which reaches a man from his own spiritual nature, and which, as he ponders over the scriptures or abstracts his inner consciousness in meditation, suddenly flashes out the light of life upon the dead words of some old text or shadowy form of some wandering thought and wakes these thereafter into living truths and divine revelations—*for him*!

For him!—but by no means necessarily, or probably even, for all other men of even his own time, let alone of far distant ages.

Admitting that truth is infinite—and that our minds are finite—that not only is the point of view of each individual *somewhat* different from that of even his neighbour's, but that the stand-point of different nations and different ages are *widely* different, how can any really wise, spiritually minded man, contend that *any* Scripture, least of all one five thousand years old, can be an *infallible* revelation to mankind generally of the present day.

It *may* be *true*, at least it may faithfully reproduce *some* view of *some* portion of the truth, but it will be no revelation, least of all an infallible one, to any so placed that they are no longer able to see *that* particular portion of the truth or to see it from the direction in which it was originally psychographed.

Unquestionably many of the primary and highest (and therefore as it were most distant) truths are so situated that no local differences of position, not even the stupendous sweep of the world of intellect through its orbit during the last five thousand years, can materially affect the view, but with the great mass of secondary truths it is widely different, and what four or five thousand years ago were "saving" truths, (since a saving truth is one that the soul's eye can see) are many of them now no longer such, having sunk below the mental horizon of the age.

The higher each man raises himself spiritually the more and more he is able to grasp with Philosophic gaze the spiritual truths of the Past, aye and of the Future, but to preach to the work-a-day world of today, either the Gospel of the dead Past or of the unborn Future as an *infallible revelation*, is not only to my mind wicked, as I have already explained, but vanity and foolishness; and even if the Vedas or the books of Genesis ever *were* (which I have shown that they never could have been) *infallible revelations* to the generation in which they were produced they *could* not *possibly*, from the conditions of the case, be infallible revelations for the men of today.

Now all this is an absolute truth to *me*; *I know* it as a certainty—*but*, it by no means follows, that it is a truth to others, and if therefore you or others dispute it I shall be neither surprised nor vexed, though I shall be ready and anxious to defend my position, which I have now sketchily outlined, against all comers, with a mass of arguments with which I have not at present thought it expedient to trouble you or bore your readers.*

Yours truly,
A. O. HUME.

*The italics are mine.—A. O. H.

*Our learned correspondent ought to feel sure that we would be the last person in the world to dispute the right of any man to express his opinion upon the subject in question just in the very same words as used by him above. We agree with him heartily in every thing he says of the pernicious scheme of infallibilty. But, unless Mr. Hume has entirely forgotten that the Founders of the Theosophical Society have been the first victims of Swami Dayanand's bigotry, and that he denounced and traduced them most bitterly precisely because they refused to recognize the infallibility whether of himself or of the *Vedas* —his fear that the editor may dispute his position would seem uncalled for indeed.—*Ed.*

LIGHT WANTED BY A PARSI.

Dear Madame,—You advocate all ancient faiths and assert that they are all founded on occult science. Your columns have, up to this time, largely expounded Vedanta and Buddhist philosophies. But Zoroastrianism has received no such attention. The blame lies not with you, who have done more than your duty, but with the followers of the faith. The charge imputed to them, however, is greatly extenuated, when we take into consideration the strong materialistic influences with which Time has surrounded them.

Be that as it may, I, for my part, am greatly perplexed. I have no cue to read between lines the little bit of Zoroastrian scriptures now extant. Occult science hinges on the transmigration-of-souls theory, and I have still to find out whether the idea was accepted or rejected by Our Blessed Lord. I want also to know what Ahurmazd and Ahriman really mean, as seen from the stand-point of Occultism. This latter thing you seem to understand, as is evident from a foot-note in the *Theosophist* of October last. I am eager to know all your views on the point. An exhaustive treatment of the subject will doubtless benefit the Parsis in general and the little band of your Parsi adherents in particular.

Bombay, 14*th Jany.* 1883. AN F. T. S.

Editor's Note.—If our brother had been an attentive reader from the first, he would have seen that some very excellent articles upon Zoroastrianism by Parsis, have appeared. And our very first number contained an article—"Cross and Fire"—from which he ought to get important hints. Moreover Col. Olcott's lecture at the Bombay Town Hall, last year, (of which we can spare a copy if our correspondent has none) has been pronounced by Parsi scholars, including priests, a very valuable criticism upon "The Spirit of the Zoroastrian Religion." But, as our friend observes, it is only the laziness or indifference of his co-religionists (himself included) that has prevented a fuller exposition of the Masdiasnian faith in these pages.

THE "BLESSING" OF THE BROTHERS.

[A correspondent calls our attention to the paragraph on p. 66 of the pamphlet, *Hints on Esoteric Theosophy*, in which a person not mentioned by name is made to say that he came out to India with us, but "never heard a hint of the Brothers," until afterwards, and asks us to explain. We cannot identify the person meant by the author of the pamphlet, and hence conclude that he is purely imaginary—an effigy set up to hang an explanation upon. For nothing is more certain than that we spoke—too freely as they think—of the "Brothers" and their powers long before leaving America. In fact, Col. Olcott mentioned both in public lectures at New York and Boston in the hearing of large audiences. However, let us set the question at rest once for all by re-publishing from a London journal (the *Spiritualist*, for June 28, 1878) a most convincing testimony by an unimpeachable witness. The writer of the letter below was His Serene Highness the late Prince Emil von Sayn-Wittgenstein, A. D. C. of His Majesty the late Czar of Russia, and one of the earliest (and most earnestly interested) members of the Theosophical Society. That a nobleman of such exalted rank should have so openly acknowledged the protecting guardianship of our BROTHERS, was certainly a proof of great moral courage,

while his known character for personal devotion to the truth lends an especial weight to his testimony. It is the most usual of things for our Asiatic friends in writing to us to bespeak the "blessing" of the Mahatmas. This results from the surviving tradition of such personal interpositions, handed down from a hoary antiquity. This letter of Prince Wittgenstein ought to strike Europeans as a fact going to show that this inherited belief is not altogether baseless. We shall be more than satisfied if at the same time it does not prompt many of them—and many others who are not Europeans—to demand that the "blessing" may also be extended to them. It is only too common for persons who have never done one thing to entitle them to the slightest consideration by an adept, to put in a claim that their diseases shall be miraculously cured, their fortunes bettered, or their idle curiosity satisfied, as the price of their allegiance to the cause of Theosophy. Such persons were never taught, or at least never heeded, the time-honoured maxim of Occult Science, "First Deserve, *then* Desire.—*Ed.*]

PRINCE WITTGENSTEIN'S LETTER.

TO THE EDITOR OF THE "SPIRITUALIST."

Allow me, for the sake of those who believe in spirit predictions, to tell you a story about incidents which happened to me last year, and about which I, for months past, have wished to talk to you, without, till now, finding time to do so. The narrative may perhaps be a warning to some of the too credulous persons to whom every medial message is a gospel, and who too often accept as true what are perhaps the lies of some light spirit, or even the reflection of their own thoughts or wishes. I believe that the fulfilment of a prediction is such an exceptional thing that in general one ought to set no faith in such prophecies, but should avoid them as much as possible, lest they have undue influence upon our mind, faith, and free will.

A year and some months ago, while getting ready to join our army on the Danube, I received first one letter, and afterwards a few more from a very kind friend of mine, and a powerful medium in America, beseeching me, in very anxious words, not to go to the war, a spirit having predicted that the campaign would be fatal to me, and having ordered my correspondent to write to me the following words: "Beware of the war saddle." It will be your death, or worse still."

I confess that these reiterated warnings were not agreeable, especially when received at the moment of starting upon such a journey; but I forced myself to disbelieve them. My cousin, the Baroness Adelma Vay, to whom I had written about the matter, encouraged me in doing so, and I started.

Now it seems that this prediction became known also to some of my Theosophical friends at New York, who were indignant at it, and decided to do their utmost to make it of no avail. And especially one of the leading Brethren of the Society, utterly unknown to me, and residing far away from America, promised, by the force of his will, to shield me from every danger.*

The fact is, that during the whole campaign I did not see one shot explode near me, and that, so far as danger was concerned, I could just as well have remained at Vevey. I was quite ashamed of myself, and sought occasion, now and then, to hear at least once the familiar roar and whistle which, in my younger years, were such usual music to me. All in vain! Whenever I was near a scene of action the enemy's fire ceased. I remember having once, during the third bloody storming of Plevna with my friend, your Colonel Wellesley, stolen away from the Emperor's staff, in order to ride down to a battery of ours, which was exchanging a tremendous fire with the redoubt of Grivitsa. As soon as we, after abandoning our horses further back in the brushwood, arrived at the battery, the Turkish fire ceased as by enchantment, to begin again only when we left it half an hour later, although our guns kept on blazing away at them without interruption. I also tried twice to see some of the bombarding of Giurgiewo, where all the windows were broken, doors torn out, roofs broken down at the Railway Station by the daily firing from Rustchuk. I stopped there once a whole night, and another time half a day, always in the hope of seeing something. As long as I was there the scene was as quiet as in times of peace, and the firing recommenced as soon as I had left the place. Some days after my last visit to Giurgiewo, Colonel Wellesley passed it, and had part of his luggage destroyed by a shell, which, breaking through the roof into the gallery, tore to pieces two soldiers who were standing near.

I cannot believe all this to have been the sole result of chance. It was too regular, too positive to be explained thus. It is, I am sure of it, magic, the more so as the person who protected me thus efficaciously is one of the most powerful masters of the occult science professed by the Theosophists.

I can relate, by way of contrast, the following fact, which happened during the war on the Danube in 1854 at the siege of Silistria. A very distinguished Engineer General of ours, who led our approaches, was a faithful Spiritualist, and believed every word which he wrote down by the help of a psychograph as a genuine revelation from superior spirits. Now these spirits had predicted to him that he would return from the war unhurt, and covered with fame and glory. The result of this was that he exposed himself openly, madly, to the enemy's fire, till at last a shot tore off his leg, and he died some weeks later. This is the faith we ought to have in predictions, and I hope my narrative may be welcome to you, as a warning for many.

Truly yours,
(Prince) E. WITTGENSTEIN, (F. T. S.)

VEVEY, SWITZERLAND,
18th June 1878.

AN EXCELLENT MAGIC MIRROR.

[Of the many kinds of divination glass or Magic-mirror that have been devised, the one described by a theosophical brother in the following note is among the best. It has the advantage over a goblet of water and other shining objects, that the eye of the gazer is not fatigued by a large body of white rays, while it possesses most of the good qualities of the ancient concave black mirror of the East. We recommend a trial of it to those who are investigating this most interesting field of "conscious clairvoyan." If a "caraffece" is not available a clean, round, smooth inkstand filled with ink will do. It is always difficult for beginners to distinguish between subjective mind-pictures seen by the untrained seer or seeress and actual reflections from the akasa or Astral light: only long practice makes perfect. Without saying whether what our friend's wife did see in her mirror had or had not much importance, it will suffice to give the general assurance that *every member of our society* who earnestly makes researches in every lawful branch of occult science, has the chance of help from not only "chelas" but those who are higher than they. Provided, always that they are themselves "living the life" described in *Hints on Esoteric Theosophy*. Experimenters must however always avoid excessive taxation of the nervous system. A clairvoyant or psychometer should *never* be forced to see longer than they feel good for them nor what is distasteful. Violation of this rule may entail most serious consequences—*Ed.*]

Having read a great deal about magic-mirrors, I wanted to get one, but not knowing where to procure it, I thought of making one for myself. I took a smooth glass gogiet ☉ (or *caraffe*) and filling it with black ink sealed the mouth. Afterwards I made my wife look into it when in a short time she began to see whitish clouds with white birds flying away. A few minutes later she saw the scene of a solitary place with trees, &c., and that scene changing, there appeared a most beautiful female form, of surpassing whiteness with hands and feet uncovered. She had a slight white covering over the body and her long tresses of hair fell below her waist....She was standing before a mirror, and when asked to give some communication made some unintelligible gestures. I told my wife to give up the scene and look for something else; when the scene changed and there appeared a brilliant rainbow. Next came the scene of a very peculiar house, and on investigating the inside there appeared an old man with a long white beard. His complexion was as white as that of an European, and he had a red tapering cap on his head with a long white gown. He was sitting on a little cushion in a contemplative attitude. A mental question was put to him as to who he was, when he pointed his forefinger upwards. Afterwards it suggested itself to me to ask him to write his name in English characters. When this request was made, the scene changed. Then came a flash of white light and on it rose in golden color the following letters "Sakh Breej lal." The letters were in the running epistolary hand. I am not sure whether my wife read the first four letters quite right. "Breej lal" is a common name among the *Kàrjat* Hindus of Upper India. After reading these letters, the whole of the goblet seemed to have become enveloped with light and the seance closed. Half an hour afterwards I asked her to see again when the same picture appeared. I asked my wife to question the old man whether he could give us some communication. No distinct gesture was made. We waited for some time and at last asked him again to write something for us, when the flood of white came in again and then appeared the following words "Don't disturb me." After such a message we closed the seance. Again after some time my wife looked into the goblet, not wishing to see the old man when there came the scene of a jungle with an enormous tree covering a small cave in which there sat a Yogi with a dhotee, reading a large book. He was middle-aged, and some brass pots were lying about him. He was sitting down in a peculiar attitude and would not give his name or answer any question. Across his forehead there was some white sandal applied and in the middle was a red vertical mark .....At night we had another seance, and then my wife saw two large mountain peaks, half covered with snow, close to each other. Between these two was an arched entrance, and at first she could not get the scene of the interior. After a while the interior became a little accessible and she began to *smell some nice scent as of flowers*. The first room that she came across was full of books. In the next room she saw a young man sleeping. After a while the young man got up and showed that he had a white shirt on. He was asked kindly to write out his name and there appeared the following words "Jabhea." He was then asked who he was, and he wrote "Chela." He was asked to give his Master's name, but he shook his head. He was then requested to give some communication when he wrote "not now." After that he was asked whether he knew Madame Blavatsky and he wrote "yes." Here the seance closed. This is the first time my wife had a trial of a magic mirror and it was only for a day. I have read a good deal of the pictures that are seen in magic mirrors, but I have not read anywhere that intelligent communications are written in the way we got them on the goblet. The "Don't disturb me" completely astonished us; and I don't know how to account for such writing. My wife says that seeing in the mirror is far less fatiguing and more pleasant than psychometry in which the pictures are indistinct. This little description of our gropings in the dark will amuse you for a few minutes. We never wished for any particular picture, neither did we expect any of the communications. Perhaps you know of such writing and how it occurs.

[THE following letters appeared recently in the *Poona Observer*. Were it not for a few flagrant misconceptions in letter the first and which it seems almost hopeless to dispel from the minds of the average public, it would not be worth noticing. But since a *Theosophist* undertook the weary task, we republish it together with the answer.—*Ed.*]

A WORD WITH THE THEOSOPHISTS.

To The Editor of the Poona Observer.

SIR,—The anxiety of the Theosophists to overturn all existing religions, and first of all and especially the Christian religion, makes them not overscrupulous in the means used, Nothing could be more wild and absurd than their attempts to identify Jesus Christ and the Apostle Paul with the ancient adepts in Occultism. The Apostle of the Gentiles was converted to Christianity by a miraculous event, while on his way to Damascus. He was then a fierce soldier and was actively engaged in a cruel persecution of the Christians; after his conversion the whole course of his life was changed and he became an ardent propagator of the new faith. It may be said that he was an occultist when he wrote his epistles, and that when caught up in Heaven and was shown things that it was not lawful for men to mention, that he was simply in a state of self-induced mesmeric sleep and had released his soul from his body, to roam for a time in the realms of the spirit world; but if so he manifestly saw and heard such things which established his belief in doctrines which are rejected by the Thibetan occultists, viz., a belief in a personal deity and the divinity of Christ, &c. The attempts to prove Christ an adept is absurd equally. Christ gave up his life and took it again, raised the dead, and cured every description of malignant diseases by touch or word of mouth, and did other great miracles, great, not because they were done on a large scale, but from the nature of them. With regard to the loaves and fishes—it does not matter whether five loaves became five thousand or five loaves became six, miraculous power was still required; similarly, if a wine glass of water could be converted into wine, it is equally the same as if a large quantity of water had been changed and a large company supplied with the wine. To support the Theory that Christ and Saint Paul were adepts, the facts of their lives must be ignored as well as the doctrines they are reported to have taught.

Some Theosophists have probably recognized these difficulties, and seem to think the easiest way of disposing them is to deny that any such persons as Saint Paul and Christ ever existed. Sensible people should ask themselves this question: Are such Philosophers safe guides?

ZERO.

*** We think "Zero" has rather mistaken the Theosophical idea regarding Christ. The Theosophists do not, as far as we are aware, deny the possibility of the divinity of Christ; they only assert that he was so perfect a man as to have attained the highest possible form of earthly existence; in other words, something so akin to the godhead, as to be indistinguishable from it. Again, "Zero" may have heard the fundamental belief of the Theosophists is *nothing is impossible*. Thus, to deny the divinity of the Saviour would be to impeach their own watchword.—*Editor, Poona Observer.*

(*Reply by a Theosophist.*)

A WORD WITH "ZERO."

In the *Poona Observer* of January 26, one "Zero," rushing to the defence of Christ and Paul against *the* "Theosophists," who neither individually nor collectively had ever thought of attacking either, brings against that body several charges. Whether the pseudonym means an empty cipher, as defined in dictionaries, or the point at which water congeals, as shown by the Celsius and Réaumur thermometers, since it is a question left to the option and intuitions of the reader, I incline toward the first hypothesis as being more suggestive of, and in harmony with, this Christian Don Quixote fighting wind-mills. A Theosophist permits himself to correct some of the very wild assertions of the *Poona Observer's* correspondent.

He charges the Theosophists with the following *misdeeds*:—

(*a.*) With a desire of overturning "all existing religions... especially the Christian," and being, therefore, "not overscrupulous in the means used;"

(*b.*) With wildness and absurdity in "*their* attempts to identify Jesus Christ and the Apostle Paul with the ancient adepts in occultism;"

(*c.*) With denying, "as *some* Theosophists do, that any such persons as Saint Paul and Christ ever existed."

The rest of the letter, and especially his arguments in refutation of the above, being a tissue of unwarrantable and

* The friend and favourite Brother of Chohan Koot-Hoomi whom his Anglo-Indian correspondents have surnamed "The illustrious." Our guru wrote personally to the Prince.—*Ed.*

unhistorical assumptions, based on a personal and blind belief in his own special religion—hence no proof at all to any man but a Christian—are not a matter for the serious consideration of one who rejects, *a priori*, "miracles"—something entirely outside of the laws of nature. Let "Zero" remember that between a phenomenon, however extraordinary, yet based on such laws, and a *miracle* of the kind of those he mentions as a proof against the assumptions of the Theosophists, there is an impassable abyss, guarded on one hand by experimental physical science and on the other by simple common sense. A few words will explain our attitude. No Theosophist-Occultist will ever deny the *possibility* of "five loaves becoming six loaves" and even "five thousand." In the first case the phenomenon may be produced by what is known among practical Kabalists as *exosmosis*, in the second, by throwing a mesmeric *maya*, a glamour, over the crowds. But no Theosophist, save a beginner or a greenhorn (of those who take things on blind faith and against the dictates of reason and thus show themselves unfit for Occultism) will ever accept as a *fact* either the resurrection of a *really* dead body, or the incarnation of God in a pigeon or dove—for why should Christians, in such case, laugh at the Siamese white elephant? —or "an immaculate conception;" or again the miracle of the "ascension," *i. e.*, the actual elevation to, and disappearance in, heaven, of a solid human body. With this short explanation I will proceed to demolish the three specified charges—the only points deserving a certain attention as calculated to lead the profane reader into very erroneous ideas about our Society in general.

(1.) What right has "Zero" to accuse so sweepingly "the Theosophists" of "unscrupulous means"? The first Theosophist he meets with might answer the charge by simply reminding the accuser that in his "Father's house are many mansions;" in other words, that in the Parent Theosophical Society there are fifty-three Branches in India alone. Hence that the Society being composed of thousands of members of nearly every known nationality and creed, whose respective religious beliefs are never interfered with; and there being in the ranks a number of as good Christians as "Zero" ever was (aye, even Clergymen) this "Zero's" charge against *the* Theosophists as a body, is proved absurd and falls to the ground. But even admitting that there are *some* Theosophists, who in their desire of seeing their cause triumphant and seeking to establish Theosophy, *i. e.*, a Universal Brotherhood on a firm basis, with a unanimous belief in that which they believe to be the *one* Truth, should seek "to overturn all existing (dogmatic) religions;" and even should deny the very existence of Christ and Paul (which is not the case as I will prove); why should such a policy be viewed, even in such a case, as more unscrupulous than the identical one used, with a vengeance, by the great body of bigoted Christians in general and the Missionaries especially? Is "Zero" prepared to affirm that there is one *Padri* in India who would scruple "to overturn every existing religion" but his own? or would feel reluctant to deny the existence of the Hindu gods; or, to denounce in word and print every other divine *Avatar* but that of Christ as a "myth;" or show himself shy to treat publicly, as well as in private, Zoroaster and Krishna, Buddha and Mahomet, with the long string of "heathen" miracle-working Saviours and Rishis, Prophets and Yogis—as "world impostors" and jugglers? When a dominant religion produces an Inquisition, and with its power on the wane, such writers as the Revd. Mr. Hastie of Calcutta, who, taking advantage of the natural timidity of a nation, of its lack of unity and solidarity of thought and action, insults it in its most sacred beliefs; spits on its religion, and throws mud on the honour of its women—then it behoves little indeed the votaries of that religion to call those of other creeds—"not over-scrupulous in the means used."

(2.) We leave it to every impartial mind to judge whether Jesus is not more honoured by the Theosophists, who see in him, or the ideal he embodies, a perfect adept, (the highest of his epoch), a mortal being far above uninitiated humanity, than he is by the Christians who have created out of him an imperfect solar-god, a saviour and Avatar, no better, and in more than one detail lower, than some of the Avatars who preceded him. No Theosophist, of those who ever gave a thought to Christianity—for our "heathen" members, of course, do not care one snap of their finger whether Christ and Paul lived or not—ever denied the existence of the Apostle who is an historical personage. Some of us, a few learned Christian mystics among our British Theosophists included, deny but the *Gospel* Jesus—who is *not* an historical personage—"Zero" and *padris* notwithstanding,—but believe in an *ideal* Christ. Others are inclined to see the real Jesus in the adept mentioned in the oldest Talmudic as well as some Christian books, and known as Jeshu Ben Panthera.* They say that while the best authoritative evidence to the existence of the Gospel Christ ever offered by the spasmodic and desperate efforts of the Church to the crucial test of critical analysis, is of the weakest kind and fenced all round with difficulties, they find the solution of the problem in the testimony of the Jews and even of Irenæus. They maintain that this Jeshu (or Joshua), was the son of a woman called Stada (*alias* Miriam) and of Panthera, a Roman soldier; that he lived from the year 120 to 70 B. C.†; was a pupil of Rabbi Joachim Ben Perachia, his grand uncle, with whom during the persecution of the Jews by Alexander Jannæus (King of the Jews in 106 B. C.)‡ he fled to Alexandria, where he was initiated into the Egyptian mysteries or magic,§ and that upon his return to Palestine being charged with heresy and sorcery, he was tried, sentenced to death, and hung on the *tree of infamy* (Roman Cross) outside the city of Lud or Lydda.‖ This *historical* character (as historical as any other) was a great adept. As to Paul, no one, I know of, ever mistook, him for an adept, and (since his history is pretty well known) least of all, our occultists. A simple tent-maker (not "a fierce soldier," as "Zero" puts it), he became first a persecutor of the Nazarenes, then a convert and an enthusiast. It is Paul who is the real founder of Christianity, the Reformer of a little body, a nucleus formed from the Essenes, the Nabatheans, the Therapeutees, and other mystic brotherhoods (the Theosophical Societies of old Palestine),—and which was transformed over three centuries later, namely, under Constantine, into "Christians." Paul's visions from first to last point him out rather as a *medium* than an adept, since to make an adept requires years of study, and preparation and a solemn initiation under some competent Hierophant.

Charge the third, being logically refuted by the aforesaid proofs showing the inconsistency of the first two accusations, I might close the case and dismiss it altogether. And if perchance, "Zero" would persist in defending his Gospel Christ against those who call him a myth built on the historical Jeshu of Lydda, then I would fain ask him to explain to us the following:—

(1). How is it that Philo Judæns, the most accurate as the most learned of the historians contemporary to the Jesus of the Gospels; a man whose birth anteceded and whose death succeeded the birth and death of Jesus, respectively, by ten and fifteen years; one who visited Jerusalem from Alexandria, where he lived, several times during his long career, and who must have come to Jerusalem but a few years after the alleged crucifixion; an author, in short, who in describing the various religious sects, societies and corporations of Palestine, takes the greatest care to omit none, even of those hardly worth mentioning—how is it, I ask, that Philo Judæus *never so much as heard* about a Jesus, a crucifixion, or any other event that would connect it with the so called *facts* of Theological Christianity?

(2.) Why are the sixteen famous lines of Josephus about Christ, lines appearing like a patch on a whole garment, and not bearing the slightest connection with either the preceding subject or the lines that follow in the text, why are these lines rejected by most of the Christian theologians themselves? The *bare-faced forgery* is attributed by them to Eusebius, Bishop of Cæsarea, that, "prince of patristic liars" and "dishonest writers," as he is called by Baron Bunsen, Niebuhr, Dr. Lardner, and several others? And if these authorities are all wrong, and the lines are *not* an interpolation, as they think, how is it tha Paley himself, an author so anxious that his "Evidences of Christianity" should be accepted, deplores and confesses that "evidence" (in Josephus) as far from being satisfactory, and very difficult of acceptance. The more so, since Josephus, after he had by the forger, thus been made to virtually recognise in Jesus "the Messiah of the Jews" and to show such a reverence for Jesus that he hardly dared to call him a man—died, at the age of eighty, a stiff-necked, orthodox Jew, disdainfully silent, if not entirely ignorant, of the appearance, the crucifixion, or any thing connected with that Messiah!

3. How would "Zero" explain the fact of the total silence of the "Mishna," its evident ignorance of Jesus and the crucifixion? The "Mishna," founded by Hillel forty years B.C., edited and amplified (till about the beginning of the third century of our era) at Tiberias, by the Sea of Galilee, the very focus of the doings of the Biblical Apostles and of Christ's miracles; the "Mishna," which contains an unbroken record of all the Heresiarchs and rebels against the authority of the Jewish Sanhedrim, from the year 40 B. C. to about 237 A. D.; a diary, in short, of the doings of the Synagogue and the History of the Pharisees, those same men who are accused of having put Jesus to death—how is it that, not one of the eminent Rabbis, authors of the "Mishna," seems to have ever heard of Jesus, or whispers a word in the defence of his sect charged with deicide, but is, in fact, absolutely silent as to the *great* event? Strange omissions of "universally recognised facts!"

Concerning the editorial remark in the *Poona Observer*, I have but a few more words to add. Those Theosophists who have studied the Christian Ecclesiastical history (?) and literature, and have read upon the subject, with the exception of a few Christians, *deny most emphatically* not only the divinity but even "the possibility of the divinity of the Biblical Christ." Quite true: "the fundamental belief of the Theosophists *is* that *nothing is impossible*;" but only so far as it does not clash with reason, or claim *any thing miraculous*, in the theological sense of the word. Otherwise, once that we admit Joshua's power over the course of the sun, Jonah's pleasure-trip into the belly of the whale, or the resurrection to life of the half decayed body of Lazarus, I do not see why we should be made to stop there? Why in such a case and under the penalty of inconsistency, we should not proclaim our firm belief in Hanuman, the monkey-god, and his strategical capacities; in the Arhat who made Mount Meru revolve on the tip of his finger; or in the actual gestation of Gautama Buddha and his subsequent birth in the shape of a white elephant. We Theosophists at least, without "impeaching our watchword," beg to be allowed to draw the line of demarcation at that point where a psycho-physical phenomenon ceases to be such and becomes a monstrous absurdity—a *miracle*, of which we find so many in the Bible. And now repeating "Zero's" words we too can say:—Let all "sensible people" ask themselves the question: which—the Christians or the Theosophists, are the more "philosophical" and safer "guides"?

THEOSOPHICAL UNIT.

* Epiphanius in his book against Heresies (4th century) gives the genealogy of Jesus, as follows:—

Jacob called Panthera=

Mary=Joseph — Cleophas

Jesus.

(See Mr. Gerald Massey's "Jesus and the Records of his Time," in the April *Spiritualist*, 1878.)

† See "Irenæus against Heresies" (Book 2, Cap. XXII. 5). Irenæus positively maintains that John (of the 4th Gospel) "conveyed himself the information," and "all the Elders confirmed the statement" that "Jesus preached from his fortieth to his fiftieth year of age."

‡ See the "Babylonian Gemara" (Tract *Sanhidrim*, Fol. 107, and *Sota*, fol. 47).

§ See, Ibid Fol. 47.

‖ See *Babyl Gemara* to the Mishna of Tract *Sabbath*, Vol. 67—104.

SAUFI ODE.

In the *Theosophist* for August 1882, there appeared a short but interesting treatise on *Sufism* or Mahomedan Mysticism. It was said to be an extract from a paper written in the year 1811.

I beg to enclose the translation of an ode, from the Mystical Diwan of Maulánâ Jalaluddin Rumi, in the hope that it will prove interesting to your readers.

Says Doctor Duncan Forbes: The translation was made by late friend, Professor F. Falconer of University College, and appeared in the *Asiatic Journal* about twenty years ago. It is a genuine Sufi Ode, and Mr. Falconer has admirably succeeded in seizing and transfusing the spirit and sublimity of the original into his English version. Sri William Jones himself could not have done it in more excellent taste. The original, no doubt, could not but have proceeded from the spirit of an adept of the first water. Your Vedantic friends will, on reading this ode, acknowledge the brotherhood of the Mahomedan Sufis. The song of Solomon, "I am the Rose of Sharon and the Lily of the Valley" was also a Suffistic effusion.

BAMACHARAN GHOSH,
Saran Dar,

1

I was ere a name had been named upon earth;
Ere one trace yet existed of aught that has birth;
When the locks of the Loved one streamed forth for a sign,
And Being was none, save the presence Divine,
Named and name were alike emanations from Me,
Ere aught that was "I" yet existed or "We;"
Ere the veil of the flesh for Messiah was wrought;
To the Godhead I bowed in prostration of thought.
I measured intently, I pondered with heed,
(But all, fruitless my labour) the Cross and its Creed.

2

To the Pagod I rushed, and the Magian's shrine
But my eye caught no glimpse of a glory divine,
The reins of research to the Kaabia I bent;
Whither hopefully thronging the old and young went,
Kandahar and Herat searched I wistfully through,
Nor above, nor beneath, came the Loved one to view.
I toiled to the summit, wild, pathless, and lone,
Of the globe girding *kaf* but the *nuka* had flown,
The seventh earth I traversed, the seventh heaven explored
But in neither discerned I the Court of the Lord.

3

I questioned the pen and the Tablet of fate,
But they whispered not where he pavilions his state,
My vision I strained, but my God-scanning eye,
No trace that to godhead belongs could descry,
My glance I bent inward; within my own breast,
Lo, the vainly sought elsewhere the Godhead confessed;
In the whirl of its transport my spirit was tossed,
Till each atom of separate being I lost;
And the bright sun of Tabrez—madder than he,
Or a wilder, the world hath not seen nor shall see.

MR. ISAACS.

YOUR somewhat enthusiastic review of "*Mr. Isaacs*" in the current number of the *Theosophist* having attracted my attention, I have just risen from a perusal of the work with, if the truth must be told, a feeling of disappointment. I had expected to find the rich materials of the "*Occult World*," or those priceless truths which you have published under the modest name of "Fragments" woven into a thrilling romance. No such thing! and yet you close your flattering notice of the novel with the statement that "it is an intensely interesting fiction, based upon a few of the Grandest Occult Truths." I confess, I have failed to find these truths in Mr. Crawford's pages. Where are they, please? Is it in the Polo match; in the exciting tiger hunt; in the moon-lit scene of Shere Ali's liberation; in the outrageous love of a pure-minded English girl for a professed follower of Islam—"a true believer" and the lord of three wives,—in the prosaic death of that same girl from jungle fever; in the miraculous sustaining powers of the simple little block of "Menier" to which Paul Griggs bears such pleasing testimony; or in the sudden relinquishment by Abdul Hafiz of the world, wealth and Mahomedanism for the jungle, poverty and adeptship, that the "grand occult truths" are to be found. There is indeed a living adept in the romance, introduced apparently for no other purpose than to impart an air of mystery to incidents singularly devoid of any *mystic* interest. And such an adept! you are pleased to say that Ram Lal is an "attempt at Brother K. H." The attempt, if the author really meant it as such, is to my mind, a signal failure. It is true that Ram Lal indulges in mysterious exits and entrances, orders relays of horses with unaccountable despatch, sends messages to and fro with lightning rapidity, and sports in astral form on the heights of Simla, while his body lies asleep in a "lamasery in Thibet;" but beyond these minor points, this fictitious creation of Mr. Crawford's imagination appears to me to have nothing in common with the living central figure of Mr. Sinnett's wonderful book. K. H., as I understand him, is not *merely* a *bundle of phenomena*; Ram Lal, on the other hand, is nothing else, and utterly fails to convey to the reader the idea, so prominent in Mr. Sinnett's book, of a union of knowledge with power, beyond *ordinary* human attainment. And thus while K. H. stands immeasurably apart from, and towers above, the other personages of the "Occult World," even yourself included, Ram Lal does not rise much, if at all, above the level of his companions in Mr. Crawford's story, of Paul Griggs, for example, of Abdul Hafiz, or of the Brahmin who, by a mere effort of the will, arrests the bucket of water in its upward course. If K. H. were not the intellectual and moral giant that he is, holding in his hands the key to the hidden secrets of nature, he would not be (both he and you will pardon my saying it) much better than a juggler, and

as a mere worker of phenomena like Ram Lal he would hardly command the reverential awe with which he inspires as well those who, like you, have seen him with the eye of flesh, as those who, like me, only see him with the eye or faith. The philosophy too of Ram Lal, with which the talef winds up, is hardly of a piece with occult philosophy as you have taught it. In his exposition of an after-state of continued identity, and of reunion in the regions above with those one has loved and lost, there is not a word or a sentiment (broadly speaking) to which on the one hand a Christian minister may not respond with a hearty *Amen*, but which Occult Philosophy will not, on the other hand, reject unhesitatingly as absurd and untenable.

Against the novel itself I have nothing to say. It is a clever story cleverly told, though some of the characters might have been more natural or life-like; and one meets, here and there, with passages of real merit, especially the descriptive passages of Himalayan scenery which will well repay perusal. But to compare "*Mr. Isaacs*" with "*Zanoni*" or "*A Strange Story*," especially the former, is to clearly underrate the intrinsic worth of some of the grandest conceptions of the human mind. And your stamping Mr. Crawford's work with the seal of your approbation, however *qualified*, besides giving it a character which the author himself is perhaps far from claiming for it, is calculated to mislead the general reader, if, with your editorial sanction, he runs away with the notion that Ram Lal is the prototype of K. H., and that his utterances are based upon a "few of the Grandest Occult truths."*

BOMBAY, 12*th February* 1883. A***8111.

DO THE RISHIS EXIST?

Following the example of the Parsi Gentleman whose letter you published in the *Theosophist* of January 1882, I am induced to enquire if there are Hindu Mahatmas among the Himalayan BROTHERS. By the term Hindu, I mean a believer in Vedas and the Gods they describe. If there are none, will any Brother of the 1st Section† be so kind as to enlighten the Hindu Community in general and the Hindu Theosophists in particular whether any Hindu Rishis of old still exist in flesh and blood? The adept Himalayan BROTHERS having explored the unseen universe must necessarily know the Rishis if they exist now. Tradition says that particularly the following seven are immortal, at least for the present kalpa.

Ashwathama, Bali, Vyasa, Hanuman, Vibhisana, Kripa, Parasuram.

A HINDU THEOSOPHIST.

Editor's Note:—In reply to the first question we are happy to inform our correspondent that there are Mahatmas among the Himalayan Brothers who are Hindus—*i. e.*, born of Hindu and Brahmin parents and who recognize the *esoteric* meaning of the Vedas and the Upanishads. They agree with Krishna, Buddha, Vyasa, Suka, Gondapatha and Sankaracharya in considering that the *Karma kanda* of the Vedas is of no importance whatsoever so far as man's spiritual progress is concerned. Our questioner will do well to remember in this connection Krishna's celebrated advice to Arjuna. "The subject matter of the Vedas is related to the three Gunas; oh Arjuna, divest thyself of these gunas" Sankaracharya's uncompromising attitude towards Purwamimansa is too well known to require any special mention here.

Although the Himalayan Brothers admit the esoteric meaning of the Vedas and the Upanishads, they refuse to recognize as Gods, the powers and other spiritual entities mentioned in the Vedas. The language used in the Vedas is allegorical and this fact has been fully recognized by some of the greatest Indian Philosophers. Our correspondent will have to prove that the Vedas really "describe *Gods*" as they exist, before he can fairly ask us to declare whether our Masters believe in such gods. We very much doubt if our correspondent is really prepared to contend seriously, that *Agni* has four horns, three legs, two heads, five hands and seven tongues as he is stated to possess in the Vedas; or that Indra committed adultery with Goutama's wife. We beg to refer our learned correspondent to Kulluka Bhatta's explanation of the latter myth (and it is a mere myth in his opinion) and Patanjali's remarks on the profound esoteric significance of the four horns of Agni, in support of our assertion that the Vedas do not in reality describe any gods as our questioner has supposed.

In reply to the second question we are not prepared to say that "any Hindu Rishis of old still exist in flesh and blood" although we have our own reasons to believe that some of the great Hindu Adepts of ancient times have been and are reincarnating themselves occasionally in Tibet and Tartary; nor is it at all easy for us to understand how it can ever reasonably be expected that our Himalayan Brothers should discover Hindu Rishis "in flesh and "blood" in their explorations in the "Unseen Universe," since astral" bodies are not usually made up of those earthly materials.

The tradition alluded to by our correspondent is not literally true; then, what connection is there between the seven personages named and the Hindu Rishis? Though we are not called upon to give an explanation of the tradition in question from our own stand-point, we shall give a few hints which may enable our readers to ascertain its real significance from what is contained in Ramayana and Maha Charata.

Aswathama has gained an *immortality of infamy*.

Parasurama's cruelty made him immortal but he is not supposed to live in flesh and blood now; he is generally stated to have some sort of existence in fire though not necessarily in what a Christian would call "hell."

Bali is not an individual properly speaking. The principle denoted by the name will be known when the esoteric meaning of *Thrivikrama Avatar* is better comprehended.

Vyasa is *immortal in his incarnations*. Let our respected Brother count how many Vyasas there have been from first to last.

Hanuman was neither a human being nor a monkey: it is one of the powers of the 7th principle of man (Rama).

Vibhisana. Not a Rakshasa really but the personification of *Satwaguna* which is immortal.

Kripa's association with Aswathama will explain the nature of his immortality.

* We are sorry to see Mr. A * * * 8111 so under rating,—though we may have, in his opinion, *over* rated—Mr. Isaacs. There are *two* of the "grandest occult truths" in it, though neither our critic, nor even the author himself, may be aware of them.—*Ed.*

† No chela need answer this, except the editor. A. H. T.

Reviews.

MY VISIT TO STYRIA.*

MISS CAROLINE CORNER of London has given in a booklet of some thirty pages a pleasant narration of her visit, last summer, to the Styrian Mountain-home of the Baron and Baroness Vay de Vaya, both old members and the former a Councillor of the Theosophical Society. One gets from the story a fresh and vivid picture of what must be one of the most charming districts in Europe. At the same time the details of home-life in the residence of her host and hostess present us with ampler proof, if such were needed, that joy and peace sit by the hearth where life is consecrated to works of benificence, and the chief pleasure is in filling each day with good deeds and kind words. The Baroness Adelma Von Vay is known throughout Europe and America as a psychometer and crystal reader of great endowment, a mesmeric healer of the sick poor, and a clever writer (in the German language) upon psychological subjects. Her family, as well as the Baron's, is one of very aristocratic relationships, but she has every where the reputation of being the incarnation of benevolent and unassuming kindness. Her portrait in our album had quite prepared us to accept as literal Miss Corner's description of her face and character—"a beautiful and charming woman—with a countenance bearing with benevolence, cheerfulness, and intelligence .....a veritable humanitarian, comforting the afflicted and distressed. The peasant population maintain an implacable faith in her power to alleviate pain. From far and near, they bring their sick for her tender ministration... ..... It was touching to see this beautiful, high-born lady tending some poor unfortunate creature, bent and racked with pain .....The Baroness's bright face is ever a welcome sight in all the homestead of the poorest and lowliest in the district, and many lips breathe blessings upon her for her goodness and charity." Thanks, Miss Corner, for enabling us to hold up before her Asiatic brothers in Theosophy so sweet a portrait of this tender sister of humanity.

THE TRAVELLING TRUTH SEEKER.*

THE third volume of Mr. Bennett's Narrative of his Voyage around the World to investigate the present state of religion, is as interesting as its predecessors, and calls for the same criticism. A fourth and concluding Volume, with a general Index of the contents of the whole series, is still to appear, but alas! the busy pen that wrote them will write no more. As was remarked in a previous notice, Mr. Bennett's style is more pungent than cultivated; a man of the people, he spoke like them as well as for them, and those who regard manner rather than matter, will often take a strong exception to his style as the friends of Western religious orthodoxy will to his ideas. But in a dishonest age like this,—an age of shams and cheating semblances, the friends of truth must relish an author like our poor, persecuted colleague, whose manifest honesty and indignation quiver in his every book. The present volumes of travel are crammed with quotations from the standard guide books of all the countries he traversed, and hence are themselves full of useful information about men and things, altogether apart from the religious question. They are therefore worthy of a place in every general library. To the full extent of the circulation the book may attain, Theosophy and its advocates will have the benefit of great notoriety, since Mr. Bennett devotes no less than eighty-seven pages of Vol. III to the subject. Though he was an ardent Freethinker and Secularist, he yet discusses Occultism with a judicial candour which might be profitably imitated by his famous contemporaries of the *National Reformer*. In the hurry of his brief stay at Bombay, he was not able to get every thing down correctly, and so it is not strange to find his chapter upon Occultism containing some errors. But we shall only point out a single one which might convey a very wrong impression to outsiders. He says (p. 94) about admissions into the Theosophical Society: "It seems that the desirability of every candidate for admission is referred to the Brothers, they approving of some and rejecting others. My case seems to have been laid before them, and they decided favorably upon it." No such general reference of applications has ever been made, the Brothers leaving to the Founders the entire responsibility in such cases; since it is we who are building up the Society under their auspices, not they who are selecting its membership, with us as passive agents. If the latter were the fact, many unfortunate misjudgments of candidates would have been avoided, and much vexation and scandal spared. Advice was indeed asked as to Mr. Bennett's admission, simply because we foresaw what has since happened, that whatever odium his bigoted persecutors had contrived to cast upon him would have to be shared by us, and this seemed an impolitic step for our young Society to take. The result of that appeal is above stated by Mr. Bennett; who adds that the "response was that I am an honest, industrious man, and fully worthy to become a member * * * * I hope their opinion is well founded." It was so, as we have become more and more satisfied ever since, and now none regret him more than his cautious friends of Bombay—now of Madras. This is not the first instance in which our Masters have looked into the heart of a candidate whom we might have rejected, because of his being under the world's frown, and bade us remember that we ourselves were not so blameless when they accepted *us* as to warrant our turning our backs upon any earnest yearner after truth. Thousands have read with the thrill of sympathy the story of the adulterous woman whom Jesus is said to have abstained from condemning, when her accusers slunk away at the challenge he made to their own spotlessness from sin. The history of our Society contains more than one example of this identical loftiness of compassion having been shown to unhappy candidates, by *our* spiritual Masters and Exemplars, the MAHATMAS.

* My Visit to Styria by Caroline Corner. London: (G. Burns, 1882.) Limp cloth—Annas twelve.

† A Truthseeker Around the World. Vol. III York, D. M. Bennett, 1882.

THE SPIRITUAL REFORMATION.*

AMONG the American leaders of the movement known as Modern Spiritualism, Dr. S. B. Brittan has for thirty years been one of the most conspicuous. As early as 1851 or 52 he was editing a weekly journal called *The Spiritual Telegraph*, and, previous even to that we believe a magazine called *The Shekinah*. His *Telegraph* was especially noted as the leading organ of the then new movement, and among its literary contributors were some of the cleverest men of the day—Judge Edmonds, Profs. Hare, Thomas L. Harris, Drs. Dexter and Gray, Prof. J. J. Mapes, the agricultural chemist (and our Col. Olcott's preceptor), Senator Tallmadge, and others. In this galaxy Dr. Brittan shone brightly, and since then, through all the changes and phases through which that chameleon-like movement has passed, his pen has been employed in the same service. Three years ago the idea was suggested that the friends of Spiritualism should subscribe a fund to remunerate Dr. Brittan for giving his whole time to a propaganda of the movement in the columns of the secular press in answer to the frequent attacks which are always appearing, some from competent but more from incompetent and prejudiced critics. It was in time carried out, and Dr. Brittan has, first and last, published many articles of a controversial or didactic character, all bearing the marks of his trained literary skill and facility in pungent debate. These articles have now been gathered into a sumptuous volume of 500 pages, for a copy of which we are indebted to the courtesy of the Author or his publishers, our friends Messrs. Colby and Rich. The volume is embellished with an admirable portrait on steel of Dr. Brittan.

Since the above was put in type, the American post has brought us the sad news of the death of this gifted man. Dr. Brittan died on the 4th of January ultimo, at his residence in New York city of pleuro-pneumonia, after an illness of but a few days. In person he was extremely handsome, and in manner suave and well-bred. He could ill be spared by his party, of whose philosophical principles he was an eager and able champion. The Spiritualists have left to them several able writers, but Dr. Brittan had a peculiar talent for controversy and a happy faculty of wit and repartee which can hardly be matched among his surviving colleagues. Personally, the writer of this notice regrets his death, since his acquaintance with him dates back thirty years; and the beginning of his friendly association with the deceased and his then partner, Mr. Charles Partridge, may be said to mark the second important stage in his—the writer's—psychological evolution. Dr. Brittan was a Fellow of our Society though never anything but an "Orthodox" Spiritualist. We may note the coincidence that within a few weeks of each other, two well-known journalists and authors, among our members—Mr. Bennett and Dr. Brittan—died suddenly and just after completing their most important books.—H. S. O.

INDIAN DRUGS.*

THE pamphlet before us comprises a list of some 350 drugs that are on sale in the Bombay bazars and Chemists' shops, with description of their physical characteristics and the active principles of a few of the more important ones. The compilation is by Dr. W. Dymock, the Medical Storekeeper with the Government of Bombay, and the re-arrangement, revision and vernacular synonomical identification by our worthy brother Dr. Pandurang Gopal, a well known officer of our Bombay Branch.

* *The Battle ground of the Spiritual Reformation*. By S. B. Brittan, M. D. (Boston:—Colby and Rich—1882).

† A Catalogue (Revised) of Indian Drugs. By W. Dymock, B. A: (Arranged, revised, and corrected for Indian Synonyms. By Pandurang Gopal, G. G. M. C). Bombay, 1883.

THE SATTYA PRAKASH.

THE first number of the new monthly magazine, in Hindi and Urdu, that has been established at Bareilly, N. W. P., by members of our local Branch and other gentlemen, has come to hand. It is a well printed and interesting journal, creditable to its projectors and calculated to do good to India in various ways. It should be taken in by all friends of our Society in upper India. Besides the usual Salutatory, the *Sattya Prakash* for January contains the following articles:—Aryvarta: Past and Present; Local Self-Government (Aryan); The Study of Oriental Languages; Correspondence; The Elixir; Editorial Notes.

THE GOSPEL OF THE FUTURE: OR THE "REVELATION" OF (ST.) KESHUB.

"'I (Keshub Chunder Sen), a servant of God, called to be an apostle of the Church'.....'heard behind me a great voice, as of a trumpet, saying, what thou seest (not) write in a book and send *it* unto the seven churches which are in Asia,' and unto the seventy times seven which are in Europe, America, Australia and Africa.....'Write the things which thou hast (not) seen, and the things which are (not), and the things which shall (not) be hereafter.'"

(Extracts from the Bengal Version of the Patmos Revelation.)

Wonders will never cease: the year 1883 opened with two miraculous events at Calcutta. A new Messiah was born unto the world to the great disgust of the Babu-Sadducee; and the "City of Palaces" and of whiskey dens awoke on New Year's day to find itself, to its own utter amazement and despite every geographical and historical expectation, proclaimed as "the holy city" and "the *metropolis* of Aryavarta." But thus saith the Prophet of the Patmos-Lily Ashrum, and the world must read, whether it will or not. Tired, evidently, of waiting for a star to leave its path, and of vainly expecting the appearance of the "wise men" of the West (Mr. J. Cook, though bulky, being anything but wise) to proclaim and crown him as King of the—Babu Sannyasis, the "meek and lowly" Minister took destiny into his own hands and has now virtually announced himself one. In the teeth of the nineteenth century, the sober Sadharan Brahmo Samaj, and all the *padris* of whatever creed, colour, and persuasion, the new Messiah of Hooghly has now notified the world at large of his own advent!

An edict in the manner of Papal—or shall we say Irish?—Bulls, appeared in the *New Dispensation Extraordinary*—which was extraordinary indeed in every sense. Teeming with sentences copied verbally from the Christian Gospels; written in the style of, and mimicking the phraseology attributed to, Christ, the said document is a curious piece of religious *fanfaronnade* to puzzle and perplex the future generations withal. This of course but in the case of a fresh miracle that the said edict should not die a deserved death—at the bottom of the world's waste-paper basket. Yet it is a curiosity worthy of preservation. Indeed, since the days of the Encyclical Letter and the Syllabus of Pope Pius IX in 1864-8, the precursors of the famous Œcumenical Council, no single document ever published, that we know of, has contained so many gratuitous assumptions, nor involved a more impudent claim to *direct divine intercourse*! Proceeding from (as yet) comparatively obscure individual, instead of emanating from an autocratic Pope, it is but the more striking. Theocratic Rome, self-attributing to herself universal power and authority over the whole world—Kings and Emperors included,—to be consistent with herself, had to face the laugh of the non-catholic world by creating a dignitary whom she called "the Vicar Apostolic of Tibet"—a country with not one single Christian in it and which slams its door in the face of every foreigner that approaches it. Why then, with such a precedent, should not our saintly minister claim likewise authority and infallibility, even though these should never be recognized? Is not he as much as any Pope "the chosen servant of God," having *en plus*, than the Holy Father, the rare privilege of holding daily and hourly intercourses with the Almighty who talks to, and with him, Moses-like, and "face to face, and as a man speaketh unto his friend"? And though adverse opinions—those of the Theosophists and Spiritualists, for instance—hold that this "Almighty"—if the said intercourse is based on some more solid ground than mere nervous delusion—may be no better than some Pisacha-spirit masquerading under false colours, yet the opinions are divided. At all events, that of the Minister's friends and well wishers, the Theosophists, as giving him the benefit of the doubt, ought to be more welcome to, hence better appreciated by, Keshub Babu, than that of some profane Sadducees, both white and dark, who openly attribute such claims to "divine intercourse" to ambition and imposture. Meanwhile, on January 1, 1883, the readers of a few pious Journals of Calcutta were staggered by the following:—

NEW YEAR'S DAY.

January 1, 1883.

KESHUB CHUNDER SEN, a servant of God, CALLED to be AN APOSTLE of THE CHURCH of THE NEW DISPENSATION, WHICH IS IN THE HOLY CITY OF CALCUTTA, the METROPOLIS OF ARYAVARTA.

To all the great nations in the world and to the chief religious sects in the east and the west.

To the followers of Moses, of Jesus, of Buddha, of Confucius, of Zoroaster, of Mahomet, of Nanac, and to the various branches of the Hindu Church.

To the saints and the sages, the bishops and the elders, the ministers and the missionaries of all these religious bodies:

Grace be unto you and peace everlasting.

Whereas sectarian discord and strife, schisms and enmities prevail in our Father's family, causing much bitterness, and unhappiness, impurity and unrighteousness, and even war, carnage, and bloodshed. * * * *

It has pleased the Holy God to send unto the world a message of peace and love, of harmony and reconciliation.

This New Dispensation hath He, in boundless mercy, vouchsafed to us in the East, and WE HAVE BEEN COMMANDED TO BEAR WITNESS UNTO IT AMONG THE nations OF THE EARTH.

Thus saith the Lord,—Sectarianism is an abomination unto me and unbrotherliness I will not tolerate. * * * * *

At sundry times have I spoken THROUGH MY PROPHETS, and though many and various my dispensations, there is unity in them.

But the followers of these, my prophets, have quarrelled and fought, and they hate and exclude each other. * * * * *

These words hath the Lord our God spoken unto us, and His new gospel He hath revealed unto us, a gospel of exceeding joy.

The Church Universal hath he already planted in this land, and therein are all prophets and all scriptures harmonized in beautiful synthesis.

And these blessed tidings the Loving Father HATH CHARGED ME and my brother-apostles to declare unto all the nations of the world, that being of one blood they may also be of one faith and rejoice in one Lord.

Thus shall all discord be over, saith the Lord, and peace shall reign on earth.

Humbly, therefore, I exhort you, brethren, to accept this new message of universal love. * * *

Hate not, but love ye one another, and be ye one in spirit and in truth even as the Father is one.

All errors and impurities ye shall eschew, in whatever church or nation they may be found, but ye shall hate no scripture, no prophet, no church.

Renounce all manner of superstition and error, infidelity and scepticism, vice and sensuality, and be ye pure and perfect.

Every saint, every prophet and every martyr ye shall honor and love as a man of God.

Gather ye the wisdom of the east and the west, and accept and assimilate the examples of the saints of all ages. * * * *

Beloved brethren, accept our love and give us yours, and let the east and the west with one heart celebrate the jubilee of the New Dispensation.

LET ASIA, EUROPE, AFRICA, AND AMERICA WITH DIVERSE INSTRUMENTS PRAISE THE NEW DISPENSATION, and sing the Fatherhood of God and the Brotherhood of Man.

"The Editors of the *leading journals in Europe* and America, in India, Australia, China and Japan are respectfully requested to insert the above Epistle in their respective papers."

We have culled the choicest flowers from this *bouquet* of modest assumptions, and republished it nearly *in toto* with its best passages immortalized in capitals, and neither demand nor expect thanks for it. Whether the four quarters of the globe are quite ready to "praise the New Dispensation with diverse instruments"—street-organ included we suppose—is yet a matter for doubt. But, whether the future generations shall string on the name of Babu Keshub Chunder Sen to those of Buddha, Zoroaster, Jesus, and Mahomet, or not, no one will now be disposed to deny that "*cheek* takes cities by storm and grinds strongholds to powder." It is this same *New Dispensation* (and *Liberty*), be it remembered, which now issues the above *Epistle*, that denounced repeatedly in its columns the claims of the Theosophists to an intercourse with the *living*, albeit mysterious, "Brothers" who are but mortals—*as an imposture and a fraud.* Look upon *this* picture, and upon THAT!

After the above was in type, the Indian world was again staggered though the medium of dailies and weeklies by another piece of extraordinary news. The minister has announced his intention of circumnavigating the globe and visiting Europe, America and Africa as an apostle of the New Dispensation. So far the intention can hardly be found fault with. But the Babu affirms again that he has received a divine commission from God himself, to go. Forsooth, the visits of the Almighty to the Babu are fast becoming a matter of quite a common occurrence now! "God"—goes "to and fro in the earth and walks up and down in it" after the manner of the rebellious Son of God in Job. We wonder whether it is the "Lord" who will defray Babu K. C. Sen's travelling expenses out of his own private treasury; or, is the burden—agreeably with the time-honoured policy of Churches in general—to be left on the shoulders of the too confiding believers in the new "Seer" and "Minister"?

A NEW THEOSOPHICAL SKIRMISH.

WE are born under a lucky star. An unknown Correspondent (of the *Pioneer*) who hails—or rather writes—from Bundelkhand, making us share the honor of being attacked and scoffed at by him in the goodly company of "Government" and of the "meek and lowly" missionary, makes short work—as he imagines—of the gods of Theosophy. Man, he tells his readers,—"has been defined as a laughing animal ...," and "what without the Government and Theosophy would there be in India to laugh at?" What indeed? unless, perchance, that some "laughing animal" as personified by the satirical correspondent. He "could not—," you know, "argue with one who took Theosophy seriously; or, who believed in the existence of Koot Hoomi Lal Singh." Having exhausted his blunted arrows upon invulnerable Government and Theosophy, quite as invulnerable he runs a muck among "the modern missionary," who, he says, "harmless and unheeded, stands a living parody on Wisdom, at the corners of the streets, reviling, in bad Hindustani, a creed he does not understand." The Padri feels hurt, and gives the too jovial correspondent—in plain English—the lie, in the same *Pioneer*. Indifferent to his abuse, we would have hardly noticed even such impertinent remarks as "the nursery conjuring tricks of Theosophy," but for the unnecessary fling by that same Bundelkhand *wit* at one whom we all revere. Withal we feel rather grateful than otherwise for the attack, since it called forth an immediate reply in the *Pioneer* by its ex-editor, Mr. Sinnett, thus shewing the scoffer that Theosophy counts more of intelligent and highly cultured men than Bundelkhand is ever likely to see within its precincts. Feeling proud of our Vice-President's reply, we now reproduce it in full.

THE THEOSOPHICAL SOCIETY.

TO THE EDITOR.

SIR,—Your correspondent in Bundelkhand has made a gratuitously offensive attack on Theosophy, in revenge for the rough treatment his former letter on the government of Native States received at the hands of Mr. Hume. He has acted, apparently, on that vague desire to be disagreeable by insulting something his antagonist respects, which prompts the lower classes, in a quarrel in this country, to abuse each other's female relations, however irrelevant such abuse may be to the subject in hand. Of course Theosophists will be perfectly careless as to whether your correspondent believes or does not believe in the existence of a man whose intercourse with them is in no way impeded by incredulity in Bundelkhand. But your correspondent's ignorance of all that has passed in connection with the progress of the Theosophical Society during the last two years has betrayed him into the public expression, in a conceited tone, of contempt for a movement which is not only one of the most elevating and beneficent influences at present at work among the people of this country, but is the subject of constant, anxious, and respectful discussion in all psychological papers at home, where a society, including men of the foremost intelligence in literature and professional life has been formed to study the teachings received through that agency with which your correspondent (and he is probably right there) feels that he has so little in common. In justice, therefore, I trust that you will publish this protest on behalf of the many readers of your paper who will be disgusted by the remarks which have evoked it. Your columns are not the place in which to vindicate the claims of Theosophy on the attention of thoughtful philanthropists of all creeds, or to show why at the present day, two years after the appearance of my book on the subject, expressions of disbelief in the existence of the revered friend with whose letters that book is chiefly filled, are simply absurd. To appreciate the extent of such absurdity it is necessary to be acquainted with the subsequent literature of occult inquiry. And surely the readers of the *Pioneer* will believe me when I say that in my opinion the discussion of such questions in detail does not come within the province of a political newspaper. But the uncalled for insult to Theosophists which has now found its way into your columns may certainly justify the acceptance of a few words from me, to explain that the existence of those whom students of occult philosophy speak of as "The Brothers," is as certain now as that of the Governor-General's Agent in Bundelkhand (and for the world at large a very much more important fact.) This has been demonstrated by a flood of direct evidence from persons who know them, in various pamphlets and publications of the Theosophical Society, the head-quarters of which have now been established at Adyar, Madras, where the *Theosophist*, the monthly organ of the Society, is issued, and where information on the subject should be sought by any inquirers who may wish to treat a grave philosophical investigation undeniably absorbing the interests of many highly intellectual men, in a more appropriate spirit than that which your correspondent exhibits.

A. P. SINNETT.

"CAN THE DOUBLE MURDER"—OR PRODUCE RESULTS ON THE MATERIAL BODY.

(BY JOHN YARKER, *Hon. F. T. S.*)

I HAVE been much interested by the well-told narrative in the January number of the "Theosophist," and hope the Editor will not be offended if I enquire whether all the particulars are accurate relations of facts. Especially I would ask,—is the closing newspaper paragraph a literal translation of what actually appeared, and were the names given by the entranced Frosya those of the Newspaper extract? The narrative, ordinarily speaking, is past belief, but in my own Mesmeric experiments I have met with cases almost analogous, except that in mine the action was inversely, that is upon the body of the entranced. In the Belgrade case there may also have been a predisposition to receive the action of the "double," in the receptivity caused by a guilty conscience.

My entranced subject also had the faculty of projecting the soul and was punished with cancer, a subject of which I practically knew nothing. I tested the truth of the projection in some cases in England, and Madam Blavatsky did me the honour to examine one of these and verified it as an accurate description of certain existing subterraneans in India. It was seldom that I could see anything of the "double" as I can only see, hear, and feel in a limited degree, and this part of my nature (self-induced) is more manifest at one time than another, and I am apt to attribute it to an uncertain imagination.

Usually my entranced subject would—unless in the deepest of trances, in which case she would describe herself as absent a long distance—use the pantomimic action in her body that she after related of her project-

ed soul, exactly as described of Frosya. On one of these occasions she stated that her spiritual body had been sprinkled with some essence, which it was said would cause an eruption in 24 hours, and would bring away the diseased matter of the blood—for (it was said) a surgical operation on the projected soul would read on the material body;—I was astounded to find that the result predicted actually took place at the time, and the body exhaled an unknown aromatic perfume. On another occasion as predicted, after a surgical operation, said to be made upon the projected double raised about six inches, and in which the patient seemed to suffer great agony by cutting, a piece of hard tumour was brought away by the throat, which I saw. Relations were often made regarding a root from "Black Wilderness" said to be Indian, which was burned and inhaled, bruised, and the juice drank or otherwise applied, and my subject got entirely well without the aid of the medical men.

It is noteworthy that in making the passes the following was the result. I made them slovenly and was informed, with one pass you send me forward, with another you drag me back again. I made too many or too few, and was told,—you send me away beyond where my friends are waiting, or you do not give me strength to go far enough. All this is very apropos to what yon relate of the Frenchman and Prosya.

I am aware that this is quite as extraordinary as your own relation, but I vouch for its entire truth, and made at the time the most accurate records of all my experiments.

WITHINGTON, NEAR MANCHESTER,
January 17,1883.

Editor's Note :—We assure our learned correspondent that every word of our narrative is true.

COLOUR AND SOUND.

SOME time ago Oberlieutenant Scheffer communicated to *Licht Mehr Licht* the remarkable fact that a child of 7 years, of a family known to him, "at once learned numbers by a most curious natural method. She always distinguished them by their *colours*. Each invariably appears of its own certain colour to her, viz.: 1 always very white; 2, red, "spotty red" she calls it; 3, blue; 4, yellow; 5, yellow; 6, black; 7, yellow; 8, black; 10, blueish. These numbers are to her always the same, though varying in depth of shade." The harmonious relationship between sound and colour, and the mystical properties of numbers, are ancient Aryan and pre-Aryan discoveries. The subject comes to the front once more in *Nature* (Vol. 25, p. 339), in a letter from Mr. Karl Pearson, who says :—

Some weeks ago there appeared an account of a series of experiments connecting colour and sound; the following passage from Prof. Max Muller's Chips, ii. 104, may interest some of your readers :—"That Pururavas is an inappropriate name of a solar hero requires hardly any proof. Pururavas meant the same as polondenke's, endowed with much light; for though rava is generally used of sound, yet the root ru, which means originally to cry, is also applied to colour, in the sense of a loud or crying colour, *i. e.*, red (cf. ruber, rufus, lith, randa, O. H. G. rôt, rudhira, eruthros; also Sanscrit ravi, sun)." The following foot note occurs :—"Thus it is said R v. vi. 3, 6, the fire cries with light, sokishâ rarapati; the two Spartan charites are called kletâ (kletâ incluta) and phaenna, i. e. clara, clear-shining. In the Veda the rising sun is said to cry like a new child (Rv. ix. 74, 1.)—I do not derive ravas from rap, but I only quote rap as illustrating the close connection between loudness of sound and brightness of light." Both Greeks and Latins seem to have used the same words for colour and sound; cf. lampros, lenkos, milas, somptos, phaios, &c.; clarus, fuscus, candidus, &c. Probably not only colour and sound, but smell, taste, and touch had in early times the like words to express degree; even as we find aspera lingua and odor asper; and as we say "a harsh taste" and "a harsh sound." Tastes and smells will be found to suggest colours to the mind exactly as sound do. If this be so, may not this apparently curious connection be explained as a sort of "unconscious philological memory?"

KARL PEARSON.

Inner Temple, January 28.

☞ The Manager calls particular Notice to the fact that all Money-orders must now be sent payable at ADYAR P. O. (Madras), India.

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THE THEOSOPHIST

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

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

SPECIAL NOTICE TO CORRESPONDENTS.

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

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

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

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

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

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

OLD AND NEW METHODS.

So much information relating to the highest science of Nature has lately been given out to the world through these columns, that it is worth while at this stage of the proceedings to call the reader's attention to the way in which new methods of dealing with spiritual truths illuminate the old methods adopted by occult writers of a former date. It will grow more and more apparent to students of occult philosophy as time goes on, that the explanations now in process of development were all foreshadowed by mystic writers of the earlier school. Books that have hitherto irritated impatient readers by their almost hopeless obscurity, will already have grown intelligible to a considerable extent, and many of the riddles they still present to the student will probably be interpreted as time goes on. In this elucidation of old standing enigmas there is a double interest for all serious investigators of Nature. Firstly, the occult writings of the obscure school gather fresh importance in modern estimation as it is thus demonstrated that their obscurity of style is not,—as unsympathetic critics may often have been inclined to think,—a mere cover for obscurity of thought; secondly, the recent teachings of which the Theosophical Society and these pages have been the channel, will be invested with all the more authority in the eyes even of comparatively apathetic recipients as it grows evident that they were familiar long ago to advanced students of the mystic era.

The science in fact which is now being given out to the world in clearly intelligible language for the first time has been in possession of the elect few from time immemorial. Never mind, for the moment, why that science has hitherto been jealously hidden from mankind at large. There are plenty of reasons forthcoming in justification of that reticence really, and it may not be unreasonable to suggest that the world at large, to which the elements of occult doctrine are now received as something new and strange, almost too wonderful for belief, should give credit to the exceptionally gifted persons who have fathomed these mysteries and many more besides, for having had some motives for the policy they have pursued, which every body may not yet be in a position to understand. But this is another branch of the subject: the justification of Nature's most advanced explorers, in regard to the precautions they have hitherto taken in reporting their discoveries, may be remitted to a future period. What we are concerned to show for the present is, that though purposely veiled and expressed in language which ordinary readers were not expected to understand, the science in which all who wish to learn may now be taught very freely was long ago recorded in books to which we may now appeal for the retrospective confirmation of the explanations now given.

Any one who will read Eliphas Levi's writings after thoroughly assimilating the ideas that have been expounded in our "Fragments," will find for himself abundant illustrations of the coincidences to which we refer; the obscure language at once breaking out into significance by the light of the clear explanations given under the new method; and Mr. Hargrave Jennings' "Rosicrucians" will in the same way be invested with new significance for readers who take it up with perceptions sharpened by recent study of that science, which, if the new method is persevered with long enough, will hardly any longer deserve to be called "mysticism." But for the purpose of these remarks, their purport may best be illustrated by reference to a passage in a later work which will ultimately be seen, when it comes to be fully understood, to have bridged over the chasm between the old and new methods, viz. "Isis Unveiled."

If the reader will turn to page 455 of the second volume he will find the following passage in exposition of "Hindu ideas of cosmogony."

Be it remembered—1, that the universe is not a spontaneous creation, but an evolution from pre-existent matter; 2, that it is only one of an endless series of universes; 3, that eternity is pointed off into grand cycles, in each of which *twelve* transformations of our world occur, following its partial destruction by fire and water alternately. So that when a new minor period sets in, the earth is so changed even geologically as to be practically a new world; 4, that of these twelve transformations, the earth after each of the first six is grosser, and everything on it,—man included,—more material, than after the preceding one; while after each of the remaining six the contrary is true, both earth and man growing more and more refined and spiritual with each terrestrial change; 5, that when the apex of the cycle is reached, a gradual dissolution takes place, and every living and objective form is destroyed. But when that point is reached humanity has become fitted to live subjectively as well as objectively. And not humanity alone, but also animals, plants and every atom. After a time of rest, say the Buddhists, when a new world becomes self-formed, the astral souls of animals and of all beings, except such as have reached the highest Nirvana, will return on earth again to end their cycles of transformations and become men in their turn.

Who can have read the recent "Fragments" without being in a position to see that this passage contains a brief *exposé* of the doctrine there elaborated with much greater amplitude. It really contains allusions to a great deal that has not yet been elaborated in the "Fragments;" for the return "to earth",—and to the chain of worlds of which the earth is one, of the astral souls that have not in the preceding *manwantara* attained the highest Nirvana, has to do with the destinies of individualities (as distinguished from personalities) that are not launched on the main stream of evolution with which the recent essays on the Evolution of Man have been concerned. And the Fragments have not yet dwelt at any length on the vast phenomenon of *Solar* "manwantaras" and "pralayas" as distinguished from those of the septenary chain of worlds to which our earth belongs. The sun, which is the centre of our system, is the centre of other systems too, and a time comes when all these systems go into *pralaya* together. Therefore the period of activity between two periods of rest which is a *maha* or great cycle for one world only, is a *minor* cycle for the solar system. This leads to a superficial confusion of language sometimes in occult writing, which, however, embodies no confusion of thought and never need for an instant embarrass a reader who remembers the constant similitudes and resemblances connecting microcosms and macrocosms. Again, the reader of the Fragments will be puzzled at the reference in the passage cited above to the *twelve* transformations of the planet. Twelve transformations will not at first seem to fit into the septenary divisions to which students of occultism under the new method have been accustomed. But the explanation simply is that the new method is very frank and outspoken about a good many points on which the old system has been very reserved and mysterious. The seventh form of all things has been regarded by the older school of occult writers as too sacred to be written about. A hundred and one quotations might easily be put together to show how profoundly they were impressed with the septenary idea, and what enormous importance they attributed to the number 7 in all its bearings. These quotations would serve, on the principle we are now pointing out, as foreshadowing the explanation of the Fragments on the seven-fold constitution of man, the world, the system of which it is a part and the system of which that is a part again. But just as the 7th principle in man has been passed over silently by some occult writers who have referred to only six, so the twelve transformations are the exoteric equivalent of fourteen.* And those transformations again, may be taken to refer either to the cataclysms which intervene between the evolution of the great root-races of earth in the course of one "Round" period, or to the Rounds themselves and their intervening "Obscurations." Here we come upon the micro-macrocosmic principle again. But we are not concerned at present with the anticipation of future teachings or the repetition of those which have been already given out: merely with the interesting way in which any one who chooses may go back, either to the relatively obscure expositions of *Isis Unveiled* or the more obscure dissertations of earlier occult works, and trace the identities of the Great Doctrine,—which the Theosophical Society, faithful to the promise of its triple programme, is engaged in bringing to light.

* Thus, in *esoteric* Buddhism the seven kinds of Wisdom (*Bodh-anga*) are often referred to as six; the seven *qualities* or properties of living bodies also as six; while of the seven states of matter the *esoteric* doctrine says that "strictly speaking there are only *six* states," since the 7th state is the sum total, the condition or aspect of all the other states. When speaking of the "six glories" that "glitter on the incomparable person of Buddha," the Book of *Kiu-te* explains that only *six* are to be mentioned, as the student (Yu-po-sah) has to bear in mind that the *seventh* glory can by no means "glitter" since "it is the *glittering* itself." This latter explanation is sufficient to throw light on all.—*Ed.*

A FLATTERING NOTICE.

[THE following is an extract from the "Administration Report of the Bombay Government for 1881-82" upon "Books published," and will interest our readers.—*Ed.*]

"The native mind is still profoundly affected by the *Veds* and the *Purans*, and draws its religion and philosophy, its poetry and even its dramatic conceptions, from these fertile and imaginative sources; and the only English periodical which appears to enjoy an extensive circulation among natives is the "*Theosophist*," which deals in Mesmerism and Spiritualism. No book on such practical subjects as travels and voyages or politics has been published, although the Sarvajanik Sabha continues to interest itself in questions of administrative reform. There are a few publications in history and biography relating to ancient times; and in fiction while the Marathi work which has been successful treats of the rascalities of a corrupt Sheristadar to a Collector, the Guzerathi works which have attracted most attention have been satirical stories upon the manners and extravagances of reformed Parsis. 'Romeo and Juliet' has been translated into Kanarese. It is also noticeable that the Guzerathis have been for some time past increasing the number of their publications, and have now clearly passed the Marathas and also support three times the number of periodicals."

*THEOSOPHY AND MIRACLES.**

BY GILBERT ELLIOT, ESQ.

IN the *Nineteenth Century* of November, below an article headed Modern Miracles, signed by Richard F. Clarke, S. J., there is a note to the effect that a Protestant lawyer, recently at Rome, doubting concerning the character of an inquiry into miracles attributed to a saint proposed for canonisation, had submitted to him by one of the examining Cardinals a set of papers containing *some* of the evidence on which the claim rested, with a request for a *quasi* legal opinion of their value as proof. In a few days the papers were returned with the remark that if any evidence could prove a miracle that contained in the documents was sufficient. "All that evidence, *caro mio*," was the Cardinal's reply, "we have rejected as inconclusive!" But the note admits that a part only of the evidence adduced was submitted to the lawyer, which, of itself, was in his opinion proof of the miracles. The note is silent about the evidence on which the Cardinals rejected the claim. The main difficulty in the way of ascertaining the truth about so-called miracles is not lack of evidence; the cases are generally presented with attested facts that would prove the miracle, if it were not for other facts not adduced, which prove that the attested circumstances are explainable so as to show the real nature of the extraordinary occurrence. Thus,

* *The Leader*. Only original portions are given from this article since our subscribers are well acquainted with the facts cited.—*Ed.*

the evidence which Mr. Clarke offers in his article "Modern Miracles," establishes the truth of the very wonderful cures of diseases at Lourdes which no known medical treatment can cure. The facts cannot be fairly denied. So far Mr. Clarke is perfectly right. But he is hopelessly wrong in his deductions from the facts. He says:—"Our witnesses are not the uneducated and the unlearned, but skilled witnesses; we do not dig up our testimony from the records of an uncritical age, but we bring them out into the full light of this nineteenth century, and we challenge our opponents to adduce any reasonable hypothesis which they can pretend, with any show of truth, to substitute for our explanation of the phenomena. They cannot deny the facts. They can if they choose, talk about some yet undiscovered law of nature, but the said law is one which will simply be a complete reversal of all human experience from the beginning until now. The very supposition of such a law is an insult to the intelligence of their hearers. Who ever heard of an undiscovered law upsetting and destroying laws tested by the uniform experience of ages?"

Now what do these conclusions amount to, but that the pretentious infallibility of the Church of Rome so saturates the minds of the votaries that even a skilful Jesuit, offering good reason with one hand, cannot resist the habit of his mind to give with the other hand such dole of the knowledge of to-day as his Church permits. Roman Catholicism has never had, and never will have, the "lucidity" which is so sweet in Mr. Matthew Arnold's nostrils. She knows too well that to be abreast of the science of her day would be to stand by her grave. Mr. Clarke asks, who ever heard of an undiscovered law upsetting and destroying laws tested by the uniform experience of ages? A direct answer to him is, the Roman Catholic Church. That the earth is a sphere rotating on its axis round the sun was, as Galileo and Giordano Bruno's lives attest, once a discovery held by the Church of Rome to be false, because it upset and destroyed laws tested by the uniform experience of ages. All the churches, all sorts of Conservatism, meet great discoveries in this fashion. And when the establishment of some great law of Nature is manifest, by way towards equipoise they say, we knew it.

I may now accept Mr. Clarke's challenge to adduce a reasonable hypothesis to account naturally for the phenomena at Lourdes, which, he says, occur "through this spring, sanctified as it is by the presence of God's Immaculate Mother. His supernatural power is manifesting itself to the world." My hypothesis is this. I will not say there is not supernatural power. But I assert that the limits of natural power are certainly as yet unknown by man, and are probably unknowable by the human mind. Concerning the phenomena at Lourdes, and similar occurrences elsewhere at many places, and at all times of the earth's history, I hope to show that they are invariably the effect of natural causes, which, though known of but misunderstood by the Church of Rome, are much better apprehended by a body of men in whose custody has been reposed for several thousand years before Roman Catholicism existed, at least so much of knowledge as can assign the phenomena to their real causes.* Here I will state that these men would use the word miracle, meaning something wonderful, not something beyond or above nature, which is the meaning the word is used to express now that wrong notions, especially such as the Church of Rome has encouraged, have wrested the original, simple, true idea symbolised in the word miracle into a false complication, expressed as something beyond nature.

As to these men. Before stating anything further about them, I must insist upon obtaining what credit is due to me in my argument with Mr. Clarke for admitting, as I do admit, that miracles in the proper sense of the word, "wonderful phenomena," have occurred, are happening, and will be observed throughout the history of man. It is not easy to hold an infallible church to any consistent definite position. But I believe even the Society of Jesus must admit that infallibility of their Church rests mainly on, and is at least proved by, the miracles done for and by her. That the manifestations are supernatural, caused by God, out of the course of nature, to make mankind believe in the infallibility of the Church of Rome, and so establish and preserve the Christianity she teaches.

Now I will, by evidence just as worthy to be considered proof as the Roman Catholic evidence I have admitted, prove that the phenomena claimed to be miracles by the Church of Rome, in its own sense of the world, are caused naturally, and that the causes are in operation now, as indeed they always have been. And if I can do so, I maintain that the Church of Rome's claim to infallibility must be held to be disproved by the very same proofs she most relies on; and this must apply to other conservative religious systems too.

I know very well that I must have against me a tremendous majority of the best minds of Western civilisation when I declare there is in existence a body of men, call them a brotherhood, who are in possession of knowledge far in advance of anything which is known in Europe, and that in support of their claims they produce wonderful phenomena, miscalled by ignorance "supernatural miracles," and explain how the causes of the phenomena work naturally; and that they have even more valuable knowledge capable of exact demonstration. I leave this bare statement as it is. I will not encumber its force by talking of science and theology. Both are, I know, full of power and usefulness. I proceed to narrate as simply and plainly as I can facts, which are by no means everywhere unknown, but which have not, I think, attracted the attention they deserve from the civilisation we live in.

First, I will speak of what is directly within my own knowledge, and that is very little. When I went to India early in 1854 I was much with a man whose gifts as a linguist, close observer and thinker, and whose experience of the things of Asia exceeded anything of the kind I have met with during a career of nearly a quarter of a century in the Bombay branch of the Indian Civil Service. He told me there were secrets in the East in the hands of custodians, who guarded their knowledge with a patient reticence, as unknown to the people of Europe as the hidden truths are to the ken of modern science. I feel sure that my indomitable informant—bold, industrious, much trusted by the natives of India as he has been—failed as entirely as I did while I was in India to obtain more than very faint traces of the confraternity. So also was the case in regard to a Bengal civilian, who had lived about 30 years in India and whom I met in London in 1866. This able man had, with exceptional advantages for observation, failed, as others have, to do more than ascertain the existence of the Brothers, and that merely by hearsay.

But within the last 10 years, it was desired by one, at any rate, of "the Brothers" who was educated in the West, to afford some glimpses to that West, now fast sinking in a Dead Sea of materialism, of those spiritual truths of which the Brothers are the keepers. This led on to the formation of the "Theosophical Society," whose head-quarters are in India, and for this year at Madras. The European leaders of the Society are

* Last year, during Col. Olcott's tour at Ceylon, an attempt was made by the Roman Catholic *padris* to inaugurate an era of *miracles* by means of a Singhalese "Lourdes." A fountain or well was discovered, "sanctified by the apparition of the Holy Virgin," and the lame and the blind, it was alleged, recovered their health, by drinking of that holy water. Then it was that Col. Olcott produced several wonderful cures of old paralysis, instantaneously, by simple mesmeric passes; and thus proved that there were simple mortals who could vie with gods and goddesses in producing "divine" miracles, without any interference of, or claim to, supernatural powers. This was done by the direct order of his MASTER, one of the "men" alluded to by the author. The Singhalese heard no more of the visits of the Virgin Mary.—*Ed.*

Madame Blavatsky, a Russian lady of good family, and Colonel Olcott, an American gentleman well known in the United States and in India.

With regard to Madame Blavatsky, it was difficult in the last degree to find any person fitted to become a missionary in the cause. Admitting unhesitatingly, as they always do, that Madame Blavatsky is by no means in all respects what they should have desired, "the Brothers" yet affirm that she was on the whole the fittest instrument available they could get to set the work they had in view on foot.

Colonel Olcott's connection with the movement happened because America was chosen as its starting point, as being of all Western countries the one where, owing to the wide diffusion of spiritualistic experiences there, materialism was most easy to deal with. Here I must emphasise that "the Brothers" disapprove very much of what has been unfortunately miscalled Spiritualism. They are familiar with the phenomena, and know well the natural causes which produce them. Their first endeavours have been directed to explaining the causes, and rectifying the confusion into which so-called spiritists have fallen.

I am obliged to introduce these explanatory details because, though Madame Blavatsky and Colonel Olcott and the Theosophical Society are as well known in India as the Roman Catholic Church is, I have to publish the facts in directions where they are unknown; and, as will be perceived, the curious assertions I am making must be made clearly, and must rest on evidence as irrefutable as that proving the phenomena which Roman Catholicism wrongly declares are miracles.

* * * * * *

Your space will not permit to write *in extenso* the evidence from which I could make extracts. But any one may test my accuracy by reading the notes at the foot of pages 83 and 86 of *Hints on Esoteric Theosophy*, No. 1; second edition, published at Calcutta in 1882.*

* * * * * *

It may be objected to these cases that the evidence cited is not such proof as is relied on in a court of law. Because these witnesses and the actual facts are not dealt with from two points of view, and submitted to cross-examination. No doubt this is so, and the objection applies too to the evidence adduced in support of the Lourdes miracles and to the mass of cases of similar kind. But considering how great is the mass of occurrences claiming to be miraculous, and well supported by all sorts of testimony, it seems as if the argument for the total rejection of such narratives because the truth of them cannot be tried, say by a judge and jury, is not worth much.

Viewing the whole case, which is not at all confined to the two instances I have cited, but which fills volumes of printed matter relating to matters of the same sort, I must submit there is much reason for thinking that natural causes, hitherto very faintly apprehended, exist, and have sufficient potency to effect what has been attributed to supernatural agency. I have stated that I do not deny the possibility of a supernatural power. But what power humanity knows of, and is ever likely to know, is natural, and none the less so on account of its potent subtlety. When the human mind has acquainted itself with nature and the modes she assumes, it may possibly have reached a stage at which it may conceive of something above nature. No doubt Mr. Clarke and the church of which he is a priest will call me an atheist, and affirm that the Roman Catholic Church has full cognisance of magic and the powers of the Devil. To this I answer that, if there be God, I cannot be without him. And as to the latter potentiality, when his existence has been established, it will still be necessary to show why men leading blameless lives are dependent on him. If Mr. Clarke were to call "The Brothers" diabolical magicians, I would remind him of the two first verses of the 2nd chapter of the Gospel according to St. Matthew. But what do the churches know of the wise men who came from the East to worship that Great One, Jesus Christ, save that they were in existence then, saw his star in the East, and came to worship him? I cannot do better than end this article by quoting from a Paris newspaper:—"*For us, we do not hesitate to avow our conviction that the worst of hallucinations is that of those who imagine they have fathomed all the laws of nature.*"

* Here follow lengthy extracts, from the "Hints on Esoteric Theosophy" and from the *Psychic Notes* edited last year by Mrs. A. Gordon, F. T. S., at Calcutta.

THE EIGHTEEN SIDDHAS OF SOUTHERN INDIA.

(Communicated.)

For the information of Western people, I may say that a "Siddha" is a man who has developed his psychic nature to that degree where the Siddhis, or occult power by which so called 'miracles' are wrought, show themselves. Adeptship ignores caste as a pre-requisite, though, as may be easily conceded, it is more commonly attained by the class of men in whom there is a hereditary capacity for high intellectual labour and spiritual insight. Hence there have always been more adepts among Brahmans than any other caste, though at the same time there have been from time to time many among the lower social groups. In such latter cases the law of individual differentiation asserts itself, in the former that of heredity. An interesting illustration of this question is afforded in the following list of the eighteen most celebrated adepts of Southern India:—

1. Agastya = Brahman.
2. Pulastya = Brahman.
3. Nandi = Brahman.
4. Idaikkáttá = Edaya (இடையன், Includes cowherd and shepherd.)
5. Karúr Siddha = Barber.
6. Kongaaa = Palinga caste; a subdivision of the low-caste people inhabiting the Western Ghauts, such as the *Malayarasus* of the mountains lying round Agastya peak and the Todas of the Nilgiris. The word *Malayarasu* means chief or king of the mountain.
7. Sattamuni = *Shéniya*, a subdivision of the weaver caste.
8. Bhôga = Potter.
9. Sundaránanda = Retti (ரெட்டி. Probably a Chetti, *i. e.*, a Vysya or Reddi, a subdivision of the Telugu Sudras.)
10. Matsya = Chemmayyan (செம்மையன். The meaning of this word is not clear. A Tamil scholar suggests that it may mean either a *fisherman* or a *shoemaker*.)
11. Tirumula = Valluvan (வள்ளுவன்.) A caste above the Paraya.
12. Pinnákkísa = Maravar. (Many of the Zemindars of the Districts of Madura and Tinnevelly are of this caste.)
13. Kalángi = Paravan (Fisherman.)
14. Górakshaka = Kavara Edayan (கவரஇடையன். Telugu Shepherd.)
15. Róma Rishi = Koravan (either Mala Koravan or Nattu Koravan.)
16. Brahmamuni = Brahmin.
17. Alukanni Siddha = Vedan (hunter caste.)
18. Chandikosa = Vindar caste (வின்டர்வகும்). The meaning of this name is not known.

The above information I found it very difficult, though not impossible, to get at. On the very day of my return to this station I begun my enquiries and sent for several learned Tamil scholars. Each and all of them found it difficult to answer my questions and wanted time to get at the required information. Some asked for a day or two, others for a week, ten days, and so on. The majority of them did not keep their promise; while those who did,

gave *mere lists of names*, which, moreover, differed from one another. They could not even quote authorities in support of their writings. In these degenerate days, learning has gone down so low that it is rare to find a Pundit, either in Sanskrit or Tamil, who can give exact information on any of the great questions of Philosophy, Religion, Philology, and other sciences, treated of by our ancestors. However, some of them furnished lists containing only fourteen or fifteen names. I was dissatisfied with all these, because I could rely on none. I became extremely anxious, and at last came to the conclusion that the best way of arriving at a correct knowledge of the facts wanted, was to gather all the available works of the Mahatmas themselves, and to personally examine them with the aid of one or two Tamil scholars. Fortunately, just at that time, I had to go on official duty to a village, eight miles from this place. There I learnt for the first time that a tolerably large collection of the works of the *Siddhas* was in the possession of a Vaishnavite Brahmin. When I spoke to him about my object, he said that it was such a difficult thing that he wanted at least a fortnight's time to examine his books, if I could not extend it to one month. But my past experience had taught me that it was worse than useless to trust to these people, as they are generally either ignorant, or, if learned, extremely lazy. Therefore, I told him that it was not at all such a very difficult matter and offered to search myself for the required information, if the books were brought to me, although my knowledge of Tamil is very poor. With the assistance, however, of the Brahmin and another Tamil scholar, I began my researches. We examined several books for one whole night and for two consecutive days more. In the very first or second work (on medicine) I found a list of eighteen *Siddhas* which differed from those I already had. This result being unsatisfactory to me, I went on with further research, until at last I found the list which I have given in the present communication. It is given by the great *Agastya* himself in one of his works. I have also been able to ascertain the castes of some of them. We had to go through nearly thirty works, containing more than twenty thousand stanzas, before we got even the little information given in this letter.

The names of other equally celebrated Siddhas are also extant, but they do not belong to the original eighteen. It is supposed that this great brotherhood of the adepts of Southern India live in the Western Ghauts on and around Agastyar Peak under the presidency of Parama Guru (Chohan) Agastya. According to a Tamil work they are said to number 9 *kotis*. Short accounts of some of the great Siddhas will be given in this journal from time to time.

7th February, 1883. V. S. B.

ATOMS, MOLECULES, AND ETHER-WAVES.

By J. Tyndall, F. R. S.

(Continued from the January No.)

The memorable investigations of Leslie and Rumford, and the subsequent classical researches of Melloni, dealt, in the main, with the properties of radiant heat; while in my investigations, radiant heat, instead of being regarded as an end, was employed as a means of exploring molecular condition. On this score little could be said until the gaseous form of matter was brought under the dominion of experiment. This was first effected in 1859, when it was proved that gases and vapours, notwithstanding the open door which the distances between their molecules might be supposed to offer to the heat waves, were, in many cases, able effectually to bar their passage. It was then proved that while the elementary gases and their mixtures, including among the latter the earth's atmosphere, were almost as pervious as a vacuum to ordinary radiant heat, the compound gases were one and all absorbers, some of them taking up with intense avidity the motion of the ether-waves.

A single illustration will here suffice. Let a mixture of hydrogen and nitrogen in the proportion of three to fourteen by weight, be enclosed in a space through which are passing the heat-rays from an ordinary stove. The gaseous mixture offers no measurable impediment to the rays of heat. Let the hydrogen and nitrogen now unite to form the compound ammonia. A magical change instantly occurs. The number of atoms present remains unchanged. The transparency of the compound is quite equal to that of the mixture prior to combination. No change is perceptible to the eye, but the keen vision of experiment soon detects the fact that the perfectly transparent and highly attenuated ammonia resembles pitch or lampblack in its behaviour to the rays of heat.

There is probably boldness, if not rashness, in the attempt to make these ultra-sensible actions generally intelligible, and I may have already transgressed the limits beyond which the writer of a familiar article cannot profitably go. There may, however, be a remnant of readers willing to accompany me, and for their sakes I proceed. A hundred compounds might be named which, like the ammonia, are transparent to light, but more or less opaque—often, indeed, intensely opaque—to the rays of heat from obscure sources. Now the difference between these latter rays and the light-rays is purely a difference of period of vibration. The vibrations in the case of light are more rapid, and the ether-waves which they produce are shorter, than in the case of obscure heat. Why then should the ultra-red waves be intercepted by bodies like ammonia, while the more rapidly-recurrent waves of the whole visible spectrum are allowed free transmission? The answer I hold to be that, by the act of chemical combination, the vibrations of the constituent atoms of the molecules are rendered so sluggish as to synchronise with the motions of the longer waves. They resemble loaded piano-strings, or, slowly descending water-jets, requiring notes of low pitch to set them in motion.

The influence of synchronism between the 'radiant' and the 'absorbent' is well shown by the behaviour of carbonic acid gas. To the complex emission from our heated stove, carbonic acid would be one of the most transparent of gases. For such waves olefiant gas, for example, would vastly transcend it in absorbing power. But when we select a radiant with whose waves the atoms of carbonic acid are in accord, the case is entirely altered. Such a radiant is found in a carbonic oxide flame, where the radiating body is really hot carbonic acid. To this special radiation carbonic acid is the most opaque of gases.

And here we find ourselves face to face with a question of great delicacy and importance. Both as a radiator, and as an absorber, carbonic acid is, in general, a feeble gas. It is beaten in this respect by chloride of methyl, ethylene, ammonia, sulphurous acid, nitrous oxide, and marsh gas. Compared with some of these gases, its behaviour in fact approaches that of elementary bodies. May it not help to explain their neutrality? The doctrine is now very generally accepted that atoms of the same kind may, like atoms of different kinds, group themselves to molecules. Affinity exists between hydrogen and hydrogen, and between chlorine and chlorine, as well as between hydrogen and chlorine. We have thus homogeneous molecules as well as heterogeneous molecules, and the neutrality so strikingly exhibited by the elements may be due to a quality of which carbonic acid furnishes a partial illustration. The paired atoms of the elementary molecules may be so out of accord with the periods of the ultra-red waves—the vibrating periods of these atoms may, for example, be so rapid—as to disqualify them both from emitting those waves, and from accepting their energy. This would practically destroy their power,

both as radiators and absorbers. I have reason to know that a distinguished authority has for some time entertained this hypothesis.

We must, however, refresh ourselves by occasional contact with the solid ground of experiment, and an interesting problem now lies before us awaiting experimental solution. Suppose 200 men to be scattered equably throughout the length of Pall Mall. By timely swerving now and then a runner from St. James's Palace to the Athenæum Club might be able to get through such a crowd without much hindrance. But supposing the men to close up so as to form a dense file crossing Pall Mall from north to south, such a barrier might seriously impede, or entirely stop, the runner. Instead of a crowd of men, let us imagine a column of molecules under small pressure, thus resembling the sparsely distributed crowd. Let us suppose the column to shorten, without change in the quantity of matter, until the molecules are so squeezed together as to resemble the closed file across Pall Mall. During these charges of density, would the action of the molecules upon a beam of heat passing among them, at all resemble the action of the crowd upon the runner?

We must answer this question by direct experiment. To form our molecular crowd we place, in the first instance, a gas or vapour in a tube 38 inches long, the ends of which are closed with circular windows, air-tight, but formed of a substance which offers little or no obstruction to the calorific waves. Calling the measured value of a heat-beam passing through this tube 100, we carefully determine the proportionate part of this total absorbed by the molecules in the tube. We then gather precisely the same number of molecules into a column 10·8 inches long, the one column being thus three and a half times the length of the other. In this case also we determine the quantity of radiant heat absorbed. By the depression of a barometric column, we can easily and exactly measure out the proper quantities of the gaseous body. It is obvious that 1 mercury inch of vapour, in the long tube, would represent precisely the same amount of matter—or, in other words, the same number of molecules—as 3½ inches in the short one; while 2 inches of vapour in the long tube would be equivalent to 7 inches in the short one.

The experiments have been made with the vapours of two very volatile liquids, namely, sulphuric ether and hydride of amyl. The sources of radiant heat were, in some cases, an incandescent lime cylinder, and in others a spiral of platinum wire, heated to bright redness by an electric current. One or two of the measurements will suffice for the purposes of illustration. First then, as regards the lime light: for 1 inch of pressure in the long tube, the absorption was 18·4 per cent. of the total beam; while for 3·5 inches of pressure in the short tube, the absorption was 18·8 per cent., or almost exactly the same as the former. For 2 inches pressure, moreover, in the long tube, the absorption was 25·7 per cent.: while for 7 inches, in the short tube, it was 25·6 per cent. of the total beam. Thus closely do the absorptions in the two cases run together—thus emphatically do the molecules assert their individuality. As long as their number is unaltered, their action on radiant heat is unchanged. Passing from the lime-light to the incandescent spiral, the absorptions of the smaller equivalent quantities, in the two tubes, were 23·5 and 23·4 per cent.; while the absorptions of the larger equivalent quantities were 32·1 and 32·6 per cent. respectively. This constancy of absorption, when the density of a gas or vapour is varied, I have called 'the conservation of molecular action.'

But it may be urged that the change of density, in these experiments, has not been carried far enough to justify the enunciation of a law of molecular physics. The condensation into less than one-third of the space does not, it may be said, quite represent the close file of men across Pall Mall. Let us therefore push matters to extremes, and continue the condensation till the vapour has been squeezed into a liquid. To the pure change of density we shall then have added the change in the state of aggregation. The experiments here are more easily described than executed; nevertheless, by sufficient training, scrupulous accuracy, and minute attention to details, success may be ensured. Knowing the respective specific gravities, it is easy, by calculation, to determine the condensation requisite to reduce a column of vapour of definite density and length to a layer of liquid of definite thickness. Let the vapour, for example, be that of sulphuric ether, and let it be introduced into our 38-inch tube till a pressure of 7·2 inches of mercury is obtained. Or let it be hydride of amyl, of the same length, and at a pressure of 6·6 inches. Supposing the column to shorten, the vapour would become proportionally denser, and would, in each case, end in the production of a layer of liquid exactly 1 millimeter in thickness.* Conversely, a layer of liquid ether, or of hydride of amyl, of this thickness, were its molecules freed from the thrall of cohesion, would form a column of vapour 38 inches long, at a pressure of 7·2 inches in the one case, and of 6·6 inches in the other. In passing through the liquid layer, a beam of heat encounters the same number of molecules as in passing through the vapour layer; and our problem is to decide, by experiment, whether, in both cases, the molecule is not the dominant factor, or whether its power is augmented, diminished, or otherwise overridden by the state of aggregation.

Using the sources of heat before mentioned, and employing diathermanous lenses, or silvered mirrors, to render the rays from those sources parallel, the absorption of radiant heat was determined, first for the liquid layer, and then for its equivalent vaporous layer. As before, a representative experiment or two will suffice for illustration. When the substance was sulphuric ether, and the source of radiant heat an incandescent platinum spiral, the absorption by the column of vapour was found to be 66·7 per cent. of the total beam. The absorption of the equivalent liquid layer was next determined, and found to be 67·2 per cent. Liquid and vapour, therefore, differed from each other only 0·5 per cent.: in other words, they were practically identical in their action. The radiation from the lime-light has a greater power of penetration through transparent substances than that from the spiral. In the emission from both of these sources we have a mixture of obscure and luminous rays; but the ratio of the latter to the former, in the lime-light, is greater than in the spiral; and, as the very meaning of transparency is perviousness to the luminous rays, the emission in which these rays are predominant must pass most freely through transparent substances. Increased transmission implies diminished absorption; and, accordingly, the respective absorptions of ether vapour and liquid ether, when the lime-light was used, instead of being 66·7 and 67·2 per cent., were found to be—

Vapour	-	-	-	33·3 per cent.
Liquid	-	-	-	33·3 „

no difference whatever being observed between the two states of aggregation. The same was found true of hydride of amyl.

This constancy and continuity of the action exerted on the waves of heat when the state of aggregation is changed, I have called 'the thermal continuity of liquids and vapours.' It is, I think, the strongest illustration hitherto adduced of the conservation of molecular action.

Thus, by new methods of search, we reach a result which was long ago enunciated on other grounds. Water is well known to be one of the most opaque of liquids to the waves of obscure heat. But if the relation of liquids to their vapours be that here shadowed forth; if in both

* The millimeter is $\frac{1}{25}$th of an inch.

cases the molecule asserts itself to be the dominant factor, then the dispersion of the water of our seas and rivers, as invisible aqueous vapour in our atmosphere, does not annul the action of the molecules on solar and terrestrial heat. Both are profoundly modified by this constituent; but as aqueous vapour is transparent, which, as before explained, means pervious to the luminous rays, and as the emission from the sun abounds in such rays, while from the earth's emission they are wholly absent, the vapour-screen offers a far greater hindrance to the outflow of heat from the earth towards space than to the inflow from the sun towards the earth. The elevation of our planet's temperature is therefore a direct consequence of the existence of aqueous vapour in our air. Flimsy as that garment may appear, were it removed, terrestrial life would probably perish through the consequent refrigeration.

[Ed. Note.—Writing to Mr. H. G. Atkinson, F. G. S., (see his letter published in *Philosophic Inquirer* of March 4th,) Mr. Tyndall remarks of the above paper ("Atoms, Molecules, and Ether Waves.") "*The article in Longman I should certainly have thought too stiff to make its way among Theosophists.*" Verily, Mr. Tyndall was right in preceding this remark with that other: "When a man puts his pen to paper he knows not whither his words may go." They have gone to the Theosophists who would respectfully enquire of that great man of science why he should consider this, or any other of his articles "too stiff" for the Theosophists? Since they number among their ranks some of his own colleagues—Fellows of the Royal Society—as some of the most eminent men of science in Europe and America, physicists, astronomers and naturalists, we are sorry to be compelled to pronounce the remark as unkind as it is unmerited. Undoubtedly Mr. Tyndall's knowledge is far higher than that of, and as unattainable to, the average Theosophist. Yet there are a few among them, who may perhaps know something entirely unknown to the learned Professor, and which, if he could look into it, he would certainly not reject.]

THE REMINISCENCES OF A CHELA.

By Bhola Deva Sarma, F. T. S.

III.

(Continued from the February Number.)

Before I commence an account of my adventures, it will be necessary to say a few words about my early education and character. I need say nothing concerning the period prior to the celebration of my thread ceremony, since it is of no consequence or interest. All Hindoos are aware that the sacred investiture of the Brahminical thread is performed at an early age. My history, however, must begin with that period. There are only certain months in a year and a few particular days fixed in these months by astrological calculations, on which this ceremony can be performed. Not only this: the horoscope of the neophyte must be consulted, and it must be ascertained which one of these days is favourable to him for its performance. My horoscope was accordingly shown to the astrologers and a day appointed for my becoming a twice-born, and real Dwija (द्विज). All preparations were made, and we were to go to our native town for that purpose about two or three weeks before the great day fixed for the ceremony and a date was determined upon for our departure from our temporary residence to our native place. Just four or five days before our leaving, however, I was suddenly attacked one evening with fever. And here, I must remind the reader that although throughout this publication the names of persons and places are everywhere omitted for reasons too obvious to need explanation, nevertheless, the incidents herein related are all *facts*.

Until then I had never given a thought to religious matters, being but a mere boy. In my infancy, although not extraordinarily strong, I had never had such a severe illness before. Notwithstanding that the best European medical advice was resorted to, the disease became worse every day. It baffled the skill of the physicians and my case was proclaimed hopeless. By degrees the fever grew so strong that on the seventh day I began to show signs of unconsciousness and insensibility, and on the ninth I was entirely given up. Although to all those around me I appeared quite insensible, yet *internally* I remained fully conscious. My eyes were closed; but I saw grouped around my bed all my relatives with their sad countenances, and expecting every moment my end. This moment drew near. One by one all the ornaments were stripped from my body, and I felt that I was being removed from my bed to a blanket on the floor—in accordance with the orthodox Hindu custom of thus removing a dying man nearer to his mother Earth. The idea is, that a person has to renounce at the moment of his death the world and all its comforts and to prepare himself for the next. To an educated and a philosophical mind it will of course seem ridiculous that a dying man should be thus made to formally renounce a world, that *nolens volens* he *has* to leave, and like the fox in Æsop's fable made to pronounce the grapes too sour. But a religious mind understands the ceremony otherwise. Naked and bereft of all comfort or luxury we have been ushered into this world, and naked we have to leave it. Being made to go through this formality of hoary antiquity, I knew that I was entirely given up, and heard the orders issued for the preparations for my burning.

I could *see*—though my eyes were closed—and hear all this. I *knew* that I was alive, and yet I was unable to show any sign of life. I felt confused; and was seized with terror. The idea of being burned alive, was a thought of horror unbearable and inexpressible. I tried my best to utter the name of my cousin and schoolmate, but the preparations around me showed plainly that I had failed, and that I was considered dead. A moment more of dreary agony, and I saw myself as if standing beside my body or what I conceived to be my own body. Then an instant of perfect blank and I felt as though there were two "I's", each beside the body that lay entirely stiff and cold. One more short pang of agony, then as if something estranging itself from within and something else entering the body followed by a *blank* once more. What was this mystery I knew not, nor could I comprehend at the time. Whether it was a dream, or the conjuration of an over-exerted, feverish brain, or a reality, I could not then determine, and it was a great puzzle for me for some years to come. During the process of these various sensations, as also for some time afterwards, I saw standing beside me a very tall man. I knew well that it was no relation of mine, nor had I seen him at any previous time before. He was taller than any man I then knew, although not quite as tall as some I have subsequently seen. He was nearly but not quite six feet in height, of a middle size as to bulk, and his complexion fair. His face was oval; and his long, dark wavy hair streamed over his broad shoulders. He wore a long white robe, such as I have seen the Punjabis wear, and round his head was twisted a snow-white cloth. The whiteness of his dress was dazzling, although it was extremely simple, and the lustre which its whiteness shed was even more impressive than the brightness of the full moon. His eyes seemed to be very peculiar and shining, especially the right one. As soon as the temporary disturbance caused by what seemed my dual personality had subsided, my whole attention was rivetted upon this extraordinary personage. All around was perfect blank and I was lost in his contemplation. I thought I could be happy only with him and in his awe-inspiring presence. He appeared to fix his gaze upon me, and to pass his hands over my

body from head to foot without touching me, and occasionally hold his hands opposite my eyes for a few seconds. This process was very soothing, and I began very soon to feel that the pain in my body was gradually subsiding as though *melting* under his strong gaze and the influence of his moving hands. The figure was thus visible to me for what seemed about ten minutes. But as the process was continued, and I gradually began to recover my consciousness, I began seeing the figure more and more hazily. Finally it disappeared like a flash and I lost all consciousness !

IV.

It seems that I had been in a lethargic sleep. The renewed warmth of my body soon showed to my relatives that I was not dead, and the signs of resuscitation multiplying, I soon awoke. When I enquired about the cause of the fear which still dwelt upon the faces of those around me, they corroborated exactly what I had seen, and what I have described above in reference to the preparations for the incineration, — with the exception of the part concerning the "Strange Figure." Nobody ever saw any stranger beside my body, nor was any voice heard by any of them. Yet "The Figure" was a *reality* to me. Ever and anon it flashed across my mind, and to see it again became my life's resolve. Come what may; see it I would and should. A curious change came over me since that day. I who never knew what religion was, became extremely pious, and my only happiness was in contemplation and prayer. Young as I was, worldly pleasures appeared to me but as a vain show; luxuries but the conceit of arrogance, and indulgence in sensual appetites but the ambition of brutes. Nothing could satisfy me —but to be alone, to recite my prayers, to contemplate and recall this "Strange Figure," with whom my life now seemed to be interwoven. I felt as if he were my guardian Deva who had banished me from his loka of light and joy for some fault or other of mine, although in his extreme benevolence and charity he had condescended to save me from death to instil into my heart new and nobler feelings, and perchance to watch over my destiny !

(To be continued.)

THE POWER TO HEAL.

It is a striking commentary upon the imperfection of our modern system of medicine, that an almost unanimous scepticism prevails among physicians as to the power of healing the sick by mesmeric methods. By most the thing is declared impossible, and those who maintain its reality are set down as little better than charlatans. The majority are not satisfied with this exhibition of petty spite : they do their best to intimidate and ostracize the more candid minority. And they find more than willing allies in the theologians who stand for their especial prerogatives, and, while claiming to heal by divine commission, denounce all lay mesmeric healers as either humbugs or sorcerers. It is saddening to read in the Literature of mesmerism so many plaintive protests against the prejudiced injustice of the medical profession towards such able scientists as Gregory, Ashburner, Elliottson, and Von Reichenbach. One cannot restrain one's indignation to see how an instinct of narrow selfishness carries professional men beyond all bounds and warps the moral sense. The case of Newton, the American healer, whose mesmeric cures are recorded by thousands and embrace examples of the most desperate ailments instantaneously relieved, is striking. This man has healed in public halls, in many American cities as well as in London, not scores, but hundreds of sick people, by the simple laying on of hands. His power was so great that he could by a word and a gesture dispel the pains of everybody in the audience who stood up when he called upon those who were suffering from any pain to do so. Seventeen years ago, he publicly stated that he had up to that time cured one hundred and fifty thousand sick persons ; what his present total is—for he is still curing—we cannot say, but it must be larger than the aggregate of all the instantaneous cures effected by all the "holy wells," and shrines, and professed healers within our historical period. A book* by Mr. A. E. Newton, a respectable gentleman of Massachusetts, which appeared in the year 1879, contains the record of some thousands of cases which yielded to Dr. Newton's tremendous psychopathic power. From a public address of the latter (see p. 113-14) we learn that "In healing there must be faith *on one side or the other*. A healer should be a person of great faith, great energy ; sympathetic and kind ; a man who is true to himself ; a muscular man, with a fixed, positive and determined will. One possessing a good share of these qualities will be successful." The discourse finished, he gave a practical illustration of his healing power. Said he : "Now I ask any in the room that are in pain to rise—only those who are in acute pain." About twenty rose, and the Doctor threw his arms forcibly forward and said, "Now your pain is gone." He then "requested those whose pains were cured to sit down, and they all sat down." His power has been sometimes so superabundant that he had only to touch a paralytic, a club-foot patient, a deaf or blind person, to cure them on the spot, and there he has touched and healed 2,000 in one day. The Curé D'Ars, a good French priest, who died in 1859, healed like Newton for thirty years ; during which period he had been visited by 20,000 patients, of all ranks, and from every country in Europe. Dr. Ennemoser, in his most interesting "History of Magic," tells about Gassner, a Romish priest of the latter half of the 18th century, who cured his thousands by the following artifices. "He wore a scarlet cloak and on his neck a silver chain. He usually had in his room a window on his left hand, and a crucifix on his right. With his face toward the patient, he touched the ailing part, * * * * calling on the name of Jesus * * * *. Every one that desired to be healed *must believe* * * * covered the affected part with his hand, and rubbed therewith vigorously both head and neck." In our days the Roman Catholics have revived the business of miraculous cures on a grand scale : at Lourdes, France, is their holy well where hundreds of cripples have deposited their sticks and crutches as tokens of their cures ; the same thing is going on at the parish church at Knock, Ireland, and last year there were symptoms that the same trump-card was to be played by the fish-collecting priests of Colombo, Ceylon. In fact the Church of Rome has always claimed a monopoly and made the simple psychopathic law to play into their hands as testimony in support of their theocratic infallibility. That useful compiler of valuable psychic facts, the Chevalier G. Des Mousseaux, scrapes on this papal violincella with great zeal. With him all mesmeric healings are effected by the devil. "When the magnetic agent operates upon the evils of the body, experience proves as an infallible truth, that it does not heal them without causing acute pains, or without risk to life, which it often destroys ! Its cures are exasperatingly brief ; perfect ones are the exception ; the evil that it expels from one organ is often replaced in another organ by an evil still more desperate, and the sicknesses it dissipates are liable to cruel relapses."† His several volumes contain hundreds of reports of cases in which the devil has shown his Satanic power by healing the sick and doing all sorts of wonders. And that we may have the most unanswerable proof that the mesmeric fluid has manifested itself similarly in all ages, he collects from the writings of the ancient the testimonies which they have left on record.

* The "Modern Bethesda, or The Gift of Healing Restored." Edited by A. E. Newton. New York : Newton Pub. Co.

† "La Magie au XIX me Siecle." p. 327. (Paris : 1864, Henri Plon).

Nothing could be more sarcastic than his arraignment of the Academies of Science and the medical profession for their stupid incredulity as to the occurrence of these marvels. Verily this is an author to be studied by the intelligent psychologist, however much he may be disposed to laugh at his Catholic bias and his blind resort to the theory of a non-existent devil to explain away the beneficent power to heal disease which so many philanthropic men in all epochs have exercised. It is not in the least true either that mesmeric cures are impermanent or that one disease disappears only to be replaced by a worse one. If the operator be healthy and virtuous and knows his science well, his patients will be effectually restored to health in every instance where his or her own constitution is favourably disposed to receive the mesmeric aura. And this leads us to remark that Dr. Newton has not sufficiently explained the curative action of faith nor its relation to the mesmeriser's healing power. The familiar analogy of the law of electric and magnetic conduction makes all plain. If a metallic body charged with + Electricity be brought into contact with a body negatively electrified, the + fluid is discharged from the first into the second body. The phenomenon of thunder and lightning is an example in point. When two bodies similarly electrified meet they mutually repel each other. Apply this to the human system. A person in health is charged with positive vitality—*pran*, Od, Aura, electro-magnetism, or whatever else you prefer to call it : one in ill-health is negatively charged : the positive vitality, or health element, may be discharged by an effort of the healer's will into the receptive nervous system of the patient : they touch each other, the fluid passes, equilibrium is restored in the sick man's system, the *miracle* of healing is wrought, and the lame walk, the blind see, deaf hear, dumb speak, and humours of long standing vanish in a moment ! Now, if besides health, power of will, knowledge of science, and benevolent compassion on the healer's part, there be also faith, passivity, *and the requisite attractive polarity*, on that of the patient, the effect is the more rapid and amazing. Or, if faith be lacking and still there be the necessary polaric receptivity, the cure is still possible. And, again, if there be in the patient alone a faith supreme and unshakable in the power of a healer, of a holy relic, of the touch of a shrine, of the waters of a well, of a pilgrimage to a certain place and a bath in some sacred river, of any given ceremonies, or repetition of charms or an amulet worn about the neck— in either of these or many more agencies that might be named, then the patient will cure himself by the sole power of his predisposed faith.* And this rallying power of Nature's forces goes in the medical books under the name of *Vis Medicatrix Naturæ*—the Healing Power of Nature. It is of supreme importance that the one who attempts to heal disease should have an absolute and implicit faith (*a*) in his science ; (*b*) in himself. To project from himself the healing aura he must concentrate all his thought for the moment upon his patient, and WILL with iron determination that the disease shall depart and a healthy nervous circulation be re-established in the sufferer's system. It matters nothing what may be his religious belief, nor whether he invoke the name of Jesus, Rama, Mahommed or Buddha; he *must believe in his own power and science*, and the invocation of the name of the founder of his particular sect, only helps to give him the confidence requisite to ensure success. Last year in Ceylon, Col. Olcott healed more than fifty paralytics, in each case using the name of Lord Buddha. But if he had not had the knowledge he has of mesmeric science, and full confidence in his psychic power and the revered Guru whose pupil he is, he might have vainly spoken his simple religious formula to his patients. He was treating Buddhists, and therefore the invocation of Sakya Muni's name was in their cases as necessary as was the use of the name of Jesus to Pére Gassner and the other many healers of the Romish Church who have cured the sick from time to time. And a further reason for his using it was that the cunning Jesuits of Colombo were preparing to convince the simple-minded Singhalese that their new spring near Kelanie had been endowed with exceptionally miraculous healing powers by the Virgin Mary.

Those who may, after reading our remarks, feel a call to heal the sick, should bear in mind the fact that all the curative magnetism that is forced by their will into the bodies of their patients, *comes out of their own systems*. What they have, they can give ; no more. And as the maintenance of one's own health is a prime duty, they should never attempt healing unless they have a surplus of vitality to spare, over and above what may be needed to carry themselves through their round of duties, and keep their systems well up to tone. Otherwise they would soon break down and become themselves invalids. Only the other day a benevolent healer of London died from his imprudent waste of his vital forces. For the same reason, healing should not be attempted to any extent after one has passed middle life : the constitution has not then the same recuperative capacity as in youth. As the old man cannot compete with the fresh youth in athletic contests, so he can no more hope to rival him in healing the sick ; to attempt it is sheer folly ; to ask it of him simple ignorance and selfishness. We make these reflections because requests have been made from many quarters that Col. Olcott would visit them and publicly heal the sick as he did in Ceylon. To say nothing of the fact that he is now a man of past fifty years of age, and burdened with a weight of official duty that would break down any person, not sustained like him by exceptional influences, we need only reflect that the suffering sick throughout India are numbered by the tens of thousands, and that for him to be himself known as healer would be to insure his being mobbed and almost torn to pieces in every city. If in a small place like

* That excellent journal, *The Times of Ceylon*, in its number for February 7th, prints the following facts which illustrate the recuperative power of the imagination : "I have recently read an account of what is termed a 'faith-cure' which took place with the famous Sir Humphrey Davy when quite a young man. Davy was about to operate on a paralytic patient with oxygen gas,— 'but before beginning the inhalation, Davy placed a thermometer under the patient's tongue to record his temperature. The man was much impressed with this and declared with much enthusiasm that he was already much relieved. Seeing the extraordinary influence of the man's imagination, Davy did nothing more than gravely place the thermometer under his tongue from day to day, and in a short time he reported him cured'. I can relate a perfect faith-cure of a desperate case of dysentery in one of our planting districts, by a medical practitioner well-known at the time, Dr. Baylis, who practised on his own account in the Kallibokke valley and Knuckles district. He had just returned from a visit to India, having left his assistant in charge, and on his return was much distressed to learn that a favorite patient of his, the wife of an estate manager, was desperately ill with dysentery and not expected to live more than a day or two, being almost *in extremis*. She had been gradually sinking under the debilitating effects of the terrible disease, and there was nothing more to be done as the doctor found the treatment to have been all that he could have adopted. Wishing to see the patient before her death, he at once went to the estate, and on seeing him she expressed great pleasure, saying in faint tones she knew she should recover now that he had come to attend her, as she had such complete confidence in him. At her request he remained in the house, but no change in her medicine was made. Strange to say she at once began to recover, and at the end of a week was able to walk with him in the garden.

"Such was the result with the patient. On the mind of the doctor the cure had the effect of causing him to lose all confidence in the efficacy of medicine; he abandoned allopathy as a delusion, took to homœopathy as the only true practice, and necessarily lost many of his patients; and eventually left the country and settled in California as a farmer, where he was drowned a few years ago. The late Dr. Baylis was a marvellously gifted man in many respects, but, like many other clever men, very impulsive. He was inclined to be a believer in Buddhism and actually named one of his children Buddha."

Galle, our Head-Quarter building was thronged by two and three hundred patients a day, the road was crowded with carts, litters, and hobbling cripples, and the President was often unable to find time to get even a cup of tea before 5 P.M., what would it be in our Indian cities, those hives of population where every street would pour out its quota of invalids? If like Newton, he had practised healing all his life, and he could cure by a touch the case would be different. As it is, all he can do is that which he has been doing, viz., to teach eligible members of the Theosophical Society the secrets of mesmeric psychopathy, on the simple condition that it shall never be used as a means of pecuniary gain or to gratify any sinister motive.

BY "BELL, BOOK, AND CANDLE."

LEAVES FROM THE NOTE-BOOK OF A MISSIONARY PRIEST.

NOT with the object of vindicating the Asiatic people from any charge of superstition that may lie against them, but only to show that in Western countries under all its boasted enlightenment, the self-same belief in demoniac obsession obtains as among them, we have heretofore cited cases which have appeared in current literature similar to the very curious one we now quote. The narrative is taken from the *Catholic Mirror*, a most conservative journal of the Romish Church in America; in fact, as it announces itself, "Official Organ of the Archbishop of Baltimore, Bishops of Richmond and Wilmington, and the Vicar-Apostolic of North Carolina." What it admits is, therefore, not to be coughed down or put aside; its voice is that of authority. The strong mediæval flavour which pervades the present story adds a greater zest to it. Its chief value to the intelligent psychologist is in showing *(a)* that the phenomenon of so-called obsession survives to our day, despite scientific progress; *(b)* that the possibility of overcoming the abnormal condition by means of rituals and prayers *(mantrams)* is claimed by the Church to be true; (c) that the self-same abnormal psycho-physiological symptoms show themselves in Christian and heathen countries, where almost identical remedies are employed. In the one case the power of exorcism is claimed as a divine gift from the Christian god, and in the other as coming from the god Rama, conqueror of Rawan; that is all. And if exorcism be impossible by Hindu priests in India, it must be equally impossible by Romish priests in Canada or at Rome. For *Hysteria* is the obsessing devil in both instances.

We have a certain respect for sceptics who laugh with equal scorn at the credulity of phenomenalists whether inside or outside their own Church. But our feeling is quite the reverse for those who, while making merry at the expense of all others for credulity, are ready to swallow identical stories if alleged by their own ecclesiastics to be miraculous. The most staggering recitals of occult phenomena that have been taken from 'heathen' sources into our journal, do not surpass, if they equal, the report of this missionary priest in the elements of credulity, blind faith, and impossibility; and yet, the occultist will no more deny the essential facts of this case than those of the others. We will watch with amused curiosity the tone that will be assumed by our critics in speaking of *this* affair. The reader will bear in mind that henceforward it is the editor of the *Catholic Mirror* who is telling the story. Such comments as we may have to make will be confined to the foot-notes:—

The following extraordinary narrative was related in our (*C. M.'s*) presence some years ago by a venerable and worthy priest, formerly attached to a diocese, but now a member of a religious order; and it was subsequently written out at our request with a view to publication. We thought it would prove edifying and instructive to a large number of readers. The MS. has lain in our desk for a long time; for several reasons we hesitated about publishing it, and it is only after a critical investigation, and consultation with persons whose judgment is entitled to the highest regard, that we have decided to do so. There can be no doubt that cases of diabolical possession are sometimes met with, and we believe this to be a genuine one. They are of frequent occurrence in missionary countries, and, though rare in Christian communities, there are, perhaps, more instances than most persons imagine. We have heard of as many as eight well-authenticated cases in the United States alone; one of these, a most remarkable one, was mentioned to us by a Bishop, who, if we remember rightly, was himself the exorcist. Another case that we have in mind, and which we investigated somewhat, occurred in a Protestant family at the East, and resulted in the conversion of all its members, one of whom, we believe, is to become a priest.*—(*Ed. Cath. Mirror.*)

Many persons hardly believe in the devil at all, from believing so little in God.† Although the reality of diabolical possessions is a truth which the Holy Scripture abundantly establishes, there are many who scout the idea of devils being permitted to be on this earth of ours. They call it a superstition, and have a way of their own for explaining whatever is related in the Lives of the Saints on this subject. Satan may be looked upon as a mere abstract idea, to be taken as the personification of evil, but this is not Catholic doctrine by any means. Archbishop Vaughan has said somewhere: "As men get misty in their notions of the God-man, they become vague in their belief in him whose power that God came to crush."‡ That there are diseases known to science with symptoms very similar to demoniacal possession, there can be no doubt, and that they have sometimes been mistaken for it is not surprising.....It is not necessary to attribute to the agency of the devil whatever is mysterious or phenomenal, and that cannot immediately be accounted for otherwise. Catholics are guilty of no such folly. In cases of possession, the Church prescribes rules for determining their genuineness. The fact that forms of exorcism have been employed by the ministers of religion from the earliest ages of Christianity, and that they are still retained in our Rituals, is proof enough that the Church believes that the devil can, and sometimes does, exercise power on earth in a palpable manner; that cases of demoniacal possessions have taken place in the past, and that they still occur. It was prophesied by our blessed Lord that the casting out of devils would be one of the signs that *shall follow them that believe.*————§

I sailed from Havre on the steamer *Arago*, February 1, 1858, *en route* for the American mission and the State of

* Just before his lamented death, Rev. Father Finotti prepared a full account of the remarkable Wizard Clip case related in the Life of Prince Gallitzin by Miss Brownson.—*Ed. C. M.*

† We think it due to quite another reason. Those capable of sincerely believing in a just and *omnipotent* deity are unable to believe in a Devil. If anything has been calculated to make the Western world lose all faith in Religion, it is this absurd and cruel dogma which enforces upon all Christians belief in the Devil.—*Ed. T.*

‡ And why could he not have crushed the power of the Devil without moving from heaven? Why should "that God" have had to "come" to our earth? He was not here already, then, before the year *one*? So there was at least one entire globe where God was not present, despite the claim of his Omnipresence. And if he created everything in the heavens above as well as in the earth beneath, why did he create such a devil?—*Ed. T.*

§ And the words, "In my name shall they cast out devils" (Mark xvi. 17-18) are followed by these others—"they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover." This, is, we are told, what Jesus promised to "them that believe." Having known Christian orthodox exorcisers and many other persons who "believed" most sincerely, we yet have never met one, least of all a *padri*, who would consent to either drink a glass of poison, or take a cobra by its tail. Why is this? The "casting out of the devils" is only one of the signs that should "follow them that believe." Is it because faith is but one-fifth of what it used to be?—*Ed. T.*

**** Arriving safely in New York, I proceeded directly to the Archbishop, who appointed me to give a mission in three French settlements. I reached *at night, no one being aware of my arrival*.....On the following morning a man stopped me on the street, and asked me very politely if I was not a Catholic priest, and, upon my replying in the affirmative, he exclaimed:

"OH, THEN, IT IS TRUE—TOO TRUE: IT IS THE DEVIL!"

In reply to my request for an explanation of this strange expression, he said: "Oh, Father! my daughter has been possessed by the devil for many years; I see it all now!"

"You must not believe that so easily," I replied.

"How can I doubt it," he answered, "when only last night she told me that a 'black coat' had come to——, and repeated it this morning, saying: 'You must go; you will find him; you must bring him.' Oh!' said she (or rather the devil), 'how foolish I have been to take possession of this girl! Now I shall suffer; he comes to torment and expel me.' † I was so struck by the talk that I started mechanically rather than believing that I should actually find you; but now that you are here, will you not kindly come and judge for yourself? It is only five miles distant: you can return again this evening. I came on horseback, but I will saddle another horse while you are taking breakfast." I assented.

During our ride he acquainted me with all the particulars of the case.

"When my daughter was three years of age—she is now fifteen—she went, as was her custom, to play with the child of a widow at a neighbouring house; the woman gave her some toast and molasses; when she returned home, she complained of uneasiness in the stomach, and from that time forward became melancholy, and lost the cheerfulness and good health she had previously enjoyed. She was strange in her motions; not positively ill, but always complaining of a weight on her stomach. She would not perform as usual little services about the house, but would act in an awkward and whimsical manner. Such has been the state of the child during the past twelve years." I learned later that the mother—who, on one occasion, during the feast of the Purification of the Blessed Virgin, gave the girl some *blessed tea* to drink, when suddenly she broke out in a rage, slapped her mother, and exclaimed: "Oh! I am found out—I must speak now! but thou shalt pay for it." Then the father, gently interposing, said: "What is that?"—calling her by name—"you strike your mother!"

"It is not——who is here, it is I," was the answer, in a rough, hollow voice, and growling like a dog.

"Who art thou?" said the father.

"I am the devil," was the answer, in similar tones.

"If thou art the cursed one," replied the father, "give the reason why thou hast taken possession of my daughter."

"No," said he, "I won't. What a fool I have been to come here! Now I must be tormented; he is coming; he is on the sea" (words which were not then understood. I was, indeed, on sea at that time, having embarked at Havre as above mentioned, just the day previous). For a month she was more or less in fits of rage. About the end of February she said again: "He has arrived at last, he will come soon." When asked whom she meant, she replied: "He that must expel me; and there shall be two." So much I learned of the facts that preceded my arrival. The mother then repeated what her husband had already told me about the girl's reference to me during the previous evening.

* Our motive for the suppression of names in this relation will be obvious when we state that most, if not all, of the persons are still living. However, neither the narrator, who is well known to us, nor the other priest who witnessed the manifestations, would object to have their names given if it were thought expedient.—*Ed. C. M.*

† Now really that must have been an idiotic devil! For had he but kept quiet, no one, least of all the new comer, could have ever found him out; hence would not have turned him out of his chosen premises.—*Ed. T.*

I was truly surprised at this narrative, seeing clearly that the devil meant me. I said that I would see the girl, but first I recommended myself to God by kneeling down and reciting the VENI CREATOR.

(*To be continued.*)

FRAGMENTS OF OCCULT TRUTH.

BY A LAY CHELA.

No. VII.

THE HUMAN LIFE WAVE.

PREVIOUS essays will have given the reader a general idea of the way in which the great evolutionary life-wave sweeps round and round the seven worlds which compose the planetary chain of which our earth is a part. Further assistance may now be offered with the view of expanding this general idea, into a fuller comprehension of the processes to which it relates. And no one additional chapter of the great story will do more towards rendering its character intelligible, than an explanation of certain phenomena connected with the progress of worlds, that may be conveniently called Obscurations.

Students of occult philosophy who enter on that pursuit with minds already abundantly furnished in other ways, are very liable to misinterpret its earlier statements. Every thing cannot be said at once, and the first broad explanations are apt to suggest conceptions in regard to details which are most likely to be erroneous with the most active-minded and intelligent thinkers. Such readers are not content with shadowy outlines even for a moment. Imagination fills in the picture, and if its work is undisturbed for any length of time, the author will be surprised afterwards to find that later information is incompatible with that which he had come to regard as having been distinctly taught in the beginning. • Now in these *Fragments* the writer's effort is to convey the information in such a way that hasty weed growths of the mind may be prevented as far as possible, but in this very effort it is necessary sometimes to run on quickly in advance, leaving details,—even very important details to be picked up during a second journey over the old ground. So now the reader must be good enough to go back to the explanation given in Fragment IV. of the evolutionary progress through the whole planetary chain.

Some few words were said even in that Fragment, concerning the manner in which the life impulse passed on from planet to planet in "rushes or gushes; not by an even continuous flow." Now the course of evolution in its earlier stages is so far continuous that the preparation of several planets for the final tidal wave of humanity may be going on simultaneously. Indeed the preparation of all the seven planets may, at one stage of the proceedings, be going on simultaneously, but the important point to remember is that the main wave of evolution,—the foremost growing wave,—cannot be in more than one place at a time. The process goes on in the way which may now be described, and which the reader may be the better able to follow, if he constructs either on paper or in his own mind a diagram consisting of seven circles (representing the worlds,) arranged in a ring. Calling them A, B, C, &c., it will be observed from what has been already stated that circle (or globe) D, stands for our earth. Now the kingdoms of Nature as known to occultists, be it remembered, are seven in number, three, having to do with astral and elementary forces, preceding the grosser material kingdoms in the order of their development. Kingdom 1 evolves on globe A, and passes on to B, as kingdom 2 begins to evolve on A. Carry out this system and of course it will be seen that

kingdom 1 is evolving on globe G, while kingdom 7, the human kingdom, is evolving on globe A. But now what happens as kingdom 7 passes on to globe B. There is no eighth kingdom to engage the activities of globe A. The great processes of evolution have culminated in the final tide wave of humanity,—which as it sweeps on, leaves a temporary lethargy of nature behind. When the life wave goes on to B, in fact, globe A passes for the time, into a state of obscuration. This state is not one of decay, dissolution or anything that can properly be called death. Decay itself, though its aspect is apt to mislead the mind, is a condition of activity in a certain direction, this consideration affording a clue to the meaning of a great deal which is otherwise meaningless, in that part of Hindu mythology which relates to the deities presiding over destruction. The obscuration of a world is a total suspension of its activity: this does not mean that the moment the last human monad passes on from any given world, that world is paralysed by any convulsion, or subsides into the enchanted trance of a Sleeping Palace. The animal and vegetable life goes on as before, for a time, but its character begins to recede instead of to advance. The great life-wave has left it and the animal and vegetable kingdoms gradually return to the condition in which they were found when the great life-wave first reached them. Enormous periods of time are available for this slow process by which the obscured world settles into sleep, for it will be seen that obscuration in each case lasts six times* as long as the period of each world's occupation by the human life-wave. That is to say, the process which is accomplished as above described in connexion with the passage of the life-wave from globe A to globe B, is repeated all along the chain. When the wave passes to C, B is left in obscuration as well as A. Then D receives the life wave, and A, B, C are in obscuration. When the wave reaches G, all the preceding six worlds are in obscuration. Meanwhile the life-wave passes on in a certain regular progression, the symmetrical character of which is very satisfactory to scientific instincts. The reader will be prepared to pick up the idea at once, in view of the explanations already given of the way in which humanity evolves through seven great races, during each round period on a planet,—that is to say, during the occupation of such planet by the tidal wave of life. The fourth race is obviously the middle race of the series. As soon as this middle point is turned, and the evolution of the fifth race on any given planet begins, the preparation for humanity begins on the next. The evolution of the fifth race on D for example, is commensurate with the evolution, or rather with the revival of the mineral kingdom on E, and so on. That is to say, the evolution of the sixth race on D, coincides with the revival of the vegetable kingdom on E, the seventh race on D, with the revival of the animal kingdom on E, and then when the last monads of the seventh race on D, have passed into the subjective state or world of effects, the human period on E begins and the 1st race begins its development there. Meanwhile the twilight period on the world preceding D, has been deepening into the night of obscuration in the same progressive way, and obscuration there has definitely set in when the human period on D, is past its half way point. But just as the heart of a man beats and respiration continues, no matter how profound his sleep, there are processes of vital action which go on in the resting world even during the most profound depths of its repose. And these preserve, in view of the next return of the human wave, the results of the evolution that preceded its first arrival. Recovery for the reawakening planet is a larger process than its subsidence into rest, for it has to attain a higher degree of perfection against the return of the human life-wave, than that at which it was left when the wave last went onward from its shore. But with every new beginning, Nature is infused with a vigour of its own—the freshness of a morning,—and the later obscuration period, which is a time of preparation and hopefulness as it were, invests evolution itself with a new momentum. By the time the great life wave returns, all is ready for its reception.

In the first essay on this subject it was roughly indicated, that the various worlds making up our planetary chain were not all of the same materiality. Putting the conception of spirit at the north pole of the circle and that of matter at the south pole, the worlds of the descending arc vary in materiality and spirituality, like those of the ascending arc. This variation must now be considered more attentively if the reader wishes to realise the whole processes of evolution more fully than heretofore.

Besides the earth, which is at the lowest material point, there are only two other worlds of our chain which are visible to physical eyes,—the one behind and the one in advance of it. These two worlds, as a matter of fact, are Mars and Mercury,—Mars being behind and Mercury in advance of us,—Mars in a state of entire obscuration now as regards the human life-wave, Mercury just beginning to prepare for its next human period.*

The two planets of our chain that are behind Mars, and the two that are in advance of Mercury, are not composed of an order of matter which telescopes can take cognisance of. Four out of the seven are thus of an etherial nature, which people who can only conceive matter in its earthly form, will be inclined to call immaterial. But they are not really immaterial at all. They are simply in a finer state of materiality than the Earth, but their finer state does not in any way defeat the uniformity of Nature's design in regard to the methods and stages of their evolution. Within the scale of their subtle "invisibility," the successive rounds and races of mankind pass through their stages of greater and less materiality just as on this Earth; but whoever would comprehend them, must comprehend this Earth first, and work out their delicate phenomena by correspondential inferences. Let us return therefore to the consideration of the great life-wave, in its aspects on this planet.

Just as the chain of worlds treated as a unity, has its north and south, its spiritual and material pole,—working

* Or we may say five times, allowing for the half period of morning which precedes and the half period of evening which follows the day of full activity.

* It may be worth while here to remark for the benefit of people who may be disposed, from physical science reading, to object that Mercury is too near the Sun, and consequently too hot to be a suitable place of habitation for Man,—that in the official report of the Astronomical Department of the United States on the recent "Mount Whitney observations," statements will be found that may check too confident criticisms of occult science along that line. The report in question was republished in *Nature*, and for the most part, within the last six months, in some of the Indian newspapers. The results of the Mount Whitney observations on selective absorption of solar rays showed, according to the official reporter, that it would no longer be impossible to suggest the conditions of an atmosphere which should render Mercury habitable, at the one extreme of the scale, and *Saturn* at the other. We have no concern with Saturn at present, nor if we had to explain on occult principles the habitability of Mercury, should we set to work with calculations about selective absorption. The fact is that ordinary science makes at once too much and too little of the Sun, as the store-house of force for the solar system,—too much in so far as the heat of planets has a great deal to do with another influence quite distinct from the Sun, an influence which will not be thoroughly understood till more is known than at present about the correlations of heat and magnetism, and of the magnetic, meteoric dust, with which inter-planetary space is pervaded. However if is enough,—to rebut any objection that might be raised against the explanations now in progress, from the point of view of loyal devotees of last year's science,—to point out that such objections would be already out of date. Mdern science is very progressive,—this is one of its greatest merits,—but it is not a meritorious habit with modern scientists to think, at each stage of its progress, that all conceptions incompatible with the stage reached, must necessarily be hazard. If the present essay had been written twelve months ago, and remember that as regards the information it contains it might have been written twelve milleniums ago,—we could have said nothing more than the sentence last written, had some one argued in reference to Mercury, that Mr. Proctor had summed up all that could be said on the question, and had given judgment against its habitability. As it happens in this matter, Mount Whitney has risen up to refute the Proctorian judgment,—refuting it by wrong arguments indeed, but by arguments that will be acceptable in the Proctorian arena.

from spirituality down through materiality, up to spirituality again,—so the rounds of mankind constitute a similar series which the chain of globes itself might be taken to symbolise. In the evolution of man in fact, on any one plane as on all, there is a descending and an ascending arc; spirit, so to speak, transforming itself into matter, and matter resolving itself into spirit. The lowest or most material point in the cycle thus becomes the inverted apex of physical intelligence, which is the masked manifestation of spiritual intelligence. Each round of mankind evolved on the downward arc (as each race of each round if we descend to the smaller mirror of the cosmos) must thus be more physically intelligent than its predecessor, and each in the upward arc must be invested with a more refined form of mentality commingled with greater spiritual intuitiveness. In the first Round therefore we find man, a relatively etherial being compared even on earth with the state he has now attained here, not intellectual but super-spiritual. Like the animal and vegetable shapes around him, he inhabits an immense but loosely organised body. In the second Round he is still gigantic and etherial, but growing firmer and more condensed in body—a more physical man, but still less intelligent than spiritual. In the third Round he has developed a perfectly concrete and compacted body, at first the form rather of a giant ape than of a true man, but with intelligence coming more and more into the ascendant. In the last half of the third Round his gigantic stature decreases, his body improves in texture, and he begins to be a rational man. In the fourth Round intellect, now fully developed, achieves enormous progress. The dumb races with which the Round begins, acquire human speech as we understand it. The world teems with the results of intellectual activity and spiritual decline. At the half way point of the fourth Round here, the polar point of the whole seven-world period is passed. From this point onwards the spiritual ego begins its real struggle with body and mind to manifest its transcendental powers. In the fifth Round the struggle continues, but the transcendental faculties are largely developed, though the struggle between these on the one hand, with physical intellect and propensity is fiercer than ever, for the intellect of the fifth Round as well as its spirituality is an advance on that of fourth. In the sixth Round humanity attains a degree of perfection both of body and soul,—of intellect and spirituality, which ordinary mortals of the present epoch will not readily realise in their imaginations. The most supreme combinations of wisdom, goodness and transcendental enlightenment which the world has ever seen or thought of, will represent the ordinary type of manhood. Those faculties which now, in the rare efflorescence of a generation, enable some extraordinarily gifted persons to explore the mysteries of Nature and gather the knowledge of which some crumbs are now being offered (through these writings and in other ways) to the ordinary world, will then be the common apanage of all. As to what the seventh Round will be like, the most communicative occult teachers are solemnly silent. Mankind in the seventh Round will be something altogether too god-like for mankind in the fourth Round to forecast its attributes.

During the occupation of any planet by the human life-wave, each individual monad is inevitably incarnated many times. This has been partly explained already in Fragment No. V. If one existence only be passed by the monad in each of the branch races through which it must pass at least once, the total number accomplished during a Round period on one planet, would be 343,—the third power of 7. But as a matter of fact each monad is incarnated twice in each of the branch races, and also comes in, necessarily for some few extra incarnations as well. For reasons which is not easy for the outsider to divine, the possessors of occult knowledge are especially reluctant to give out numerical facts relating to cosmogony, though it is hard for the uninitiated to understand why these should be withheld. At present, for example, we shall not be able to state what is the actual duration, in years, of the Round period. But a concession which only those who have long been students of occultism by the old method will fully appreciate, has been made about the numbers with which we are immediately concerned; and this concession is valuable at all events, as it helps to elucidate an interesting fact connected with evolution, on the threshold of which we have now arrived. This fact is that while the earth, for example, is inhabited as at present, by fourth Round humanity, by the wave of human life, that is to say, on its fourth journey round the circle of the worlds, there may be present among us some few persons, few in relation to the total number, who, properly speaking, belong to the fifth Round. Now, in the sense of the term at present employed, it must not be supposed that by any miraculous process, any individual unit has actually travelled round the whole chain of worlds once more often than his compeers. Under the explanations just given as to the way the tide-wave of humanity progresses, it will be seen that this is impossible. Humanity has not yet paid its fifth visit even to the planet next in advance of our own. But individual monads may outstrip their companions as regards their individual development, and so become exactly as mankind generally will be when the fifth Round has been fully evolved. And this may be accomplished in two ways. A man born as an ordinary fourth Round man, may, by processes of occult training, convert himself into a man having all the attributes of a fifth Round man and so become what we may call an artificial fifth-Rounder. But independently of all exertions made by man in his present incarnation, a man may also be born a fifth-Rounder, though in the midst of fourth Round humanity, by virtue of the total number of his previous incarnations.

If x stands for the normal number of incarnations which in the course of nature a monad must go through during a round period on one planet, and y for the margin of extra incarnations into which by a strong desire for physical life he may force himself during such a period, then, as a matter of fact, $24\frac{1}{2}$ ($x \times y$) may exceed $28x$; that is to say, in $3\frac{1}{2}$ Rounds a monad may have accomplished as many incarnations as an ordinary monad would have accomplished in four complete Rounds. In less than $3\frac{1}{2}$ Rounds the result could not have been attained, so that it is only now that we have passed the half way point of evolution on this half way planet, that the fifth-Rounders are beginning to drop in.

It is not possible in the nature of things that a monad can do more than outstrip his companions by more than one Round. This consideration notwithstanding Buddha *was* a sixth Round man, but this fact has to do with a great mystery outside the limits of the present calculation. Enough for the moment to say that the evolution of a Buddha relates to something more than mere incarnations within the limits of one planetary chain.

Since large numbers of lives have been recognised in the above calculations as following one another in the successive incarnations of an individual monad, it is important here, with the view of averting misconceptions to point out that the periods of time over which these incarnations range are so great that vast intervals separate them, numerous as they are. As stated above, we cannot just now give the actual duration of the Round-periods. Nor indeed could any figures be quoted as indicating the duration of all Round-periods equally, for these vary in length within very wide limits. But here is a simple fact which has been definitely stated on the highest occult authority we are concerned with. The present *race* of humanity, the present 5th *race* of the 4th Round period, began to evolve about one million of years ago. Now it is not yet finished; but supposing that a million years had constituted the complete life of the race, how would it have been divided up for each in-

dividual monad? In a race there must be rather more than 100, and there can hardly be 120 incarnations for an individual monad. But say even there have been already 120 incarnations for monads in the present race already. And say that the average life of each incarnation was a century, even then we should only have 12,000 years out of the million spent in physical existence, against 988,000 years spent in the subjective sphere, or there would be an average of more than 8,000 years between each incarnation.* Certainly these intervenmg periods are of very variable length, but they cannot contract to anything less than about 1,500 years, in any case,—leaving out of account of course the case of adepts who have placed themselves quite outside the operation of the ordinary law,—and 1,500 years if not a quite impossibly short, would be an extraordinarily brief interval between two rebirths.

THE CAVE OF THE ECHOES.

A Strange But a True Story.†

In one of the distant governments of the Russian empire in a small town, on the very borders of Siberia, a mysterious tragedy occurred some twenty-five years ago.

About six versts from the little town of P——, famous for the wild beauty of its scenery, and for the wealth of its inhabitants—generally proprietors of mines and iron foundries—stood an aristocratic mansion. Its household consisted of the master, a rich old bachelor, and his brother, a widower and the father of two sons and three daughters. It was known that the proprietor, Mr. Izvertzoff, had adopted his brother's children, and, having formed an especial attachment for his eldest nephew, Nicholas, he had made him the sole heir to his numerous estates.

Time rolled on. The uncle was getting old, the nephew coming of age. Days and years had passed in monotonous serenity, when, on the hitherto clear horizon of the quiet family, appeared a cloud. On an unlucky day one of the nieces took it into her head to study the zither. The instrument being of purely Teutonic origin, and no teacher for its speciality residing in the neighbourhood, the indulgent uncle sent to St. Petersburg for both. After diligent research only one Professor could be found willing to trust himself in such close proximity to Siberia. It was an old German artist, who, sharing equally his earthly affections between his instrument and a pretty blonde daughter, would part with neither. And thus it came to pass that, one fine morning, the old Professor arrived at the mansion with his music-box under one arm and his fair Munchen leaning on the other.

From that day, the little cloud began growing rapidly; for, every vibration of the melodious instrument found a responsive echo in the old bachelor's heart. Music awakens love, they say, and the work begun by the zither was completed by Munchen's blue eyes. At the expiration of six months the niece had become an expert zither-player, and the uncle was desperately in love.

One morning, gathering his adopted family around him, he embraced them all very tenderly, promised to remember them in his will, and wound up by declaring his inalterable resolution to marry the blue-eyed Munchen. After which he fell upon their necks and wept in silent rapture. The family, understanding that they were cheated out of the inheritance, also wept; but it was for another cause. Having thus wept, they consoled themselves and tried their best to rejoice, for the old gentleman was sincerely beloved by all. Not all of them rejoiced though. Nicholas, who had been himself smitten to the heart by the pretty German, and found himself at once defrauded of his belle and his uncle's money, neither rejoiced nor consoled himself, but disappeared for a whole day.

Meanwhile, Mr. Izvertzoff had given orders to prepare his travelling carriage for the following morning. It was whispered that he was going to the Government town, at some distance from there, with the intention of altering his will. Though very wealthy, he had no superintendent on his estate, but kept his books himself. The same evening, after supper, he was heard in his room scolding angrily at his servant, who had been in his service for over thirty years. This man, Ivan, was a native of Northern Asia, from Kamtchatka. Brought up by the family in the Christian religion, he was thought very much attached to his master. A few days later, when the first tragic circumstance I am about to relate, had brought all the Police force to the spot, it was remembered that Ivan was drunk on that night; that his master, who had a horror of this vice, had paternally thrashed him and turned him out of his room; and that Ivan had been seen reeling out of the door and heard to mutter threats.

There was on the vast domain of Mr. Izvertzoff a curious cavern, which excited the curiosity of all who visited it. It exists to this day, and is well known to every inhabitant of P. *** A pine forest, which begins nearly at the garden gate, climbs in steep terraces up to a long range of rocky hills, which it covers with a broad belt of impenetrable vegetation. The grotto leading to this place which is known as the "Cave of the Echoes," was situated about half a mile from the mansion, from which it appeared as a small excavation in the hill side, almost hidden by luxuriant plants, but not so as to prevent any person entering it from being readily seen from the terrace of the house. Entering the grotto, the explorer finds at the rear a narrow cleft, having passed which he emerges into a lofty cavern, feebly lighted through fissures in a ceiling fifty feet high. The cavern itself is immense, and could easily hold between two and three thousand people. A part of it was then paved with flags, and often used in the summer as a ball-room by picnic-parties. Of an irregular oval, it gradually narrows into a broad corridor, which runs for several miles under ground, intercepted here and there by other chambers, as large and lofty as the ball-room, but, unlike the first, impassable otherwise than in a boat, as they are always full of water. These natural basins have the reputation of being unfathomable.

On the margin of the first of these, was a small platform, with several mossy rustic seats arranged on it, and it is from this spot that all the phenomenal echoes are heard in all their weirdness. A word pronounced in a whisper or a sigh seems caught up by endless mocking voices, and instead of diminishing in volume, as honest echoes do, the sound grows louder at every successive repetition, until at last it bursts forth like the repercussion of a pistol-shot, and recedes in a plaintive wail down the corridor.

On the evening in question M. Izvertzoff had mentioned his intention to have a dancing party in this cave on his wedding day, which he had fixed for an early date. On the following morning, while preparing for his departure, he was seen by his family entering the grotto, accompanied only by the Siberian. Half an hour later Ivan returned to the mansion for a snuff-box, which his master had forgotten in his room, and went back with it to the cave. An hour later the whole house was startled with his loud cries. Pale and dripping with water, Ivan rushed in like a mad man and declared that M. Izvertzoff was nowhere to be found in the cave. Thinking he had fallen into the lake, he had dived into the first basin in search of him, and got nearly drowned himself.

The day passed in vain attempts to find the body. The Police filled the house, and louder than the rest in his despair seemed Nicholas, the nephew, who had returned home only to receive the sad tidings.

A dark suspicion fell upon Ivan, the Siberian. He had been struck by his master the night before, and had been heard to swear revenge. He had accompanied him alone to the cave, and when his room was searched, a box full of rich family jewelry, known to have been carefully kept in M. Izvertzoff's apartment, was found under Ivan's bedding. Vainly did the serf call God to witness, that the box had been given to him in charge by his master himself, just before they proceeded to the cave; that it was the latter's purpose to have the jewelry reset, as he intended it for a wedding present for his bride, and that he, Ivan, would willingly give his own life to recall that of his master, if he knew him to be dead. No heed was paid to him, however, and he was arrested upon a charge of murder. Under the Russian law a criminal cannot, at any rate, he could not in those days, be sentenced for a crime, however conclusive the evidence, unless he confessed his guilt.

After a week passed in useless search, the family arrayed themselves in deep mourning; and, as the will as originally drawn remained without a codicil, the whole of the property passed into the hands of the nephew. The old teacher and his daughter bore this sudden reverse of fortune with true Germanic phlegm, and prepared to depart. Taking his zither again under one arm, he was about to lead his Munchen by the other, when the nephew stopped him by offering himself instead of his departed uncle. The change was found an agreeable one, and, without much ado, the young people were married.

Ten years rolled away again, and we find the happy family at the beginning of 1859. The fair Munchen had become fat and vulgar. From the day of the old man's disappearance, Nicholas had been morose and retired in his habits. Many wondered at the change in him; for now he was never seen to smile. It seemed as if his only aim in life was to find out his uncle's murderer, or rather to bring Ivan to confess his guilt. But the man still persisted that he was innocent.

An only son was born to the young couple, and a strange child it was. Small, delicate and ever ailing, his frail life seemed to hang by a thread. When his features were in repose, his resemblance to his uncle was so striking that the members of the family often shrank from him in terror. It was the pale, shrivelled face of a man of sixty upon the shoulders of a child of nine years. He was never seen to either laugh or play; but perched in his high chair, gravely sat, folding his arms in a way peculiar to the late M. Izvertzoff. He often remained so for hours, motionless and drowsy. His nurses were often seen furtively crossing themselves at night, upon approaching him, and not one of them would consent to sleep alone with him in the nursery. His father's behaviour towards him was still more strange. He seemed to love him passionately, and at the same time to hate him bitterly. He seldom embraced or caressed the child, but would pass long hours watching him, with livid cheek and staring eye, as he sat quietly in a corner, in his goblin-like, old fashioned way. The child had never left the estate, and few outside the family knew him.

About the middle of July, a tall Hungarian traveller, preceded by a great reputation for eccentricity, wealth and mysterious powers, arrived at the town of P——from the North where, it was said, he had resided for years. He settled in the little town in company with a Schaman or North Siberian magician, on whom he was said to experiment in mesmerism. He gave dinners and parties, and invariably exhibited his Schaman, of whom he felt very proud, for the amusement of his guests. One day the notables of P——made an unexpected invasion of the domains of Nicholas Izvertzoff, and requested of him the loan of his cave for an evening entertainment. Nicholas consented with great reluctance, and with still greater hesitancy was he prevailed upon to join the party.

The first cavern and the platform beside the bottomless lake glittered with lights. Hundreds of flickering candles and torches stuck in the clefts of the rocks, illuminated the place, and drove the shadows from the mossy nooks and corners, where they had been undisturbed for many years. The stalactites on the walls sparkled brightly, and the sleeping echoes were suddenly awakened, by a confusion of joyous sounds of laughter and conversation. The Schaman, who was never lost sight of by his friend and patron, sat in a corner, entranced as usual. Crouched on a projecting rock, about midway between the entrance and the water, with his lemon-yellow, wrinkled face, flat nose, and thin beard, he looked more like an ugly stone idol than a human being. Many of the company pressed round him and received correct answers to their questions, the Hungarian cheerfully submitting his mesmerised 'subject' to cross examination.

Suddenly one of the party, a lady, remarked that it was in that very cave that old M. Izvertzoff had so unaccountably disappeared ten years before. The foreigner appeared interested, and desired to learn more of the mysterious circumstances. Nicholas was sought in the crowd and led before the eager group. He was the host and he found it impossible to refuse the demanded narrative. He repeated the sad tale in a trembling voice, with a pallid cheek and tears were seen to glitter in his feverish eye. The company were greatly affected, and encomiums upon the behaviour of the loving nephew in honouring the memory of his uncle and benefactor freely circulated in sympathetic whispers. Suddenly the voice of Nicholas became choked, his eyes started from their sockets, and, with a suppressed groan, he staggered back. Every eye in the crowd followed with curiosity his haggard look as it remained riveted upon a weazen little face that peeped from behind the back of the Hungarian.

"Where do *you* come from? Who brought you here child?" lisped out Nicholas, as pale as death itself.

"I was in bed papa; this man came to me, and brought me here in his arms," simply answered the boy, pointing to the Schaman, beside whom he stood on the rock, and who, with his eyes closed, kept swaying himself to and fro like a living pendulum.

"That is very strange," remarked one of the guests, "for the man has never moved from his place!"

"Good God! what an extraordinary resemblance!" muttered an old resident of the town, a friend of the lost man.

"You lie, boy!" fiercely exclaimed the father, "Go to bed, this is no place for you."

"Come, come," interposed the Hungarian, with a strange expression on his face, and encircling with his arm the slender, childish figure; "the little fellow has seen the double of my Schaman, which roams sometimes far away from his body, and has mistaken the phantom for the man himself. Let him remain with us for a while."

At these strange words the guests stared at each other in mute surprise, while some piously made the sign of the cross spitting aside presumably at the devil and *his* works.

"By the bye," continued the Hungarian, with a very peculiar firmness of accent, and addressing the company rather than any one in particular, "why should we not try to unravel the mystery hanging over that tragedy, with the help of my Schaman? Is the suspected party still lying in prison?...What? not confessed till now?... This is very strange indeed. But now we will learn the truth in a few minutes! Let all keep silent!"...

He then approached the Tehucktchene, and immediately began his performance without so much as asking the consent of the master of the place. The latter stood rooted to the spot as if petrified with horror, and unable to articulate a sound. Except by him the suggestion was met with general approbation, and the Police Master, Col. S——, approved of the idea very much.

* See in this connection page 35 of Vol. I of *Isis Unveiled*, beginning at the last paragraph of page 34.

† This story is given from the narrative of an eye-witness, a Russian gentleman, very pious, and fully trustworthy. Moreover, the facts are copied from the police records of P——. The eye-witness in question attributes it of course partly to divine interference and partly to the Evil One.—*Ed.*

"Ladies and gentlemen," then said the mesmeriser in a miable tones, "allow me for this once to proceed otherwise than I generally do. I will employ the method of native magic. It is more appropriate to this wild place, and far more effective as you will find, than our European mode of mesmerisation.

Without waiting for an answer, he drew from a bag that never left his person, first, a small drum, and then two little phials—one full of liquid, the other empty. With the contents of the former he sprinkled the Schaman, who fell to trembling and nodding more violently than ever. The air was filled with the perfume of spicy odours and the atmosphere itself seemed to become clearer. Then to the horror of those present, he quietly approached the Tibetan, and taking a miniature stiletto from his pocket, he plunged the sharp steel into the man's forearm, and drew blood from it, which he caught in his empty vial. When it was half filled he pressed the orifice of the wound with his thumb, and stopped the flow as easily as if he had corked a bottle, after which he sprinkled the blood over the little boy's head. He then suspended the drum from his neck, and, with two ivory drum sticks, which were covered with carved magic signs and letters, he began beating a sort of *reveille*, as he said, to drum up the spirits.

The bystanders, half shocked and half terrified at these extraordinary proceedings, eagerly crowded round him, and for a few moments a dead silence reigned throughout the lofty cavern. Nicholas with his face livid and corpse-like stood speechless as before. The mesmerizer had placed himself between the Schaman and the platform when he began slowly drumming. The first notes were muffled, and vibrated so softly in the air that they awakened no echo, but the Schaman quickened his pendulum—like motion, and the child became restless. The drummer then began a low chant, slow, impressive, and solemn.

As the unknown words issued from his lips, the flames of the candles and torches wavered and flickered until they began dancing in rythm with the chant. A cold wind came wheezing from the dark corridors beyond the water, leaving a plaintive echo in its trail. Then a sort of nebulous vapour seeming to ooze from the rocky ground and walls, gathered about the Schaman and the boy. Around the latter the aura was silvery and transparent, but the cloud which enveloped the former was red and sinister. Approaching nearer the platform, the magician beat a louder call on his drum, and this time the echo caught it up with terrific effect! It reverberated near and far, in incessant peals; one wail followed another, louder and louder, until the thundering roar seemed the chorus of a thousand demon voices, rising from the fathomless depths of the lake. The water itself, whose surface, illuminated by many lights, had previously been smooth as a sheet of glass, became suddenly agitated, as if a powerful gush of wind had swept over its unruffled face.

Another chant, and a roll of the drum, and the mountain trembled to its foundation with the canon-like peals which rolled through the dark and distant corridors. The Schaman's body rose two yards in the air, and nodding and swaying, sat, self suspended, like an apparition. But the transformation which now occurred in the boy chilled every one, as they speechlessly watched the scene. The silvery cloud about the boy now seemed to lift him too, into the air; but unlike the Schaman, his feet never left the ground. The child began to grow as though the work of years was miraculously accomplished in a few seconds. He became tall and large, and his senile features grew older, in proportion with the body. A few more seconds, and the youthful form had entirely disappeared. It was *totally absorbed in another individuality, and, to the horror of those present who had been familiar with his appearance, this individuality was old M. Izvertzoff!*

On his temple was a large, gaping wound, from which trickled great drops of blood. The phantom now moved directly in front of Nicholas, who, with his hair standing erect, gazed at his own son, transformed into his uncle with the look of a mad man. This sepulchral silence was broken by the Hungarian, who, addressing the child phantom, asked him, in solemn voice:—

"In the name of the great Master, Him, who has all power, answer the truth, and nothing but the truth. Restless spirit, hast thou been lost by accident, or foully murdered?"

The spectre's lips moved, but it was the echo which answered for them in lugubrious shouts: "Murdered! murdered! mur-der-ed!"

"Where? How? By whom?" asked the conjuror. The apparition pointed a finger at Nicholas, and, without removing its gaze or lowering its arm, retreated backward slowly toward the lake. At every step it took, the younger Izvertzoff, as if compelled by some irresistible fascination, advanced a step toward it, until the phantom reached the lake, and the next moment was seen gliding on its surface. It was a fearful, ghostly scene!

When he had come to within two steps of the brink of the watery abyss, a violent convulsion ran through the frame of the guilty man. Flinging himself upon his knees, he clung to one of the rustic seats with a desperate clutch, and, staring wildly, uttered a long piercing cry of agony. The phantom now remained motionless on the water, and bending its extended finger, slowly beckoned him to come. Crouched in abject terror, the wretched man shrieked until the cavern rang again and again "I did not...no, I did not murder you?"...

Then came a splash, and now it was the boy who was in the dark water, struggling for his life, in the middle of the lake, with the same motionless, stern apparition brooding over him.

"Papa! papa! Save me!...I am drowning,"...cried the piteous little voice amid the uproar of the mocking echoes.

"My boy!" shrieked Nicholas, in the accents of a maniac, springing to his feet; "My boy! Save him! Oh save him!.....Yes, I confess—I am the murderer..... It is I who killed him!" Another splash, and the phantom disappeared. With a cry of horror the company rushed towards the platform, but their feet were suddenly rooted to the ground as they saw amid the swirling eddies, a whitish shapeless mass, holding the murderer and the boy in tight embrace and slowly, slowly sinking into the bottomless lake. .....

On the morning after these occurrences, when, after a sleepless night, some of the party visited the residence of the Hungarian gentleman, they found it closed and deserted. He and the Schaman had disappeared. Many are among the older inhabitants of P——who remember him, the police-master, Col. S——dying a few years since in the full assurance that the noble traveller was the Devil. To add to the general consternation, the Izvertzoff mansion took fire, and was completely destroyed on that night. The Archbishop performed the ceremony of exorcism, but the locality is considered accursed to this day. The Government investigated the facts, and—ordered silence.

PICKINGS FROM OUR CONTEMPORARIES.

The Revue Spirite of Paris, for February, publishes a communication from a medium named L. Cephas—which it calls quite pertinently "very original." It is headed GAMBETTA NAPOLEON and announces the stupendous news that the late French Dictator was no other than Napoleon re-incarnated. This re-incarnation having been predestined and preordained by God and the Spirits, there was no fatality in Gambetta's death. The modern Tchengis Khan had "reflected and repented" between his two lives and come to the conclusion that the republic was after all the best form of government for the French people. And now "Gambetta has expiated a portion of the sins of Napoleon." If so, it hardly behooves Bonapartists and the next of kin of the great Napoleon to go on rebelling against "spirits" in trying to restore the lost Dynasty. The best means of cutting the Gordian knot of France's present difficulties would be to convert all the *Napoleonides* and their partisans to spiritism. We offer this advice to the serious consideration of our friends and brothers in France.

Le Bon sens, a Radical journal of Carcassone, France, publishes another interesting communication from the same source. It is a prophecy and emanates from the cerebral ganglia of another medium and seer. We translate it *verbatim et literatim*.

"*France has made a great loss, you say, in the persons of two of her sons. Do not despair. Two others will come in their stead* (reincarnations of the two departed ones, as we understand) *to replace them.*

Alsace and Lorraine will be restored to us after a terrible war which is going to take place between Germany and Russia, a war into which France will be dragged in. It will be favourable to the allied armies. Austria will be at first with Prussia; but she will soon forsake her; for Hungary and all the Slavonians of that Empire will compel her to it.

Be full of hope, oh dear friends.

(Signed) LEON GAMBETTA."

At this revelation, a spiritist present exclaimed, "*Oh, if it were true!*"

Thereupon the "Spirit" (of Gambetta) answered with great animation:

"*I swear by the holy name of God, in whom I had the misfortune to disbelieve, that all will come to pass as I say.*

Oh God of Justice! Thou wilt not permit that the monstrous iniquity of the spoil of such a beautiful portion of my France should continue!—Adieu."

The world of "Spirits" we see, is rife with politics. The latter entering very little into our programme we will leave it for what it is worth with this short remark, however, that it does seem puzzling, why on the same principle of divine equity, Lothaire II, or Stanislas Leszczinski, or some other respectable ghost whose life preceded the treaties of Munster and Ryswick should not equally claim Alsace and Lorraine as "a beautiful portion of *their* Austria and Germany?"

The Banner of Light and the *R. P. Journal* of the U. S. A. notify us of the death of Dr. George Beard, the most fierce opponent of spiritualism. The world of science loses an earnest worker, and believers in "spirit" communication acquire thereby a new ally. We prophesy that, as in the case of our much lamented Brother, D. M. Bennett, Dr. Brittan and many other illustrious departed, a week will not pass after his demise that this uncompromising enemy of materialised and other "spirits" will come himself in that role and deliver *pseudo* scientific lectures "through the organism" of some inspirational medium repenting of what he had done and recanting all he had ever said against Spiritualism. Verily, bitter is the thought of death, so long as there exists no law to prevent *inspired* mediums from making any one's spirit" say platitudes that would have forced the living man to cut off his tongue in despair rather than to utter them. We invite the reasonable spiritualist to ponder over the *post-mortem* orations of—the great DARWIN—for instance.

THE *Indian Witness* of Calcutta, after the manner of the majority of the professional modern witnesses in India who, to use the words of a native Judge, "for the consideration of four annas to ten rupees, will give evidence damaging enough to hang four consecutive generations of innocent men"—is once more at its old slanders. Speaking of the "*Ghostology* of the Theosophists," it calls it "an imposture, which the average sceptic thoroughly despises." The *Indian Witness* in saying this fibs as usual; moreover it fathers upon the Theosophists a belief which is thoroughly its own. The Theosophist, unless he happens to be a rabid Spiritualist of the coarser kind, believes in neither holy nor unholy ghost and ghosts. Moreover, what the "average sceptic thoroughly despises" is superstition, or, belief in a *supernatural* religion full of divine and satanic miracles—precisely the position of our well-wisher the *Indian Witness*; and what the *educated* Sceptic has a thorough contempt for,—one shared in this by every refined Christian—is the disgusting cant and at the same time the backbiting propensity of the half-educated preacher and missionary; the noisy impertinence of the religious snob and zealot of that class so well represented by some Yankee orators; and—the mountebank performances of half-witted fanatics throwing discredit upon the religion they try to preach. All of these—spiteful *padris*, Christian snobs, and irresponsible fanatics, are the subjects of the gushing reverence and respectful patronage of the *Indian Witness*....What Theosophist under the circumstances but will prefer vilification to laudation at such hands and in such a motley company!

PITY THE POOR "PRINCIPALS!"

THE Theosophical Society is at last relieved of half the burden of its supposed iniquities, the said half being kindly transferred from its long suffering back to that of the "Principals of Indian Colleges," through the kind offices of the local "padris." The Rev. T. Evans of Monghyr is bewailing in the *Indian Evangelical Review* in tones sounding suspiciously like an ugly denunciation the "godlessness" of the hapless "Principals." Says, the Reverend: "Principals of colleges occasionally advertise the giving of atheistical lectures, and invite missionaries to these lectures. They give missionaries an opportunity of defending Christianity. But this shows that they are not only atheists, but very determined atheists. The department is a godless one: and it persecutes Christianity in every way."

Sad—if true. We too invite missionaries to our theosophical lectures, offering them to defend their respective *sectarian* views and doctrines, by either meeting our lecturers on the platform, or explaining them in the columns of our journal. But they will do neither. They will not come out to meet us publicly, nor will they have to say any thing in our magazine, nor reciprocate the politeness. Our "godly" friends are prudent, and prefer having the field all to themselves, wherein they can denounce the "godless" theosophists without any fear of being contradicted. Thus they have always a backdoor opened, through which, in case of necessity, they can quietly slip out "dry from under a shower," and plead *ignorance of facts* whenever caught fibbing and distorting truth about their opponents.

A HEAVY CURSE.

As a specimen of condensed and concentrated episcopal malice, the following ANATHEMA recently sent by the Pope to various Bishops with orders to be read to their parishioners, and hurled by the Archbishop of Santander (Spain) against spiritualists in general, and certain editors in his diocese especially—is truly edifying and Christian. The "accursed ones" are men whose only crime is to have dared to proclaim their preference for civil and religious liberty, over priestly domination. Matching well those famous excerpts from the bulls against liberals issued by the late Pope Pius IX, and collated by Mr. Gladstone a few years ago, this latest inspiration claimed to be received through the Holy Ghost merits a prominent place among them. We translate it *verbatim* from the original, as found in the St. Petersburg *Rebus*, and dedicate our translation to our good friends of the Society of Jesus—that meek and all-forgiving ideal of every divine and human virtue.

BULL OF EXCOMMUNICATION.

"May Almighty God and his holy saints curse the spiritualists and their journals with the perpetual malediction launched against the Devil and his angels! May they be accursed like Judas the traitor, and Julian the apostate; and may they perish like Nero. May the Lord judge them as he judged Dathan and Abiram and command the earth to swallow them alive. May they be crushed and swept away from the face of the earth and all memory of them disappear for ever and ever; and may they be seized with terrible death and hurled alive they and their progeny into hell for damnation everlasting, so as not to leave a seed of themselves upon the surface of the globe. May the few days that are yet in store for them be full of gall and bring on incessant disasters and unhappiness to THE ACCURSED ONES. Let them suffer hunger, thirst and nakedness, and be visited by every unclean disease and pain, through wretched poverty and misery. Accursed be every bit of their property and every blessing and prayer instead of benefitting be changed for them into a curse. Let them be cursed everywhere and at every hour; cursed day and night, sleeping and waking, in eating, in drinking and during fast; cursed when they speak and when they keep silent; cursed at home and abroad; cursed on land and on water; cursed from the top of their heads down to the soles of their feet! May their eyes be blinded, their ears deaf, their tongues dumb and rooted to their palates! Cursed be every member of their family and every limb of their body! Let them be cursed from to-day and for ever! Let light be

changed for them into darkness before the face of the Creator, on the great day of the last Judgment! May their sepulchre be that of dogs and asses! May famished wolves prey upon their corpses and may their eternal company be that of Satan and his angels!"

Who, after reading the above, would dare to deny that the coming of Christ was a gigantic failure, and the claims of his church and followers as gigantic a sham? A wretched chance the poor Theosophists would have if they should be cast upon some island where this theocratic Boanerges enjoyed absolute power!

A CASE OF CLAIRVOYANCE.

Some time ago, a curious case of clairvoyance happened to a friend of mine at Shibpore. I will not, in the least, color my story in order to invite the attention of your numerous readers, but give the facts in *ipsissima verba* of my friends.

On a moonlit night, my friend, who holds an enviable situation in the Postal Department, sat on the top of his house. He was very morose and sorrowful; for a few days before he had lost his father, and as a matter of fact, his death caused the whole burden of the family to fall on his head. On this particular night, he was absorbed in deep meditation, in comparing his happy past with the deplorable present and the troublesome future. The gay nature, the beautiful landscapes, the cloudless sky, and the bright moon could not make any impression on him nor relieve him of his pain. While he was thus ruminating from one melancholy thought to another, he descried, at a distance, the form of a human being. Gentle readers, call it a form, a shadow, a phantom, or any name you please, but the moving form was that of his dead father. It was then on the road and on its way home. It came to the gate of his house. The gate opened voluntarily as if by magic. His father entered into the vestibule, bolted the door, and proceeded to the inner house. For a while he lost sight of him, but on a sudden he heard distinct and heavy foot-falls in the staircase. The door opened ajar, and his dead father in living form, believe me, appeared before him without any change in his appearance or color. My friend, like Hamlet, was taken by surprise. His hair stood on end, and for some time he lost the courage even to turn his face towards him. A few moments after, he made a bold attempt and looked full in the face of the apparition. The moon was shining on his withered face, and there was not a shadow of doubt in regard to his personality. There was an awful silence reigning for some time. His father at last broke the silence thus:—"My dear boy, why are you so cowed down, care-worn and crest-fallen? Why do you think of me so often? Take courage. I will shortly come to you." With these words he vanished in the air, like a phantom.

My friend who had very little hope of getting any child after the birth of his two daughters, however, soon perceived the truth of his father's words. The day of confinement was not far off, and while every member of the house was on the tiptoe of expectation of seeing a male child, lo! my friend saw one evening a beautiful boy sleeping on his sofa. The boy was pointed out to the females of the house, but to his mortification none could see anything but the clean and white bed itself. On the next day, it so happened that the same sleeping boy first fell to the sight of his consort, whose loud exclamation soon brought a crowd of members around the bed-stead. On this occasion, every one secured a full view of the slumbering child. On the third day, his eldest daughter then about six years old, came across this child, and reported the fact to her parents. While the thread of the narration reached this point, his daughter, who was standing by me, corroborated her father's statement by emphatically declaring; "yes, papa, I found a beautiful *khoka* sleeping in your bed."

In due course his wife gave birth to a pretty male child, who, when a year old, seemed to understand everything that went around him. He could retain in his memory almost every word that entered into his ear. He was as grave as Addison, who was reported to have never spoken three sentences together in his whole life. The boy, unlike other boys of his age, would not laugh or cry without reason. This boy is now only three years old.

I hope these lines will draw the attention of the Theosophists in India and the members of the Society for Psychical Research, founded by Mr. Henry Sidgwick.

Yours, &c. H.

Patiya, Chittagong, 28*th February*, 1883.

Ed. Note.—Before any "Theosophist" gives his opinion on the above, he will stop to enquire for that of the writer himself. What does he mean? Are we to understand that his friend's father has reincarnated himself in his newly-born babe and that the "beautiful boy" seen clairvoyantly by several persons was the *mayavi rupa* of the future son and the *kama rupa* of the deceased man? But that would present insuperable difficulties from the occult point of view, and as to the ordinary spiritualistic explanation no strict Theosophist would ever accept it. *Restent savoir* what the Society for Psychical Research will have to say.

MYSTIC STORIES.

[A number of M.S.S. relating to remarkable incidents within the personal experience of the writers, mostly Fellows of our various Societies, having accumulated on our hands, it will be convenient to lay them before the reader as a connected series; the more so, as the occurrences referred to, cover a wide area of different nationalities, customs, and beliefs, and may thus suggest interesting comparisons. N. B.—No story will be published unless the name of the writer can be given in full.—*Ed.*]

MEHLADI MATA.

By His Highness Daji Raj, F. T. S., Thakore Saheb of Wadhwan.

The province of Kathiawar, of which my estate forms a part, is perhaps one of the best adapted in India, to the study of the Black Art, sorcery, or the malicious misuse of Occult Power, since mediumship, or involuntary obsession, is very rife there. The practitioners and subjects of occult thaumaturgy frequently produce their phenomena in the presence of a host of witnesses. Every household has thus its tale of witnesses. I myself, although young in years and much experience, have seen like wonders on two occasions. According to common local tradition, a distant relative of mine, who died about fifty years ago, had learnt the black art, and possessed *the* "powers" to a wonderful degree. While I was studying in the Rajkumar College at Rajkot, a Mahomedan servant of His Highness the Rajah of Loonawara, gave Rawal Shree Hurree Singhajee Roop Singhjee, F. T. S. of Sihore, and myself, an exhibition of his knowledge in this direction.

Along with a few other persons, we were one day seated in a room, when the Mahomedan, accompanied by another young man, came to us. He commenced beating and playing on a peculiar tom-tom; when the young man soon appeared like one obsessed and began to jump and dance. After a while, the Mahomedan stopped his music and submitted to our examination a long spear. We inspected it very carefully, and after assuring ourselves that it was a good, sound, iron spear, and a dangerous one to use, we returned it to him, after which he at once ran it through the young man's body. The programme having been previously explained to us, we felt more dismayed than surprised at the spectacle; and it was that knowledge of his powers that prevented our being greatly frightened at the act. In a few seconds, he drew out the spear from the transpierced young man, upon whom, on close examination, we could not find a single scar left to mark the wounded spot. Another case. Among my retainers there is a sepoy who, on certain occasions and at certain times can, for the brief duration of a second or two, cut off a part of his tongue and taking it out of the mouth, show it on the palm of his hand and then replace it back. When he re-opens his mouth after a while, not a sign of the severance is observable. Some doctors suggested that this was a case of healing by the first intention? When I however asked for a practical demonstration to substantiate their hypothesis, their intentions failed them.

When I was a boy, an Arab Fakir from Bagdad came to Wadhwan and showed the same feat of transpiercing human flesh with perfect impunity. He thus ran through with the sharp points of iron rods not only his own cheeks, but also those of some persons who were sitting close to him. This was done without a drop of blood being spilt. Nor would this feat leave any other sign of the operation at the wounded spot save a small puncture about the size of a pin's head for a month or two. The men so dealt with, as they told us, were not actually hurt; but the fright, caused by the sudden thrust of the sharp iron through both their cheeks, was as amusing as the feat itself was instructive and wonderful.

The story of the powers and achievements of my relative, alluded to above, though very interesting, is too long to be given along with the above. I will, therefore, reserve it for a future number of the Journal.

HINDU DIVINATION.

By Nobin K. Bannerji, F. T. S.

In my school-days I had the good fortune of witnessing in our neighbourhood, in the suburbs of Calcutta, an instance of the "Batu Chalan" (cup in motion), a mode of divination for the purpose of finding out lost or stolen articles. A relative of ours lost one day a certain article; and as there happened to be then a Hindu diviner close to our place, he was sent for the next morning. A number of persons collected to witness the phenomenon. The man asked for a brass-cup with a round bottom, and some earth from the mouth of a mouse-hole. In Bengal, this earth is called *Indur Mattee*. When these objects were procured, the diviner placed the cup on a bed made of this earth. He then put some water and flour into, and made certain *poojahs* or incantations over it. After that, he asked one of the audience to come forward and to cover the cup with the palm of his right hand. One man came up and tried the experiment—but the cup would not move. He then called for another person. A strongly built man came forward and repeated what the first had done. The cup swayed a little from side to side and then started off at once, dragging, after, irrepressibly as it seemed, the man whose hand was as though rivetted to its top. Followed by the lookers-on, the cup went on, not in a straight line, but spasmodically, jumping over drains, jungles, by-lanes, deserted alleys and unfrequented paths. Some few of us only could follow the enchanted vessel in its entire transit. In the evening and during the next morning, however, we learnt that the cup had travelled in that strange fashion nearly six miles before it came to the door of a house. There the diviner stopped its movement and went inside the house, alone. When he emerged out of it, taking our relative aside he told him that there was no need for him to know who the thief was, but that he ought to be satisfied with the recovery of the lost article, which would be brought back to him in the course of the day. This as we all learned was done, but *how*—no one could ever learn.

The man who held the cup, a near relative of the man who had engaged the diviner, was so much broken down and exhausted by the forced journey that he determined never more to hold another cup.

THE BUGBEARS OF SCIENCE.

Homœopathy and Mesmerism.

(Continued from the February Number.)

Years since Homœopaths began telling us that extremely small doses of substance are required to produce extremely important effects upon animal organism. They went so far as to maintain that, with the *decrease* of the dose was obtained a proportionate *increase* of the effect. The professors of this new heresy were regarded as charlatans and deluded fools, and treated henceforward as quacks.

Nevertheless, the instance in hand furnished by Mr. Crookes' experiments with radiant matter and the electrical radiometer and now admittedly a fact in modern physical science, might well be claimed by Homœopathy as a firm basis to stand upon. Setting aside such a complicated machinery as human organism, the case can be experimentally verified upon any inorganic substance. No impartial thinker, moreover, would be prepared, we think, to deny *a priori* the effect of homœopathic medicines. The trite argument of the negator —"I do not understand it, therefore it cannot be"—is worn out thread-bare. "As though the infinite possibilities of nature can be exhausted by the shallow standard of our pigmy understanding!" exclaims the author of an article upon Jaeger's *Neuralanalysis* and Homœopathy. "Let us leave aside," he adds, "our conceited pretensions to understand *every* phenomenon, and bear in mind that, if verification of a fact by observation and experiment is the first requisite for its correct comprehension, the next and most important requisite is the close study by the help of those same experiments and observation of the various conditions under which that fact is made to appear. It is only when we have strictly complied with this method that we can hope—and even that not always—to be brought to correctly define and comprehend it."

We will now collate together some of the best arguments brought forward by this and other impartial writers to the defence of Homœopathy and Mesmerism.

The foremost and most important factor for the discovery and clear understanding of some given secret of nature is—analogy. Adaptation of a new phenomenon to phenomena already discovered and investigated is the first step towards its comprehension. And, the analogies we find around us tend all to confirm instead of contradicting the possibility of the great virtue claimed for the infinitesimals in medicinal doses. Indeed, observation shows in the great majority of cases that the more a substance is reduced to its simplest form, the less it is complicated, the more it is capable of storing energy; *i. e.*, that it is precisely under such a condition that it becomes the most active. The formation of water from ice, steam out of water, is followed by absorption of heat; steam appears here, so to say, as the reservoir of energy; and the latter when spent during the conversion of steam back into water shows itself capable of performing mechanical work, such as the moving of heavy masses, &c. A chemist would tell us that in the majority of cases, to impart energy to substance he has to spend force. Thus, for instance, in order to pass from steam to its compound parts, hydrogen and oxygen, far more expenditure of energy is required than in the process of the transformation of water into aquæous vapour, hydrogen and oxygen appearing relatively as tremendous reservoirs of forces. This store asserts itself in the conversion of that vapour into water, during the combination of hydrogen with oxygen, either under the appearance of heat-effect, or under the shape of an explosion, *i. e.*, the motion of masses. When we turn to substances chemically homogeneous, or elementary substances so called, we find again that the greatest chemical activity belongs to those elements that are the lightest in weight in order to obtain some definite chemical action. Thus, if, in the majority of cases it is observed that the simpler and the more attenuated a substance has become, the more there is an increase of forces in it—then why, we ask, should we deny the same property or phenomenon there, where the masses of substances owing to their minuteness escape our direct observation and exact measurement? Shall we forget that the *great* and the *little*—are relative conceptions, and that infinitude is equally existent and equally unattainable by our senses whether it is on a large or on a small scale?

And now, leaving aside all such arguments that can be tested only by scientific rule, we will turn to far simpler evidence, the one generally rejected, just because it is so common and within the reach of every one's observation. Every person knows how little is required of certain odours to be smelled by all. Thus, for instance, a piece of musc will fill a great space with its odour, there being present in the atmosphere particles of that odoriferous substance everywhere, without a decrease either in the bulk or the weight of the piece being in the least appreciable. We have no means, at any rate, of verifying such a decrease—if there be one. We also all know what strong effects may be produced upon certain sensitive organisms by certain smells, and that these may induce convulsions, swoons and even a condition of dangerous coma. And if the possibility of the influence of infinitesimally small quantities of certain odoriferous substances upon the olfactory nerve need not be questioned at this stage of scientific enquiry, what ground have we in denying the possibility of like influence upon our nerves in general? In the one case the impression received by the nerves is followed by a full consciousness of that fact; in the other it eludes the testimony of our senses; yet the fact of the presence of such an influence may remain the same in both cases, and though beyond the reach of immediate consciousness, it may be admitted to assert itself in certain changes

taking place in our organic functions without attributing the latter—as our allopaths will often do—to chance or the effect of blind faith. Every one can feel, and become cognizant of, the beatings of one's heart, while the vermicular motion of the intestines is felt by no one; but who will deny for that, that the one motion has as great an importance and as objective an existence as the other in the life of an organic being? Thus, the influence of homœopathic doses becomes perfectly admissible and even probable; and the cure of diseases by occult agency,—mesmeric passes and the minutest doses of mineral as well as vegetable substances—ought to be accepted as an ascertained and well verified fact for all but the conservative and incurable apostles of negation.

To an impartial observer it becomes evident that both sides have to be taken to task. The homæopathists—for their entire rejection of the allopathic methods—and their opponents,—for shutting their eyes before facts, and their unpardonable *a priori* negation of what they are pleased to regard without verification as a quackery and an imposition. It becomes self-evident that the two methods will find themselves happily combined at no distant future in the practice of medicine. Physical and chemical processes take place in every living organism, but the latter are governed by the action of the nervous system to which the first place in importance has to be conceded. It is but when a substance is introduced into the organism in a greater or lesser considerable quantity that its direct, gross, mechanical, or chemical effect will be made apparent; and then it acts rapidly and in an immediate way, taking a part in that or in another process, acting in it as it would act in a laboratory vessel, or as a knife might act in the hand of a surgeon. In most cases its influence upon the nervous system acts only in an indirect way. Owing to the smallest imprudence an allopathic dose while it restores to order one process, will produce disorder in the functions of another. But there is another means of influencing the course of vital processes: indirectly, nevertheless very powerfully. This means consists in the immediate, exceptional action upon that which governs supremely those processes—namely—on our nerves. This is the method of homæopathy. The allopaths themselves have often to use means based upon this homæopathic method, and then, they confess to having had to act upon a purely empirical principle. As a case in hand we may cite the following: the action of quinine in an intermittent malarious fever will not be homœopathical: enough of that substance must be given to poison, so to say, the blood to a degree that would kill the malarian micro-organisms, that induce, through their presence, the fever symptoms. But, in every case where quinine has to be administered as a tonic, then its invigorating action has to be attributed rather to the homœopathic than allopathic influence. Physicians will then prescribe a dose which will be virtually homœopathic, though they will not be ready to admit it. Thus, incomplete and perhaps faulty in its details as the instance given may be found upon strict analysis, it is yet believed as proving that the incurable, *a priori* denial of the effects of homœopathic treatment, is less due to the uncompromising rules based upon scientific data, than to a loose examination of those data by means of their analogies.

The recent and interesting experiments by the well known Zoologist and Physiologist of Stuttgart, already mentioned—Professor G. Jaeger—give a brilliant and triumphant corroboration to the righteous claims of homœopathy. In the author's opinion the results obtained by him being amenable to a correct interpretation in figures, *"place homœopathy at once as a branch of medical science, based upon exact physiological data and inferior in nothing to the allopathic methods."* Professor Jaeger calls his own method *Neuralanalysis*. We will treat of it as embodied by him in a pamphlet bearing the epigraph: "figures prove" (*Zahlen beweisen*)—in our next number, making extracts from the best reviews of it, by scientific men.

MEDICAL MESMERISM.

By Brojendra Nath Banerjee, L. M. S., F. T. S.

That mesmerism should be an *armamentgrium* of all physicians and surgeons is beyond doubt. By the aid of this natural force many wonderful cures have been made. In India Dr. Esdaile first popularised it amongst the educated men. He used to perform major surgical operations on patients mesmerised either by himself or his native assistants. Before the introduction of chloroform as an anæsthetic, mesmerism was the sole reliable means of anæsthetising patients either suffering from agonising pain or undergoing such gigantic surgical operations, as amputation of thighs, &c. &c. These are facts and not theories. Hundreds of learned and respectable men were witnesses to Dr. Esdaile's operations performed at the Hooghly Embarka Hospital. Among the living witnesses I may mention the name of the Rev. K. M. Banerjee. This is, however, not the place to prove what mesmerism is, though it is a matter of great regret that modern physicians have no faith in it. It is not alone surprising but bewildering to me how educated and scientific men can renounce scientific facts. Mesmerism is now as much of, and as perfect a science as Hydrostatics, Dynamics or Electricity, and no longer the theory of a few cracked-brain unscientific men. Its existence has over and over again been proved by such authorities as Dr. Gregory, Professor of Chemistry and Materia Medica, in the Edinburgh University; Von Reichenbach of Germany, Dr. Esdaile of Calcutta, Dr. Elliotson of London, Dr. Charcot, the celebrated Neurologist of France; Dr. Heidenhain, Professor of Physiology in the University of Leipzic; and scores of other equally eminent educated and scientific men. The most sworn antagonists to mesmerism are those who do not know what this force is. It seems very strange that educated men should be led by the hollow arguments of persons thoroughly ignorant of the existence of this natural force. Many who would denounce mesmerism, will yet accept the terms "animal magnetism" or "hypnotism." Dr. Braid, the celebrated surgeon of Manchester, thought that he discovered a new natural force in his hypnotism. I admit that hypnotism is not mesmerism *per se* but is a part and parcel of this force. What is animal magnetism? Nothing but mesmerism, pure and simple.

Of late the Paris correspondent of the *Lancet* found a good deal to ridicule about the mesmeric phenomena produced by M. M. Richet and Duclerc. He admits that Professor Charcot and these gentlemen proved the existence of this force, but still impudently asks *Qui bono?* The subject of hypnotism has attracted the attention in France of such an eminent physician as Dr. Charcot, but I am sorry to note that no one has yet arrived at a definite conclusion as to its uses. It has been admitted on all hands that there is such a thing as hypnotism or animal magnetism, and these savants have practically proved that by the means of this force sleep *can* be produced. But it is a matter of regret that Dr. Charcot asserts that this hypnotism or animal magnetism is of no earthly use to the medical men. And it is a real mystery how this celebrated physician arrived at such an anomalous conclusion once that he had himself admitted that there is such a force by which sleep *can* be produced. Admitting that animal magnetism has no other use than the production of sleep, would not this single fact lead him to value it more than he does? Would it not be infinitely better for suffering mankind as well as for the physicians to produce sleep in diseased persons when necessary without having to drug them? How can Dr. Charcot assert then that hypnotism or animal magnetism is of no earthly use to the physician? How contradictory in his own statements!

Leaving aside foreign authors and foreign results, let us see how we Aryans practised ourselves mesmerism. That it was in use in India from time immemorial is beyond doubt or dispute. Who among us does not know *jhar fóok* and mesmerised oil or water? In all cases of pain and convulsive diseases *jhar fóok* is still the predominant method of treatment in this part of the country. In Bengal too, mesmerised water *ghee* or oil is used especially by country folks in cases of aphthous sores in the mouth, sore throat and various other affections. What do the *Ojhas* do when they treat hysteric patients? Common people, even some intelligent men, believe these *Ojhas* possessed of powers to drive away spooks who molest hysteric patients. These *Ojhas* are simply good mesmerisers. Having mesmerised the patient suffering from some nervous disease, they command mentally that the patient should say that he is visited by *Choots*, or that he is ill on account of the spirit of some dead relative or neighbour troubling him; and then that he should perform some physical feat, such as holding a *ghara* full of water and hung by a piece of rope to his feet, and so on. The patients say and perform exactly what these *Ojhas* mentally wish them to. Hysteric patients, I must say, are completely cured by them and such permanent cures I must admit, are well nigh impossible to the so-called rational method of treatment. How these *Ojhas* bring on the cures is only known to persons devoted to the study of mesmerism.

Can any living learned physician boast of a cure of paralysis of 9 years' standing? It was in vain that I tried to find out such a fact in the records of medical literature. I ransacked 65 volumes of Braithwaite's Retrospect of Medicine, but was disappointed. Nevertheless, no sane man can possibly disbelieve that such a cure *was* performed by Col. Olcott. The man is still living, and the cure is attested by scores of most respectable people—his friends and fellow citizens.

For the last eight months I have been trying mesmerism on some of my patients. The most effective way of mesmerising such as are suffering from intense pain is to press the ball of the right or left thumb of the patient with the ball of the right thumb of the operator. I have succeeded in mesmerising patients in this way without attracting the attention of either the sufferer or the bystanders. I ask for the right hand to feel the pulse, and after ascertaining its nature, I gently press the ball of the thumb as described above. In this way I have been able to relieve patients suffering from intense pain very easily. Among other cases I shall select a few just to show the value of mesmerism and the rapidity of cure or relief effected.

Case No. I.—Babu S. C. C., son of a very rich and respectable man of this city, aged 18, excessively addicted to spirituous liquors, suffering from a trembling of the hands and enlarged liver. I treated him in consultation with my friend Dr. Avinas Chunder Bannerjee, F. T. S., but failed to do him any tangible good. My friend Avinas Chunder suggested that mesmerism might succeed in this case. The boy came into my surgery one evening and I tried to mesmerise him by passes and fixed gaze. I was successful in mesmerising him in less than five minutes' time. He fell into a deep sleep and remained like a corpse. I pricked through his body in several places with a needle without giving him the slightest pain. Fifteen minutes later, I brought him to his senses by reverse passes. That night he slept soundly without the help of chloral and Bromids and looked better next morning. On the following day I mesmerised him a second time before his brothers and other relatives, in about five minutes. After a couple of days I went to see him with my friend Avinas Chunder, when the patient declared that I would not be able to mesmerise him that evening. I tried passes on him and—failed. In about half an hour I determined that I *would* mesmerise him. He persisted that he would not be mesmerized, whereas I persisted that he must fall into mesmeric coma. I tried passes on him for twenty minutes before I succeeded in producing the desired effect. In order to test the nature of his unconsciousness, Avinas Chunder put a lighted candle under his fingers which were severely burnt, but the patient remained quite unconscious.

Case II.—Babu T. P. M., subject to hepatic colic since a long time. Every kind of narcotic failing to relieve him he passes gall-stones. Homœopathic medicines relieve him in an hour or sometimes in a couple of hours. Once he got such a very severe colic as though he were likely to die the next moment. The best indicated homœopathic medicine was given, but the patient was so restless that I was obliged to try mesmerism. Instead of making passes, I held his thumb as indicated before. As soon as I got hold of the thumb the patient became convulsed and began groaning like a dying man. I thought it was the last of him, so I left off his thumb to examine his heart and pulse. As soon as his thumb was let free, the patient exclaimed that though the pain was less acute, yet something like an electric shock was passing through his hand to his heart and brain, and that it was that shock that made him cry and groan. I again caught hold of his thumb and he fell into a convulsive fit a second time. This once I did not let go the thumb. In five minutes he became free from all pain and fell into a deep sleep. In this way I mesmerised and relieved him from an agonising pain for three consecutive times. For the last three months he has had no fit.

Case III.—The wife of a brother Theosophist was greatly suffering as she was about to miscarry in her third month of gestation. A medical friend of mine giving her seven full doses of chlorodyne without any effect whatever I was asked by our brother to stop and watch the patient during the night. At 10 P. M. in order to save trouble I tried mesmerism by holding her thumb. She knew nothing of my intention. In a couple of minutes she fell into a deep sleep. She perceived something before she fell into it. After an hour she opened her eyes and was free from pain.

Case IV.—A child was suffering from severe convulsions and was under the treatment of my friend Doctor Avinas Chander. At 11 P. M. in the night I was called in by him to see the child. When I arrived I found a celebrated native physician watching the patient. The parents fearing that the fever was due to small-pox, had not administered the mixture prescribed by my friend. Without telling them what I was going to do, I caught hold of the right thumb of the child and after a few minutes mentally ordered him to sit up and ask for water. The child who had not arisen for seven hours at once sat up and asked to drink. His appearance changed into a healthier one, and since this time no more fits molested the little sufferer.

Case V.—One night at 1 A. M. I was called to see a young girl of 17 lying in a comatous state. A medical man who diagnosed the case as apoplexy had been in attendance since 5 P.M. He gave her to smell spirits of camphor, Carbonate of Ammonia, &c., without producing the least effect. Having no resources at hand, I caught hold of her thumb and mesmerised her. As soon as the expression of her face began changing, I knew that she had been mesmerised. I ordered her mentally to sit up and speak. Instantly she sat up and told me that she was all right. This was simply a case of *hysteria*.

Allahabad,
17*th February* 1883.

WHENCE THE NAME "LUNATICS"?

It is well known that the moon-beams have a very pernicious influence; and recently this question became the subject of a very animated discussion among some men of science in Germany. Physicians and physiologists begin to perceive at last, that the poets had led them into a trap. They will soon find out, it is to be hoped, that eastern Occultists had more real information about the genuine character of our treache-

ous satellite than the Western astronomers with all their big telescopes. Indeed—"fair Diana," the "Queen of Night," she, who in "clouded majesty"—

"...unveils her peerless light,
and o'er the dark her silver mantle throws..."

—is the worst—because secret—enemy of her Suzerain, and that Suzerain's children vegetable and animal as well as human. Without touching upon her occult and yet generally unknown attributes and functions, we have but to enumerate those that are known to science and even the profane.

The moon acts perniciously upon the mental and bodily constitution of men in more than one way. No experienced captain will allow his men to sleep on deck during the full moon. Lately it was proved beyond any doubt, by a long and careful series of experiments, that no person—even one with remarkably strong nerves—could sit, lie or sleep for any length of time, in a room lit by moon-light without injury to his health. Every observing housekeeper or butler knows that provisions of any nature will decay and spoil far more rapidly in moon-light than they would in entire darkness. The theory that the cause of this does not lie in the specific perniciousness of the moon-beams but in the well-known fact that all the refrangible and reflected rays will act injuriously—is an exploded one. This hypothesis cannot cover the ground in our case. Thus, in the year 1693, on January 21, during the eclipse of the moon, *thrice* as many sick people died on that day than on the preceding and following days. Lord Bacon used to fall down senseless at the beginning of every lunar eclipse and returned to consciousness but when it was over. Charles the VI, in 1399, became a *lunatic* at every new moon and at the beginning of the full moon. The origin of a number of nervous diseases was found to coincide with certain phases of the moon, especially epilepsy and neuralgia—the only cure for which is, as we know, the sun. After a discussion of many days, the wise men of Germany came to no better conclusion than the implicit confession that: "Though it is a pretty well established fact that there exists some mysterious and *nefast* connection between the night luminary and most of the human and even animal and vegetable diseases, yet wherein lies the cause of such connection—we are unable, at present, to determine."

Of course not. Who of these great physicians and physiologists but knows since his boyhood that there was in old Greece a widely-spread belief that the magicians, and especially the enchanters and *sorcerers* of Thessaly, had an uncontrollable power over the moon, drawing her down from heaven at will by the mere force of their incantations and producing thereby her eclipses? But that is *all* they *know* unless they add to it their conviction that the stupid superstition had nothing at all in it at the bottom. Perhaps, they are right, and ignorance, in their case, may be bliss. But the occultists ought not to forget, at any rate, that *Isis* of the Egyptians and the Grecian Diana or *Luna* were identical. That both wear the crescent on their heads or the cow's horns, the latter the symbol of the new moon. More than one profound mystery of nature is securely shrouded by the "veils" of Isis and Diana, who were both the anthropomorphized symbols—or Goddesses of nature, whose priests were the greatest and most powerful adepts of the lands that worshipped the two. The fact alone, that the temple of Diana in Aricia was served by a priest who had always *to murder his predecessor*, is more than suggestive to a student of Occultism; for it shows him that in the temples of Diana the greatest as the most reverenced of all the goddesses of Rome and Greece—from that of Ephesus, one of the seven wonders of the world, down to the said temple of Aricia, the same mysterious initiations took place as in the sacred temples of the Egyptian Isis:—*i. e.*, the initiator having unveiled the Goddess, or shown the neophyte *naked truth*—had to die. We refer the reader to our foot-note on page 38 (col. 2) in the November *Theosophist* of 1882. Art. "Gleanings from Eliphas Levi."

A SEEKER AFTER GOD.

In silent trance of visionary thought,
Beneath a giant pipal tree o'ergrown
With creepers whence small doves made mellow moan,
Sat like an image of brown marble wrought,
Motionless as a form of carven stone,
The aged eremite. The world was nought
To him, or the world's doings, who but sought
Freedom from bonds of sense. Speechless, alone,
Uncomforted, full fifty years of heat,
And cold and rain he sitting there had braved,
Still brooding on the mysteries of birth,
And life and death. A tiger-skin for seat,
A bowl, a staff with figures quaintly graved,
Were all his portion of the gifts of earth.

H. C. I.
(Pioneer.)

DEATH WARNING.

The following communication by Mr. J. Sinclair is found in the December number of the English Journal called "*Knowledge*," edited by the well-known astronomer Mr. Richard A. Proctor.

"A friend of mine (Dr. Goodall Jones of Liverpool) related to me the following account of a case of premonition which I thought might prove interesting as it is well authenticated. The names and dates Dr. Jones will give if required.

He called on a female patient one *Sunday afternoon at three o'clock*; her husband met him at the door and said that he was about to come for him, as the patient was worse and delirious. On going upstairs the doctor found the poor woman in a very excited state, asserting that *her brother* (a Liverpool pilot) *was drowning in the river*, "which," said the husband, "is impossible as he is out at sea to the best of our knowledge." The doctor did what he could to soothe his patient, and left convinced that it was a case of ordinary delirium; but in the next morning's paper he read with surprise the account of the pilot's death by *drowning in the river on the previous afternoon at* three o'clock."

Reviews.

A "Reply to Extra Supplement to the Theosophist" of July 1882, *being an Examination of the defence of the Theosophical Society against the charges brought against it by Swami Dayanund Saraswati.** By Pundit Umrao Singh, an Arya of Rurki."

We acknowledge with pleasure the feeling of thoughtful and well-meaning courtesy that prompted our Brothers of the Lahore Arya Samaj to send to us this little pamphlet. After perusing it, however, we find it so full of incorrect statements, blunders and especially of omissions, that we come to the conclusion that it was sent to us for correction. But we really lack time and space for such a task. The only distinct impression left on the mind of one acquainted with the real facts of the subject treated therein is, that a gestation of the said "Examination," extending over just a nine-months' period, resulted in a labour reminding one of the mountain giving birth to a mouse. Not much information, whether in the shape of new facts or even presumptive evidence, has been elicited during this long preparation of legal evidence, we see. On the other hand, the same superb coolness as adopted from the first in the ignoring of facts proved beyond the possibility of a doubt against the accuser himself and over his own signature; the same careful evasion of direct explanation and answers to the charges made in their turn by the founders—are as plentiful as one may wish it. From its first page to the last, the "Examination" furnishes us but with three fresh items, namely—one of which is a refreshingly ludicrous contradiction,—the Swami being shown as *no* Yogi on page 11, and represented as "a real Yogi" on page 14;—another one—a direct misstatement based on as direct a fabrication—to wit: the letter written by Col. Olcott from Jeypore to Swami;—and a third—the weaving into the whole fabric of a personage that never had, nor could he ever have, any existence under actual circumstances, *i. e.*, a *Russian* Yogi, of whom there never was one within the precincts of that country.

To charge Madame Blavatsky with claiming to be possessed with *Yoga* powers herself is to tell a ludicrous untruth—all her enemies to the contrary. What she always claimed was, that she knew personally some very great Yogis; who, upon rare occasions, asserted their existence and powers through her; and what she now claims is that the founder of the Arya Samaj after such a number of untruthful and malicious statements, has lost all right to be included in that number.

* Published by the Lahore *Arya Samaj*.

Cosmos, Les Mondes, is a Parisian Hebdomadary Review of Sciences and Arts, founded by M. L 'Abbé,' F. Moigno, and published under his direction by another Abbé, M. H. Valette; who seems to be more deserving of the title of an occultist than that of an *Abbè*. On the whole it is a very interesting Weekly full of scientific matter. Among other branches of sciences we find in it archæology. The latter is of course treated therein only as it should be, considering the clerical dignity of its chief editor, *i. e.*, with an eye toward finds of a biblical nature and corroborating the events described in the Mosaic books. The latter discovery in that direction—one of a theoretico-hypothetical character so far—relates to the ossified remains of Pharoah's army which, we were taught, had so ignobly perished in the Red Sea while pursuing Moses—"the friend of God." A pretty long article by the Abbé Moigno himself, supports on the authority of the pious Scotch Astronomer Piazzi Smyth...the absolute necessity of sending scientific expeditions to Egypt with a view of digging out from the "Bitter Lacs" of the Red Sea, the sorry remains of the said Pharaoh's army, which in the author's opinion *must absolutely be there;* though he himself characterises the difficulties of the enterprise as "too supernatural that it should succeed without a certain amount of divine intervention." We do not see why the learned and pious editor of *Cosmos* should despair. If, as he tells us, the Abbé Richard once already sent by him, "had *not* found at Galgal in the tomb of Joshua (the Biblical athlete who stopped the course of the Sun) the silex or knives of stone hewn by God's order and having been used for the circumcision of the children of Israel"—then the success of the contemplated enterprize would have been indeed jeopardised. But having luckily found such stone knives, which, although differing in no way from other stone-implements of that peculiar age, in a tomb—one of a million of other *old* tombs, and they *proved* to be *the* identical knives they searched for—the world of infidels is knocked on its sceptical wretched head and thoroughly upset with the following bunch of undeniable and unanswerable proofs as a clear and logical deduction from the happy find. (1) that the *Septuagint*—the only book that *seems* to hint at some such surgical instruments Curried with Joshua—is unquestionably an inspired and infallible book; (2) the knives found being *the* very knives mentioned and no other, it is thereby proved that Joshua—really existed and was no myth as some wicked infidels have it; hence (3) and finally, that this venerable warrior *had* stopped the sun and thus prepared for the present day "the glorious triumph of our faith" in the words of the author.

We advise strongly, the promoters of the said pious expedition to insist upon search being made for the ossified, or we should rather say now—petrified remains of the drowned army. In a country where by the very nature of its soil little if anything decays for long ages, the archaologists are sure to come across some skeletons; in which case, as in that of the above said "knives," and one skeleton being as good as any other skeleton, what is to prevent the world of believers to see in them "the soldiers of Pharaoh's army"? Thus true archaology would be enriched, and true Faith more triumphant than ever. Has not the Roman Catholic Church in her possession an authentic letter written by Jesus Christ to king Agbarus in *pigeon* Latin; and is not that letter sanctioned as *genuine* by His Holiness the Pope and shown to produce "Miracles"?

THE "SATTYA PRAKASH."

A monthly Journal in Hindi and Urdu, published by the Rohilkhand Patriotic Association at Bareilly. The January Number is before us, and although we understand neither of those languages, yet the "Table of Contents" promises the issue to be very interesting. It is edited by our worthy friend, Rai Bishen Lall, M. A., President of the Branch Theosophical Society at Bareilly, whose name and learning are a sufficient guarantee of the Magazine being well conducted. The Sub-Editor is Pandit Cheda Lal, B. A., the Secretary of the same Branch Society. The list of contributors also shows that almost all of them are Fellows of our Society. A journal which is devoted to "Oriental Literature, Science, Philosophy and National Improvement"—ought surely to be extremely popular and find a large number of subscribers. Hoping it well we greet its appearance and anticipate for it every success.

"THE VOICE OF INDIA."

A very original and, perhaps, as useful a Magazine in its way and for general purposes as there is in all India. Though entirely out of the line with which we are concerned, since it is a purely political journal—it yet seems to us to answer admirably the greatest requirement of the country, containing as it does "a clear and truthful synopsis of what is said on all important questions by the Native Press throughout India." Thus it represents a moving panorama of the vernacular and Anglo-Indian Journalism, which must and will be found extremely useful to the papers whose leading utterances it records and to the general public who may be often glad to turn to, and find out a para. which would have been otherwise lost for ever. We wish every success to our new colleague, and give expression to this wish sincerely and earnestly, not merely as a phrase stereotyped for the conventional exchange of mutual journalistic politeness. For we love India and sympathize with many of its races. And since hitherto, as expressed by a correspondent quoted in the *Voice of India*—those races, because they speak "in various and strange tongues," their voice reached their distant rulers "only as a confused murmur," and that now those races have a chance to be heard, the new journal conveying "the true wishes and feelings of the people" in a louder and clearer voice than their own—hence our wish for its success and prosperity. The *Voice of India* is of the size and shape and double-columned as our own journal. "It is issued monthly in Bombay, and its price is Rs. 10 per annum, payable in advance."

"SUGUNA BODHINI."

We have received the first number of the new and most useful native Magazine of the Madras Presidency—called *Suguna Bodhini*. It is a bi-monthly published in the Tamil language, intended "to advance the cause of female education and enlightenment, and to raise the social and moral status of Hindu women"—and we feel confident that it will accomplish excellent work in that direction. We only hope that other Presidencies, where Tamil is not spoken, will follow the good example and lose no time in issuing such journals in Mahratta, Bengalee, and Hindi. Our numerous members of the Madras Presidency, who, under the pretext that it is too "deep" and *learned* for them, do not, as a rule, subscribe one in ten men to their own *Theosophist*, can have no such excuse for not patronizing the *Suguna Bodhini*. The latter is not "shooting over their heads" as a native Theosophist complained the other day. Intended for native women, it is full of useful and practical information, calculated to feed their intellect and develope their hitherto neglected education. Every married Theosophist, if he means to be true to the theosophical programme, ought to subscribe to the useful little journal.

Letters to the Editor.

A PHILOZOOLATRIC APPEAL.

Emboldened by the philanthropic views of the Society in all matters of humanity, I appeal in the name of the dumb millions of cows to all societies for the prevention of cruelty to animals. During one half of the year when the fields are overgrown with paddy, these creatures are penned in and fed very meagrely. When the harvest is over they are let loose to feast on the roots of paddy and to pick up solitary bits of grass here and there.

In former years every village had waste lands called *go churs* or pastures; but at present, Government, Zemindars, and well-to-do ryots of one accord encroach on those lands. Scarcely an acre is left to any village. This has brought misery to the cattle belonging to the poor ryots. The sickly and skeleton cows that are seen every day in every village speak for themselves. It is a pitiable sight to look at, but who cares for them! Of late years both public and Government are convinced of the impoverished state of the Indian ryots and are framing rules and regulations to improve their condition. What I want to impress on them

is that a cow and a pair of bullocks are but a part and parcel of the family of a peasant, without which, no peasant can be termed one; it is no luxury, but bare necessity to keep cows to enable him to keep body and soul together, and the miseries of these creatures go hand in hand with those of the ryots.

My personal opinion is that the accumulation of such a number of sickly animals in a place contaminates the air, and that it is no wonder why so many dire diseases are plaguing the country all over.

Know ye all that cows act as mothers to children, and that bullocks are half human beings. The former are the future hope of the land, and the latter are the very bone of the kingdom; it is for them I pray for a few acres of pasture-ground in every village throughout the land.

If the above subject is worthy your attention, you may act with it as you deem proper. This has been troubling me for a long time; and now having expressed myself to the proper authority, to those, who have taken in hand the grand project of regenerating India, I feel a little consolation. My knowledge is confined to Bengalee only, so I wish to be known by the name of a—

BENGALEE.

DOES LAW REQUIRE A LEGISLATOR?

As I am running over the pages of Mr. Mill's Essay on 'Theism,' I am agreeably surprised to discover a curious mistake I had committed in attributing to the eminent philosopher H. X.'s opinion that 'a law necessarily requires a legislator.'

Says Mr. Mill:—

"The argument is founded on a double meaning of the word Law. A rule to which we feel it a duty to conform has in common with laws commonly so called, the fact of claiming our obedience, but it does not follow that the rule must originate, like the laws of the land, in the will of a legislator or legislators external to the mind."

Mr. Mill here compares the moral law to human so-called laws. And it is evident that his argument may be extended to all laws. How I came to commit the mistake, I cannot recall to mind; but, nevertheless, this mistake obviously does not take away any thing from my contention against H. X.'s assertion; perhaps, it derives strength to find so eminent a philosopher impressing the same fallacy.

B. J. P.

BOMBAY, *February 27th*, 1883.

THE FINDING OF A GURU.

SOME time ago certain Pundits contended against the assertion that a man in search of knowledge has to undergo any hardship (*i. e.*, training) for finding his Guru. They know of instances of disciples undergoing much hardship *after* they had found the Guru, but not before. Brother Rama Swamier gave a detailed reply to it, but it has not, I see, yet satisfied them. The truth is that now-a-days the professional interpreters of the Shasters explain the books to the public in a very superficial manner, dealing more with the rhetorical beauties of the language than with the hidden meaning of the expressions. It serves to show their personal learning and thus to secure them a notoriety. It is not improbable that they are often quite ignorant themselves of the real meaning.

The great Book of the Mahabharata is an Encyclopædia in itself, and therefore every kind of information is contained in it in some shape or other. I will quote from it what I consider to have a direct bearing on the subject at issue.

"By proper training of the mind and intelligence, the disciple acquires one-fourth; by obtaining a Guru, one half; by increasing his treasure, three-fourths; and by comparing notes with disciples of the same standing, he completes his career." (*Mahabharata Sanat Sujata*, Chapter XLIII). Again, "Whosoever after finding his Guru serves him loyally obtains emancipation even in this life." (*Ibid*). Also, "As the Ishika (pen-cane) is separated from Munja (husk or cover, allied to rice separated from the paddy) so these disciples separate their souls from their bodies." (*Ibid*).

The above lines give more than enough information. The finding of one's Guru is not so easy as is usually imagined. Indeed the action of the Guru—assisting the Chela at the third stage—is very limited; and as soon as the Chela finds his Guru and is accepted by him, he has accomplished half. The preparatory discipline—the first quarter—must be passed by the man himself to procure him the *adhicar* (competency) for discipleship entirely alone and unaided; and the second quarter brings him to his Guru in the end.

Sanat Sujata is one of the mystic books incorporated in the Udyaga Parva of the MAHABHARATA.

BHOWANIPORE, 21*st January* 1883. } T. S. (*A Chela.*)

RETROGRESSION IN RE-BIRTH.

IN his able review of Mr. Oxley's "Philosophy of Spirit," concluded in the current number of your journal, Mr. Subba Row criticising the author's views of the hierosophic doctrine, remarks:—

"The second proposition (there is no re-birth in the material "human form, *there is no retrogression at any time*) is opposed "to all the ancient traditions of Eastern nations and the *teach-* "*ing of all the Eastern adepts.*"

The italics are mine. The proposition is certainly not in union with "all the ancient traditions of Eastern nations," but is the portion of it which I have italicised (there is no retrogression at any time), though certainly opposed to ancient Hindu traditions, really at variance with the "teachings of all the Eastern adepts"? Unless I am mistaken, you have all along strenuously maintained it as one of the truths of occult philosophy that re-birth in a *lower* state is impossible, that there is no *going back* in the scale of existence, that "nature invariably shuts the door behind her;" in other words, that there is no retrogression. Exactly the proposition advanced by Mr. O. and objected to by Mr. S. R.!

Will you or the learned reviewer kindly explain this?

H.

BOMBAY, 2*nd December* 1883.

EDITOR'S NOTE.—We have "strenuously maintained" and still maintain that there is "*no* retrogression" in the dead-letter sense as taught by exoteric Hinduism—*i. e.*, that the re-birth of a man in the *physical* form of an animal was impossible on this earth. But, we never affirmed that there was no *moral* retrogression,—especially in the interplanetary spheres; and that is what is combated by Mr. T. Subba Row, for Mr. Oxley means "retrogression" in that very sense, we believe.

CHIROMANCY.

A GOOD deal has been already written in the *Theosophist* about Astrology and Horology, but nothing has been yet written about Chiromancy or Palmistry, either by you or by any of your correspondents. May I venture to request you or any of the readers of your valuable journal to satisfy my curiosity as to whether Chiromancy or Palmistry is based upon scientific facts or whether it is a visionary art?

Chiromancy is, as every body knows, the art or practice of foretelling events or of telling the fortune or disposition of a person by inspecting the lines and lineaments of his hand. The Hindoo Chiromancy is like Astrology of a very remote birth. Its claims as an exact science have been enforced by its professors as strenuously as the professors of Astrology have been doing for the science or art of foretelling future events by the position and aspects of the stars and the planets in the celestial sphere. In the case of a man, the lines and the lineaments of his right hand are inspected, while in the case of a woman the lines and lineaments of her left hand are examined. The line beginning at within an inch or so from the root of the little finger is said to be the line of life; the number of branches of this line as also the cross lines, being considered either as so many accidents, disease or great dangers the person shall have to pass through during the course of his sentient life. So much for the line of life. Secondly, a man who has a discus on the palm of his right hand and the form of a fish on the palm of the left, is considered as very fortunate in a pecuniary point of view. Similarly certain other lines are considered as predicting the education or learning the individual will have acquired in his earthly life. In short, each line and lineament is said to enable the professors of this art to foretell an individual's limit of life, wealth, learning, progeny, &c. Now the lines and lineaments of the human hand being, so to say physiological things formed according to no definite laws, at least from what appears to us, how can the lines and lineaments be considered as the several means of predicting things that might occur during the sentient existence of an individual under the sun?

What reason can be given for inspecting a man's right hand and a woman's left one? Why is a particular line denominated as the line of such or another thing?

DHAME DINANATH PANDURANG.

ANCIENT METALOSCOPY AND XILOSCOPY.

IN going over your February Number, I came across two kinds of treatment named "Metaloscopy and Xiloscopy," which mean action of certain metals and wood respectively, upon the animal organism by their simple contact with the patient's skin. I believe these act by inducing certain favourable changes in the animal organism, just as animal magnetism does. Such treatment was practised successfully in India from a long time, though its action had not been rightly interpreted. A few examples of these would not be out of place here:—

METALLIC TREATMENT.

(*a*) In Bengal there is a kind of fever known as "Lunar or Moon fever," on account of its exacerbation occurring generally either at Full or New Moon, attended with painful swelling either of scrotum, leg, or of both. These cases are very difficult to cure; but I have seen these cases successfully treated by an ignorant woman with a simple metallic ring, generally of copper, ordered to be worn, by the patient on the big toe or to be appended in the string generally worn by natives above the hips.

(*b*) Hœmorrhage has been successfully treated by metallic rings worn on the little finger.

(*c*) Metallic bracelets (apparently of iron) cured many a person affected with deranged mind.

WOOD TREATMENT.

A wreath of certain kinds of wood-chippings (known in Bengal as Safurzi Mala) being worn on neck cured many cases of malaria fever with or without enlarged spleen.

MIXED TREATMENT.

Many cases of hysteria are cured by wearing copper amulets containing some roots.

Many cases proved successful under these treatments, even when ordinary medicine failed to do any good. Modern scientific men of this country do not believe in the efficacy of these treatments. They are disposed to attribute their success, when unmistakable, to the blind faith of the patients and not to the treatment. Instead of ridiculing these, if they investigate after these, they can certainly obtain more scientific knowledge.

SASI BHUSHUN KUMAR.

SITAPUR, 2*nd March* 1883.

CHRISTIANS, BRAHMOS AND "B. As".

IN the groove of established superstition Hindus are spending lots of time, and Rajahs thousands of rupees in mere worldly pomp and vanities. But, alas! almost none intelligently makes any sacrifice or exertion to recover or develope his intrinsic merit. The reason is probably that ready proofs by observation and experiment are not available either of the evidence of such merit or of the right way to recover and develope it. Records and the evidence of third parties are quoted for the belief and practices of all communities, but practical verification alone can set doubts at rest. Look at the Diocesan Conference of the Church of England ventilating a mass of gibberish under the presidency of the Bishop of Madras—in order to bring into their fold the Non-conformists and the heathen! Must they not show first that they have faith by their own conduct and its value in their own happiness before preaching faith to others? The life and merit of a good Christian or Hindu is the best preaching possible. Priests and Missionaries in the pay of others, prattling away their leisure in order to hoodwink their employers, are a reproach to every religion; while Brahmans learn, teach and practise, but never preach offensively to outsiders and in the streets.

However this may be, I am anxious to find out where the flaw is in the learning and practice of the Brahmans that they do not command now-a-days the traditional respect and confidence, nay that they are neglecting them themselves. Sound philosophy and unerring method are now assumed, and the flaw is ascribed to want of sincere and earnest application. As I believe that Truth begets Devotion, I rather think that the Brahmans are not all right in their comprehension and observances. By Brahmans I mean only possible-adepts and not *God-knowing* men as the Brahmos would proclaim themselves to be. I should not even call them possible or would-be adepts but would-be Chelas, for even Chelas should be above the political and worldly attachments which may fit a B. A. but not a Brahman. The Christian *Baptism through Apostolic succession* as the mark of *a man born again*, is only a phase of *Upadesam through adepts* which constitutes *the Dwija* section of the Hindus. I have no objection to your publishing this in the columns of the *Theosophist* with your comments for the consideration of Christians, Brahmos and "B. As."

A. SANKARIAH, F. T. S.

(Prest. Founder of the Hindu Sabha).

EDITOR'S NOTE.—We invite the above named three classes, namely' Christians, Brahmos and "B. As", to answer for themselves and in defence of their respective positions.

THE ADWAITA PHILOSOPHY *versus* THE SEMITIC BIBLE.

THERE is an English expression, now growing into a proverb, which says "blood is thicker than water," and the educated mind is, more and more, turning again towards the Aryan faith to the weakening of the Semitic. Hence any really good examination and comparison of the Jewish Bible, with the light of the Aryan philosophy, cannot fail to be of interest to us of the west. Heated discussions upon doctrinal points are of no value to any one, and only leave the minds of the disputants more bigoted in their own view than before.

I would therefore point out to our Oriental friends the basis upon which such discussion should be conducted. It is these absolutely certain facts, on ancient evidence.

1. The Semitic Bible is Exoteric,—historical.
2. It is Esoteric,—moral and spiritual.

By this I mean that its various writers fixed upon certain facts in the history of their race, and dressed up the fact or the tradition to point a moral. It does not necessarily follow that every historical statement in the Bible is an absolute and indisputable fact. The writers compiled their books at a comparatively late period, were evidently truthful, but may at times have been mistaken. Some things were evidently old-world myths, which were current as traditions in the Semitic family, and it would now be difficult to find out what amount of actual credibility they bear, whether as facts or symbols. Take, for example, the legends of the Garden of Eden, the contest between Cain and Abel, the Flood, the Acts of Joshua and of Sampson. Some things, disgusting in their nature, were published as examples. It is only to the Jew that the historical aspect is now of any value, and hence the Western Christian is chiefly concerned with the esoteric and spiritual interpretation, which the historical foundation was intended to bear. It may be that this is all one with the Aryan faith, when we reject the husk and obtain the fruit, and in shewing this we have the way for the Universal religion.

Broadly speaking, the esoteric interpretation of the moral of the history, is the "New Testament," though resource must also be had to the Cabala. In the time of Saul and the Israelitish Judges, we find mention of the "School of the Prophets," which without doubt was the equivalent system of the Aryan Arahat and Yoga wisdom, and it would not be impossible to follow this further, and shew that Christianity originated in a branch of the Esoteric School. For instance the Christian Apostles (Vide Jude) acknowledged the "Book of Enoch," as a part of the ancient Hebrew Canon. In it there is declaration of the Trinity, for it is said, "that in that day (time of Enoch) was the *Son of Man* "proclaimed before the *Lord of Spirits*, and his name in the "presence of the *Ancient of Days*;" but the "New Testament" is again but the exoteric writings of the school, and had its own esoteric interpretation in the earliest times. That is, it only partially lifted the veil.

However, my only object now is to point out that all enquiry must be grounded upon the admission of an historical basis with an esoteric interpretation, and that our Aryan friends must understand this before they can obtain any good results.

JOHN YARKER, F. S. Sc., HON. F. T. S.

WITHINGTON.
NEAR MANCHESTER,
Feby 21, 1883.

THE HINDU ZODIAC,
OR
THE DISCOVERY OF THE LOST KEY.

BY
N. CHIDAMBARUM IYER, B. A., F.T S.

THE main object of this paper is to announce to the world the discovery of the exact position of the fixed Hindu Zodiac, or, in other words, of the exact distance of the real first point of Aries from the vernal equinox—one of the two points where the ecliptic cuts the equator. This distance is known to the Hindu Astronomers as the Ayanamsam— अयनांशम्. Before coming to this important subject, I find it necessary to say a few words to show that the Hindu Zodiac is fixed and not shifting in its position as was erroneously supposed by Mr. T. Subba Row.* He confounds the shifting Zodiac† of the western Astrologers with the fixed Zodiac of the Hindus. At page 41 of the *Theosophist* of November 1881, Mr. Subba Row says: "The Hindus were acquainted with the precession of the equinoxes as may be easily seen from their works on Astronomy and from the Ahnanacs published by the Hindu Astronomers. Consequently they were fully aware of the fact that the constellations in the various Zodiacal divisions *were not fixed.*" It is true that the Hindus were aware of the precession of the equinoxes which is stated to be at the rate of 54 seconds a year according to Suriasidhanta— सूर्य्यसिद्धान्तम्; 60 seconds a year according to a work entitled Grahalaghavam—ग्रहलाघवम्, and 50 seconds a year according to the wonderful discovery of Varaha Mihira. But it is wrong to suppose that the Hindu Zodiac commences at the vernal equinox, and that in the almanacs published by the Hindu Astronomers the positions of the planets are referred to such equinoxial point. The planetary positions are all calculated with reference to the fixed first point of Aries, which is at present about 20 degrees to the east of the vernal equinox.

I. This can be easily ascertained by a reference to the calendars published by the Hindu Astronomers. Take, for instance, the Combaconum Almanac for the current year, Chitrabhanu. It will be found that while the sun enters the vernal equinox as early as at about 4 A. M. on the night of the 8th Meena corresponding to 20th March 1883, it enters the sign Aries only so late as at 1 P. M. on the first Mésham next (vide next year's Almanac) corresponding to the 12th April 1883. The position of the planets calculated from the fixed first point of Aries is known as the Nirayanasphutam—निरयनस्फुटम् of the planets; while the same calculated from the moving vernal equinox is known as the Sayanasphutam—सायनस्फुटम्—of the planets; in other words, the longitudes of the planets. That the former is the only sphutam स्फुटम् required both for the calculation of Nativities, and for the observance of various religious rites, will be apparent from even a superficial perusal of any work on Astronomy, Astrology and Dharma Shastra bearing on the subject. I shall quote a few authorities.

II. In chap. I. of the Suriasidhantam—सूर्य्यसिद्धान्तम् we find

पौष्णान्तो भगणस्मृत : ॥

"The Siderial revolution of a planet ends with the fixed star Revati—रेवती which marks the end of the sign Pisces, मीनं and the beginning of the sign Aries—मेषम्. From this it is apparent that the fixed Zodiac of the heavens, commences from this Star and ends with the same.

III. Again in the same book in the chapter headed भग्रहयोगाध्याय we find the positions of the 27 Stars along the Ecliptic given from the Star रेवती where, of course, the Zodiac, each of whose signs contains 2¼ of these stellar divisions, commences.

अष्टौनखा: गजगुणा: खशरा: त्रिषट्का: * * * *
* * खमिति भधुवकानिरुक्ता : ॥

Star अश्विनी is 8 from the first point of Aries
" " भरणी is 20 " " " "
" " कृत्तिका is 38 " " " "
" " रोहिणी is 50 " " "
" " मृगशीर्ष is 63 " " " "
* * * * * *
" " रेवती is 0 " " " "

thus making रेवती (a fixed star) the first point of Aries.

IV. Again in chapter III of the Brihat Samhita बृहत्संहिता of Varaha Mihira वराहमिहिर we find the following.

आश्लेषार्द्धात् दक्षिण मुत्तरमयनं धनिष्ठार्द्ध ।
नूनं कदाचिदासीत् येनोक्तं पूर्व शास्त्रेषु ॥ (1)
सांप्रत मयनंसवितु: ककैटकाद्यं मृगादितश्चान्यत् । * * * * (2)
अप्रोप्यमकरमर्कों विनिवृत्तोहन्ति सापरां याम्यां ।
कर्कटकमसंप्राप्तो विनिवृत्तश्चोत्तरां सैन्द्रीम् ॥ (3)

"In the old Sastras we (Varahamihira) find that at one time the कटकायनम् *i. e.*, the Sun's southward march commenced when it reached the middle of the fixed star आश्लेष and the मकरायन or the Sun's northward march commenced immediately it reached धनिष्ठा (1)

"Whereas, at present, the former commences at the beginning of कर्कटक (sign Cancer) and the latter at the beginning of मकर (sign Capricornus) (2)

"If the Sun should change his course (from south to north) before reaching मकर he brings on evil on the west and on the south; if he should change his course (from north to south) before reaching कटक he brings on evil on the north and on the east. (3)

Thus it will appear that the Sun's turning points are not always the beginning of मकर and कटक—they may be beyond these and as now within these, which will not be the case if the first point of Aries be identical with the Vernal Equinox.

V. Again in the पशुबन्ध प्रकरण of गोपालकारिका of बोधायनश्रैत the author, after stating that the पशुबन्ध ceremony should be performed immediately after the commencement of the अयन says

माघमासे धनिष्ठाभिरुत्तरेणैति भानुमान् ॥
श्रवणाश्लेषयोर्मध्ये दक्षिणेन निवर्त्तते ।
सांप्रतं रविरप्राप्य मृगं कर्कटकं किल ॥

"At one time the Sun's northward march commenced immediately it reached धनिष्ठा, and its southward course lay between (the middle of) आश्लेष, and (the end of) श्रवण; whereas at present, the Sun turns its course without reaching मकर and कटक"

VI. Again in श्रीनिवासदीक्षितीयतिथिनिर्ण we find

छायार्क जीनतो मासोहक् सिद्धोनहिवास्तवः ।
तस्मान्निरयने मासि तिथिग्रह्या नचान्यथा ॥

"The Sayana month is not a proper one (for adoption); therefore the Tithees— यकारिका that fall within the Nirayana months and no other are to be adopted."

More authorities can be cited to show that the Hindu first point of Aries and the Vernal Equinox are two distinct places apart from one another, over 20°, and that the Hindu Zodiac commences at the fixed star Revati.

Now I come to the main subject of this paper. It refers to the final settlement of the Ayanamsa question, so well known to the Astronomical world. The question in its unsettled state continued to torment the scientific instinct of the western as well as the eastern astronomer for several centuries. On it depended the success of the eastern astrological literature and which, in no small measure, explains the errors astrologers so invariably fall into in their predictions both on the subject of nativity and on horary astrology—the two main departments of the science. The question is also popularly known as the Meenamesham question—Solittle was this question solved that the term Meenamesham has come to mean doubt and uncertainty. From what I have written it will be evident that in the Hindu Almanacs the positions of the planets are referred to the fixed star Revati. Now those that are interested in a healthy condition of the sciences of eastern astrology and astronomy, will be filled with dismay and disappointment when I inform them that the star Revati which was supposed to be in the ecliptic has now disappeared! Where has it gone! It has not improbably receded into the dark and unfathomable abyss of endless space either by some unaccountable freak on its own part, or, more probably, by a vast and sudden withdrawal of the solar system itself from the star. At one extremity then of the little bit of increasing space known as the Ayanamsa we have the star Revati, and at the other extremity we have the Vernal Equinox. As will be shown further on, a correct knowledge of the Ayanamsa plays no insignificant part in the preparation of Hindu Almanacs. This then appears to be an appropriate place to say a few words regarding the precession of the Equinoxes. The precession was known to the ancient Hindu Astronomers long, long before the time of Varaha Mihira.

I. In the सूर्य्यसिद्धान्त we find the following readings regarding the precession of the Equinoxes :—

(1) त्रिम् शत् कृत्योयुगे भनाम्
चक्रं प्राक् परिलम्बते ।
(2) त्रिम् शत् कृत्यायुगे भानाम्
* * * *
(3) त्रिम् शत् कृत्वोयुगे भानाम्
* * * *

Here the author supposes that the Vernal Equinox oscillates on both sides of the star Revati—27° on each side; a युग (including its four divisions कृत, त्रेता, द्वापर and कलि) is 4,320,000 years.

The Stanzas therefore mean

In a Yuga the Equinoctial point oscillates about the star Revati according to the several readings.

(1)	30 × 20 = 600	times,
(2)	30² = 900	"
(3)	30	"

Without entering into the details of calculation, suffice it to say that the first reading gives the annual motion of the equinoctial point to be 54", the second gives it to be 81", and the third gives it to be 2·7".

II. According to मुञ्जालाचार्य्य otherwise known as मञ्जुलाचार्य्य author of मानसग्रन्थ we have the.

आयनचलनं यदुक्तं मुञ्जालाद्यै: सस्वायं ।
तत्पक्षेतद्भगणा: कल्पे गोङ्गर्तु नन्दगोचन्द्रा: ॥

"In one Kalpa which consists of 4,320,000,000 years, the equinoctial point makes 199,699 circuits of the heavens". This gives 59" as the annual rate of motion of the Equinoctial point.

III. Again गणेशदैवज्ञ the author of ——— says that the Equinoctial point moves westwards at the rate of 60" a year.

IV. Lastly, Varàhamihira says that this point moves westwards at the rate of about 50" a year. Now Varàhamihira lived between 1,400 and 1,500 years ago. Modern western astronomers say that the rate of retrograde motion of the Equinoctial point is subject to an annual increment of ·00024". This in 1,400 years gives the increase as ·34." So that the rate of about 50" as ascertained by Varáhamihira over 1,400 years ago should, at present, be 50·34"; whereas western discovery gives it as 50·26". The difference is, then, only ·08". Now who will not bow, in mute reverence, to the wisdom and sagacity of this great astronomer who, with what rough instruments he could construct for the purpose, was able to achieve as much success in astronomical researches as the modern scientific men with all their valuable telescopes and sidereal clocks and with the records of past observations are able to do.

Now to return again to the task on hand. I have already stated that this star Revati, which is of such immense importance to the Hindu astronomer and astrologer, has somehow disappeared. Are there no means of readily finding out its position? We shall try.

1. As already stated Varàhamihira says साम्प्रातमयनं सवितु: कर्कटकाद्यं मृगादितश्चान्यत् ।

"In my time the Sun changes his course at the first point of Cancer and at the first point of Capricornus."

In other words, the Vernal Equinox was at Revati in his time. Now we are not certain

(1) That the Vernal Equinox was *exactly* with the star and not even a little to the east or a little to the west of the same.

(2) We do not know the precise year when this line was written—An error of 12 years, for instance, will give an error of 10 minutes in the Ayanamsa. It is therefore difficult to ascertain from the above what the exact Ayanamsa is at present.

II. Again, I have already quoted a passage to show the position of each of the 27 stars (the योगतारा of each group) along the Ecliptic from the star Revati.

अष्टौनखा: गजगुणा: खशरा: त्रिषट्का:
* * * *

Now, as nearly all these stars, excepting Revati, are now known and can be identified, and, as the exact position of the Vernal Equinox too is known, one might suppose that by subtracting from the actually observed distance of any one of these stars, its given distance from Revati, the length of the Ayanamsa can be found out (*Note.*—The stanza quoted above gives the polar longitudes of the stars from Revati. Before subtracting these, as stated above, it is necessary to convert them into the ordinary longitudes for the year). Unfortunately this method which ought to be the best and most satisfactory is found to fail; for the method ought to give us the same Ayanamsa, the longitudes of how many stars so ever are taken into account. This, however, is not the case. The

* This assertion however does not in the least alter the main argument in the article alluded to, as the imaginary forms assigned to the constellations must necessarily be changing, on account of the variation in the position of the so called 'fixed stars'. It yet remains to be seen whether Sayanasphutam or Nirayanasphutam is to be used in the Hindu Astronomical and Astrological calculations. If Mr Chidambarum Iyer succeeds in showing from the Nadigranthams that Astrological calculations are correct only when Nirayanasphutam is used, then, his statement that a fixed zodiac should be the basis of our calculations can be taken to be correct.

T. SUBBA ROW.

† At page 14 of William Lilly's Introduction to Zadkiel's work on Astrology we find the following: "The first sign Aries commences the Zodiac, its beginning being that spot in the heavens where the Sun is when crossing the equator in spring."

reason for this appears to be that either from some defect of observation or from some other cause the several longitudes above given are only very rough ones.

III. Now Bentley in his work on Astronomy devotes much attention to the Ayanamsam question. As stated in the previous para, he first calculated the several Ayanamsas resulting by taking into account the longitude of each of the 27 stars, and then took the average length of these, which he considers to be nearest to the correct Ayanamsa.

IV. As Revati is stated to be on the ecliptic, the translator of सूर्य्यसिद्धान्त has fixed his choice on a certain star in Pisces known as the—Piscium, which he considers as the Revati of the Hindus. This star however is not on the ecclipticc, but has a latitude of 10 minutes from it; and its longitude now is 18° 14' 20".

V. Now placing implicit faith (*a*) in this discovery—as he was justified in doing so in the absence of any clue to the discovery of the lost star.—Mr. Kero Lakshmana Chatrai, M. A., Mathematical Professor of the Deccan College, has been publishing for the last 18 years an almanac with the help of the correct modern tables, according to which the Ayanamsa on the 1st January 1883 is 18° 14' 20."

VI. Again, the late Mr. C. Ragunathachariar of the Madras Observatory started a similar almanac * some 13 years ago, in which he has taken the average length of the different Ayanamsas as adopted by several Hindu almanac publishers. This length is on the 1st January 1883 22° 2' 38",

VII. Brahma Sri Sundaresvara Srauti, and Bra-Sri Venkateavara Decksbitor. The best living astronomers of Southern India, have also been publishing a similar almanac for the last 7 years, and that for Southern India under the auspices of Loca-Guru Sri Sankaracharier, of Combaconam. In this almanac they have adopted the average Ayanamsa of the late Mr. C. Ragunathachariar.

VIII. Again Brahma Sri Bapu Devasastri of Benares has also been publishing for several years an almanac on the same principle in which we find the Ayanamsa on the 1st January 1883 to be 21° 58' 29." He says* that he first calculated the Nirayanasphutam of the planets (for a given time) after the method prescribed in such works as the Surya-Sidhanta, and also noted down the Sayanasphutam calculated with the help of the correct modern tables, and that, by subtracting the former from the latter, he arrived at the correct Ayanamsa. This sounds reasonable enough. But our friend the Sastri cannot for one moment assert that the tables as given in Surya Sidhantam can at all be relied on as they have not been corrected, as they ought to be, as will be shown further on.

IX. Almanacs still continue to be published by several persons after the Vakya and Sidhanta methods of calculation. According to the former the Ayanamsam on the first January 1883 is 22° 41 44"; and according to the latter it is 20° 46' 15" (*Note.*—According to the Vakya School, in the year 444 of the Salivahana Era, the Vernal Equinox was at Revati, and the annual motion assigned to it was 60". According to the Sidhanta School the Vernal Equinox was at Revati in the year 3600 of the Kali era, and the annual motion assigned to it was 54").

Now to sum up these we have the following lengths of the Ayanamsa on the 1st January 1883 :

(1)	Bombay Almanac	18° 14' 20"
(2)	Madras }	22° 2' 39"
(3)	Combaconum } "	
(4)	Benares "	21° 58' 29"
(5)	Vakya "	22° 41' 44"
(6)	Sidhanta "	20° 46' 15"

Now it is necessary to remark here that in the first four almanacs the Sayanasphutam is first calculated and the Nirayanasphutam is deduced from it, by subtracting the Ayanamsam therefrom. The tables on which the calculations are based are of course very correct; and not only the annual retrograde motion of the Vernal Equinox but the annual increment in the rate of its motion is known; but as it is not known where the star Revati is, the entire body of Nirayanasphutam falls to the ground.

Again, although, according to the Vakya and the Sidhanta methods of calculation, the Nirayanasphutam of the planets is obtained independently of the Ayanamsa,* yet the tables in the form in which they are being now employed are, for want of certain corrections,† to be applied to them as required by eminent Hindu astronomers, at this distance of time very incorrect. Hence also the Nirayanasphutam given in these almanacs falls to the ground.

Now I shall proceed to state what the correct Ayanamsa was on the 1st January 1883.

It ranges between 20° 23' 8" and 20° 25' 2". By adopting the mean 20° 24' 15" the maximum amount of error will only be 1' 7" (*a*). Now the difference between this correct Ayanamsa and the various Ayanamsams above given will be seen from the following :

(1)	Bombay	— 2° 9' 55"
(2)	Madras }	+ 1° 38' 24"
(3)	Combaconum }	
(4)	Benares	+ 1° 34' 14"
(5)	Vakya	+ 2° 17' 29"
(6)	Sidhanta	+ 0° 22' 0"

To express the same in other words; the Ayanamsam error, as it affects the planetary motions in point of *time* given in the first four Almanacs, will be found to be as follows :

Planets.	Bombay (Before.)		Madras and Combaconum (After.)		Benares (After.)	
	d.	hr.	d.	hr.	d.	hr.
Sun ...	2	5	1	16	1	14
Moon ...	,,	4	,,	3	,,	3
Mars ...	4	3	3	3	3	,,
Mercury ...	,,	13	,,	10	,,	9½
Jupiter ...	26	,	19	17	18	21
Venus ...	1	9	1	,,	,,	23
Saturn ...	64	16	48	23	46	20
Moon's Node.	40	21	31	,,	29	16

* The publication is being continued by his son Mr. C. Raghava-Chariar.

(*a*). In a note of his to Mr. C. Ragoonathachariar, F. R. A. S. of Madras, Mr. Kero Lakshmana Chatrai writes 9 years ago as follows: "The position of—Piscium is assumed to be the Zero of the Zodiac. Thus the longitude of Piscium at any time shows the precession of the equinox or Ayanamsam अयनांश. For Shaker 1796 the अयनांश. 18° 7'——." And in the Tables published by him entitled the काष्टके, ग्रहसाधन (page 325, last line, columns 1 and 2, he calls the—Piscium of the Western Astronomers as the star Revati of the Hindus.

† *Vide* Preface to his Punchangum.

* The error in Ayanamsa however affects (1) the rising and setting of the planets; (2) Their conjunctions; (3) The महापात पुण्यकाल; and (4) The सायनसंक्रमण. I may remark here that in the case of the other almanacs the calculations regarding *these* are very correct irrespective of the error in the Ayanamsa.

† In बीजोपननं we find

ज्योतिर्गणेशास्त्र पथातिवृत्तौ यद्ब्रह्महत्यां मनुयोवदन्ति। नित्यं ग्रहाणामहरर्ध काले निर्णेय मेतत्तुपरीक्ष्यदक्षैः॥

He that incorrectly calculates is guilty of the sin of Brahmahatya, the murder of a Brahmin. Therefore it behoves the Astronomer to note the daily culmination of a planet and ascertain its law of motion.

Note:—This is as much as requiring the construction of an Observatory *Note* (*a*).—I am taking steps to reduce this to a minimum.

Now while the above shows the only corrections to be applied to the four almanacs mentioned in the table, the corrections to be applied to the Vakya and Sidhanta Almanacs cannot be so easily ascertained owing to the incorrect tables that are being employed in the calculation of the planetary motions.

This state of things sufficiently accounts in my opinion for the numerous failures in astrological predictions observable in modern times, and, if I may be allowed to speak the language of an orthodox Hindu, also for the fall—the ever-accelerating fall—of the sacerdotal order from the eminence they at one time occupied in the pyramid of Hindu community. For the Sastras say that when an enjoined religious rite is either not observed or observed at an improper hours it brings on evil and misery, *e. g.*

मृताहं समतिक्रम्यचण्डालः कोटिजन्मसु।

"He who omits to perform Sradha on the anniversary of the day of death will be born a chandala a crore of times."

I shall proceed to dispose of the one question which now naturally engages the reader's attention, viz., how did I discover the correct Ayanamsa. I have discovered this by a process as sound and as satisfactory as any employed in the discovery of some of the sublimest truths in the world. I have only to ask the public to patiently hear and then judge.

Now this lands me on one of the gold coasts in the vast continent of Aryan Literature. Very few of the modern Hindus—and fewer still of the so-called educated Hindus—are aware of the existence of what are called Nadi Granthams—नाडिग्रन्थाः—which contain a faithful record of the lives of—to the utter amazement of the public I declare emphatically—*all men*:—All men that ever lived, all men that are living, and all men that will come into existence! Smile not, reader, in derision of what might appear to you at first sight to be the man in the moon. Is it possible one might ask that such a work can exist—a work which can afford space for the *names* of all mankind?* The Indian census was taken—thousands of hands were at work in taking it, in tabulating its results, and it took over two years; and what was the information the voluminous records could supply us regarding each man. It is simply this:—his age, caste, religion, profession and, I grant freely, in addition, whether he was married or single, and yet the work referred only to a particular time and to a particular country. Can then Nadi Granthams exist? I reply emphatically that such a work (1) can exist and (2) does exist. A fact puts down a thousand texts. I know from personal experience of the existence of 5 Nadi Granthams and I have heard of 5 more works. Of those that I have seen the ध्रुवनाडि—a Sanskrit work, about 70 volumes of which are now in the possession of two persons in Southern India—by Sathyachariar, the celebrated Hindu astronomer, is the best—perhaps शुक्रनाडि excepted. I have taken my life from it, and from सर्व संग्रहनाडि and the lives of many friends both young and old and of different districts have been similarly obtained.

As my paper has already become too long, I do not, on the present occasion, wish to explain on what principle the Nadi Granthams have been prepared. Let me therefore hasten to close my article.

* As the workings of the mighty current of Life sweeping throughout our planetary chain have been thoroughly examined by the ancient adepts, and as the number of the planetary rounds, the various races, and sub-races of humanity on each planet and the number of incarnations of every spiritual monad floating along the current of life, were long ago ascertained with mathematical precision, as already indicated in the *Fragments of Occult Truth*, it would not be beyond human power to bring into existence a book giving all the particulars which a Nadi Granthum is stated to furnish.—Ed.

From what I have stated already it will be clear at once that the different Ayanamsams adopted by several publishers of almanacs cannot *each* be correct. If any one of them is considered to be the correct one, it is for the publisher who adopts it to prove satisfactorily its correctness. I have no doubt that Mr. Kero Lakshmana Chhatre and Brahma Sri Bapu Deva Sastri will frankly own that they have no means of proving satisfactorily the correctness of their Ayanamsam. As for the other two gentlemen, I can't suppose for a moment that they consider their Ayanamsam as resting on a satisfactory basis.

Now I have to remark here

(1) That the Dhruva Nadi contains a correct record of the lives of men :

(2) That it gives the Nirayanasphutam of all the planets at the moment of birth of each individual.

Now as a horoscope constructed with the help of the correct modern tables contains the only error already pointed out, viz., that resulting from an incorrect Ayanamsam—and no other, my attempt to find out my life in the said Dhruva Nadi led me to a portion of the work which contained the lives of five or six persons of which mine was one. I went carefully over all of them; and with little or no difficulty found out mine. I found the Nirayanasphutam of all the planets at the moment of my birth given in it; and as the Sayanasphutam of the same had been calculated correctly with the help of modern tables, by subtracting the former sphutam of the Sun from its latter sphutam I arrived at a certain Ayanamsam: and what was my surprise when I discovered that the Ayanamsam thus obtained from the two sphutams of the Moon, Mars, Mercury, Jupiter, Venus, Saturn, and the Moon's nodes was identically the same! This led me to suspect that this must be the correct Ayanamsam. This suspicion was confirmed when I beforehand calculated with the help of this Ayanamsam and of the correct modern tables the Nirayanasphutam of the planets in several places, and found out on opening the Dhruva Nadi that the same sphutams were given in it! To crown all, the lives recorded in the Nadi were found to be correct to even the minutest details.

All this then points to a period in the annals of India's greatness when Jothisha (Astrology) Sastra was cultivated to a degree of perfection. What a change do we see now! The science throve well in the Indian soil under the warm sun-shine of the Indian rulers; it began to lose its luxuriance under the cold piercing blast of Afghan invaders; and its ruin is now being completed under the colder blast of our Anglo-Saxon rulers: and what is most to be deplored is that this ruin is being brought about through India's own children!

Bode's discovery of the law of planetary distances though empirical in its nature was accepted because, on application, it proved to be correct. I crave of the astronomers of the west and the east, for a similar indulgence to my discovery of the Ayanamsam, whose correctness may easily be tested. I think the indulgence ought to be granted the more readily, seeing that so many vain attempts have been made by astronomers for several centuries to arrive at anything like a satisfactory solution of one of the most important problems of the science, viz., the discovery of the correct Ayanamsam; lo! the key was after all found stuck to the side of the box itself!

TRIPLICANE, 23*rd January* 1883.

P. S.—I showed my paper to BrahmaSree Sundareswara Srouthy, who is equally versed in the eastern and western systems of Astronomy, and who was assisting the late Mr. C. Ragoonathachariar for four years. He admitted (1) the necessity that existed for the discovery of the correct Ayanamsam; (2) the incorrectness of the Ayanamsam, adopted by the several Almanac publishers; and (3) the

probability of the Ayanamsam discovered by me being the correct one.*

He further remarked that in Southern India at least, no Almanac publisher would now boldly introduce the correct Ayanamsam in the Almanac, owing to the difficulty of overcoming the prejudices of the people; for the correction would first be felt in the case of the Sun as it will affect the Samkramana Punyakala.

As the present Rulers of British India will take no interest in the matter, several of my friends are of opinion that the work should be undertaken by the enlightened Native Princes.. In this view I perfectly concur. For here is what Bhagavan Garga says on the subject:

(1) अप्रदीपायथा रात्रिरनादित्यं यथा नभः ।
तथा सीवःसरो राजा भ्रमत्यन्ध इवाध्वनि ॥

(2) मुहूर्तं तिथि नक्षत्र मृतवश्चायने तथा ।
सर्वाण्येवाकुलानिस्युर्न स्थात् सांवत्सरोयदि ॥
तस्माद्राज्ञाभिगन्तव्योविद्वान् सांवत्सरोऽग्रणीः ।

(3) जयं यशः श्रियंभोगान् श्रेयश्च समभीप्सता ।
ना सांवःसरिकेदेशे वस्तव्यं भूतिमिच्छता ॥

(4) यस्तु सम्यग्विजानाति होरागणित संहिताः ।
अभ्यर्च्यः सनरेन्द्रेण स्वीकर्तव्यो जयैषिणा ॥

(5) नतत्सहस्रं किरिणां वाजिनांवा चतुर्गुणम् ।
करोति देशकालज्ञो यदेको दैवचिन्तकः ॥

and Varahamihira is also of the same opinion.

(6) न तथेच्छति भूपतेः पिता
जननी वा स्वजनोऽथवा सुहृत् ।
स्वयशोऽभिवि वृद्धये यथा
हितमाप्तः सवलस्य दैव वित् ॥

(1.) As the night is without a lamp, and the sky without the sun, so is a prince without an astronomer, and he gropes his way in the dark.

(2.) If there should be no astronomer, the Muhoorthas, the Thithees, the Nakshatras, the Ruthoos, the Ayanas, and the like will go wrong. It therefore behoves a prince to find out a learned astronomer.

(3.) He that loves victory, fame, wealth, enjoyment and renown, ought not to live in a country devoid of a good astronomer.

(4.) He that knows the Hora, the Ganitha, and the Samhitha Sastras, deserves to be supported by the prince who loves victory.

(5.) That service which an astronomer can render to a prince cannot be effected by a thousand elephants and by four thousand horses.

(6.) That good which an astronomer can do to a prince will not be done, to him by his father, mother, relations, and friends.

Therefore their Highnesses, the Maha Rajas of Travancore and Mysore, for instance, will do well to convene meetings for the purpose of ascertaining the correct Ayanamsa, and of testing the correctness of my discovery. They will confer an invaluable benefit on the country by directing their Court astronomers and almanac publishers to introduce the Ayanamsa correction in their almanacs. This will pave the way for the eventual adoption of the correction in the almanacs published in British India.

In connection with this subject I need hardly impress on the minds of these and other Native Princes of India, the importance of aving an Observatory in the capital of each Prince and presided over by native astronomers learned in the systems of eastern and western astronomy and in the Dhurmasastras and trained in the Madras Observatory.

* I may here add that Sundareswara Srouthy was himself of great help to me in the discovery of the correct Ayanamsam.

Editor's Note.—A few of our European Brother Theosophists are invited to test the assertion of our Brother Chidambaram Iyer, by furnishing to him the necessary information for their horoscopes.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

TO THE "DISSATISFIED."

We have belief in the fitness and usefulness of impartial criticism, and, even at times, in that of a judicious onslaught upon some of the many creeds and philosophies, as we have in advocating the publication of all such polemics. Any sane man acquainted with human nature, must see that this eternal "taking on faith" of the most absurdly conflicting dogmas in our age of scientific progress will never do, that it is impossible that it can last. Our journal being devoted to the presentation of every creed in all its naked truthfulness, and resolved to favour none in preference to another, its columns are therefore open to writers of all and nearly every creed known—at least on hear-say—to the civilized world. Thus there is some chance for all, of getting, by comparing notes, to the bottom of more than one mystery, and of eliminating a few truths out of this jungle of more or less philosophical and metaphysical concepts. We have seen the folly of the system of favouritism and sectarianism to the exclusion of all other opinions prevalent among most of the periodicals in India; and we are resolved that in the management of the *Theosophist* the rule of religious impartiality shall be strictly observed. We form the circle of its contributors from the ranks of Heathen and Christian, of Materialists and Spiritualists, Theists, Atheists and Polytheists, men of ability, in short, wherever to be found, without enquiring into their faith and without the smallest preference given to personal partialities or antipathies. Nevertheless, we have not hitherto been able to satisfy all our readers, nor, our correspondents either. In the opinion of the former, our columns and editorials which are expected to acquaint our subscribers with every new-fangled doctrine, with the exposition of every religion old or new for the necessity of comparison, has, at the same time, to remain "goody goody," never treading upon the toes of the creed under analysis, nor expressing an honest opinion upon its professors. With our contributors it is still worse. We are either to be deluged with the rubbish that can find admission to the columns of no other periodical, or stand accused of "favouritism," something we have altogether and strenuously avoided. To those contributors whom the present cap will fit, we can answer but the following: "Gentlemen, our Magazine is by no means intended to be a refuge for the destitute, an *omnium gatherum* for those who have to satisfy an old grudge; nor is it a receptacle for any and every thing which may not be able to find hospitality even in its own sectarian journals. *The Theosophist* does not take for its foundation-principle the idea that because an atheistical article has been rejected by a paper conducted by a theist, it must, therefore, find room in these impartial columns, in order that justice be strictly dealt out; but it rather proceeds to have the *MSS.* handed to it for publication, opened, and carefully read before it can consent to send it over to its printers. An able article has never sought admission into our pages and been rejected for its advocating any of the religious doctrines or views to which its conductor felt personally opposed. On the other hand, the editor has never hesitated to give any one of the above said religions and doctrines its dues, and speak out the truth whether it pleased a certain faction of its sectarian readers, or not. We neither court nor claim favour. Nor to satisfy the sentimental emotions and susceptibilities of some of our readers do we feel prepared to allow our columns to appear colourless, least of all, for fear that our own house should be shown as 'also of glass.'"

THE BUDDHIST MOVEMENT IN ENGLAND.

THE frequent publication of books on the subject, in England, of recent years, has evidenced the strong interest now felt by the cultivated classes in the study of Buddhism. That this interest grows rather than declines is plainly indicated by the following report of a meeting of the Royal Asiatic Society in London, held quite recently with distinguished people present, which we reprint from an English paper:—

At the last meeting of the Royal Asiatic Society, Sir Bartle Frere, president, in the chair, His Royal Highness the Duke of Connaught, K. G., Sir Thomas Brassey, M. P., and Mr. Cassels were elected resident members, and Her (?) Highness the Maharanee of Oodeypore, Lieutenant-Colonel C. Maclean Smith, and Mr. W. M. Ramsay, non-resident members. Mr. Arthur Lillie, M. R. A. S., read a paper "On the Buddhism of Ceylon," in which he combated the idea advanced by a section of writers, headed by Mr. Rhys Davids, that the ancient books of Ceylon teach nothing but annihilation, non-existence of the soul, and atheism. He cited the "Tevigga Sutta," in which Buddha is questioned on the subject of that union with Brahma which it was the great object of the Brahmin ascetic, in Buddha's day, to gain. Buddha, instead of answering that the Supreme Brahma is non-existent, and that those who sought union with him were unwise, proclaimed distinctly the contrary proposition. Mr. Lillie then urged that the charges of annihilation, &c., brought against Buddha by Mr. Rhys Davids were founded on an erroneous reading of the Buddhist ideas about Karma and the Skandas. These, he stated, cease not on the death of the individual, but on his attaining spiritual awakenment. A passage in the Brahma "Jala Sutta," much relied on by Mr. Davids, was then compared with its context, and it was shown that the doctrine of the annihilation of human beings was pronounced as heretical as that of future conscious existence. Mr. Lillie, in conclusion, expressed the opinion that the northern and southern systems should be compared together, as by these means alone, the archaic and true Buddhism could be detached from its later accretion.

This paragraph correctly indicates the antagonism between the views of the two great representatives of Buddhism in modern English literature. Both Mr. Lillie and Mr. Rhys Davids have struggled to divine the real meaning of Buddhism from the exoteric books and papers to which they have had access, and, broadly speaking, Mr. Davids has come to the conclusion that Buddhism must mean to teach annihilation and non-existence of the soul, *because* it entirely ignores the idea of a personal God, while Mr. Lillie argues that because it certainly does not teach annihilation, but, on the contrary, says a quantity of things that directly relate to a continued existence of the soul in other states of being after this life, *therefore*

in reality it must intend to preach a personal God, however little it may say on the subject.

On these lines this very pretty controversy may go on for ever without either party being in the least danger of defeat at the hands of the other. Mr. Lillie will never dig up from Buddhist literature any declaration of the existence of a personal God with which to crush Mr. Davids, and Mr. Davids will never find chapter, and verse for his theory about the nihilistic significance of Buddhist doctrine with which to crush Mr. Lillie.

The futility of the argument turns on the groundlessness of the assumption that the question about the existence of a Supreme Being in the sense of an intelligent entity, whether with limbs and features or without, consciously willing the Universe to come into shape and activity out of nothing,—has any thing really to do with the question whether human souls have a conscious survival after death. We are now concerned, in these few lines, merely with what Buddhism thinks,—not with the tremendous questions involved themselves. And surely Mr. Davids must see if he will look at the matter in that light, that Buddhism cannot deny *this* life, even on his assumption as to what it thinks about the question of a God. On that assumption the Buddhist believes that without the agency of a God human physical life goes on: then why not human soul life also, on a different plane of being? In the same way surely Mr. Lillie must admit that right as he certainly is in deducing from Buddhist scriptures the doctrine of continued existence for the higher principles of Man after his physical death, that correct deduction affords him no justification for imputing to Buddha, theories about the Supreme Brahma, which most assuredly he never held.

Meanwhile it is very pleasant to see eminent men in Europe endeavouring to hammer out the meaning of Buddhism, even though they may miss the correct interpretation of several points at first. The only way in which they will solve the problems raised, will be by paying attention to the direct teachings of the Secret Doctrine which are now being given out to the world through the columns of this Magazine for the first time in the history of the subject. It is by the application of these teachings, as a key, to the exoteric Buddhist scriptures that Oriental scholars will be enabled to unlock their real treasures.

We acknowledge, with thanks, the receipt of Mr. Lillie's "Buddha and Early Buddhism." The subject of the work being one to which the greatest interest is attached, it was sent by us for careful review to a Buddhist scholar, a gentleman who has thoroughly studied both the Southern and Northern systems of Buddhism, and who is the most fitted person to give an impartial view upon the vexed question that now divides such two eminent scholars like Mr. Rhys Davids and Mr. Lillie. We will not anticipate much the opinions of the learned pandit, by saying that those who think that the doctrines of the Lord Buddha do not form a system complete in themselves, but are a modification of Brahmanism—make a singular mistake. These doctrines are not a modification but rather the revelation of the real esoteric religion of the Brahmans, so jealously guarded by them from the profane, and divulged by the "all-merciful, the compassionate Lord," for the benefit of all men. It is only the study of Esoteric Buddhism that can yield to scholars the real tenets of that grandest of all faiths.

MEDICAL MAGNETISM AND THE HEALER MAGNETIC.

By Seeta Nath Ghose.*

"Health and Disease are but the two phases of Magnetism only."

That the health and the disease of human beings are but the two phases of Magnetism only, is one of the greatest truths that have hitherto unfortunately escaped the notice of medical men of almost all countries. For want of this truth alone, immense quantities of drugs are brought down from the remotest recesses of the globe, manufactured into tinctures, extracts, powders, globules, triturations, oils, plasters, and ointments, and are administered within and without the human bodies when indisposed, no matter however unpleasant they might be to the senses. This truth at first came to light from the observations of some of our Indian sages, and is now making way for us to discard henceforth all gross matter—solid, liquid or gaseous—from the treatment of diseases which our frame is liable to. The dilatation of this truth has laid the foundation of a new system of treatment which I like to term Magnetopathy or the Magnetic system of treatment of diseases.

Before proceeding to elucidate and illustrate the theory of the Magnetic system of treatment, it seems necessary to give the public a succinct account of the origin and progress of the theory in my mind. While I was a boy, I invariably found my mother rebuking her children and others of the household, who lay down in their beds with their heads placed towards the north. Gradually I also came to know that not only my mother but old men and matrons of almost every family were generally in the habit of observing the same rule. For a long time I held this as a superstitious practice and did not therefore care much about its observance. But when in the course of time I grew up, I met with two *slokás* in the *Anhika Tuttwa*, a part of our *Smriti Shástra*, enjoining the said practice. From that time forwards I ceased to look upon it in the light I had viewed it at first, and began to ponder on its mysterious import. The following are the two *slokás* I found in the *Anhika Tuttwa*.

(1) The most renowned Gurga Rishi (sage) says:—Man should lie down with his head placed eastward in his own house, but if he long for longevity, should lie down with his head placed southward. In foreign places he may lie down with his head placed even westward, but never and nowhere should he lie down with his head placed northward. (2) Markandaya, one of the much revered Hindoo sages, says:—Man becomes learned by lying down with his head placed eastward, acquires strength and longevity by lying down with his head southward, becomes troubled with distressing thoughts by lying down with his head placed westward, and brings upon himself disease and death by lying down with his head placed northward.*

For a long time my mind was seriously engaged in meditating upon the real objects of these two injunctive *slokás*, as well as those of a few other time-honored practices which I found in vogue amongst most of our countrymen. Those practices are as follow:—(1) Iron or copper rods are inserted at the tops of all temples. (2) *Mandulies* (metallic cells) made of either gold, silver, copper or iron, are worn on the diseased parts of bodies. (3) Seats made of either silk, wool, *Kusa* grass or hairy skins of deer and tiger, are used at the times of prayer. After a continued course of meditation and experiments, I came to the conclusion that all the practices mentioned above have great electrical and magnetical importance. It vividly appeared to me that the sages who by laying down particular injunctions in the *Shastrás*, bound all men of this country to carry on those practices, were most probably conversant with the science of Electricity and Magnetism. They had not only an amount of fair knowledge of that science, but facts combine to prove that they wisely applied it for the purpose of averting dangers and damages arising from thunderbolts and hail-stones, and for curing the diseases of human bodies in an easy way, and for promoting the capability of human body and mind for prayer and devotion. I then availed of the little knowledge I had acquired of the European electrical science, to explain the mysterious meanings of the *slokás* and practices alluded to above, and after encountering manifold difficulties in the way, was at last successful in accomplishing the end. The more I advanced in my investigations, the more fully was I impressed with the electrical and magnetical importance of the same.

In the summer of the year 1871, at the request of some of my friends, I delivered two consecutive addresses at the National Society's meetings of Calcutta *Training Academy's Hall*, on the ideas I conceived about the electrical and magnetical importance of the said practices, partially illustrated by some simple electrical experiments. The meetings were attended by a large number of educated gentlemen, who, being satisfied with the explanations I gave, encouraged me with requests to publish them in the form of a pamphlet. Afterwards, when in the year 1872 I was engaged in editing the *Tuttwa-bodhini Pathrika*, a respectable Bengali journal belonging to the Calcutta Adi Bramho Somaj, I did not lose the opportunity of systematically writing out those explanations in the form of essays and publishing them in the Nos. 351, 352, 353 of the Journal of 1872, and No. 365 of that of the following year. The essays were illustrated by four engraved plates, viz: (1) A temple with an iron *Trishool* or a kind of trident inserted into its steeple. (2) A naked man with a long trifurcated iron bar in his right hand, and a buffalo horn bugle on his left shoulder, making in fact the picture of a *silary* or hailstone-preventer. (3) An asthmatic patient with a *manduli* (metallic cell) worn on his chest. (4) A man lying down on the surface of the northern sphere of the earth with his head placed southward. The singularity of the explanations, combined with the oddness of the plates, excited, as I learnt, laughter and ridicule amongst the ordinary readers, and applause and admiration mingled with doubt, amongst the more intelligent class of readers.

Now instead of referring the readers to the pages of that journal, it becomes necessary to give here the substance of the explanations of the two *slokás* quoted above, which prompted in me the theory of magnetic treatment of diseases. The explanations I gave of the other practices in that journal having very little connection with the subject under discussion, deserve no notice here.

In order to enable those of my readers who are not acquainted with the elements of the science of Electricity and Magnetism, to comprehend the explanations in question, a few words relating to the production and the properties of Electricity and Magnetism are necessary.

(1.) If a plate of zinc and a plate of copper be partially dipped into a glass cup containing diluted sulphuric acid, and two ends of a piece of copper wire be attached or soldered to the two upper ends of those two plates, a current of electricity issuing from the chemical decomposition set up in the liquid, will pass along the wire from the end soldered to the copper plate to the end soldered to the zinc plate. This is the simplest form of a galvanic instrument. That a current of electricity really passes along the wire, can be felt by the peculiar burning sensation produced, if on breaking the wire asunder at any part, the two newly formed ends be applied to the sides of the tongue. Such a current of the electricity is technically termed a galvanic current. The ends of the two pieces of wire attached to the two plates of zinc and copper conducting the current of electricity, are also technically called the poles of the instrument. The wire attached to the copper plate is called the *anode* pole, while that attached to the zinc plate is called the *cathode* pole.

(2.) If one end of a substance (usually of the mineral kingdom) be heated and the other end made cold, a current of electricity will flow from the hotter to the colder end. This fact may be made evident by attaching two pieces of wire to the two ends of that substance, and by connecting a sensitive Galvanometer with the other two ends of those two wires. In that case a spontaneous deflection of the needle, which is placed within that instrument, will prove the existence and working of the elective current in question. This is technically called a current of thermal electricity.

(3.) If a long piece of silk-covered wire be wound up spirally round a magnetisable body, such as iron, and a current, either Galvanic or Thermal, be made to pass along that wire, the iron becomes magnetised and remains in that condition so long as the current of electricity continues to pass along that wire. The iron again loses its magnetism as soon as the current of electricity ceases to flow. A piece of steel also can be magnetised by the same process. Unlike iron, steel has the peculiar property of retaining the magnetism when once induced in it, even after the cessation of the current of electricity passing round it. A piece of steel thus magnetised is generally termed an artificial magnet.

(4.) There are some substances which are naturally highly magnetic, such as cobalt, nickel, oxygen gas and a few other substances. The earth we live in, is also a very great magnetic body. But although in common language some substances in nature are termed magnetic, and some non-magnetic, yet, strictly speaking, there is no substance on our globe which is entirely devoid of magnetic properties. The opinion of the professors of the science of magnetism is, that every substance in nature is more or less magnetic.* The property of a highly magnetic substance is generally made evident by its attracting pieces of iron towards it, while the magnetic property of an apparently non-magnetic substance can be made evident if it be suspended freely between the two opposite poles of two powerful magnets, when the substance in question will place itself either axially or transversely between those poles. This is one of the proofs of the diffusion of magnetism throughout nature.†

(5.) A magnet, whether natural or artificial, has two poles, of which one is called the north pole and the other the south pole. Suspend a long piece of magnetised steel horizontally by a thread, and there will be no difficulty in recognising its poles. In that case, that end of it which turns towards the south pole of the earth is its north pole, and that end which turns towards the north pole of the earth is its south pole.‡

(6.) If two pieces of bar magnets be placed horizontally upon pivots close to each other, the north pole of the one will attract the south pole of the other, and the south pole of the one will attract the north pole of the other. On the other hand, the north pole of the one will repel the north pole of the other, and the south pole of the one will repel the south pole of the other. The rule of attraction and repulsion between magnets may be briefly laid down thus: dissimilar poles attract, while similar poles repel each other.

(7.) When a current of electricity passing along an insulated wire wound up spirally round a piece of iron or steel, turns the same into an artificial magnet, the north pole is formed at that end of it which lies towards the right hand side of the direction of the current, and the south pole is formed at that end of it which lies towards its left hand side. Again, when one end of a piece of iron or steel is put into contact with any pole of a powerful magnet, the whole piece of iron or steel becomes magnetised, and that end of it which lies in contact,

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* I have recently found another *sloká* in *Bishnu Purana*, a reliable authority, which expressly corroborates the two *slokás* above quoted. It is this:—

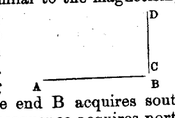
O King! It is beneficial to lie down with the head placed eastward or southward. The man who always lies down with his head placed in contrary directions, becomes diseased.—S. N. G.

* Such is also the axiom of occultism.—*Ed.*

† See chapter IV of the General Principles of Magnetical Science, by Sir W. Snow Harris, F. R. S., *&c.*

‡ There is a great anomaly regarding the names of magnetic poles both in England and France. That pole of the compass needle which turns towards the north pole of the earth is called north pole in England but south pole in France, so is the case with the other pole of the needle also. As the French denomination is the correct one we are in favor of it.

acquires a polarity contrary to that of the magnetising pole, while the distant end of the piece of iron or steel necessarily acquires a polarity similar to the magnetising pole. Suppose AB to be a piece of iron lying in contact with the magnet CD, which has its north pole at C and south pole at D. Now the piece of iron AB being magnetised by the contact, the end B acquires south polarity and the end A in consequence acquires north polarity.



(8.) The power of a magnet is most intense at its poles and it is more and more feeble towards its centre. At the centre of the magnet, which is technically called the magnetic equator, the power is altogether *nil*. Every magnet, either natural or artificial, has all the properties of north polarity in that half of its length which ends in the north pole and all the properties of south polarity in that half of its length which ends in the south pole.

(9.) If two magnets be arranged in a place in such a manner that their dissimilar poles may be presented to, or in contact with, each other, their powers would remain unaltered on account of their attraction for each other. Their powers in this condition would not only be preserved, but would be augmented to some extent. Again, if two magnets be arranged in such a manner that their two similar poles may be presented to, or in contact with, each other, their powers would be diminished or rather destroyed on account of their repulsion for each other. Magnetism is also destroyed when a magnetised body is superheated.

(10.) Although articles made of iron and steel are easily magnetised either by passing an electric current round them, or by putting them in contact with powerful magnets, yet the induction of magnetism in them cannot be made to an unlimited extent. There is a limit beyond which no substance can be magnetised. Though by applying powerful measures a little more magnetism may be induced in a substance than what it is capable of retaining, yet in a short time the superfluous quantity of magnetism disappears, leaving the substance in its normal state. The capability of retaining the magnetic power induced, varies with every article of iron or steel. It is in direct ratio with the amount of temper or hardness of the body of the article magnetised.

(11.) The passage of an electric current from one object to another, can be entirely obstructed by glass, silk, shell-lac and similar other non-conducting substances. While the passage of magnetic power from one object to another, cannot be intercepted by any kind of non-conducting substance yet found in our globe. It can pass more or less through every substance we are acquainted with.

Now, it would be easy for every one to understand clearly the meanings of the two *slokás* quoted before. According to what has been just now said, it is not very difficult to conceive that the body of the earth on which we live, is being always magnetised by a current of thermal electricity produced by the sun. The earth being a round body, when its eastern part is heated by the sun, its western part remains cold. In consequence, a current of thermal electricity generated by the sun, travels over the surface of the earth from east to west. By this current of thermal electricity, the earth becomes magnetised, and its geographical north pole being on the right-hand side of the direction of the current, is made the magnetic north pole, and its geographical south pole being on the left-hand side of the same current, is made the magnetic south pole. That the earth is a great magnet, requires no proof more evident than that by the attractive and repulsive powers of its poles, the compass needle in whatever position it is placed, is invariably turned so as to point out the north and the south by its two ends or poles. In the equatorial region of the earth, the compass needle stands horizontally on account of the equality of attraction exerted on its poles by those of the earth; but in the polar region the needle stands obliquely, that is, one end is depressed and the other end is elevated on account of the inequality of attraction exerted on its poles by those of the earth. Such a position of the needle in polar regions is technically termed the dip of the needle.

It has been found by experiments that the human body is a magnetisable object, though far inferior to iron or steel.* That it is a magnetisable object is a fact that cannot be denied, for in addition to other causes, there is a larger percentage of iron in the blood circulating throughout all the parts of the body.

Now, as our feet are for the most part of the day, kept in close contact with the surface of that huge magnet—the earth—the whole human body therefore becomes magnetised. Further, as our feet are magnetised by contact with the northern hemisphere of the earth where exist all the properties of north polarity, south polarity is induced in our feet, and north polarity, as a necessary consequence, is induced in our head. In infancy the palms of our hands are used in walking as much as our feet, and even later on the palms generally tend more towards the earth than towards the sky. Consequently south polarity is induced in them as it is in our feet. The above arrangement of poles in the human body is natural to it, and therefore conducive to our health and happiness. The body enjoys perfect health if the magnetic polarity natural to it be preserved unaltered, and it becomes subject to disease if that polarity be in the least degree altered or its intensity diminished.

Although the earth is the chief source whence the magnetism of the human body is derived, yet it is no less due to the action of oxygen. Oxygen gas being naturally a good magnetic substance, and being largely distributed within and without the human body, helps the earth a good deal in magnetising it.

Though every human body is placed under the same conditions with regard to its magnetisation, yet the intensity and permanance of the magnetic polarity of one, are not always equal to those of another. Those two properties of human body are generally in direct ratio to the compactness of its structure and the amount of iron particles entering into its composition.

Now, it is very easy to conceive that if you lie down with your head placed southward and feet northward, the south pole of the earth and your head, which is the north pole of your body, and the north pole of the earth and your feet, which are the two branches of the south pole of your body, being in juxta-position, will attract each other, and thus the polarity of the body natural to it will be preserved. While for the same reason, if you lie down with your head placed northward and feet southward, the similar poles of your body and the earth, being in juxta-position, will repel each other, and thereby the natural polarity of your body will be destroyed or its intensity diminished.† In the former position, the polarity your body acquires during the day by standing, walking and sitting on the ground, is preserved intact at night during sleep; but in the latter position, the polarity which your body acquires during the day by standing, walking, and sitting on the ground, is altered at night during sleep.

Now, as it has been found by experiment that the preservation of natural magnetic polarity is the cause of

* It is one of the great errors of physical science to so assert; and occult science proves it.—*Ed.*

† Though Baron Reichenbach recommends strongly the contrary course (i. e., to place your head always north) and the initiated adepts generally do so, yet, since the Baron's conclusions are based solely upon his experiences with sick sensitives—whose bodies are in a state of magnetic perturbation—and that the physical organisms of adepts, owing to long years of peculiar physiological training, can in no way be compared to those of the average mortals (see *Elixer of Life*)—the explanation given by the distinguished author is perfectly logical and clear. But it is only in cases of perfect health that we must sleep with our heads southward. There are abnormal temperaments and cases of nervous diseases when the opposite is necessary. Perfect knowledge of the magnetic state of human bodies—a state which varies incessantly, can be acquired only by the supplementary study of occult science in addition to the physical.—*Ed.*

health, and any alteration of that polarity is the cause of disease, no one will perhaps deny the validity of the *slokas* which instruct us to lie down with our heads placed southward and never and nowhere to lie down with our heads placed northward.

Now, why in those two *slokas*, the eastern direction is preferred to western, for placing the head in lying down, is explained thus:—It has been established by experiments in all works on medical electricity, that if a current of electricity pass from one part of the body to another, it subdues all inflammations in that part of the body where it enters into and produces some inflammation in the part of the body whence it goes out. This is the sum and substance of the two great principles of *Anelectrotonus* and *Catelectrotonus*, as they are technically called by the authors of medical electricities.

Now, in lying down with the head placed eastward, the current of thermal electricity which is constantly passing over the surface of the earth from east to west, passes through our body also, from the head to the feet, and therefore subdues all inflammation present in the head where it makes its entrance. Again in lying down with the head placed westward, the same current of electricity passes through our body from the feet to the head, and therefore produces some kind of inflammation in the head whence it goes out. Now, because a clear and healthy head can easily acquire knowledge, and an inflamed, or, in other words, congested head is always the laboratory of vague and distressing thoughts, the venerable sage *Markandaya* was justified in saying that man becomes learned by lying down with his head placed eastward and is troubled with distressing thoughts by lying down with his head placed westward.

(*To be continued*).

THE TREE OF MEDITATION.

By J. Laf, F. T. S.

(Extract from Yoga Vashishtha.)*

Ramji asked Vashishtji—"Bhugwan (God) what is that peace-giving tree in the world forest under whose shade the deer which wanders about will find rest? What sort of blossom, fruit, branches does it bear? Where is the tree to be found? Kindly tell me all."

"Ramji"—answered Vashishtji—"Hear how the peace-producing tree is planted. Its leaves, blossoms, branches, &c., all wear the form of tranquillity. All men should plant it to obtain Mukti. I now tell you how it is planted. Will and exercise beget this peace-producing tree of meditation in the land of the thinking principle in the forest of Mahatmas. Its seed is renunciation, which is of two sorts, resulting as it does from either pain and suffering, or from a pure and holy heart undisturbed by desires. The seed of renunciation should be sown in the land of the thinking principle, which ought to be ploughed by will and watered by the pure, sweet and affective company of Mahatmas and study of spiritual science. The rubbish of wordly experience should be removed from the land by the sweep of practice. The heat of the sunbeams of spirit-discrimination should be allowed to the land. The land should be fenced in by resoluteness. You should set on the mound of devotion, charity and pilgrimage, and protect the seed from burning being, pecked by the bird of wordly desires and by the old ox of inclination, which will often try to effect an entrance into the land. Let contentment and its wife, happiness, both be companions of your watch. Take care the seed is not carried away into the gulf of wealth, children and women. There are two means to preserve the seed, one ordinary, and the other special. The ordinary means is to weaken the senses by devotion, to compassionate the poor, and to repeat and recite prayers. The special and superior means is the company of Mahatmas, the study of spiritual science, and the repetition, meditation and comprehension of 'Omkar,' called the 'Pranab Jap,' because the repetition takes place involuntarily with the breath. When the seed is protected from all its above enumerated enemies, it then bursts open into the young plant of meditation, which, if watered by the company of Mahatmas and reflection in spiritual study, will increase and expand day by day. Excessive light is the sign of the appearance of the plant. The seed will first put forth two leaves—(1) total renunciation of the world and all its false pleasures; and (2) discrimination. You will then see that the Shasters are right when they say that only the spirit is a reality and the world is all a false deception. Ramji, you know, that monkeys get on a tree and break and destroy it when its branches are tender. So there is fear in the beginning of this tree being destroyed by the two monkeys called Attraction and Aversion."

* We beg to draw the attention of the reader to this: *Vasishtji*—a Rishi, *still a mortal man*, is here called "God"—"Bhugwan." This is suggestive, as it shows the enormous margin left for the various fanciful interpretations by subsequent commentators of the *Shastras*.—*Ed.*

THE CHOSEN "VESSELS OF ELECTION."

A friendly correspondent "8111," has sent to us a severe rebuke embodied in a long letter. Received after the 20th of last month, it could not appear in our April number. Better late than never. We give it now the respectful and serious notice it deserves.

It is not very often that an editor is found ready to publish remonstrances whether to his personal address or that of the policy pursued by his publication. The general reader being little concerned with, and still less interested in individual opinions about the conductors of magazines and papers he subscribes to, the first duty of an editor before the public is to remain entirely impersonal. Thus, when a correspondent takes exception to this or that article or editorial, unless his objections have a direct bearing upon some topic interesting the public generally, the opening of polemics on that account has no *raison d'etre*. Offering on the whole, we think, such a feature of general interest—at any rate in India—we give room to, and answer willingly "8111's" protest. Only our friend must pardon us if instead of publishing his long letter in unbroken form we prefer to give it, so to say, piece-meal, quoting from it by fragments and as occasion requires. This is done for the following good reasons:—*Firstly*, for the convenience of answering his objections as they come; *secondly*, because to give all would be tedious to the reader—much in his protest being addressed rather to the individual called Madame Blavatsky and the Founder of the Theosophical Society than the editor of the *Theosophist*; and *thirdly*, because, as already shown, the above named three characters though blended in one and same personage, have to keep themselves entirely distinct from each other—the personal feelings of the "Founder," for instance, having no right to encroach upon the duties of the impersonal editor. With these few preliminary remarks we proceed to quote the first lines from "8111's" letter.

"In the two last numbers of the *Theosophist*, you have taken poor Babu Keshub Chunder Sen severely to task, apparently for no other reason than that he has the misfortune to hold different religious opinions from your own."

Is our critic in a position to find throughout the whole series of the four volumes of the *Theosophist* one single passage in which there is one word said against any other prominent member or teacher either of the "Adi" or even the "Sadharan Brahmo Samaj;" or any other mystic, whether Jewish, Christian, Mahomedan or Spiritualist ridiculed and laughed at, although each and every one of the said personages holds opinions *quite* different from our own? If not, then his opening remark—he must pardon us—is as illogical as it is uncalled for. It would have been only fair in the absence of such proof that our critic should have sought for a more likely, if not a more dignified reason for our taking "so severely to task" the minister of the *New Dispensation*.

And now, after quoting a few more sentences from "8111's" letter, we will, with his permission, show to him the true reason why we think it our duty to criticize the Calcutta "Seer."

"That narrow-minded sectarians, true to the bigotry of their creed, should sneer at and revile him (Keshub C. Sen) is not to be wondered at; but it cannot fail to pain your friends and admirers to find you descending from the lofty platform on which you have taken your stand, to swell the insensate cry against the distinguished Brahmo. His religious views may be peculiar, *wild*, if you like, and may fail to find universal acceptance; but the thorough earnestness and sincerity which pervade his acts and utterances are beyond question and cannot but enlist for him and for the cause he has espoused the appreciative sympathy of all true lovers of humanity. Let others laugh, if they will, at his so-called extravagances; it ill-becomes you (pardon me) to join the chorus, holding as you do, on things beyond mortal ken views which, to the large world outside the influence of your teachings, appear equally extravagant and fanciful."*

The "lofty platform" is very flattering, though our modesty urges us to regard it as a mirage developed within the limitless area of our kind "friends and admirers'" fancy. But, supposing it had any independent existence of its own, we would far rather descend from and abandon it for ever, than accept the passive *rôle* of a dumb old idol, alike indifferent to the happiness as to the misery and woes of the surrounding world. We decline the exalted position if we have to secure it at the price of our freedom of thought and speech. Besides, not only the "large world outside" but even those within the influence of our "teachings," (though we deny having ever assumed personally the duties of a teacher) are cordially welcomed to their own opinions, being as much at liberty to express them as any one else. Those who regard our views as "extravagant and fanciful" need lose no time over them. The Theosophical Society "representing no religious creed, being entirely unsectarian and including professors of all faiths," there is a vast choice in it for one who would learn something new besides the merely personal fancies of one of its founders. But, since the present question involves but the responsibility of the editor of this magazine, perhaps, the "friends and admirers" may derive some consolation in their "psin" upon being assured that the said editor is only doing a duty in exposing and showing in its true light one of the most coolly impudent and absurd claims of this age—that of proclaiming oneself, upon one's own authority, and with no better warrant than *blind faith*—the chosen vessel of election, the direct mouth-piece of God! Our magazine was started with the distinct and well defined policy as expressed in the *Rules* of the Society: to uphold and advocate only *facts* and Truth, and nothing but the Truth whencesoever and from whomsoever it may come. Its motto is "There is no Religion higher than Truth;" and it "appeals for support to all who truly love their fellowmen and desire the eradication of those hateful barriers created *by creed*, etc.;" and, as no officer of the society, nor any member, has the right to preach *his own sectarian views and beliefs*," so no officer or member has the right to ignore and pass over in silence such monstrous outbursts of sectarian fanaticism as the New Year's Proclamation, by the self-assumed "Apostle of God" Babu K. C. Sen, the more so since the latter is one of the declared enemies of the T. S. Nor is "8111's" parallel between Keshub C. Sen's and our own views, a happy one. The "Minister" would force his new sectarian doctrines—every one of which is evolved out of his own feverish brain—as a direct *revelation* and a command to him from God; while our expositions belong to a doctrine as old as the world. They are simply the rendering in a more clear and comprehensible language of the tenets of the esoteric science as once universally taught and practised; and which though we do claim to receive them from adepts and initiates, yet, as we call neither the teaching, nor the Teachers absolutely infallible—the comparison falls to the ground. Our "views" have to stand or fall upon their own merit, since we claim neither divine revelation nor infallibility, and that no one of us regards his MASTER as an Almighty God. The following tirade therefore, though very impressive, lacks entirely logic—we regret to say:—

"You who advocate the wonders of occultism, and the incredibly large powers which adeptship confers; you who believe in the temporary disenthralment of the spirit from its fleshly prison, and in the possibility of its soaring aloft into unknown regions to drink of the forbidden knowledge of life and death at fountains inaccessible but to the favored few; you who believe in the existence of *Mahatmas*, who, to credit all that is said of them, are little short of Gods in human form; is it open to you, to doubt that this man, so good and great, so eternally wedded to virtue, and so avowed an enemy to vice, has really seen and heard the sights and sounds, which he publishes to the world in such evident good faith?"

Now it so happens that we do not in the least doubt that the Babu "really sees and hears the sights and sounds," nor that he publishes them in "good faith." "The way to hell is paved with good intentions" says a very brutal nevertheless a very just proverb. Every medium, nay every delirious patient, really sees and hears that which no one else near him does, and sees and hears it in "good faith." But this is no reason why the world should be expected to receive the said sights and sounds as coming from God; for in such case it would have to regard every lunatic hallucination as a divine revelation; or that we should be bound to preserve a solemn silence upon the alleged "revelations" and utter no criticism upon them under the penalty of being kicked off our "lofty platform." They too have to stand or fall upon their own merits, and it is this merit that we claim the right to criticize as freely as are our own views. Let it be well understood that we neither quarrel with the personal religious views of the Babu nor doubt their "earnestness." The "distinguished Brahmo"—who by the way is no more a Brahmo, being denounced and most vehemently repudiated by the Sadharan Brahmos—has as good a right to publish his opinions as we have to publish ours. But he has neither the right nor the commission to denounce the views of all those who disagree from him as "imposture" and "blasphemy against the holy ghost," and that is precisely what he is doing. We are asked: "why not leave the poor persecuted Salvation Army and the gifted Babu Missionary of Calcutta alone?" We answer. Let both leave their aggressive policy and their insulting ways of *forcing* upon people their respective sectarian views, and we promise never to pronounce their names. But so long as they will do it so long shall we denounce them. Indeed, to ask us to "leave alone" both Keshub and Tucker, is equivalent to expecting that we shall give up all search for truth and yield our tacit if not expressed consent to the unimpeded propagation of what,—at any rate in one of the two cases under consideration—*must* be hallucination if not direct imposition. Is "8111" prepared to show which of the two, Major Tucker or Keshub Babu, is less "good and great"; and whether, it is the Salvationist or the Dispensationist who, though "eternally wedded to virtue and so avowed an enemy to vice," bamboozles himself and public the most? Suffice for us to know that both, claiming to act *under the direct divine command* of what they proclaim the one and same living God, preach at the same time two diametrically conflicting doctrines to have the right to denounce one of them, at any rate. Behold, the "distinguished Babu" making the pompous announcement from Calcutta that he, the chosen apostle of God, is commanded by the Almighty to preach to the whole world the truths of the New Dispensation; and Major Tucker proclaiming before the Court and Chief Justice "that he had received the Divine command to preach in the streets and lanes of Bombay, the Gospel." Who, of these two paragons of virtue is labouring under a fit of religious enthusiasm, can "8111" tell? or shall he defend them both, and say of Major Tucker also, that *it is not open to us* "to doubt that this man so good and great, etc. . . . . has really seen and heard"—God commanding him to

* We hold *no views at all* on any thing "beyond mortal ken." Claiming the possession of our full senses, we can neither prove nor disprove that which is *beyond* the knowledge of mortal man, leaving all speculations and theories thereon to emotional enthusiasts endowed with *blind faith* that creates self-delusion and hallucinations.—*Ed.*

parade in masquerade dresses in the streets and lanes of Bombay?

The said accusation being flung at us, "in the name of many of our readers" it is time we should answer them explicitly. Being prepared to face the whole world, and as convinced of the necessity and the undeniably good results of our Mission—a self—imposed one and having naught to do with *Divine* command—as the Babu and the Salvationist Major are of theirs, we are resolved to meet every charge and answer every accusation. We care little for the opinion of masses. Determined to follow but one voice—that of our conscience and reason—we will go on searching for truth, and fearlessly analyzing and even laughing at every thing that claims to be divine truth notwithstanding that it is stamped, for all but the incurably blind, with every sign of falsification. Let the wily Christian Missionary who, while never scrupling to insult the gods of the poor, the uneducated, and especially the helpless "heathen," (conveniently forgetting that from the strictly Christian stand-point Babu K. C. Sen is as much of a heathen as any other idolater) —carry him high above the heads of his brethren—the Hindus. Let him, we say, encourage in his Christian lectures and his missionary periodicals the vagaries of the highly intellectual and cultured Babu—simply, because those vagaries are so strongly peppered—not with Christianity but only—with the name of Jesus strung on with those of Durga and Chaitanya. Let him do so by all means on the very equivocal principle of Paul as announced in *Romans*, chap. iii, v. 3—7* we shall not follow the pernicious example. We will not serve God (or Truth) and Mammon (the Lie) at the same time. Methinks, had not the "saintly Minister" been allowed once upon a time to interview the Queen Empress, and were he, instead of being the welcome visitor to palaces but a poor, unknown man, those same padris would not find words of curse enough in their vast encyclopedia of clerical abuse to fling at the presumptious heathen who would thus mix in his religious parodies the sacred name of their Jesus!

Then why should we, who thirst and hunger but for truth, and claim naught but our birth-right, that of every biped—to think for himself, why should we alone, be treated as an iconoclast for daring to lay a sacrilegious hand upon those tinselled rags of human workmanship all called "divine inspiration," all mutually conflicting, and whether they be revealed and declared to the world by a Moses, a St. Augustine, a Luther or a Keshub. Is the latter, in the words of Macaulay defining Southey's opinion about toleration—the only one "that everybody is to tolerate, and he is to tolerate no body?" And why should we not be permitted to laugh at the thousands of self-evident errors of the human brain? Most, if not all, of them are the fruits of innate human selfishness, and of that irrepressible ambition to rule over one's fellowmen under the convenient—if self-delusive—mask of religious fervour. Most decidedly we do advocate "the wonders of occultism," *i. e.*, the search into the hidden laws of nature—advocating them, therefore, as a *science*, based upon experimental research and observation, not as a knowledge to be acquired through "divine inspiration," direct revelation from God or any such supernatural means. Thus, when we are asked:—

"And can you find none but words of ridicule for the imposing spectacle of this frail human creature, (for the best of us are frail) rapt in silent communion with the Holy of Holies, leading hundreds of his fellow mortals, by the hand, out of the darkness of unbelief which kills, unto the saving light of Faith?"

—we answer most emphatically in the affirmative;—and, true to the principles of Theosophy, we certainly find the pretentious claim supremely ridiculous! We do not oppose the saintly procession of the "hundreds of his fellow mortals" being led by the Babu by the hand. If he can really show us that it is into light and not into darkness tenfold intensified that he leads them—we will be the first to join the procession, but this is precisely what he can never do. Hence, we prefer "unbelief which kills"—(only credulity) to the "saving light of Faith," which may save agreeably to methodist gush, but in reality transforms people into idiots. We take *nothing on faith*, and would feel extremely mortified were any of our Theosophists to accept the smallest phenomenon on second-hand evidence. The "saving light of *Faith*" is responsible for fifty millions of martyrs put to death during the Middle Ages by the Christian Church. Human nature has hardly changed since the days of the opponents of Christ who asked him for "a sign." We too want a sign and a proof that the Babu's "silent communion with the Holy of Holies" is not an effect of the moon, or worse than that—a farce. We invite "8111's" attention to the Babu's last device—that of proving the existence of God by conjuring tricks in his dramatic performances: See further Art (*The Magic of the New Dispensation.*) The world teems with prophets, and since we neither tolerate nor believe in them, it is as false as it is unjust to say that we—

"are so intolerant of this great seer, Babu Keshub as to discredit all he sees beyond the veil, simply because his revelations do not fit in with your (our) notions of things, or perchance because you (we) will have no prophets outside the pale of your (our) society."

Had "8111" said that we will have *no* prophets either *within* or *without* "the pale" of our society, then would the sentence have a *ring of truth in it*. Ever impartial, we reject both the old as the modern Balaam, and would as soon believe his ass talking Latin to us. We have no faith in divinely inspired prophets, but if "8111" has, he is welcome to it. We firmly believe in the reality of clairvoyance, prevision and even spiritual illumination, from its highest degree of development—as in adeptship; down to its lowest form—as found in mediumship. But we as firmly discard the idea of infallibility. It is our inalterable conviction that there never was such a thing as an absolutely *infallible* prophet, not since the beginning of our race, at any rate—not even among the highest adepts, a limitation they are always the first to confess to, and this is one of the reasons why our Society was established. We are all liable to err, all fallible; hence no religion, or sect, least of all one isolated individual however superior to others, has a right to claim recognition for his doctrines only, and reject all others on the fallacious and arrogant claim, that he holds his particular tenets from God. It is the greatest mistake to assert that because we oppose and criticize the *New Dispensation*—the latest folly, and missionary or *dogmatic* Christianity—the earlier one, we, therefore, exhibit hostile feelings to Brahmoism and the Christianity of Christ. Brahmoism proper, as taught by Raja Ram Mohun Roy, or the respected and venerable Babu Debendronath Tagore, we have never ridiculed or deprecated, nor ever will. Our correspondent has but to refer to the earlier portion of the *Theosophist* to find a corroboration in it of what we say. Nor had we ever one word to say against the pure ethics of the Founder of Christianity, but only against the mutilation by his professed followers, of the great truths enunciated by himself. But then between the primitive Brahmoism of Rajah Mohun Roy and the *New Dispensation* on the one hand, and the said ethics of Christ and the political gigantic sham now sailing under the false colours of Christianity the world over on the other, with its persecution of free thought and its Salvation Armies—there is an impassable chasm which we refuse to bridge,

"'*Do unto others, &c.,*' although a christian truth, may be studied and followed by others than Christians with advantage—"

—we are sentenciously told. We regret to find that our critic only preaches but does not practise that saying, at any rate not in the present case. We may leave unnoticed his mistake in calling it "a Christian truth" (since it was pronounced by Confucius 600 B. C. and by others still earlier); but we cannot pass in silence the evident fact that he judges and condemns before having

* "Let God be *true* but every man a liar," as it is written (verse 3)—"For if the truth of God hath more abounded through my lie unto his glory, why then am I also judged as a sinner?" *Romans, Ch.* iii. (v. 7.)

thoroughly tested and examined. Moreover, "8111" does not seem to be aware that our articles against the Calcutta Apostle were the legitimate results of the most unprovoked and unmerited attacks upon ourselves and our Society—in the *Liberal* and still earlier in the defunct *Sunday Mirror*. The Babu was never called in our journal "an impostor" or an "adventurer," not even a "pretender;" and *this man, so good and great, so eternally wedded to virtue* claiming, perchance, to have received a direct command from God to that effect—has not scrupled in the least to daub us with such and even worse appellations in his *Liberal* organ. Let it not be understood, however, that our articles were written in any spirit of retaliation and revenge unworthy of the cause we advocate for; they were simply and entirely due to a direct necessity of, and were penned in perfect accord with, the declared policy of our Society and paper: *war to death to every unproven human dogma, superstition, bigotry and intolerance.* Our Society is a nucleus, around which cluster only those who, besides appreciating the theoretical importance as the philosophical significance of the Idea of a strongly united intellectual Brotherhood, are ready to carry out this idea practically: to concede to others all that they would claim for themselves; to regard as a brother any man, whether he be white, black or yellow; heathen or christian, theist or atheist; to show, at least, an outward regard for the respective religions not only of our members but of any man; and, to protect, in case of need, the creeds of the former from the unjust assault and persecution of other religionists. Finally, never to preach to, or force upon an unwilling ear our own personal, least of all sectarian, views. The success of our mission depends upon the crushing down, and the complete extirpation of that spirit of intolerance. And those who know any thing of the *New Dispensation* and its organ the *Liberal*—a misnomer like the rest—need not be reminded of the disgusting spirit of dogmatism upon which it is based. Keshub Babu may preach and be—

"doing all he can to establish a *universal brotherhood* and to *harmonize* the different scriptures of the world"—

—it is all in theory. In practice, that Brotherhood exists for him only within the small area of his followers; the Brahmos of the Sadharan Somaj are there to tell, how even they, theists and his late co-religionists, have been treated by their self-appointed Pope, for refusing to accept his dicta and bulls as the word of God. Therefore, our Brotherhood being possible only when men are gradually made to rise above any personal ambition and that narrow minded sectarianism that dwarfs the area of their mental vision, and keeping man aloof from man gives birth only to a host of Cains pouncing upon the weaker Abels—it becomes the imperative duty of us, who are the professed leaders and pioneers of the movement to smooth the path for those who may succeed us in our work. Tolerant for every thing, in every other respect we are uncompromisingly intolerant of—*Intolerance* and—aggression.

Such is our programme and the simple secret of our apparent—

"inconsistency which has appeared strange and unaccountable even to your (our) warmest friends, i. e., that rejecting of the religion of Christ alone as worthless, accepting every other system under the sun, as deserving of study."

The accusation being already answered, we can only express our regret that "8111" should not have read *Isis Unveiled*, half of which, at least, is devoted to explanations in the light of esoteric philosophy of the otherwise absurd and meaningless texts in the Bible. Nor has he, it seems, appreciated the delicacy that forbade us out of pure regard for the feelings of our Christian members to autopsize and dissect too much the Gospels as often as we do other Scriptures; for while giving us *carte blanche* to expose Missionary dogmatic Christianity, they feel pained whenever they find the name of Christ handled merely for literary and scientific purposes.

Thus, we see that it is our "best friends" who oppose and try the most to impede the progress of our movement. It is they who remain the most blind to the necessity of breaking the outward shell that is represented by the dogmas of every religion, in order to get at its kernel—the concealed truth; and who obstinately refuse to understand that, unless the outward covering is removed, no one can tell whether the fruit is a healthy one, or but a "Dead Sea fruit," the apple of Sodom, the outward appearance of which is bright and attractive, while within all is bitter rottenness and decay. Therefore, when our friend "8111" assures us that both Colonel Olcott (or his Society rather) and the Babu "are striving, although in opposite directions, to reach the same goal," *i. e.*, Universal Brotherhood, it certainly only "appears" to him and no more. For while our Society is open to every sincere honest man, regardless of his religion, the *New Dispensation* would view even a Brahmo from another Samaj as an heretic, and never admit him unless he subscribed blindly to all and every decree of the "Minister." Let us bear in mind that hardly a year ago, the *Sunday Mirror* in an editorial, every line of which breathed bigotry and intolerance, prided itself of its adhesion to blind faith in the following strains: "We, the new Apostles, attach very little weight to the testimony of our reason, for reason is fallible." And again, "We did not care to consult our intellect when we accepted the New Dispensation." Evidently not, and this is perhaps the greatest truth ever uttered in their organ. Having thus stigmatised the *Nitesastra* or the "Science of Reason," how can Babu Keshub be said to pursue the same goal as a Society which takes nothing on faith, but seeks for natural causes to be explained by reason and science in every phenomenon in nature?

"What is truth?" was the passionate demand of a Roman procurator on one of the most momentous occasions in history. And the Divine Person who stood before him made no reply—*unless indeed, silence contained the reply.* Often and vainly had that demand been made before—often and vainly has it been made since. No one has yet given a satisfactory answer. (*Conflict between Religion and Science*, p. 201-2). And we are asked to suppose it in the hands of a Babu Keshub, or a Major Tucker!

Then comes the Parthean arrow:—

"Like your own Col. Olcott, the Brahmo Missionary is aiming at proving the 'common foundation' of all known religious systems; and he does this in a more comprehensive manner and in a more catholic spirit than you"

—adds our severe critic. The "catholic spirit" of the Babu is news indeed. While his aim "at proving the common foundation of all known religious" may be admitted from the fact as given by the *Dharma Tattwa* (their recognized organ), that in their temple "on a table covered with red cloth are placed the four chief *Shasters* of the world—the Rig-veda, the Lalitavistar, the Bible, and the Kuran," we fail to see how or when such a reconciliation was ever achieved by the Babu. With the exception of making the Vedas "dance" with the Bible, the Kuran with the Jatakas, and Moses with Chaitanya, and Durga in the great "mystic dance," the Quadrille of imperishable memory, we are not aware that the said reconciliation was ever demonstrated by the "mighty Prophet before the Lord." A tree is never better known than by its fruits. Where are the fruits of Babu Keshub's constant "interviews" and dialogues with God? Colonel Olcott has never had any such heavenly visits, nor does he boast of being divinely inspired; yet the living fruits of his labour and untiring efforts are there in over three score and ten of cripples cured, of deaf men restored to hearing, of paralytics having the use of their hitherto dead limbs, and of young children saved from the jaws of death, aye, more than that—from years of agony. But enough of this lest we should tire our readers' patience.

And now we must be permitted to conclude with the following observations. It is not because we reject personally that much-abused term—"God" or that we ever claimed to possess the *whole* truth ourselves that

we object to the claims of the holy Calcutta choregrapher or those of Major Tucker. Nor is it simply to carry out our combined duties of a Theosophist and the editor to whom this magazine is entrusted that we record their combined eccentricities expressing our honest opinion thereon. That which forces us to such an expression, is rather a kind of morbid shame for the moral cowardice of mankind, for its weakness—that weakness which ever needs a prop and a screen, something to support, and at the same time to hide itself behind in days of temptation and sin. It is that weakness that is the true creator of such abnormal characters, the real cause that the recognition of such supernatural claims is yet considered *possible* in our century. Hence our objection to those self-made "vessels of election" and "of divine grace." We have the greatest contempt for the so-called "modern prophets" of race and tribal gods, that remain themselves so far an unproven and unprovable hypothesis. "God" is here but a pretext, but another name for human SELFISHNESS; and Selfishness and Ambition have been ever since the first dawn of history the greatest curses of Humanity. Plenty were the avatars since the first man looked up into empty space for help, instead of trying his own intellect, and relying upon his own omnipotent spirit. Has any one of those "prophets" ever benefitted mankind, assuaged its social wrongs and miseries, alleviated its mental and physical woes, or lightened in any way for it the heavy burden of life? No! On the contrary, each of them has dug for those who believed on him one more deep chasm which had to hitherto separate his own followers from their brothers, the Apostles of some other rival prophet; each chasm weakening still more mankind, breaking it up as a strong unit into isolated weak units, dividing it into inimical ever fighting factions. And thus it went on until humanity is now absolutely honey-combed with such chasms—regular pit-falls for the weak in intellect, full of sectarian gall and bitterness, prolific of hatred, every group ever ready to pounce upon its neighbours to either exterminate or drag them down into its own pit-fall. Who will fill up those accursed pits? How many are there of absolutely *unsectarian*, unselfish reformers, who having neither personal ambition, nor any other aim in view but the practical good of mankind, are ready to sacrifice themselves for the great and holy task? At one end the blood-handed anarchists, nihilists, the so-called socialists, and at the other—religious sectarian bigots, intolerant enthusiasts and dogmatists, each and every one of those an enemy to any man but his own co-workers. Verily, it is easy to undergo any sacrifice and physical torture of limited duration to secure to one-self an eternity of joy and bliss. It is still easier especially for an immortal God *to die* to save mankind. Many were the so-called Saviours of Humanity, and still more numerous the pretenders. But where is he who would *damn himself for ever* to save mankind at large? Where is that being who, in order to make his fellow creatures happy and free *on earth*, would consent to *live and suffer* hour after hour, day after day, æon upon æon, and never die, never get release from his nameless sufferings, until the great day of the Mahapralaya? Let such a man appear, and then when he does and *proves* it, we shall worship him as our Saviour, the God of gods, the only TRUE AND LIVING GOD.

MATERIALISM AND ITS LESSONS.

"DISCLOSING to man the stern and uniform reign of law in nature, even in the evolution and degeneracy of his own nature, it takes from him the comfortable but demoralizing doctrine that he or others can escape the penalty of his ignorance, error, or wrong-doings either by penitence or prayer, and holds him to the strictest account for them. Discarding the notion that the observed uniformity of nature *is but a uniformity of sequence at will*—which may be interrupted whenever its interruption is earnestly enough asked for—a notion which, were it more than lip-doctrine, must necessarily deprive him of his most urgent motive to study patiently the laws of nature in order to conform to them—it enforces a stern feeling of responsibility to search out painfully the right path of evidence and to follow it, inexorably laying upon man the responsibility of the future of his race. If it be most certain, as it is, that all disobedience of natural law, whether physical or moral, is avenged inexorably in its consequences on earth, either upon the individual himself, or more often, perhaps, upon others—that the violated law cannot be bribed to stay its arm by burnt-offerings nor placated by prayers—it is a harmful doctrine, as tending directly to undermine understanding and to weaken will, to teach that either prayer or sacrifice will obviate the consequences of want of foresight or want of self-discipline, or that reliance on supernatural aid will make amends for lack of intelligent will. We still pray half-heartedly in our churches, as our forefathers prayed with their whole hearts, when we are afflicted with a plague or pestilence, that God will 'accept of an atonement and command the destroying angel to cease from punishing;' and when we are suffering from too much rain, we ask him to send fine weather, 'although we for our infirmities have worthily deserved a plague of rain and waters.' Is there a person of sincere understanding who, uttering that prayer, now believes it in his heart to be the successful way to stay a fever, plague, or pestilence? He knows well that, if it is to be answered, he must clean away dirt, purify drains, disinfect houses, and put in force those other sanitary measures which experience has proved to be efficacious, and that the aid vouchsafed to the prayer will only be given when these are by themselves successful. Had men gone on believing, as they once believed, that prayer would stay disease, they would never have learned and adopted sanitary measures, any more than the savage of Africa who prays to his fetish to cure disease, does now. To get rid of the notion of supernatural interposition was the essential condition of true knowledge and self-help in that matter."

Every intelligent, unbiassed mind of any religion will endorse Prof. Maudsley's above definition of the true religion for humanity—which is taken from the *Fortnightly Review*. Every bigoted sectarian of them all will denounce it as the blasphemous mouthings of infidelity. The Theosophists of all the creeds, that is to say, every person in every Church, who makes personal efforts to attain the higher knowledge, whether or not he calls himself such, or ever knows himself to be of the class so denominated, will take Dr. Maudsley as a faithful interpreter of a great interior truth. As for the Buddhists, clergy and laity will alike say that the sublime Doctrine of Merit could scarcely have been better formulated by a Western materialist.

ZOROASTER AND HIS RELIGION.

By PESTONJI DORABJI KHANDALAVALA, F. T. S.

BACTRIANA and Sogdiana were the cradle of several white tribes. These, under the name of Aryans, emigrated to the south-west towards the Indus, and under the name of Iranians towards Media and Persia. The cause of the separation of that great race was perhaps a religious schism, at least the Medes and the Persians carried in their new country a doctrine profoundly different to what obtained later on the confines of the Ganges. The glory of this grand religious reform attaches itself to the name of Zarathustra—Splendour of gold—better known under the hellenised form of Zoroaster. All authors of antiquity agree in giving a place to this high personage in the star-lit night of history. Pliny places him a thousand years before Moses: Hermippus, who translated his works into Greek, carries him as far back as 5000 years before the fall of Troy, Eudoxus to 6000 years before the death of Plato, and Xanthus of Lydia to but six centuries

before Darius I of the Dynasty of the Achemenides. Modern science, after the learned studies of Eugene Burnouf and Spiegel of the original works on Zoroastrianism, rescued by Anquetil-Duperron, has arrived by a series of proofs and deductions to the conclusion equally formulated by Spiegel and Oppert; that is to say, that if it is not possible to fix the precise date when the founder of the religion of dualism lived for want of the elements of precision, that date is certainly far remote, and that probability points it to somewhere about 26 centuries before Christ.

We know nothing positive of the life of the great Zoroaster—unless one of the illustrious MASTERS condescended to enlighten us on the subject—except that he was the author of that religious doctrine to which his name is attached. Even the place of his birth is a point in dispute. But the theatre of his prédictions and of the success of his doctrines, is positively determined by the concordance of testimony of the books of the Avesta, of classic writers and of Mussulman authors of the Orient. This was Bactriana, then governed by King Hystasp (in Zend Vistasp, in Persian Gustasp) son of Aurvadasp—Lohrasp—son of Kava Ouçrava (Kai Khoshru), son of Kava Ous (Kai Kaous), son of Kava Kavata (Kai Kobad), founder of the dynasty of Kyanians. The Persian authors of the Middle Ages, last echoes of popular traditions and of myths, attribute to Zoroaster a series of prodigies and of miracles without end. At thirty he received in person his mission from Ormuzd, who conversed with him in the cave of a mountain where he lived retired for twenty years. He then presented himself at the court of King Hystasp, and by force of miracles made him a convert. Soon all Bactria professed his religion, but a part of the Aryan population refused to acknowledge him. The reformer perished at last in an invasion of the Turanians, born enemies of this new worship who threw themselves upon Bactria, took the capital by assault and profaned the Fire Temples. But this is not the only tradition that ran current in antiquity. A political chief and a religious legislator, Zoroaster, it is said, was like Moses. The reliable critic and historian Troque Pompey, whom we know through Justin, says that Zoroaster governed the Bactrians after the death of Hystasp, and at their head he preached the new religion, sword in hand, seeking to impose it on the Aryans by conquest.

The life of Zoroaster is thus enveloped in darkness which will always remain impenetrable. But we know this religious legislator of Iran by his work which is grand, noble and worthy of a profound admiration. The doctrine of Zoroaster is without doubt the most puissant effort of human mind toward spiritualism and metaphysical truths. It is pure monotheism, and a lusty flight into the region of eternal Truth. "True," says the soul-saving and soul-saved missionary, "but deprived of the light of revelation, Zoroaster runs against the formidable problem of the origin of evil; here his bark founders and unable to clear it, he falls back upon the fatal conception of dualism."*

The religion preached by the legislator of Bactria is called Mazdeism or universal science. It has been revealed by the "excellent, pure and efficacious word" which Zoroaster transmitted to men, and which is "the Good Law." That Law is named Zera Avesta, that is to say, "law and reform," for Zoroaster has always presented his doctrine as an improvement on what existed with the Aryans of primitive ages before the invasion and the tyranny of Zohak. The Zend Avesta, the ensemble of writings constituting the religious law of the Mazdeens and attributed to Zoroaster, comprised at the time of the Sassanide kings—the most fervent adepts who ever possessed that doctrine—twenty-one Naçkas or books. The greatest part of that collection perished in the infuriate persecution to which everything connected with the former worship was subjected by the Mussalmans after the conquest of Persia. The only book that has come down to us in all its integrity is the Vidaevadata, "the law against the demons," in Persian Vendidad. The Yaçna and the Vespered are collections of fragments. The collection of the Vendidad, the Yaçna and the Vespered, constitutes the miscellany called Vendedad-Sadi. Another collection of fragments forms a second miscellany known as the Yescht-Sadi. Here is the whole debris of Zoroastrian works which has come to us in the original Zend text. The Boundehesch; or "that which has been created from the beginning," translated in the vulgar Pehlvi dialect, contains, as its title implies, a cosmogony which sheds great light upon many portions of the doctrine of the Zend documents. The ideas which it contains respecting the first of ancient sciences, astronomy, and the first of arts, agriculture, reflect under this two-fold celestial and terrestrial relation the intellectual condition of the mysterious lord of the Magi, a sacerdotal corporation which was to Media and Persia what the Brahmins have been to India.

This debris of Zend Avesta, as it is before us, does not carry us farther back than the age of the Sassanides, when the antique law of the Mazdeans was written in a new alphabet and submitted in consequence to the labour of transcription like to what Esdras did with the Pentateuch. The text presents without doubt many vestiges of interpolation and of alteration. But the groundwork and the essential parts point to a very high antiquity. The proof of it is even in the language. Zend, the antique idiom of the Bactrians, one of the family of the Indo-European languages, carries us back nearest to primitive forms, more remote, for example, than the cuneiform Persian inscriptions of the Achemenides. It has been questioned whether these fragments are the work of Zoroaster himself. Modern critics have been known to be sceptical as to whether the Gathas or chants placed at the end of the Yaçna have directly emanated from the celebrated legislator. These offer a character of archaism and of simplicity grander than that of the other pieces, and where all the fundamental points of religion have been clearly indicated.

The creation is the work of Ahourmazd (Ormuzd), the sage spirit also called "the saintly spirit." Çpenta. Maynious, the principle of good represented by light, by Sun, by fire whom they call his son, is the veritable God of the religion of Zoroaster. The legislator considered him as single and sovereign master of all things. "I invoke and I celebrate by praise," says the Yaçna, "the creator Ahourmazda, luminous, resplendent, very grand and very good, very perfect and very energetic, very intelligent and very beautiful, eminent in purity, who possesses the good science, source of pleasure, he who has created us, formed us, nourished us, he the most accomplished of all intelligent beings. Creator of all things, Ormuzd himself is increate and eternal. He accomplished his work of creation, in pronouncing the "Word creator which existed before every thing"—Honover. This famous and antique prayer of 21 words has been thus conceived: "Even as the word of the Supreme will, so does the effect exist because it proceeeds from truth. The creation of what is good in thought or in action belongs in the world to Mazda and the reign belongs to Ahoura whom his own word has constituted the Destroyer of the wicked."

Behold a noble doctrine, highly correct, which teaches complete truth and tends directly to absolute monotheism. But the blessed Christian sees here a strange failure, a brusque departure from the dogma of divine unity which appears a necessary consequence of the conception of Ormuzd. The problem of the origin of evil is the most terrible of those posers to human intelligence which makes one reflect upon the first causes, and bewilders reason most. "Philosophy," says he, "given up to its own forces, has always been impotent to solve it. The Jewish and the Christian doctrine alone illuminated by a ray from on high, has the clue to it. This is the breaker a-head which the religious conception of Zoroaster cannot steer

* But so does the religion of the "soul-saving" missionary whose would be explanations and childish fables to account for evil will never be accepted by any philosophical or even cultured mind.—*Ed.*

clear of." Knowing himself raised above physical phenomena, the contemplation of which had taken the lead in the establishing of Pagan religions, and had led Egyptians, Babylonians and Aryans to Pantheism, preoccupied first of all with moral and metaphysical order, the reformer of Bactria could not fail to see before his spiritual eye as a menacing and irreducible Unknown, the question of the origin and of the existence of Evil. His aspirations were very high, and highly moral for him to have accepted the monstrous solution in which were rolled up the pantheistic systems on the banks of the Nile and the Euphrates, which Heraclitus renewed later on among the philosophers of Greece: the fundamental identity of contraries the Good and the Evil, different and opposed, only in seeming. It was equally impossible for him to admit that the God he conceived to be eternally good, pure, just and perfect, had created Evil and had it placed in the world. A supernatural aid alone could have unriddled the difficult problem for Zoroaster, but the succour failed him. Left to himself his thought strayed on to the doctrine in the religion of old tribes, that of the never-ending ever-beginning wrestle between two rival principles, issues of the same source, with whom antagonism rests, the existence and the continuance of this universe. It was above all in the phenomena of physical order that the ancient Aryans had seen this struggle, but by a natural bent they had assimilated the Good and the Evil. Zoroaster transported it in the moral and metaphysical order, and it became the base of his system of Dualism. As opposed to Ormuzd, the good God and the principle of good, he admits the existence of an adverse principle (against whom Ormuzd has to wage a continual war to preserve his empire), a principle equal to him in puissance and similar in nature "the Evil Spirit" Agra-Mainyous, in Persian Ahriman. It is this spirit who has created moral and material evil and death. The creation has gone out of the hands of Ormuzd pure and perfect as his own-self; it is Ahriman who perverts it by his fatal action, and who works every day to pervert and overthrow it, as he is the destroyer—Pauromarka—as well as the Evil Spirit. Ahriman has been eternal in the past as Ormuzd, he has had no beginning and proceeds from no anterior essence.* But the moral instinct of Zoroaster has not been able to determine to regard his strength as eternal in the future, which would have been a logical consequence of the manner in which he conceived it. That being who has had no commencement will have an end. A day will come at the dissolution of ages when three prophets, issues of Zoroaster, Oukhsyal-erema, "light increasing," Oukhsyal-ereta, "truth increasing," and Açtvadereta, "truth-existing," will bring to the world the three last books of the Zend-Avesta and convert all men to Mazdeism; then the evil will be definitely conquered and annihilated, creation become pure as on the first day, and Ahriman disappear off the face of the Universe. Is this the veritable doctrine of Zoroaster that one can with certainty consider as orthodox Mazdean? But how conciliate the existence of the two beings, absolute, equal similar, co-eternal?† Did Zoroaster avoid the examination of this new problem? Then what is the doctrine of the Zarvanians? Is it a veritable corruption of the primitive dogma of Zoroaster? Did it commence with Alexander the Great and develope itself in the course of the Middle Ages in contact with the Mussalmans and the pantheistic sects that swarmed in Persia, a doctrine now professed by the Parsees, fag-end followers of the ideas of the great Bactrian prophet? This supposes anterior to Ormuzd and to Ahriman, and above them both a unique principle source of all "Time illimitable" Zarvan-akarana out of whose bosom there shot out by way of emanation the two principles, which are to be absorbed anew one day with the beings who people the globe.* This monstrous (?) conception which would bring round Mazdeism to absolute Pantheism, which substitutes emanation for creation, and which reduces Ormuzd to the rôle of a demiurge organizer of the universe pre-existing in puissance, in the place of the rôle of veritable creator, who assimilates the being in himself, the divinity to increate matter, to chaos supposed eternal, which destroys all distinction in the moral order between the good and evil, emanates them both from the same divine substance and destines them to be confounded anew, being distinct in appearance only; is it absolutely contrary to the spirit of reform of Zoroaster? Is the doctrine of the Zarvanians as Baron d'Eckstein and Oppert have said, the result of an influence, of an adulterated infiltration of ideas of gross and materialistic pantheism of Chaldea in the religion of Zoroaster? Is it as some would make us believe that a strange metaphysical error in the veritable Zoroastrian doctrine permitted of grafting easily upon that strange conception? Did not Zoroaster understand that the notion of time necessarily implied a limit? Has he confounded it with eternity?†

Can any of your readers tell?

(To be continued.)

BARODA,
20th March 1883.

* Very naturally, for Ahriman is—*matter*, the begetter of all Evil, and the Destroyer, since matter—eternal *per se* and indestructible—having to ever change form *destroys* its units, while Ormuzd or Spirit—remains immutable in its abstract Unity and as a whole.—*Ed.*

† Nothing can have "*no* beginning and yet have an end" in the literal sense. This is contrary to all metaphysical teaching and logic. Ahriman as Evil "had *no* beginning," because no more than spirit had matter any beginning. Were they "two cotemal *beings*"—this would be a fallacy. But Matter and Spirit are one, the former at the lower, the latter at the higher pole of *Being* differentiated in degrees—not in their essence. Ahriman "will disappear from the face of the universe," when "creation" or rather matter in its differentiated condition, becomes "pure as on the first day"—*i. e.*, when matter gradually purified becomes once more undifferentiated, or returns to its primitive condition in the 7th state of cosmic dissolution: and this takes place periodically at the *Maha Pralayas* or the universal dissipation of *objective matter*.

ANOTHER "FAKIR'S PROPHECY."

COMMUNICATED BY SUKUMA HALDAR, F. T. S.

To those who have a dogged determination not to learn or understand a truth, no amount of evidence is convincing. This is especially the case in reference to occult science and phenomena. I recently came across a book entitled "*Sport and Military Life in Western India*," by Lt.-Colonel T. G. Fraser (an odd place you will no doubt think, to look for things occult), in which I found the following remarkable narrative of a *fakir's* prediction, which I send you; (1) because it is related by a person who never heard and knew nothing of occultism and who is described by the author of the book as "of unimpeachable veracity, strong-minded, and as little under the influence of morbid or superstitious credence as any one he ever knew;" (2) because the author himself is a trustworthy man if we are to believe Colonel G. B. Malleson, C. S. I., who speaks of him as "the straightest man with whom it was ever his good fortune to come in contact;" and (3) because it may have escaped the observation of most of your readers.

I may be permitted to add that on page 248 of the same work an account will be found of "A miraculous trance" performed at the Court of the Panjabee Lion, which probably alludes to the same remarkable *Samádhi*

* As beyond Brahma, Vishnu and Siva, the "Creator," the "Preserver" and the "Destroyer," there is Parabrahmam, so beyond Ormuzd in his "dual character of Ahour-mazda" and Ahriman, is placed "Zarvan-akarana"—the "one life" of the Buddhists, the Parabrahmam of the Vedanta Adwaitees, and the En-soph of the Chaldean kabalists placed beyond and above the three trinitarian groups of the nine sephiroths. Sephira, the mother of all—being exoterically the 10th, but esoterically the essence of the nine. Let us remember that Binah (Jehovah) is included in the first group yet stands second to *Chohma* or wisdom.—*Ed.*

† "Zarvan-akarana" loosely translated *Boundless* time, means nevertheless ETERNITY. In our limited languages with their limitations of expression and as limited a duration of life, "notion of time implies necessarily a limit." A difference ought to be made between "absolute" and "apparent" time; between duration and Eternity. Thus it is not Zoroaster who confounded time with eternity, but rather his modern followers, who, instead of reading his doctrines in Zend, read and interpret them in English.—*Ed.*

of a *Sádhu*, of which we read in Dr. McGregor's "History of the Sikhs."

CALCUTTA, 27*th March* 1883. } S. HALDAR, F. T. S.

MRS. W———'S NARRATIVE.

"On a sultry evening in April I was standing at the gate-way of the compound, when a *Biragi* or Hindu mendicant devotee of middle age with his person and long hair covered with ashes, passed me along the public road; he looked at me earnestly for an instant without stopping, however, or marking me by any recognition. On proceeding a few steps, and turning round, he said, 'In the name of God, it is given to me to say what will be your fate.' I called to an orderly in the compound, and told him to give the man a rupee. 'No!' said the man, 'I ask for nothing, but your fate is on your fore-head, and I will, if you like, disclose it to you.' 'I suppose,' said I, laughing, you get your living by doing so.' 'I can do so only,' observed he, 'to a few persons, and you are one.' 'Well,' said I, 'begin. Tell me who I am, and if you make a mistake, I will have you punished.' 'You are,' said he, 'the wife of the G——l Sahib, you have a son and a daughter.' 'I had,' I remarked, 'but I have lately lost the former.' 'No,' said the man, 'it is as I say.' 'Well go on.' 'You are about to leave this country and go to your own.' (Now I must here remark my husband had repeatedly declared his intention never again to leave India.) 'And when is that to be?' 'Very soon.' 'Shall we arrive safe?' 'You will, but fourteen days after you leave this he will be in the hands of God!' Up to this point of the dialogue I had listened listlessly to what had passed, but now thoroughly roused and alarmed, I exclaimed, 'You wretch, what have you said?' 'It is not I,' said the man, 'but your fate that speaks. I tell you in eighteen days you will be on board, and will have everything here sold, but one horse.' 'Here,' I exclaimed, 'is the stable with several horses, show me the one we won't sell.' Running his eye rapidly down the line, 'that one,' pointing to a grey. It was a birth-day present from the G——l given me two years before. 'Well,' said I, affecting to laugh, 'as you know so much, tell me, shall I get home and see my child?' 'Yes,' said he, 'you will see your son as you are leaving this, but shall not speak to him; he will wave a cloth at a distance. You will arrive in Europe, remain there for a time, but your trouble for money will compel your return here, but you will again go back, and after a time your money will come and you will be happy.'

"Every-thing up to this period has occurred exactly as the man predicted. That evening as we were having tea, the G——l who had so often expressed his dislike to living in England and determination to live and die in India, suddenly exclaimed, 'What say you to a trip home? I have spoken to F., and he has promised me a passage by the——if we can manage it by the——, so I have made up my mind to it."

"I was so paralyzed that the cup fell from my hand. I gazed at my husband, but it was too true. Within a month all arrangements were made, every-thing was sold, except the grey Arab horse, which being a birth-day gift, was given to——. We embarked on the——of March in perfect health, and as we cleared the light-house, a boat was seen vainly endeavouring to overtake us. With the glass we could distinguish a European waiving a handkerchief; it proved afterwards to have been my son, whose death in the Upper Provinces had two months previously been reported to us, and whom, could I then have recognized, I should in a manner have been prepared for what followed. In ten days more the General suddenly fell upon the deck, was taken to his berth, and on the fourteenth day was, as the mysterious mendicant had predicted, in the hands of God. I arrived at home safely, and it remains to be seen whether the rest will prove true. At all events you see here I am back again in India to try and arrange my money affairs, and the dispute about the G——'s will, for F——would not advance me any more money."

Observes Colonel Fraser:—'Such was the story. It speaks for itself. I shortly afterwards heard that my kind friend Mrs. W—— had left for England.'

Mystic Lore.

READING A SEALED ENVELOPE.

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

BEING asked to write an account of what I know about persons who profess to read what is written on papers enclosed in sealed envelopes, I give the following most authentic narrative, without a word of comment or explanation as to the philosophy of the phenomena.

Some years ago, a Brahmin astrologer named Venkata Narasimla Josce, a native of the village of Periasamudram in the Mysore provinces, came to the little town in the Bellary District where I was then employed. He was a good Sanscrit, Telugu and Canarese poet, and an excellent master of Vedic rituals; knew the Hindu system of astronomy, and professed to be an astrologer. Besides all this, he possessed the power of reading what was contained in any sealed envelope. The process adopted for this purpose was simply this:—We wrote whatever we chose on a piece of paper; enclosed it in one, two or three envelopes, each properly gummed and sealed, and handed the cover to the Astrologer. He asked us to name a figure between 1 and 9; and on its being named, he retired with the envelope, to some secluded place for some time;—and then he returned with a paper full of figures, and another paper containing a copy of what was on the sealed paper—exactly, letter for letter and word for word. I tried him often and many others did the same; and we were all satisfied that he was invariably accurate, and that there was no deception whatsoever in the matter.

About this time, one Mr. Theyagaraja Mudalyar, a supervisor in the Public Works Department, an English scholar and a good Sanscrit and Telugu poet, arrived at our place on his periodical tour of inspection. Having heard about the aforesaid Astrologer, he wanted to test him in a manner the most satisfactory to himself. One morning handing to the Astrologer a very indifferently gummed envelope, he said, "Here, Sir, take this letter home with you and come back to me with your copy in the afternoon." This loose way of closing the envelope, and the permission given to the Astrologer to take it home for several hours, surprised the Brahmin, who said, "I don't want to go home. Seal the cover better, and give me the use of some room here. I shall be ready with my copy very soon." "No," said the Mudalyar, "take it as it is, and come back whenever you like. I have the means of finding out the deception, if any be practised."

So then the Astrologer went with the envelope; and returned to the Mudalyar's place in the afternoon. Myself and about twenty others were the Mudalyar's guests according to previous arrangement. The Astrologer then carefully handed the cover to the Mudalyar, desiring him to see if it was all right. "Don't mind that," the Mudalyar answered. "I can find out the trick, if there be any. Produce your copy." The Astrologer thereupon presented to the Mudalyar a paper on which four lines had been written in Telugu; and stated that this was a copy of the paper enclosed in the Mudalyar's envelope. Those four lines formed a portion of an antiquated poem.

The Mudalyar read the paper once, then read it over again. Extreme satisfaction beamed over his countenance, and he sat mute for some seconds seemingly in utter astonishment. But soon after, the expression of his face changing, he opened the envelope and threw the enclosure down, jocularly saying to the Astrologer, "here, Sir, is the original of which you have produced the copy."

The paper was laying open on the carpet, and was *quite blank!!* not a word, nor a letter on its clean surface.

This was a sad disappointment to all his admirers but; to the Astrologer himself, it was a real thunderbolt. He picked up the paper pensively, examined it on both sides, then dashed it to the ground in fury; and suddenly arising exclaimed, "My *Vidya** is a delusion, and I am a liar!" The subsequent attitude of the poor man was such that we became afraid lest this great disappointment should drive him to commit some desperate act. In fact he seemed determined to drown himself in the well saying that he was dishonoured. While we were trying to console him, the Mudalyar came forward, got hold of his hands, and beseeched him to sit down and be calmed and listen to his explanation, assuring him that he was *not* a liar, and that his copy was perfectly accurate. But the Astrologer would not be appeased; he supposed that all this was said simply to console him; and he was cursing himself and his fate most horribly. However in a few minutes, he became calmer and listened to the Mudalyar's explanation, which was in substance as follows:—

"The only sceptical way of accounting for this phenomenon, is to suppose that the Astrologer opened the covers so dexterously as to read their contents. Otherwise, there could be no other way of his finding them out.—So" he said,—"I wrote four lines of old poetry on a paper with nitrate of silver, which will be invisible until it is exposed to light; and this would have disclosed the Astrologer's fraud, if he had tried to find out the contents of the enclosed paper, by opening the cover, however ingenuously. For, if he opened it and looked at the paper, he would have seen that it was blank, resealed the cover, and declared that the paper enveloped therein bore no writing whatever; or, if he had, by design or accident, exposed the paper to light, the writing would have become black; and he would have produced a copy of it, as if it were the result of his own Vidya;—but in either case and the writing remaining, his deception would have been clear, and it would have been patent to all that he *did* open the envelope. But in the present case, the result proved conclusively that the cover was not opened at all."

* Secret knowledge, magic.—*Ed.*

This explanation, which was satisfactory to many, was nothing to the Astrologer. He was not acquainted with the nitrate of Silver, or its properties. He wanted an ocular demonstration, and this was soon furnished to him. The paper in question was taken to the open court-yard, and there exposed to the sun, when, lo! letter after letter, and word after word, began to come out; and upon the whole writing thus developed, it corresponded exactly with what the Astrologer had produced as the copy of the original.

If the Astrologer was mad with grief at first, he now became mad with joy. Tears of gratitude flowed from his eyes, and he heaped praises on his Vidya and the Guru who had imparted it to him. Of course his great skill in connection with this phenomenon was well rewarded by the Mudalyar and all that were present; and from that day forth, his fame became still more widely spread and his *Vidya* was no more doubted.

I am told that there are now several persons who are skilled in such occult matters in the Mysore Provinces; and that a Brahmin gentleman now occupying one of the vernacular professorships in the Presidency College at Madras, knows this *Vidya* to perfection; and that he even practised it for several years with great success.

MADRAS, 17*th March* 1883. }

THE BUGBEARS OF SCIENCE.

(Continued form the April Number.)

III.

THE following is a summary of various reviews upon Dr. Yæger's *Neuralanalysis* in connection with homœopathy.

The *Neuralanalysis* is based upon the application of the apparatus known among physicians as the *chronoscope*, whose object it is to record the most infinitesimal intervals of time:* one needle making from five to ten revolutions in a second. Five revolutions are sufficient for a neuralanalytical experiment. This needle can be instantaneously set in motion by the interception of the galvanic current, and as instantaneously stopped by allowing its flow again. So great is the sensitiveness of the instrument, that a chronoscope with ten revolutions in a second, is capable of calculating and recording the time needed for a pistol ball in motion to cross the space of one foot. The means used for this experiment is as follows: during its transit, the ball, acting upon the wire, shuts out the current, and a foot further on, it breaks another wire, and thus stops the current altogether. During this incredibly short space of time, the needle is already set in motion and has crossed a certain portion of its circuit.

The Neuralanalysis consists in the measurement of that for which astronomers have a term of their own, but Dr. Yæger calls *Nervenzeit*—"*nerve-time.*"

If, while observing the moment of the appearance of some signal, one had to record that moment by some given sign—say by the bending of his finger—then between the appearance of the said signal and the bending of the finger, a certain lapse of time will be needed in order that the impression upon the nervous tissue of the eye should reach through the optic nerve the brain, and thence expand itself along the motory nerves to the muscles of the finger. It is this duration, or lapse that is called *nerve-time.* To calculate it by means of the chronoscope, one has to carefully observe the position of the needle; and, never losing sight of it, to intercept by a slow wave of the hand the galvanic current, and thus set the needle in motion. As soon as the latter motion is observed, the experimenter rapidly stops it by liberating the current, and takes note again of the needle's position. The difference between the two positions will give the exact "nerve-time" in so many parts of a second. The duration of "nerve-time" depends firstly on the condition in which the conductibility of the nervous and muscular apparatus is at the time: this condition being thoroughly independent of our will. And secondly, it depends on the degree of intensity of the attention and the force of the will impulse in the experimenter; the more energetic is the will or desire, the greater the attention, the shorter will be the "nerve-time." To make the second condition easier—an exercise is necessary by means of which is developed a habit—known in physiology as the law of co-ordinative motions or of nearly simultaneous action. Then one single will-impulse will be sufficient to produce two motions—the act of intercepting and that of releasing the galvanic current. Of these two motions which appear both at first as deliberate, the second will become through exercise and habit involuntary, so to say instinctive, and follow the first independently. Once the habit acquired, the "nerve-time" when calculated by the chronoscope becomes very little dependent upon will, and indicates chiefly the rapidity with which the excitement is spread along the nerves and muscles.

Hitherto, only the mean quantity of "nerve-time" was generally paid attention to; but Dr. Yæger remarked that it was liable to considerable fluctuations, one rapidly succeeding the other. For instance; taking one hundred chronoscopical measurements of "nerve-time" one after the other and at short intervals, say, every 10 or 20 seconds, we get rows of figures, considerably differing from each other, the changes in the quantity of those figures, *i. e.*, the fluctuations in the duration of nerve-time being very characteristic. They can be represented in accordance with a certain graphic method, by means of a curved line. The latter as showing the results of all the measurements taken one after the other, Dr. Yæger has called the "*detail-curve*" (*Detailkurve*). Besides this, he constructs another curved line, which shows those figures, that will remain when, putting together all the subsequent observations ten by ten, the mean result is obtained out of every decade. The latter result of ten observations he calls *Decandenziffer* or the "Decade figure." Thus the *Neuralanalytical* curves give us a general view in figures of the state of our nervous apparatus, in relation to the conductivity of their excitation and the characteristic fluctuations of that conductivity. Studying by this means the condition of the nervous system, one can easily judge in what way, and to what extent, it is acted upon by certain definite external and internal influences, and, as their action under similar conditions is invariable, then *vice versâ*, very exact conclusions can be arrived at by the characteristic state of the conductivity of the nervous system as to the nature of those influences that acted upon the nerves during the said chronoscopic measurement.

The experiments of Yæger and his pupils show that the aspect of the neuralanalytical curves,—which he calls "psychogrammes"—changes, on the one hand, at every influence acting upon the organism from without, and on the other,—at everything that affects it from within, as, for instance, pleasure, anger, fear, hunger or thirst, &c., &c. Moreover, peculiar characteristic curves are formed, in correspondence to every such influence or affect. On the other hand one and the same person experimented upon under the same conditions, gets each time, under the influence of some definite substance introduced into his organism, an identical psychogramme. The most interesting and important feature of the *neuralanalysis* is found in the fact, that the choice of the means resorted to for the introduction of various substances into the human organism, has no importance here whatever: any volatile substance, taken within, will give the same results when simply inhaled, it being quite immaterial whether it has or has not any odour.

In order that the experiments should always yield results for purposes of comparison, it is strictly necessary to pay a great attention to the food and drink of the person experimented upon, to both his mental and physical states, as also to the purity of the atmosphere in the room where the experiments take place. The "curves" will show immediately whether the patient is in the same *neuralanalytical* disposition with regard to all the conditions as he was during the preceding experiments. No other instrument the world over is better calculated to show the extreme sensitiveness of human organism. Thus, for instance, as shown by Dr. Yæger, it is sufficient of one drop of spirit of wine spilled on a varnished table, that the smell of varnish filling the room should alter considerably the psychogrammic figures and impede the progress of the experiment.

There are several kinds of psychogrammes, the olfactory one being called by him the *osmogramme* from the Greek word *osmosis*, a form of molecular attraction. The osmogrammes are the most valuable as giving by far the greater and clearer results. "Even the metals"—says Yæger—"show themselves sufficiently volatile, to yield most suggestive osmogrammes." Besides whereas it is impossible to stop at will the action of substances introduced in the stomach, the action of a substance inhaled may be easily stopped. The quantity of substance needed for an osmogramme is the most trifling; and leaving aside the enormous homœopathical dilu-

* Such as the duration of luminous impressions upon the retina of the eye—for instance.

tions, the quantity has no real importance. Thus, for instance, when alcohol has to be inhaled, it makes no difference in the result obtained whether its surface covers an area of one square inch or that of a large plate.

In the next number it is proposed to show the enormous light that Yæger's discoveries of this new application of the chronoscope throws upon homœopathy in general, and the doubted efficacity of the infinitesimal doses in countless dilutions—especially.

FRAGMENTS OF OCCULT TRUTH.

By a Lay Chela.

No. VIII.

The Progress of Humanity.

The course of Nature provides, as the reader will now have seen, for the indefinite progress towards higher phases of existence of all human entities. But no less will it have been seen that by endowing these entities as they advance with ever-increasing faculties, and by constantly enlarging the scope of their activity nature also furnishes each human entity with more and more decisive opportunities of choosing between good and evil. In the earlier rounds of humanity this privilege of selection is not well developed, and responsibility of action is correspondingly incomplete. The earlier rounds of humanity in fact do not invest the Ego with spiritual responsibility at all in the large sense of the term which we are now approaching. The devachanic periods which follow each objective existence in turn dispose fully of its merits, demerits, and the most deplorable personality which the Ego during the first half of its evolution can possibly develope is merely dropped out of the account as regards the larger undertaking, while the erring personality itself pays its relatively brief penalty, and troubles nature no more. But the second half of the great evolutionary period is carried on on different principles. The phases of existence which are now coming into view, cannot be entered upon by the Ego without positive merits of its own appropriate to the new development in prospect; it is not enough that the now fully responsible and highly gifted being which man becomes, at the great turning point of his career should float idly on the stream of progress; he must begin to swim, if he wishes to push his way forward.

Debarred by the complexity of the subject from dealing with all its features simultaneously, our survey of nature has so far contemplated the seven rounds of human development, which constitute the whole planetary undertaking with which we are concerned as a continuous series throughout which it is the natural destiny of humanity in general to pass. But it will be remembered that humanity in the sixth round has been spoken of as so highly developed that the sublime faculties and attributes of the highest adeptships are the common apanage of all; while in the seventh round the race has almost emerged from humanity into divinity. Now every human being in this stage of development will still be identified by an uninterrupted connexion, with all the personalities which have been strung upon that thread of life from the beginning of the great evolutionary process. Is it conceivable that the character of such personalities, is of no consequence in the long run, and that two god-like beings might stand side by side in the seventh round, developed, the one from a long series of blameless and serviceable existences, the other from an equally long series of evil and grovelling lines! That surely could not come to pass, and we have to ask now how do we find the congruities of nature preserved compatibly with the appointed evolution of humanity to the higher forms of existence which crown the edifice.

Just as childhood is irresponsible for its acts, the earlier races of humanity are irresponsible for theirs; but there comes the period of full growth, when the complete development of the faculties which enable the individual man to choose between good and evil, in the single life with which he is for the moment concerned, enable the continuous Ego also to make its final selection. That period, that enormous period for nature, is in no hurry to catch its creatures in a trap in such a matter as this,—is barely yet beginning, and a complete round period around the seven worlds will have to be gone through before it is over until the middle of the fifth period is passed on this Earth, the great question—to be or not to be for the future—is not irrevocably settled. We are coming now into the possession of the faculties which render man a fully responsible being, but we have yet to employ those faculties during the maturity of our Ego-hood in the manner which shall determine the vast consequences hereafter.

It is during the first half of the fifth round that the struggle principally takes place. Till then the ordinary course of life may be a good or a bad preparation for the struggle, but cannot fairly be described as the struggle itself. And now we have to examine the nature of the struggle so far merely spoken of as the selection between good and evil. That is in no way an inaccurate, but it is an incomplete, definition.

The ever-recurring and ever-threatened conflict between intellect and spirituality is the phenomenon to be now examined, the common place conceptions which these two words denote must of course be expanded to some extent before the occult conception is realised, for European habits of thinking are rather apt to set up in the mind an ignoble image of spirituality as an attribute of the character rather than of the mind itself,—a pale goody-goodiness hour of an attachment to religious ceremonial and of devout aspirations, no matter to what whimsical notions of Heaven and Divinity in which the "spiritually-minded" person may have been brought up. Spirituality in the occult sense has little or nothing to do with feeling devout; it has to do with the capacity of the mind for assimilating knowledge at the fountain head of knowledge itself,—of absolute knowledge,—instead of by the circuitous and laborious process of ratiocination.

The development of pure intellect, the ratiocinative faculty, has been the business of European nations for so long, and in this department of human progress they have achieved such magnificent triumphs that nothing in occult philosophy will be less acceptable to European thinkers at first, and while the ideas at stake are imperfectly grasped, than the first aspect of the occult theory concerning intellect and spirituality,—but this does not arise so much from the under-tendency of occult science to depreciate intellect as from the under-tendency of modern western speculation to depreciate spirituality. Broadly speaking, so far western philosophy has had no opportunity of appreciating spirituality; it has not been made acquainted with the range of the inner faculties of man; it has merely groped blindly in the direction of a belief that such inner faculties existed, and Kant himself, the greatest modern exponent of that idea, does little more than contend that there is such a faculty as intuition,—if we only find how to work with it.

The process of working with it *is* occult science in its highest aspect,—the cultivation of spirituality. The cultivation of mere power over the forces of nature, the investigation of some of her subtler secrets as regards the inner principles controlling physical results, is occult science in its lowest aspects, and into that lower region of its activity mere physical science may, or even must, gradually run up. But the acquisition by mere intellect—physical science *in excelsis*—of privileges which are the proper apanages of spirituality, is one of the dangers of that struggle which decides the ultimate destiny of the human Ego. For there is one thing which intellectual processes do not help mankind to realise, and

that is the nature and supreme excellence of spiritual existence. On the contrary intellect arises out of physical causes,—the perfection of the physical brain,—and tends only to physical results,—the perfection of material welfare. Although as a concession to "weak brethren" and "religion," on which it looks with good-humoured contempt, modern intellect does not condemn spirituality, it certainly treats the physical human life as the only serious business with which grave men, or even earnest philanthrophists, can concern themselves. But obviously if spiritual existence, vivid subjective consciousness, really does go on for periods greater than the periods of intellectual physical existence in the ratio as we have seen in discerning the Devachanic condition, in the ratio of 82 to 1, at least then surely man's subjective existence is more important than his physical existence, and intellect in error when all its efforts are bent on the amelioration of the physical existence.

These considerations show how the choice between good and evil,—which has to be made by the human Ego in the course of the great struggle between intellect and spirituality—is not a mere choice between ideas as plainly contrasted as wickedness and virtue. It is not so rough a question as that, whether a man be wicked or virtuous, which must really at the final critical turning point decide whether he shall continue to live and develope into higher phases of existence or cease to live altogether. The truth of the matter (if it is not imprudent at this state of our progress to brush the surface of a new mystery) that the question, to be or not to be, is not settled by reference to the question whether a man be wicked or virtuous *at all*. It will plainly be seen eventually that there must be evil spirituality as well as good spirituality. So that the great question of continued existence turns altogether and of necessity on the question of spirituality as compared with physicality. The point is not so much "*shall* a man live, is he good enough to be permitted to live any longer as," "*can* the men live any longer in the higher levels of existence into which humanity must at last evolve." Has he qualified himself to live by the cultivation of the durable portion of his nature? If not he has got to the end of his tether. The destiny which must befal him is annihilation, not necessarily suffering in a conscious existence but that dissolution that must befal the soul which has wholly assimilated itself to matter—into the eighth sphere of pure matter that Ego must descend, which is unfitted to go on any further in the upward spiral path around the planetary chain.

This is the great meaning of the occult doctrine that, "to be immortal in good, one must identify oneself with God: to be immortal in evil with Satan. These are the two poles of the world of souls; between these two poles vegetate and die without remembrance the useless portion of mankind." The enigma, like all occult formulas, has a lesser application (fitting the microcosm as well as the macrocosm), and in its lesser significance refers to Devachan and Avitchi, and the blank destiny of colourless personalities; but in its more important bearing it relates to the final sorting out of humanity at the middle of the great fifth round, the annihilation of the utterly unspiritual Egos and the passage onward of the others to be immortal in good or immortal in evil. Precisely the same meaning attaches to "Revelations" (iii. 15-16) "I would thou wert cold or hot; so then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Spirituality then is not devout aspiration; it is the highest kind of intellection, that which takes cognisance of the working of nature by direct assimilation of the mind with her highest principles. The objection which physical intelligence will bring against this view is that the mind can cognise nothing except by observation of phenomena and reasoning thereon. That is the mistake: it can, and the existence of occult sicence is the highest proof thereof. But there are hints pointing in the direction of such proof all around us if we have but the patience to examine their true bearings. It is idle to say, in fact merely for one thing, of the phenomena of clairvoyance,—crude and imperfect as those have been which have pushed themselves on the attention of the world—that there are no other avenues to consciousness but those of the five senses. Certainly in the ordinary world the clairvoyant faculty is an exceedingly rare one, but indicates the existence in man of a potential faculty the nature of which, as inferred from its slightest manifestation, must obviously be capable in its highest development of leading to a direct assimilation of knowledge independently of observation. One of the most embarrassing difficulties that besets the present attempt to translate the Esoteric Doctrine into plain language, is due really to the fact that spiritual perceptiveness, apart from all ordinary processes by which knowledge is acquired, is a great and grand possibility of human nature. It is by that method in the regular course of occult training that adepts impart instruction to their pupils. They awaken the dormant sense in the pupil, and through this they imbue his mind with a knowledge that such and such a doctrine is the real truth. The whole scheme of evolution which the foregoing chapters have pourtrayed, infiltrates into the regular Chela's mind by reason of the fact that he is made to *see* the processes taking place by clairvoyant vision. There are no words used in his instruction at all. And adepts themselves, to whom the facts and processes of nature are familiar as our five fingers to us, find it difficult to explain in a treatise which they cannot illustrate for us, by producing mental pictures in our dormant sixth sense, the complex anatomy of the planetary system.

Certainly, it is not to be expected that mankind as yet should be generally conscious of possessing the sixth sense, for the day of its activity has not yet come. This consideration may serve to introduce a highly important fact connected with evolution which has been passed over in silence till now. Each round in turn is devoted to his perfection in man of the corresponding principle in its numerical order to its preparation for assimilation with the next. The earlier rounds have been described as concerned with man in a shadowy loosely organised, unintelligent form. The fourth round in which we are now engaged, is the round in which the fourth principle, Will, Desire, is fully developed, and in which it is engaged in assimilating itself with the fifth principle. Reason, Intelligence in the fifth round, the completely developed Reason, Intellect or soul, in which the Ego then resides, must assimilate itself to the sixth principle, spirituality, or give up the business of existence altogether.

All readers of Bhuddist literature are familiar with the constant references made there to the Arhat's union of his soul, with "God." This, in other words, is the premature development of his sixth principle. He forces himself right up through all the obstacles which impede such an operation in the case of a fourth-round man, into that stage of evolution which awaits the rest of humanity,—or rather as much of humanity as may reach it in the ordinary course of nature,—in the latter part of the fifth round. And in doing this it will be observed he tides himself right over the great period of danger—the middle of the fifth round. That is the stupendous achievement of the adept as regards his own personal interests. He has reached the further shore of the sea in which so many of mankind will perish. He waits there in a contentment which people cannot even realise without some glimmerings of spirituality—of the sixth sense themselves for the arrival there of his future companions. He does not wait in his physical body,—let me hasten to add to avoid misconstruction—but when at last *privileged to resign this*, in a spiritual condition which we have not yet endeavoured to describe.

VISISHTHADWAITA PHILOSOPHY.

FOR the last three and odd years that your Journal has been in existence, there has never been any contribution presenting consistently the philosophy of the Visishtadwaita. Originated by Szi Ramanujacharya, it stands between the two extreme philosophies, respectively known as the Adwaita and the Dwaita; and accepts all those passages in the *Vedas* which are admitted by either in support of its own views. There are many points, however, in the subjoined dialogue that both a Dwaitee and an Adwaitee would call into question. The authors of the dialogue promise to answer the objections of the devotees of either sect. In the case of such emergency, the readers of the Magazine and our Brothers in Theosophy, of the Madras Presidency, are referred to Sriman S. Parthasarathy Iyengar, F. T. S., residing in Triplicane, Madras.

A. GOVINDA CHARLU, F. T. S.

CATECHISM OF THE VISISTHADWAITA PHILOSOPHY.

Q. 1. What is man's greatest aspiration?
A. *Moksha* (final emancipation), called *Purushártha* (object of desire.)
„ 2. What is *Moksha?*
„ „ Enjoyment of *Brahma** after disseverance or disenthralment from all material† connection.
„ 3. What are the means of attaining *Moksha?*
„ „ Divine contemplation *(Bhagavad-bhakti).*
„ 4. What is *Bhakti?*
„ „ *Gnána* (Knowledge or wisdom) of *Iswara*, continuous, full of love, and commingling with no other than *Brahma.*
„ 5. What is it that reaches *Moksha?*
„ „ *Jivatma* or *Jivan.*
„ 6. What is the nature of *Jivan?*
„ „ *Jivan* partakes of the nature of *Brahma* in wisdom; is subservient to *Brahma* and is an indivisible (spiritual) particle (monad); can neither be created nor destroyed; *per se* is changeless and has no form; and yet distinct from *Iswara.*‡
„ 7. What is the nature of *Iswara?*
„ „ It has no bad but only good qualities,§ it is ever lasting and universal wisdom; omnipotent, having truth as its principle and final purpose. It is the universal Master, omnipresent, having for its body *chétana* (animate) and *achétana* (or inanimate) nature; and it is quite distinct from *Jivan.*
„ 8. Define *Achit?* ‖ (matter).
„ „ It is non-intelligent; of infinite forms; and is of a triune aspect, viz., *Suddha Sativa,*¶ *Misra Sativa,*** and *Sativa Súnya.*††
Q. 9. Describe *Suddha Sativa?*
A. It is entirely composed of *Sativa Gana* (quality of goodness); is of a permanent nature; subject to *Iswara's* will; and is found in *Vaikunt(h)a Loka.*
„ 10. Describe *Misra Sativa?*
„ „ It is composed of all the *Gunas*, viz.—*Sativa, Raja* and *Tama*;* is a mask (a veil or mist) to man's *gnana* and *ananda* (knowledge and bliss); produces illusionary or false knowledge; is permanent; is a play thing to *Iswara* (?); has form; and is called *Prakriti, Avidya* and *Maya*:—*Prakriti*, because it has form and is therefore changeable. *Avidya*, because producing false knowledge. *Maya*, for being the cause of the wonderful objective Cosmos.
„ 10B. Describe *Sativa Súnya?*
„ „ Time, made up of seconds, &c.
„ 11. Describe the evolution of the objective cosmos out of primordial matter (*mulaprakriti*) *?*
„ „ As follows:—*Mulaprakriti,*† *Mahat,*‡ *Ahankaram,*§ *Subda tanmatram,*‖ *Akasa,*¶ *Sparsa tanmatram,*** *Vayu* (*s*),†† *Rúpa tanmatram,*‡‡ *Tejas,*§§ *Rasa tanmatram,*‖‖ *Apa* (*s*),¶¶ *Gandha tanmatram,***** *Prithivi,*††† and Permutations and combinations of these.
„ 12. What is the method of *Laya?* (Relapsation or absorption.)
„ „ Each of the differentiations merging back into its precedent cause, as *Prithur* relapsing into *Apa* (*s*), &c. *Laya* means the disappearance of all effects into the ultimate cause. This is expressed by saying that all effects attain the state of *Aksharávastha* (undifferentation) in *Mulaprakriti* or *Tamas*, which dwells in unison with *Paramatma.*
„ 13. What do you mean by *Ekibháva* (oneness-like, assimilation)?
„ „ It means that *Tamas* lies in *Iswara* in *Súkshmávastha* (undeveloped cause), undistinguishable by name, form, or division.
„ 14. Are *Jiva, Iswara, Maya*, real existences (truths or realities)?
„ „ All the three are true.‡‡‡
„ 15. What are cause and effect?
„ „ Cause is *Iswara* containing all *Chith* and *Achith* in *Súkshmávastha.* Effect is *Iswara* containing them in *Sthúlávastha.* The combination of this trinity *(Chith, Achith* and *Iswara)* is the *Upadana* (materials of construction) of the *Jagath* (cosmos). In effect, the characteristics of each are different, those of the one not obtaining for the others.
„ 16. How? Explain.
„ „ For example, take a cloth woven of three different-coloured threads, white, black, and red. The three interwoven together make one harmonious whole, and still exist separately and having their own qualities, whiteness, blackness and redness (B). In effect there cannot be such a thing as blackness in white, and whiteness in black thread. (8). For *Jagath*, the triune combination is *Upadana*, and there is no interchangeableness or correlation among the three functions, viz., the enjoying (Bhoktritwa=experiencing) pertaining to *Jivan* (*Chith*), the enjoyed (Bhogjatwa) pertaining to *Prakriti (Achith)* and the dispensation or administration *(Niyantritwa)* pertaining to *Iswara.*

* *Brahma, Parabrahma, Paramatma, Iswara, Bhagavanta,* denote the same principle:—A. G. C.

† *Prakriti* has been translated into *material* for want of a better term (vide definitions of *Prakriti* further on).—A. G. C.

‡ The *monad* or "Jivan" being "*distinct* from *Iswara*" and yet "changeless *per se*, uncreated and indestructible," it must be forcibly admitted, in such a case, that there are, not only *two* but numberless distinct entities in our universe, that are infinite, uncreated, indestructible and immutable? If neither has created the other, then they are, to say the least, on a par, and both being infinite, we have thus two Infinites *plus* numberless fractions? The idea, if we understand it rightly, seems to us still less philosophical than that of the God of the Jews and Christians who, infinite and *omnipresent*, passes eternities in *creating*, out of himself, souls which, though created, become immortal, *i. e.*, eternal, and, having to be present somewhere, *must* either crowd off the Omnipresent Presence or become one with it, *i. e.*, lose their individuality like a lesser absorbed by a larger flame. Again, if *Jivan* "partakes of the nature of *Brahma* in wisdom" and is also eternal, indestructible and immutable like the latter, then in what respect is it "*distinct*" from *Brahma*?—*Ed. Theosophist.*

§ If "*Brahma, Parabrahma, Paramatma, Iswara, Bhagavanta* denote all the same principle," and are all immutable, uncreated, indestructible, omnipotent, omnipresent; if again it has "truth as its principle and final purpose," and if at the same time it "*has no bad but only good qualities*," we beg to humbly enquire the origin and the existence of evil in that all-pervading and all-powerful goodness, according to the *Visishtadwaita* Philosophy.—*Ed. Theos*

‖ *Achit* has been translated "*matter*" (vide answer to Ques. 8)—A. G. C.

¶ *Suddha Sativa*=Pure matter.—A. G. C.

** *Misra Sativa*=Impure matter.—A. G. C.

†† *Sativa Súnya*=Zero-matter—time made up of minute divisions called *Kata, Kashta*, &c. Read Question 10 B and answer.—A. G. C.

* *Sativa*=Quality of unalloyed goodness and purity.

Raja=Quality of foulness, action.

Tama=Quality of darkness, ignorance.—A. G. C.

† *Mulaprakriti*=Primordial or primal cosmic matter. ‡*Mahat*=Swelling or bulging. §*Ahankaram*=Budding or germination=conscious individualization. ‖*Subda*=Principle of sound (audibility). ¶*Akasa*=Space. ***Sparsa*=Principle of touch (tangibility). ††*Vayu* (*s*)=Air. ‡‡*Rúpa*=Principle of form (visibility). §§*Tejas*=Light (includes *Agni*=fire). ‖‖*Rasa*=Principle of taste (gustability). ¶¶*Apa.* (*s*)=Water. ****Gandha*=Principle of smell (odourousness). †††*Prithivi*=Earth (earthy matter)—A. G. C.

Note.—Such is the cosmogony of the universe according to *Vedanta* Philosophy. *Mulaprakriti* is thrown out of balance by a predominance of one or the other of the three *Gunas*, said to be brought about by *Iswara,—Mulaprakriti* is seed; *Mahat* its swelling; *Ahankaram* its germinating, &c.—A. G. C.

‡‡‡ This answer is incomplete, hence unsatisfactory. We would like to know in what sense is each of these three understood to have real existence?—*Ed. Theos.*

Q 17. Are *Jiva* and *Prakriti* the body of *Iswara?*
A Yes.
„ 18. Do the terms used to designate the body *(Sarira)* denote also *that which has the body (Sariri)?*
„ „ Yes.
„ 19. „ Give an example.
„ „ When we say "cow," we do not mean merely the cow's "body," but the cow as a living entity.
„ 20. „ But what do the following aphorisms mean in the *Vedantasara?* viz:
a. Ayamatma Brahma.
b. Thathwamasi.
c. Sarvam Khalvidam Brahma.
d. Aham Brahmasmi.
e. Aham manus (h).
f. Brahmaveda Brahmaivachavathi, &c. &c. &c.
„ „ They mean this:—*Parabrahma* has *Jiva* for his body; he has *Prakriti* for his body; *Chit* and *Achit* forming the body to the indweller, *Iswara*, as the *primum mobile.**
„ 21. Does *Jivan* get *Moksha* here, or what?
„ „ After travelling by *the paths of light* (*Archiradi*)†, breaking through the circle of matter, and being welcomed by the four-faced *Brahma*,‡ shaking off the *Linga Sarira*, entering *Vaikunt(h)a Loka*,§ and assuming the same form as *Iswara*, it then enjoys *Parabrahma.*
„ 22. Is *Mukta Jivan* able to dwell in *Vaikunt(h)a* only or can he go elsewhere?
„ „ It can do both under *Iswara Itcha* (will of *Iswara*).
„ 23. Are *Jivas* any fixed number?
„ „ No; they are numberless.
„ 24. How does conditioned existence (Samsára) happen to *Jiva?*
„ „ Through eternal companionship with *Achit.*
„ 25. How does the connection arise?
„ „ Through *Karma.*
„ 26. What is *Karma?*
„ „ *Iswara's* ordination or will.‖
„ 27. What does *Iswara* ordain?
„ „ "Thou be'st happy," "thou be'st unhappy," and so on.
„ 28. Why does *Iswara* so will?
„ „ On account of the good and bad acts of *Jivan?*¶
„ 29. Since *Jivan* is subservient to *Iswara* and *Jivan* is able only to do that which he is ordered to do, how can *Iswara* punish him? And how does *Iswara* point out, by means of *Sástras* (Laws or Institutes), what is good and what bad, to subordinate *Jivan?*
A. 29 *Iswara* gives to *Jivan* organs (body), &c., free-will, and capability of knowledge, and a code explaining what must be done, and what must be avoided. *Jivan* is dependent, but has still enough independence given him to execute the work entrusted into his hands. *Iswara* deals out reward or punishment accordingly as *Jivan* uses the functions he is endowed with, in conformity with *Sástras* or not. (Consider the consequences of the use or abuse of power with which the king invests his premier).*
Q. 30. *Iswara* being omnipresent, what is the meaning of *Moksha*-attainment in other *Lokas?*
A. As soon as full-wisdom (*Brahmagnana*) is obtained, *i.e.*, the state of complete illumination, *Jivan* shakes off his *Sthúlasarira*; being blessed by *Iswara* dwelling in his heart, it goes in *Súkshma Sarira* to *Sprákrita Loka* (non-material world); and dropping *Súkshma Sarira* becomes *Mukta* (emancipated).†
„ 31. How do you know all this is true?
„ „ From *Sástras.*
„ 32. What is *Sástra?*
„ „ The Sacred Scriptures called "*Veda*"‡ which is *Anadi* (had no beginning), *Apaurusheya* (non-human), *Nitya* (unaffected by past, present, or future), and *Nirdosha* (pure).

TUMKUR, 30*th March* 1883. } A. GOVINDA CHARLU, F. T. S.

Editor's Note:—For various reasons we are unable to print, along with the above translation, its Sanskrit Text. It may be reserved for future use and portions of it published as occasion may require, to answer the possible objections that may be brought forward by our *Advaitee* and *Dwaitee* brothers. In our humble opinion, since there cannot be but one and only Truth, the thousand and one interpretations by different sectarians of the same and one thing are simply the outward and evanescent appearances or aspects of that which is too dazzling (or perchance too dark and too profound) for mortal eye to correctly distinguish and describe. As already remarked by us in *Isis Unveiled* the multitudinous creeds and faiths have all been derived from one primitive source. TRUTH standing as the one white ray of light, it is decomposed by the prism into various and eye-deceiving colours of the solar spectrum. Combined, the aggregate of all those endless human interpretations—shoots and offshoots—represent one eternal truth; separate, they are but shades of human error and the signs of human blindness and imperfection. However, all such publications are useful, since they fill the arena of discussion with new combatants and that truth can be reached at but after the explosion of innumerable errors. We invite our *Dwaitee* and *Adwaitee* Brothers to answer.

* And if for "*Iswara*" we say the "ONE LIFE," of the Buddhists, it will come to just the same thing. The "ONE LIFE" or "*Parabrahma*" is the *primum mobile* of every atom and is non-existent apart from it.

Take away the *chit* and *achit*, the *gunas*, &c., and *Iswara* will be no where.—*Ed. Theos.*

† *Archiradi*=The illuminated, enlightened way, full of wisdom, knowledge=The heavenly path opposed to that leading into *Avernum* (*Bhútnadi Marga*)—*A. G. C.*

‡ *Brahma* here means demiurgus—the creative primary emanation from *Parabrahma.*—*A. G. C.*

§ *Vaikunt(h)a Loka*=*Iswara's Nityavibhuti* called *Bhogavribhuti. Nityavibhuti*=Permanent, lasting, final state. *Moksha Bhogavribhuti*=Real or genuine state. (*Vaikunt(h)a*) *Lilavibhuti*=State of imitation, sham, or mimicry (our phenomenal world)—*A. G. C.*

‖ In such case the *Visishtadwaita* philosophy either teaches that man is irresponsible and that a devotee of that sect can no more avert or change his fate than the Christian Predestinarian, or that he can do so by praying and trying to propitiate *Iswara?* In the first case *Iswara* becomes an unjust tyrant, in the second—a fickle deity capable of being entreated and of changing his mind.—*Ed. Theos.*

¶ But since *Karma* is "*Iswara's* ordination or will," how can *Jivan* be made responsible for its acts? *Iswara* creating or willing the *Karma* of each man, and then punishing him for its badness, reminds us of the Lord God of *Israel* who creates man ignorant, allowing not a hair of his head to fall without his will, and then when man sins through ignorance and the temptation of God's creature—the Serpent, he is eternally damned for it. We suspect the *Visishtadwaita* philosophy of being as full of incomprehensible mysteries which *Iswara* "has not so ordained" that they should be questioned—as missionary Christianity itself. Questions and answers from Nos. 24 to 27 are entirely incomprehensible to our limited conceptions. First of all we are told that the conditional existence of *Jivan* is "through its eternal companionship with *Achit*," a state due to *Karma, i. e., Iswara's* "ordination or will;" and yet further on it is said *Iswara* so wills "on account of the good and bad acts of *Jivan.*" These two propositions seem to us to be entirely irreconciliable. What "good or bad acts" *Jivan* had to do, and in what state of existence it was before *Iswara* ordained or willed it into its conditional existence, and whether even those acts were not due to *Iswara's* "ordination," are questions still clouded with a perfect mystery. We hope, however, that our Brother, the compiler of the above Catechism, will clear our doubts upon these delicate points.—*Ed. Theos.*

* Precisely as in the Christian Catechism. Hence the latter as much as the former, to the strictly philosophical mind, are—unphilosophical and illogical. For either man is endowed with free-will and then his *Karma* is his own creation and not at all the "ordination or will" of *Iswara*, or he is irresponsible and both reward and punishment become useless and unjust.—*Ed. Theos.*

† "Emancipated" then from *Iswara* also? Since "*Iswara* is dwelling in his heart and that the heart forms a portion of *Sthúla Sarira* which he has to "shake off" before he becomes emancipated and enters into the non-material world, there is every reason to believe that *Iswara* is "shaken off" at the same time as *Súkshma Sarira*, and with all the rest? A true *Vedantin* would say that *Iswara* or *Brahma* is "*Parabrahma plus* MAYA (or ignorance)."—*Ed. Theos.*

‡ That is just what is denied by most of the Pandits who are not *Visishtadwaitis.* The *Sástras* can be regarded identical with the *Vedas* as little as the many hundred of the conflicting commentaries upon the Gospels by the so-called Christian Fathers are identical with the Christianity of Christ. The *Sástras* are the repository of the many individual opinions of fallible men. And that fact alone that they do conflict in their endless and various interpretations with each other, prove that they must also conflict with the subject they comment upon. Hence—that they are distinct from, and not in the least identical with, the *Vedas.*—*Ed. Theos.*

§ "La Clemenza di Tito," by P. Metastasio.
"Perduto un giorno ei dice
Ove fatto no ha qualcun felice."

THEOSOPHY AND RELIGIOUS RIOTS.

SOME far-sighted and promising correspondent, anxious to penetrate the mystery of the recent Kotahene riot between the Buddhists and the Roman Catholics to its very roots, makes a desperate attempt to connect it with "Colonel Olcott and Theosophy." The correspondent belongs to the *Ceylon Observer. Tel maitre, tel valet.*

A Heathen Emperor is said to have struck out from his life those days when he had failed to benefit one human being, at the least.§ The Christian Editor of the *Ceylon Observer*, as we have but too well occasion to know, on that day when his paper will come out without containing

several lies and at least one libel, will swallow his own tongue and thus die poisoned. "It is argued," writes his correspondent," that "alarmed by the steady if slow progress that Christianity is making in the Island, and encouraged by the presence (?)* of so called Theosophists, the Buddhists have roused themselves from their torpor, and are inclined to be more aggressive than they have been for a long while, if ever." And, it is represented that—"a new and extraordinary vigour was added to the revival (of Buddhism by the priest Megutuhuvatte) upon the arrival of Colonel Olcott in Ceylon.....A good deal of enthusiasm was aroused throughout the country, while a few educated men who suddenly remembered their faith in Buddhism, entered into the spirit of the movement."

Quite true, so far, with that exception only that the "revival of Buddhism among educated men" has nothing to do whatever with the riots. It is simply a dishonest insinuation. We propose to show the true causes of this unfortunate brawl; and none but a blind partizan or fanatic will deny the statement. It is evident that the correspondent either knows nothing of the "movement," or that bent upon mischief he tries to throw suspicion upon a body of men quite innocent in the matter. More than that; had every man among the Buddhist and Christian rioteers belonged to the Theosophical Society (while there were few if any Theosophists in the procession and none mixed in the riot†) the correspondent would not have had the opportunity of writing the above quoted words, since most likely no riot then could have taken place, for reasons that will be shown at the end of the present article.

No doubt it would have answered far more agreeably the purposes of the *Ceylon Observer*, were every Buddhist as every other "heathen" the world over to forget for ever his forefather's faith, whether in Buddhism or any other "ism," and thus open himself to the far more philosophical and especially more comprehensible mysteries of Christianity. Unfortunately for the *Observer* the palmy days of heretic-roasting and thumb-screws are over. Religious privileges are pretty evenly distributed among the British subjects of the Crown's Colonies (at any rate thus saith the law), their respective creeds being left undisturbed, and every one being allowed the choice as the untrammelled exercise of his own religion. Christian Missionaries—if the said law and the proclamation of the Queen Empress in 1858 are not a farce—are not granted any more religious privileges and rights in the British Colonies as far as we know, than the priests (subjects to Great Britain) of any other alien creed. That fact—perfectly well known to all—that taking advantage of the bigotry of some isolated Europeans, they nevertheless do obtain concessions that the heathen clergy do not, and that carrying out their proselytism among Hindus and Buddhists on principles that are often more than unfair, they have succeeded in impressing a portion of the ignorant masses with the false idea that *it is the open wish of their rulers that they should be all converted*, does not affect at all the main question of their real rights and privileges, which remain as justly limited as before. To say here, as we have often heard it said, that "might is right" is unfair, since in this case it is simply priestly cunning that has the best of, and defeats the ends of impartial justice and law. Unfortunately, in every country under the sun the spirit of the law is easily avoided, while its dead letter is as often made the weapon and pretext for the perpetration of the most iniquitous deeds.

To be brief and to define our meaning clearly and at once, we shall put to our opponents the following direct questions:—

1. Does or does not the righteous British law protect equally all its subjects, whether Heathen or Christian?

2. While justly punishing a "heathen" whenever the latter insults the religious feelings of a Christian, shall or shall it not also inflict the same punishment upon a Christian, who grossly insults and ridicules the faith of any of his "so called heathen" or "pagan" fellow subject?

3. Do not Christian missionaries (these daily and in public thoroughfares), lay bigots, and not only sectarian but even political daily papers in the British Colonies use constantly insulting and mocking words of Buddhist, Hindu, Mahomedan and Parsi forms of faith, or do they never do so?

4. Are all the above named personages liable to be punished by law for it, or is that law enforced only with regard to the "heathen," the teeming millions of India and Ceylon; and have the latter no protection or redress to hope for from that righteous impartial law?

We vouchsafe to say that the answer to all those questions (though of course they will never be answered) would be clearly the following. "The law is one for all. It protects equally the Heathen and the Christian subjects, and gives no more right to the missionary or lay Christian to insult the religion of the Heathen, than to the latter to insult the creed of the former." And now, we challenge the missionaries the world over, as the editors of most of the daily and weekly papers, whether conducted by bigoted or simply *nominal* Christian editors, to deny that this law is defied and broken daily and almost hourly. Of course such a denial would be impossible since taking as an instance this one Kotohena religious row in Colombo alone, we can quote from nearly every paper in Ceylon and India the most insulting language used when speaking of Buddhism. And yet of all the great religions of the world, Buddhism *is the only one* which enforces upon its devotees respect for all the alien creeds. "Honour your own faith, and do not slander that of others," is a Buddhist maxim, and the edicts of King Asoka are there to corroborate the assertion. For centuries, the Christians and their missionaries in Ceylon have daily insulted and reviled Buddhism in every street and corner. They did so with impunity, and taking advantage of the mild tolerance of the Singalese, their lack of energy and determination, and because Buddhism is the least aggressive of all religions, as Christianity the most aggressive of all: more so than Mahommedanism now, since in this case "might *is* right," and that the latter feel sure to come out second-best in every affray with the Europeans. Yet we doubt whether the *padris* would have been allowed or even dared to revile the religion of the "prophet" as forcibly as they do Buddhism, were the Island populated by Mahommedans instead of being full of Buddhists. This detail alone, that the census of 1882 shows that there are in Ceylon but 267,477 Christians (Europeans, Burghers and Tamil converts included) whereas the Singalese Buddhists count 1,698,070 souls, ought to show, in view of the aforesaid insults, a good deal in favour of the truly *Christ-like* patience, fortitude and forgiveness of all offence on the part of the Buddhists, disclosing at the same time the (as truly) unchristian, aggressive, blood-thirsty, fierce and persecuting spirit of the so-called Christians. Therefore, and without entering into the useless question whether it was the Buddhist or Christian mob that was the aggressor, we say fearlessly that the true cause of the riot is to be sought in the ungenerous and *unlawful* attitude of the Christian padris and bigots of Ceylon toward Buddhist religion. Buddhists are made of flesh and blood, and their religion is as sacred to them as Christianity is to the Christians. Thus, it is the fanatical converts, who are the true *law-breakers* in this case, and their recognized supporter in the Island is—*The Ceylon Observer*. We may as an illustration give here a few quotations from that sheet edited by the most bigoted baptist, thus showing it a regular hotbed where are daily sown the seeds of every possible religious riot and sedition that may be expected in the future, not only between Buddhists and Christians, but even among the Protestants and the Roman Catholics.

(*Ceylon Observer, April* 2.)

...Government which recently united with that of Ceylon in glorifying the atheistic system of Buddhism by officially recognising the important

* While Col. Olcott left Ceylon six months ago, Mme. Blavatsky has not visited it since August 1879.

† There was one nearly killed, though, by some *unknown* (?) Roman Catholic blackguards and thiefs making of their religion a convenient screen for plunder. This is what the son of that Theosophist—than whom, there never breathed a more inoffensive, kind, honest gentleman—writes about the assault in the papers.

CINNAMON GARDENS, *March 26th*, 1883.

I regret to inform you that Colombo is the scene of a great riot caused by the Roman Catholics and Buddhists.

Yesterday a "Pinkaua" was taken from Borella to Revd. Gunananda's Temple, where a festival is taking place since February in commemoration of a new "Vihare."

The procession was composed of men, women and children, and numbered over 10,000 (Buddhists). About a quarter of a mile from the Temple (in the Roman Catholic quarters) showers of stones, empty bottles, &c., were hurled at the procession by the Catholics, and the poor Buddhists who were unarmed were severely assaulted. My father who did not entertain the slightest suspicion of his being assaulted went forward with a few Police Inspectors to quiet both parties, but unfortunately he got the worst of it. He was dragged to the field adjoining the road and was most unmercifully beaten with clubs and other weapons and was plundered of all that he had on his person. He was brought home almost naked and senseless, when medical aid was procured and he is now under the treatment of Dr. Canberry. ... ..."

Yours, &c.

PETER D'ABREW.

ance of some *rubbishy** remains of the begging bowl of the sage who taught "there is no Creator," and existence is *per se* an evil; &c.... (follow vilifications of Government.)

(*Ceylon Observer, April* 4.)

As we are going to press we hear, *but we can scarcely credit*, the report that H. E. the Governor has written or ordered to be written an apologetic letter to the Buddhist Priest Megutuvatte on account of his procession having been stopped! What next? The news comes to us from a gentleman who had seen the letter.

Here, H. E. the Governor" is taken to task for acting as a gentleman, and remembering that law has to deal with equal impartiality in the case of a Buddhist as well as Christian priest. Would *The Ceylon Observer* find fault with Government for offering its apologies to a Baptist clergyman?

(*Ceylon Observer, March* 31.)

.....It was in consequence of this priest's scurrilous and blasphemous attacks on Christianity and all that the Christian holds to be good and holy that the Roman Catholics of Balangoda gave him a drubbing on Sunday last. It is said (is it proved? *Ed.*) that this man is a disciple of the priest Megutuvatte of Kotaheina sent forth in fact by him to attack Christianity...Religious liberty is an inestimable boon, but *if men will deliberately turn liberty into license and act as this wretched priest is doing, then the liberty of such men must be curtailed "pro bono publico;"* or *an excitable people may be lashed into fury, &c. &c.*

Wise words these; especially, if we are shown that the sentence covers all the ground applying to Christian priests and missionaries as well.

The "wretched" priest, if guilty of the said accusation, merited his fate, though no one has the right to take the law into his own hands.

But we beg permission to put some additional questions—Shall not similar "scurrilous attacks" upon Buddhism have to be considered as "blasphemous" when pronounced by a Christian in the eyes of law? And would not Buddhists be as *justified* (if there can be any justification for the "Law of Lynch") were they to give "a drubbing" to a good Christian padri every time they would catch him reviling their "Lord Buddha, and all *they* hold to be good and holy?" The Buddhist priest is accused of being "a disciple of the priest Megutuiwatte...sent forth by him to attack Christianity." The priest is in his own, though conquered, country, defending his own creed that the just law of his rulers protects against any assault, and has probably done no more than this, were we but to hear the other side. Does not on the other hand, the horde of missionaries, who invade this country, to which they, at least, (as most of them are Americans and foreigners) have no conqueror's right, "attack" Buddhism and Hinduism openly? We are not told whether the Roman Catholic rowdies who gave the Buddhist priest "a drubbing" were punished for the assault or not. They certainly ought to; and if not, may not such an impunity incite the Bhuddhist mob to perhaps return the compliment? Who is the aggressor and who the first to break the law, ensuring to Buddhists the inviolability of their religious rights? Surely not the Buddhists, but from the first the Missionaries who are ever fanning the latent spark of fanaticism in the breast of their ignorant converts. The Buddhists who have no right to assault or insult the devotees of any other faith, and who would never think of doing it, have, never theless, as good a right to preach and protect their own faith as the Christians have—aye and a better one in Ceylon, at any rate, if any of them only remembers or knows anything of the Proclamation of 1858 or that of 1815, March the 2nd,† in which Article 5, distinctly states that—

"THE RELIGION OF BUDDHA, PROFESSED BY THE CHIEFS AND INHABITANTS OF THESE PROVINCES, IS DECLARED INVIOLABLE, AND ITS RIGHTS, MINISTERS, AND PLACES OF WORSHIP, ARE TO BE MAINTAINED AND PROTECTED."

We have not heard that this pledge has been ever withdrawn or abolished. Thus, while admitting the profound justness of the correspondent's words (the italics of which are ours,) we permit ourselves to paraphrase the sentence and say that if missionaries and bigots "will deliberately turn liberty into license and go on doing daily as the wretched" (Buddhist) priest has done once (or perchance has *not* done it, at all) then the liberty of such men must be curtailed *pro bono publico*" (*i. e.*, of the majority of 1,698,070 Buddhists as against a minority of 267,477 Christians), or the masses of the people, were they as meek and humble as lambs, may be lashed into fury some day, and—produce riots worse than the one under notice at Colombo.

For further corroboration we invite the attention, of whom this may concern, to the issue of January 26, 1883, of the *Moslem Friend*. We ask but to compare the utterances of its Mussulman editor with those of the Christian editor of the *Ceylon Observer*. We quote from it a sentence or two.

"Last month when we were in company with some of our friends at Matara, we happened to read in the *Ceylon Observer* an editorial condemning our Lord the Prophet, ridiculing our religion and insulting His Majesty the Sultan. One of the hearers grew so indignant as to give expression to severe invectives against the editor of the *Observer*, and we had to pacify him by addressing the company as follows:—'Dear friends, Mr. Ferguson is undoubtedly a gentleman (?) of considerable learning and research.....but on the subject of religion he is nothing but a fanatic and his utterances are not entitled to any serious consideration... ...His remarks on our religion, of which he is ignorant, are therefore not worthy of any notice.....'"

We ask any unprejudiced reader whether "Mr. Ferguson" had not merited a "drubbing" from the Mussulmans as well as the hypothetical Buddhist priest from the Roman Catholics? All honour to the infidel non-Christian editor who gives such a lesson of tolerance to the Baptist fanatic!

We conclude with the following letter from "another correspondent"—giving the true version of the Kotahene riot. Since it is published in the *Ceylon Observer* and left uncontradicted, we have every reason to believe the account correct. Apparently the editor, notwithstanding his desire, *could not* invalidate the statements therein contained.

"Your account of the riot at Kotahena is correct as far as it goes, but it is made to appear from that, that the Buddhists were the aggressors: a little more truth which has been suppressed will show that the Roman Catholics were the aggressors. At between 1½ and 2 o'clock on Sunday the tocsin was sounded in three Roman Catholic churches, and within fifteen minutes of that three Buddhist priests were severely assaulted with clubs: George Silva Mudaliyar of Green Lodge will testify to this, for he gave refuge to the priests. Afterwards nearly 100 men or more with clubs attacked every one they met in Green Lodge Street: hence 20 were taken to hospital. These Roman Catholic scoundrels, fishermen from Mutival, got into premises and struck people. Konay Saram, son of the late Maha Mudaliyar, was severely assaulted with clubs in his own garden; Lawrence, brother of the head clerk, Colonial Office, was assaulted in his own verandah, the tavern was robbed of money; other people, innocent of everything, were chipped. All this took place long long before the pinkama came, and when the pinkama came, the procession and police were attacked. *With regard to the image of Jesus it is a barefaced untruth*: Major Tranchell and the Inspectors will testify to this. Could you believe for a moment that these gentlemen would have escorted a procession with these effigies?*

Fault is found because yesterday people from Koralola came armed. Why did they do so? Not to attack, but to defend themselves, for their priests were assaulted, their friends murdered, their procession tumbled into fields, their carts burnt the day before, and therefore they came prepared to defend themselves. Was it right, after permission was given by the authorities, and scores of pounds spent on the pinkama, and miles upon miles walked by the poor women and children, to stop the procession? Why not have taken charge of the arms and other weapons and safely escorted them to the Wihara? Has the Roman Catholic only privileges? The defence of Irish horrors and the ring of the tocsin are the same. Why did not the Roman Catholic priests step out amongst the crowd and quell their people's disturbance? Can the Roman Catholic priest go forth now into the country without the risk of being assaulted, and who knows whether Protestant missionaries may not be similarly handled?"

This settles the matter and we can leave it to rest. The sworn evidence of Major Tranchell, Acting Inspector General of Police, shows also that it is not the Buddhists who were the aggressors,† and now what is the moral to be deduced from, and

* "Rubbishy" because—Buddhist-relics. We would stop to enquire whether the brave correspondent would ever think (or perhaps *dare*) to speak of Christian relics, such as bits of the "Holy cross" or even the bones of some of the Roman Catholic Saints—as "rubbishy" in Rome for instance?

† Proclamation read by H. E. Lieut. Genl. Robert Brownrigg, Governor in the Isle of Ceylon, acting in the name and on behalf of his Majesty George III at the palace in the city of Kandy.

* A false report was spread by the Roman Catholics, that the Buddhist procession carried on a stick the image of a crucified monkey.

† In support of our assertion, we give the following extracts from Major Tranchell's evidence, as published in the *Bombay Gazette* of 7th April:—"I am acting Inspector General of Police. I verbally authorised the procession to come to Kotahena to the Buddhist Temple..... Having heard that on a previous occasion offence was taken by the Catholics at images in a Buddhist procession, I sent Superintendent Holland to inspect the procession ere it started.....Close to the turning up to St. Lucia's Street, I saw a very large and excited mob armed with bludgeons and sword of the sword fish.....Seeing all the mob excited and all armed, I apprehended violence. Most of the men in the crowd had a white cross painted on their forehead or waist. I believed them to be Roman Catholics.....As we neared, a number of men (R. Catholics) approached towards us determined to resist us, with yells, bludgeons and all kinds of things.....and, we were met with a shower of brickbats and stones from the opposing party.....Meantime the Buddhists forced three double bullock carts with paraphernalia on.....There were no missiles in them. As the carts neared the Catholics, a body of the latter ran down, seized the bullocks, belaboured and killed five of them, and the carts were drawn up in a heap and set on fire. Meantime showers of brickbats and stones were thrown, ...Adjutant of the R. D. F. rode up a little in advance of the troops when the Catholics seeing that Military assistance was at hand, gradually dispersed.....When I passed the Buddhist procession they had no offensive weapons in their

the conclusions to come to, after reading the dishonest hints thrown out by the *Ceylon Observer*, who would incriminate Theosophy in the matter? Simply this. What has happened and threatens to happen any day is due to the aggressive policy, intolerance and bigotry of the Christian converts and the absence of every effort on the part of their priests to control their turbulent spirit. It is again and once more the old but suggestive fable about the "Evil one" repeated; the devil who to defeat God and thwart the ends of Justice and of Right sows on earth the seeds of the thousand and one conflicting religious sects; the seeds sprouting and growing into the strong weeds that must stifle finally mankind, unless speedily destroyed and annihilated. To accuse the Theosophical Society of the Colombo riot is as wise as to throw upon it the blame of the proposed dynamite horrors in London under the laudable pretext that there are Irish gentlemen among its members. The Society *has no creed*, and respects and teaches every member to respect all creeds, while honouring and protecting his own above all others. It has Christians as well as Hindus, and Freethinkers among its members in Ceylon, though the great majority are certainly Buddhists. Christian Fellows having the right to protect and defend their faith, the Buddhists have the same right as also that of aiming at "the revival of Buddhism." So strict are our rules, that a member is threatened with immediate expulsion, if being *a Theosophist*, he opposes or breaks the law of the country he inhabits,* or preaches his own sectarian views to the detriment of those of his fellow brothers.† We invite the *Ceylon Observer* to search among the thousands of Theosophists to find any lawbreaker, criminal or even one avowedly immoral man among them—no one being able, of course, to answer for the hypocrites.

We conclude by pointing out once more to the deadly results of sectarian fanaticism. And, we assert, without fear of being contradicted, that were all to become Theosophists, there would be neither in India nor in Ceylon religious or any other riots. Its members *may and will defend themselves and their respective religions*. They will never be found the aggressors in any such disgraceful disturbances.

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hands. There was a very large number of women, several hundreds, in the procession. It was a perfectly orderly procession, going in quite a proper manner".....In his cross-examination, the following facts were disclosed:—"There were girls and women of all ages. I went right through the procession from beginning to end. I looked as well at every thing as I could, and I saw nothing objectionable.....Buddhists have had I am informed a general permit for a procession in the month of March, but in my mind there was a doubt whether they should have it on Good Friday and Saturday, and I saw some leading Buddhists, and they agreed not to have any on those days, to avoid annoying the Catholics. They then pressed for one for Easter Sunday.....I consulted the R. C Bishop, who said there would not be the slightest objection to the procession on Easter Sunday. *He seemed pleased that the Buddhists had deferred to them in respect of the Friday and Saturday, and seemed anxious, if any thing that they should have it on the Sunday.*"

All this clearly proves that—(1). The alleged image of a "monkey on the crucifix" was a false pretext to attack the Buddhists; (2.) The Buddhists had not the remotest idea that they would be assaulted, as they would not in that case have brought their women of whom there were "several hundreds" in the procession, and would not have come armless and defenceless but would have asked the protection of the Authorities; (3) The majority (the Buddhists) gave deference to the feelings of a comparatively very small minority (the Catholics) as acknowledged by the R. C. Bishop himself but were the first victims of their good nature; (4). It was left to the Buddhists, the Godless Heathens, to set an example to the Christians by adhering to the alleged teaching of Christ, viz., "Love thy neighbour as thyself;" (5) The blood-thirstiness of the Catholics is exemplified in their killing the poor bullocks who certainly had no responsible share in the processsion; (6). The Roman Catholic Bishop, although apparently satisfied for the *tolerant* spirit of the Buddhists, did not take care to control the *intolerant* enthusiasm of his "converts," by sending some priests or going immediately to the spot of the riot and ordering them to desist from such disgraceful acts; (7) Neither the Catholic priests, if any were near the scene of action, nor the laity, some of whom were there and who were "begged" by Major Tranchell to "use their influence with the Catholics," would do it. These facts speak for themselves and no further comment is necessary.

* Art. XIV.—Any fellow convicted of an offence against the Penal Code of the country he inhabits, shall be expelled from the Society.—(*Rules of the T. S.*)

† Art. VI.—No officer of the Society, in his capacity of an officer, nor any member, has the right to preach his own sectarian views and beliefs, or deprecate the religion or religions of other members to other Fellows assembled, except *when the meeting consists solely of his co-religionists.*—(*Rules of the T. S.*)

The underlined sentence shows that in preaching Buddhism in Ceylon, Col. Olcott only exercises his right, since he preaches it to a meeting intended to consist solely of his co-religionists. No Christians are invited nor need they come. No one can accuse the President of preaching Buddhism to Hindus, or anything but ethics when there is a mixed assembly of Theosophists of different faiths.—*Ed.*

A curious light has been thrown on the returns of converts made by missionaries in so-called pagan countries. In Hindostan a number of coolies were returned as Christians *because they "eat anything!"* It may be that omniverousness is a mark of Christianity; but if it is, it would be much better for our Hindoo friends to remain in their sin. A simple diet is far more moral and health-giving than omnivorousness, even if it is less Christian.—(*The Liberal.*)

THE MAGIC OF THE NEW DISPENSATION.

(*From the "New Dispensation," April* 1.)

"The Juggler who appeared, on Tuesday last, in the last scene of the New Dispensation Drama, explained the deeper principles of the New Faith as they had never been explained before. There was the magician waiving his magic wand, using his magical apparatus, and performing wonderful conjuring tricks amid enthusiastic cheers. And yet there was deep spirituality in every word that was said, in every magical feat that was performed. It was not a juggler playing tricks, although that was on the boards; but it was a teacher who taught wisdom through allegories and metaphors. Great prophets and seers have spoken in parables, but this clownish-looking Juggler of the New Dispensation enacted parables if we may so say. He knelt before a plantain tree, and humbly entreated it to reveal the autograph of its Lord and Master. And then he cut off a large leaf with a knife, and lo! the name of Hari was found inscribed thereon. The trunk of the tree then yielded, under the Juggler's bidding, the nectar of God's love, through a small pipe he attached to it, first as rose water and then as *sherbet*. God is not only visible, said he, but He always speaks through nature, and the devotees hear him. Let the clamour of passions subside, and His gospel will be heard. And so it was. The sweet hymn "I am the Holy Spirit" was chanted behind the scene, and the audience listened reverently. Thus, said the Juggler, with an air of triumph, God can be seen and heard, and His love tasted by every believer to-day as in days of yore. A number of beads and stones of different colors were exhibited as representing different aspects of faith and piety. They were distinct and separate from each other, and knew no common bond. A string was needed to unite them into a necklace. Such a string was furnished by the New Dispensation. The beads and the piece of thread were thrown into a magic box, and instantaneously they came out strung together. The symbols of the various religions were then exhibited, such as the Christian's Cross, the Mahometan's Crescent, the Vedic *Om*, the Saiva's Trident and the Vaishnava's *Khanti*. These stand aloof from each other in decided antagonism and never coalesce. Is it not possible to combine and amalgamate the truths, which each represents? By dexterous shuffling these symbols were in an instant made into one. Music served as another illustration of the unity of the New Dispensation. Different musical instruments produce different sounds, and when sounded together without method, they produce a most disagreeable confusion of jarring sounds. But as the Juggler gave the signal those very instruments played in concord and discoursed sweet music. So the various creeds harmonize, though apparently discordant, and become as one music under the influence of the New Dispensation. Eighteen centuries ago a sacred bird came down from heaven with glad tidings. It inspired, moved, and sanctified thousands for a time, but it soon found a formidable foe in human Reason, at whose hands it eventually fell a victim. The general impression now is that the Holy Dove is dead, and there is no inspiration now. The Juggler showed a dead bird, and then to the astonishment of all present and amid loud cheers a living bird descended from above with a piece of paper tied round its neck, on which were inscribed the following words; Nava Bidhnaer jai, Satya Dharma Samanvaia.—"Victory to the New Dispensation; harmony of all religions."

The *Brahmo Public Opinion* giving us an insight into, and an explanation of, what otherwise may have been mistaken by many "innocents" for *pucka* "miracles" produced by the divine Visitor, who stands accused of calling daily upon the minister of the New Dispensation—ventilates its just wrath in the following remarks:—

"On the eve of his intended gradual retirement from public life, Babu Keshub Chunder Sen seems bent upon exhibiting to the world all his accomplishments. It is still remembered by the friends of his schoolboy days that Babu Keshub Chunder Sen could successfully imitate some of the arts of celebrated jugglers. But with the growth of earnest thought and more serious occupation, these gay freaks of his youth were quietly forgotten, and Mr. Sen found himself heading quite a different movement. But now, as if he had nothing more serious to do, he seems busy with beguiling himself and the public, with the boyish feats of his school days. The most recent addition to his already numerous inventions, has been the display of feats of jugglery, on the occasion of the last performance of the New Dispensation drama. The reador need only be told in addition, that the juggler was Babu K. C. Sen himself. We are sorry indeed that the name of God was thus made the subject of jugglery, and that religion was ever associated with the arts of the magician...Surely his ideas of the fitness of things, and his reverence for the name of religion, must have had undergone a great change before he could descend so low. After this we pity Mr. P. C. Moozoomdar the more, for he has taken upon himself a hopeless task, that of defending a chief who is actually playing ducks and drakes with his reputation as a minister of religion."

While pitying the ruffled feelings of our grave contemporary—whose religious susceptibilities must have received a terrible shock—we can neither sympathize with, nor yet confess to any such sorrow on our part. Indeed, we rather

feel highly gratified with the new development. With an eye to future events we already perceive that the hitherto unprecedented mode of worshipping, will soon find worthy imitators and thus achieve the grandest results. There is hope that following the good example, in another decade or so, half of the population of India—Mussulman dervishes and Christian Salvationists helping—will turn its temples, mosques and churches into theatres and circuses, for purposes of religious *tamashas*. Thus, the "deeper principles of the new faith" will be henceforth explained, indeed, "as they had never been explained before." Then, the *hoi polloi* will be "taught divine wisdom" by *padris*—choregraphers, whose flying battalions on the light fantastic toe may be used for the purpose of swiftly pursuing and catching sinners by their coat-tails and head-locks, to be *saved* whether they will or not; and we may hope to see "padri-*nautches*," "padri-minstrels" and "padris-*jadoowallas*." The alliance and kind brotherly help of the Bhutan and Sikkim Dugpa-lamas, as that of the Singhalese devil-dancers is strongly recommended in this case. It *is to be sought by* all means, and their costumes, solemn awe-inspiring masks of pigs' and bullocks' heads, and tuition thankfully accepted and adopted. The signs of the times are all there, and a most important religious reform in a near future may be expected now with full confidence.

But there are other reasons why we should feel thankful to the great Calcutta artist and deviser. Out of the several "Reformers" of benighted India, one, at any rate, has now condescended, with extremely laudable sincerity, to put aside his canting *rôle* of "God confabulating" seer, *to appear*—if we can credit the *Brahmo Public Opinion's* information, in what seems to be his inborn characteristics—those of a "clownish-looking juggler" who, from his school-boy days, "could successfully imitate some of the arts of celebrated jugglers." Then, besides the fact that the world of theists cannot be too thankful to Babu Keshub C. Sen for trying to infuse into the usual owl-like gravity of prayers and divine worship a streak of innocent mirth, sport and frolic—drollery never failing to attract more than irksome prosy solemnity—the charming povelty of the thing should be also taken into consideration. Enacting parables and "performing wonderful conjuring tricks" for the greater glory of God, is not an everyday sight: and we have now the explanation of the profound sympathy shown to, and the passionate defence of, the processional and professional Salvationists by the Calcutta mystic. Melpomene and Terpsichore are sweet sisters to Thalia of the mask and shepherd's crook, and our Babu seems to be bent on devoting all the nine Muses to the service of God, including Erato, made so much of by King Solomon. True, it may be objected that the main idea—that of proving that "God can be seen and heard" by the help of *bogus* phenomena and "magical apparatus"—is not exactly novel; in fact, that it is as old as the hills. But it bodes fair that the "New Faith" should follow so closely in the well-trodden paths of the "old ones." And even though—from the day, in fact, that the first couple of Roman Augurs had upon meeting to plug their cheeks with their tongues to conceal laughter, and down to our own times when the holy Neapolitan friars are still entrusted with the delicate operation of making St. January's blood boil and sing—the priests and servants of God of nearly all other creeds have to call in occasionally jugglery to their help to prove the existence of their respective deities,—this detracts nothing from Babu Keshub's glory, as a genuine inventor and a discoverer. The additional and very sensational method adopted by him of boldly proclaiming the *soi-disant* divine miracles as simply conjuring tricks, is as unusual as it is novel, and is as highly commendable. We take Babu Keshub under our protection, and recognize him every right to demand a patent from both the Lord Bishop of Calcutta and the Maharajah of the Vallabacharyas.

In addition to all this he has shown himself a true democrat and the protector as well as the benefactor of the humble and the poor. The strolling, naked *jadoo-walla* has now every claim to the title of "teacher, who imparts wisdom through allegories and metaphors." Thus, whenever we witness from the secure depths of our verandah, a street juggler offering his *mongoos* a dainty lunch off the head of a foredoomed cobra, and see further on the latter—though headless—resurrected to life in half an hour or so owing to the miraculous influence of a monkey's skull placed on the beheaded trunk of the serpent, we will bear in mind "the deep spiritnality"...contained in this "magical feat." Remembering the wise lesson that "great prophets and seers have spoken (and acted?) in parables," and that "God always speaks through nature" as his devotee, we will hear and understand him the better owing to the great lesson taught through the "*mongoos-cobra-monkey*" trick. For the first time in our life, we will clearly perceive that the mongoos represents infallible "divine wisdom, or blind faith," devouring and swallowing up, like Aaron's rod, "Human Reason" or "fallible intellect"—the latter, agreeably with the tenets of the New Dispensation the devil's gift, "the formidable foe...at whose hands it (the holy Dove or Holy Ghost, which is the same thing) eventually fell a victim." The monkey's skull, of course, will remain an emblem of the active potentiality, in our sight, of that same blind faith to resurrect dead animals and extract moonbeams out of cucumbers—in the allegorical and metaphorical sense. Hence, our profound gratitude to the Minister who through his inexhaustible arsenal of religio-mystical inventions, has taught us a never-to-be forgotten lesson of wisdom. Some slight improvements in the programme may, perhaps, be also respectfully suggested. Thus, for one, the rose-water and *sherbet* meant to demonstrate practically the ever-flowing "nectar of God's love, through a small pipe,"—first, in consideration to the drinking preferences of Calcutta, "the holy city of Aryavart," and then as a fitter emblem of one of the attributes of the "Maker of all life"—might be suggestfully replaced by genuine *eau-de-vie*, the "water of life" of the Frenchman. Apart from this trifling change, we find little to criticize in the new departure, but on the contrary venture to predict it the brightest future. His reform *must* in time prove fruitful in results, as in the words of the Bishop of Durham, commenting upon the Salvation army: "the exaltation of sensationalism into a system is perilous in the extreme. When the most solemn events...are travestied, and the deity's name profaned in parodies and common songs—awe and reverence being the soul of the religious life—he, therefore, who degrades the chief objects of religion by profane associations, *strikes at the very root of that religion.*"

Letters to the Editor.

LIGHT WANTED.

It is said in your much esteemed paper (vide "The Brahminical Thread," by a Sarman, F. T. S.), the *Theosophist* for February 1883, that the caste of the Hindoos was not meant to be hereditary; but that they could raise themselves from the lowest to the highest caste by personal merit. But it is alleged by many a Pundit that, nowhere in the Hindoo Shastras, which teem with ceremonies of all descriptions, is it shown, what steps a Hindoo, having good qualities, would take, that is, what ceremonies he would have to perform for his raising himself from a low caste to become a Brahman in the Hindoo point of view. Will any of your correspondents enlighten the public on the subject; and thus pave the way for the raising of low caste men? This would, no doubt, arouse a healthy competition among our people and serve a good purpose; for then every one would come to value merit and participate in the general stimulus for learning.

K. C. CHATTERJEE,
D. P. W.

Lalitpore, *March* 4, 1883.

EXPLANATION WANTED.

The word "Laya" (*vide* page 129, *Theosophist* for March 1883) has been interpreted as "annihilation." In Sanskrit "Li" is to melt, dissolve. The Almora Swami, I think, means by this word "final absorption," when there remains a "Unity" (call as one may this "Unity" as Mulaprakriti or Mulapurush). In this "Unity" is next differentiated "Purush" and "Prakriti." Whether existing in "Unity" or "Duality," there cannot be such a thing as annihilation of course, nor "creation out of nothing;" and thus, it must mean "eternity." But what brings on the difference—"Purush and Prakriti" out of one homogeneous "Unity"—is incomprehensible to me.

A. GOVINDA CHARLU, F.T.S.

Tumkur, 8*th March* 1883.

Editor's Note.—And ours is to the majority of readers—students of esoteric Science excepted—perhaps.

DEVACHAN.

WILL you kindly permit me a question?

In Vol. 4, No. 2, on page 29, I find, that in the state described as Devachan the spiritual monad leads for very long periods an existence of unalloyed satisfaction and *conscious* enjoyment, however without activity, without exciting contrasts between pain and pleasure, without pursuit and achievement.

Now, how can a conscious existence without activity or pursuit be one of satisfaction or enjoyment? Would not annihilation be preferable to such a state of indolence? In the Christian heaven there is at least the waving of palm-leaves and harping. A poor amusement indeed; but better than nothing?—Please explain.

Hoping that my inquisitiveness will give no offence.

GEORGETOWN, COLORADO, *January*, 31. } I am very respectfully, Your obedient servant, R. HARTMANN. F. T. S.

EDITOR'S NOTE:—Our correspondent's question has been already anticipated by the important appendices added to the recent "Fragment" on Devachan. To realise the conditions of spiritual existence of any sort it is necessary to get above the plane of merely physical perceptions. One cannot see the things of the spirit with the eyes of the flesh, and one cannot successfully appreciate subjective phenomena by help only of those intellectual reflections which appertain to the physical senses. "How can a conscious existence without *activity or pursuit* be one of satisfaction or enjoyment?" It would only emphasise the mistaken idea which this question embodies if one were to ask instead, "how can a conscious existence without athletic sports and hunting be one of enjoyment?" The cravings of man's animal or even bodily human nature are not permanent in their character. The demands of the mind are different from those of the body. In physical life an ever recurring desire for change impresses our imagination with the idea that there can be no continuity of contentment, without variety of occupation and amusement. To realise completely the way in which, a single vein of spiritual consciousness may continue for considerable periods of time to engage the attention—not only the contented, but the delighted attention,—of a spiritual entity, is probably possible only for persons who already in life have developed certain inner faculties, dormant in mankind at large. But meanwhile our present correspondent may perhaps derive some satisfaction, from the fact,—as explained in recent essays on the subject,—that one sort of variety is developed in Devachan in a very high degree; *viz.*, the variety which naturally grows out of the simple themes set in vibration during life. Immense growths for example, of knowledge itself are possible in Devachan, for the spiritual entity which has begun the "pursuit" of such knowledge during life. Nothing can happen to a spirit in Devachan, the key-note of which has not been struck during life; the conditions of a subjective existence are such that the importation of quite external impulses and alien thoughts is impossible. But the seed of thought once sown,—the current of thoughts once set going (the metaphor may freely be varied to suit any taste,)—and then its developments in devachan may be infinite for the sixth sense there, and the sixth principle are our instructors, and in such society there can be no isolation, as physical humanity understands the term. The spiritual ego in fact, under the tuition of his own sixth principle, need be in no fear of being dull, and would be as likely to sigh for a doll's house or a box of ninepins as for the harps and palm-leaves of the mediæval Heaven.

THE SEVENTEEN-RAYED SUN-DISC.

[The following interesting letter was received by us from Fresno, California. As it is a private one, we can give but extracts from it.—*Ed.*]

EXPLORING Copan and Quinqua in Honduras and Guatemala last year, I had the good fortune to make a discovery, which I am sure will interest you. As you are aware, the most prominent sculptured monuments in Copan consist of four-sided columns of from 10 to 12 feet high. These columns represent generally only on one side large sculptured personages in high relief.

The other sides again contain ornaments and glyphic inscriptions, hitherto not read or deciphered. One pillar not previously described, however, contains only hieroglyphics arranged on all sides. It seems to be a record perhaps of laws, perhaps of historical events. This pillar is about 10 feet high, and the sides 3 and 4 feet wide respectively. But the most remarkable is that this pillar was covered by a cap in the shape of a very low truncate pyramid. On this pyramid was seen a forced dead head of colossal dimensions and surrounding the same was an expanded "sun-disc," crowning the very cap. The rays of the sun-disc were distinctly marked. The similarity of the same and the sun-discs common in the Egyptian monuments was so marked, that it immediately struck me that the *number* of *rays* must be 17, the sacred number of the Egyptian sun-disc. Upon counting the rays they were found to be as expected—17.

Now is this a pure "coincidence" or is it another link in the broken and scattered chain, whose finding points toward an ancient connection between the Central American peoples, the Mayas and other races, and the Egyptians by means of a connecting Atlantis?

Another curiosity, naturally a "coincidence," is worthy of notice. One of these sculptured personages dressed in priestly robes and holding in his hand a small square box, has his legs above the sandals ornamented with the CRESCENT. The same sign was used by the Romans to signify immortality and similarly placed above the sandals.

Cannot your trans-Himalayan Brothers give us any clue to these hieroglyphics inscribed on the Central American Monuments? Or have you no Psychometrists who could decipher them psychometrically. If any one should be willing to try to do so, I would send him a small portion of one of the glyphs I have in my possession, and may be some good will come out of it.

E. G.

EDITOR'S NOTE.—Assuredly the discovery mentioned in the above letter,—the pillar with its 17-rayed sun-disc,—points once more to an ancient connexion between the central American peoples and the lost continent of Atlantis. The uniformity in the symbolical meanings of American antiquities, and of antiquities connected with "the wisdom religion" in Egypt or any other parts of Europe or Asia where they may be observed, is certainly far more remarkable than would be agreeable to theorists who wish to account for it by help of that hard-worked servant—coincidence. It has been traced with great patience through many different departments of archæology by Mr. Donnelly in his recent "Atlantis; or the Antidiluvian World." The second part of the title of this volume, by the by, will not be quite acceptable to students of the subject who approach it from the side of occult science. The deluge is better left alone until cosmogony is more generally understood than at present. There is no one deluge that can conveniently be taken as a turning point in the world's history,—with everything before that antediluvian, and everything of later date—postdiluvian. There have been many such deluges cutting the various races of mankind at the appointed time in their development. The situation has already been referred to in the "Fragments of Occult Truth." During the occupation of the Earth for one period by the great tidal wave of humanity, seven great races are successively developed, their end being in every case marked by a tremendous cataclym which changes the face of the earth in the distribution of land and water. The present race of mankind, as often stated, is the fifth race. The inhabitants of the great continent of Atlantis were the fourth race. When they were in their prime, the European continent was not in existence as we know it now, but none the less was there free communication between Atlantis and such portions of Europe as did exist, and Egypt. The ancient Egyptians themselves were not an Atlantic colony. Mr. Donnelly is mistaken on that point, but the wisdom Religion of the initiates was certainly identical and hence the identities of symbolical sculpture. This is what the "Himalayan Brothers" say, whether any of our psychometrists will see any further, depends on the degree of their development, at any rate, we accept the offer of our esteemed correspondent with thanks and will expect the promised portion of the glypt, before we venture to say anything further.

KUMARILA BHATTA.

IN the Editorial note in reply to a Hindu Theosophist's query, whether some Rishis of old do exist in the flesh and blood, you pertinently ask him whether he is prepared to accept literally the popular interpretation of—

(Ahalyáya járah surapati rabhudátmatanayám; praja natho, &c. &c.,) wherein Indra is accused of adultery with Ahalya and Brahma of attempting criminal violence on the person of her own daughter; and you refer him to Kamarila Bhatta (not Kulluka Bhatta as the printer's devils make you say). For the edification of your readers, such as may not readily lay hold of the passage alluded to, I beg to transcribe the learned Bhatta's rationalistic explanation of that mythical tradition. The translation in English that follows is from the pen of Dr. Max Müller, and is taken from his history of ancient Sanskrit Literature, p. 529:—

"Prajápati, the lord of the creation, is the name of the sun; and he is called so, because he protects all creatures. His daughter *Ushas* is the dawn. And when it is said that he was in love with her, this only means, that at sun rise, the sun runs, after the dawn, the dawn being at the same time called the daughter of the sun, because she rises when he approaches. In the same manner, if it is said that Indra was the seducer of Ahalyá, this does not imply that the god Indra committed such a crime, but Indra means the sun, and Ahalyá (from *Ahan* and *li*) the night; and as the night is seduced and ruined by the sun of the morning, therefore is Indra called the paramour of Ahalyá. Kumarila Bhatta, I have only to add, lived in Southern India several centuries ago, and unlike Dayanand Saraswati Swami of our day, he is respected and his expositions of *Purva Mimansa* accepted by the orthodox pundits.

A. B. *F. T. S.*

A MUSSULMAN KUMBUM TREE.

ALLOW me to inform the public, through the medium of your esteemed journal, of the inscriptions just discovered upon the trunk of a tree in our vicinity.

We have a dispensary known as Bulrampur Hospital. From its south-western corner some hundred paces due west, there is a *(chewl)* tree on the left side of the road that leads to the city. It is hoary in appearance, as the leaves are now falling off, it has a trunk measuring about 9 inches in diameter, and it looks neither very old nor a sapling.

This morning a news sprung up in the city, that some supernatural agency had inscribed the holy name of Mahomed—the prophet, upon its bark. Having read all about the Kum Bum tree in the last issue of your journal, my curiosity was already raised, and consequently I hurried to the place, which had already become crowded. Throngs of people, generally Mahomedans, and especially women, were coming in, kneeling before the tree, some kissing it, while others rubbing their foreheads against the letters. Garlands were freely hung upon the branches, and incense continually burned upon the floor. It was with difficulty that I could make my way to the place and sufficiently near in order to read and examine the letters.

The words are written in Persian character, and they read—(Mohammad Kalam Bari) the word—Bari appears very clear in thick block type, the rest is rather obscure. The trunk of the tree is of ash color and has got a smooth surface. The letters are all in bold relief and possess a brownish tint. I have carefully examined the whole and it looks natural. Though one may call it the happy contrivance of some "Moojawir" (priest), yet I cannot entertain such a thought. However as the inscriptions has just this morning been discovered, I am unable to give a detailed account at present, but I hope I will be able to furnish further particulars hereafter.

In the meantime I have written this, with a view to get it published in the next issue of your journal.

Yours obediently,
HARDEVA BEHAREE.

LUCKNOW, *28th March 1883.*

DO THE RISHIS EXIST?

WITH reference to a "*Hindu Theosophist's*" query and your reply thereto on page 146 of the March *Theosophist* whether Hindu *rishis* of old do exist in flesh and blood, what say you to the communication of the Madras Yogi Sabhapati Swami in the *Theosophist* of March 1880, Vol. I, p. 146?

Thus writes Sabhapati Swami: "The founder of our Ashrum, viz: His Holiness the Agastya Mooni, who died, according to the common chronology, many thousand years ago, *is still living*, with many other *rishis* of his time." The italics are not mine.

ANOTHER HINDU THEOSOPHIST.

EDITOR'S NOTE.—We say that *(a)* our correspondent's quotation being on page 146 he might have easily glanced on page 147 and found (Col. 1.) the following remark: "It is presumably almost needless, in view of the paragraph on the opening page, to remind the reader that the Editors of the Journal are not responsible for any views or statements contained in communicated articles, etc.,"—(*Editor Theosophist.*)

(b) that Sabhapati Swami is welcome to imagine and may believe that the moon is made of green cheese and prove himself very sincere in his belief. But what has that to do with the Editor's belief upon the subject? and *(c)* that all the Hindus, past, present and future, to the contrary, could not make us *believe* that a man of our present 5th race, and of the 4th cycle Round, can or ever could live more than from 300 to 400 years *in one body*. We believe in the latter, *i. e.*, we know it to be *possible*, though highly improbable in the present stage of the evolution, and so rare a case as to be nigh unknown. If science in the face of Dr. Van Oven gives 17 examples of age exceeding 150, and Dr. Bailey in his "Records of Longevity"—a few as high as 170—then it does not require a great stretch of "credulity" in admitting the possibility of reaching through *adept* powers the double of that age. Therefore, if we claim to *know* that such a thing is possible, Sabhapati Swami has perhaps an equal right to claim that he also *knows* that some exceptional men—(Rishis) live "several thousands years." It is a matter of personal opinion—and it remains with the public jury to decide who of us is nearer the truth.

ANOTHER "SPIRITUAL" PUZZLE.

I FEEL that Mr. Terry has been doing great service in procuring for us the few crumbs from the Theosophical table which have been dropped in his correspondence with you. There are, I believe, many spiritualists like myself who find that the spiritualistic theory does not afford explanation sufficient to cover *all* the phenomena with which we have become familiar, and who are eagerly watching for the breeze which will move us out of the dead calm into which we have drifted.

The question of Mediumship is so important and often presents so many difficulties, that I have ventured to ask your explanation of the following experience.

Some time since, my neighbour died rather suddenly. I knew little of him personally beyond chatting occasionally with him over the garden fence. He was, I believe, a thoroughly upright conscientious man—an orthodox Christian, and one who I suppose would have considered it a sin to have speculated for a moment outside his creed.

Soon after his death for more than a week, I was subject to the most unpleasant sensations, experiencing great confusion and a difficulty in controlling my thoughts even in business matters. At last I received through impression the following communication from him.

"Do I disturb you? I will endeavour as far as possible to control my feelings, but do remember that this new life is so strange, so perplexing to me, that I can hardly collect my thoughts. All my surroundings are chaotic and formless, whether this is owing to myself or not I cannot tell. Some who seem to take an interest in me tell me that this will pass away, as soon as I comprehend my position. In the meantime I seem to cling to you, of whom I knew so little in earth life, as the only certainty. Those who were nearest to me on earth cannot think of me as I *am*, and there is therefore no link to bind us. If my influence depresses you, I will remove it; but if you can bear it remember that you are helping to sustain a brother who has not yet learnt to support himself."

At the same time my neighbour's widow called upon me, and in course of conversation said, "I have seen my husband. I was coming out of the dining room the day before yesterday when I saw him in the passage; he seemed much disturbed and tried to speak and was evidently desirous of explaining something to me, having in his hand some papers which he held towards me; however he could not succeed in making me understand and eventually disappeared. The next morning's post brought a letter from a person in the country informing me of business transactions between himself and my husband, of which I had not the slightest knowledge."

Now in one instance the communicating intelligence seems perfectly incognizent of worldly affairs, and in the other to evince great desire to give his wife information which it was important she should possess. What is the explanation, presuming, of course, that the two manifestations were from the same source?

Yours truly,
E. W. W.

LEWISHAM KENT, *Sept. 1882.*

Ed. Note.—This letter has been neglected for some time by reason of more pressing claims on our attention. The case described is an illustration of spiritual communications of a class which very naturally render empirical observers of such phenomena reluctant to accept what is nevertheless their true explanation. The "communicating intelligence" is not really an intelligence at all; it is partly a reflection of ideas in the mind of the living medium, partly a survival of impulses imparted to the kama rupa, or fourth principle of the deceased person, before the separation therefrom of the intelligence which really belonged to it in life. The long message imparted by impression to our correspondent takes its form from his own mind. His friend must have died thinking of him, however slight their acquaintance was during life. The true soul

of the dead man went its own way having the fourth principle, the agent and instrument of its volitions during life impressed with an unfulfilled impulse to communicate with our correspondent. The kama rupa then blindly and unconsciously awaited its opportunity and pressed in the direction of its fulfilment. The vision seen by the widow was provoked by another of the dead man's latter impulses—perhaps the very last and strongest. The *kama rupa* had so to speak, received its orders which it could not help fulfilling.

A SUFI "GHAZAL" OR ODE.

I NOTICE that the *Theosophist* for last month (March) contains a translation of a Sufi Ode. Permit me to contribute another, which I have discovered in the forgotten pages of an Indian periodical, once deservedly popular, viz., Chesson and Woodhall's *Bombay Miscellany* (Vol. III, p. 326) where it occurs in an Oriental tale entitled "Bismillah or Happy Days in Cashmere." The name of the author is not given, but the sentiments expressed in the verses are such as will be endorsed by any true mystic, whether Yogi or Sufi. The poem will recall to the reflective among your readers certain passages in the excellent philosophical essays on the Elixir of Life, contributed to the third volume of your Magazine.

I am,
Yours faithfully,
E. N. T.

HYDERABAD, DECCAN,
25th March 1883.

"Pants thy spirit to be gifted
With a deathless life?
Let it seek to be uplifted
O'er earth's storm and strife.

Spurn its joys, its ties dissever,
Hopes and fears divest;
Thus aspire to live for ever,
Be for ever blest!

Faith and doubt leave far behind thee;
Cease to love or hate:
Let not Time's illusions blind thee;
Thou shall time outdate.

Merge thine individual being
In the Eternal's love;
All this sensuous nature fleeing,
For pure bliss above.

Earth receives the seed and guards it,
Trustfully it dies;
Then, what teeming life rewards it
For self-sacrifice!

With green leaf and clustering blossom
Clad, or golden fruit,
See it from earth's cheerless bosom
Ever sunward shoot!

Thus, when self-abased, man's spirit
From each earthly tie
Rises disenthralled, to inherit
Immortality!"

THE HINDU ZODIAC.

IN the November (1881) issue of *The Theosophist* Mr. Subba Row stated that the Zodiac of the Hindus was not fixed owing to the precession of the equinoxes "as may be easily seen from their works on Astronomy and from the almanacs published by the Hindu Astronomers." That these works and publications, did not support Mr. Subba Row's statement was clearly proved by me. If Mr. Subba Row wants more proofs, I shall give him a score more.

Mr. Subba Row *now* says that until I succeed in shewing (this, of course, I can do at any time, because I know where the books are to be found) "from the Nadigrandhams that Astrological calculations are correct only when Nirayana Sphutam is used, then his (my) statement that a fixed Zodiac *should be* (and not is?) the basis of our calculations can be taken to be correct." This is curious. Independently of the correctness of Nadigrandhams, the question was, not as Mr. Subba Row *now* says, whether Nirayana Sphutam is *preferable* to Sayana Sphutam,—this is another question altogether; but whether Hindu Astronomers and Astrologers adopted and are still adopting the former (as I stated) or the latter as Mr. Subba Row thought.

Besides, I should like to know whether Mr. Subba Row means to state that Sayana calculations give, in his experience, more correct results.

I never meant to deny the esoteric meanings he attaches to the names of the Zodiacal signs. Here Mr. Subba Row is in his element, and it is a question with which I have nothing to do.

Yours obediently,
N. CHIDAMBARAM IYER, F. T. S.

MYLAPORE,
5th April 1883.

P. S.—I herewith send you for insertion in the next issue, a few typographical errors (with their corrections) occurring chiefly in the Sanscrit portion of my article.

N. C.

ERRATA.

Page.	Column.	Line from.	For.	Read.
176	2	9 above	खेतो	रेवती
,,	,,	14 ,,	8	8°
177	1	4 ,,	निर्ण	निर्णयकारिका
,,	,,	5 ,,	जीनतो	जनितो
,,	,,	6 ,,	तिथिग्रीह्या	तिथिर्ग्राह्या
,,	,,	8 ,,	यकारिक्	
,,	2	7 ,,	आयन	अयन
,,	2	7 ,,	सस्वायं	सएवायं
,,	,,	38 ,,	साम्प्रात	साम्प्रत
178	1	8 below	Piscinm	Zeeta Piscium
,,	,,	6 ,,	Shaker	Shaka
,,	,,	5 ,,	18°	is 18°
,,	,,	34 ,,	*	†
,,	,,	4 ,,	कोष्टकेग्रहसाधन	ग्रहसाधनकोष्टक
,,	2	8 ,,	बीजोपननं	बीजोपनय
179	2	30 ,,	Astrology	Astrology and Astronomy
180	1	15 above	यथानम:	यथानभ :
,,	,,	16 ,,	सीवत्सरो	ऽसांवत्सरो
,,	,,	19 ,,	गन्तगो	गन्तव्यो
,,	,,	7 below	aving	having

PARABRAHM, DEFINED BY VEDANTINS.

I BEG to call the attention of those who are interested in the question of "Personal, Impersonal, or No God," to the following extract of a dialogue in Urdu which took place between myself and a Sannyasi (Brahmin ascetic) at Lahore Railway station on the evening of the 3rd Instant. He is a Chela of a Vedantin Sannyasi of Benares known as Sankar-Giri Swami. He has studied, he said, *Gooroo Geeta* and *Upanishads*. He refused to give out his name, of course for no Sannyasi will ever give it.

Q. "Is God kind?

A. Paramatma is the *sat* (essence) of everything and *all* the rest is *mithya* (illusion) brought on by ignorance. There is nought but Parabrahm. To whom or to what then can it be kind?

Q. Do you pray?

A. *To whom* am I to pray? I do not, for I am myself Parabrahm. I only contemplate. Contemplation is a state of mind?

* * * *
* * * *

Q. Are you then a *nastika* (atheist)?

A. No.

Q. Are you a Mussulman or a Christian?

A. Neither.

Q. What religion do you then belong to?

A. I am a Buddhist, that is to say, a Vedantin of Sankaracharya's school."

I *thrice* questioned whether he was a Buddhist, and to my utter amazement he *thrice* replied in the affirmative. I am myself a strict orthodox Brahmin and believe in one Personal God, discarding the idea of the thirty-three crores of gods.

RAMJI MALL PANDIT,
Clerk in the Rohilkhand, Patriotic Association's Office.
(Travelling on duty with the President.)

SIALKOT, *4th April* 1883.

The above statement took place in the presence of a Chela from the north who corroborates the statement.

(RAI) BISHENLALL, F. T. S.,
President of the Rohilkhand Theosophical Society.

Editor's Note.—So true is the claim that there is no difference whatever between esoteric Buddhism and those Vedantins who understand the correct meaning of Sankaracharya's teachings,—the advanced Adwaitees—that the latter are spoken of throughout southern India as—*Prachchhanna Bouddhas*,—or "Buddhists *in disguise*"—especially by the *Visishtadwaitees*.

RELIGIOUS BRUTALITY IN CEYLON.

OUR dear friend and brother, Mr. William D'Abrew, F. T. S., of Colombo, has become the victim of a recent attack by native Catholics upon a peaceable Buddhist procession, of which I send you an account, numbering several thousand persons, some hundred women and children included, as it was on its way to Megittuwatte's temple at Kotaheina. Unarmed and inoffensive, they were carrying offerings of flowers and fruits to the shrine with no intention of injuring or insulting any one. Suddenly an angry mob of Catholic fishermen, armed with bludgeons, sand-bags, bottles filled with sand, brick-bats, and fishing spears, fell upon them with curses and shouts, maiming and cutting the pilgrims, killing the oxen in their carts, and burning the carts themselves and their contents.

No Catholic priests of the adjacent churches interfered to stop this outrage, whence it may be inferred that it was not wholly disagreeable to them. The Buddhists defended themselves as they best could under the circumstances, and Mr. W. D'Abrew, who is one of the most respected and enlightened among Singhalese Buddhists, went forward with some policemen to try to pacify the rioters. His good offices were so ill-received that he was knocked down, dragged into a neighbouring compound, beaten into insensibility, and robbed of his valuables. The police being powerless to stop the fighting, the military were called out, and quelled the riot.

Of course, there can be but one result to this affair. We Buddhists will ever recollect this practical proof of the savage intolerance of Christian bigotry for other religions, and value the mild and benevolent spirit of our Buddhism all the more. One such bloody fact as this does more to nullify the sweet platitudinous preaching of the Ceylon missionaries than all the eloquence of Megittuwatte, our silver-tongued orator and Buddhist's champion. As regards the action of Government, the nail has been hit squarely on the head, by a European planter correspondent of the *Times of Ceylon*, whose letter appears in that paper for April 5th. He says:—

"We, up here, reading of things after they have taken place, are of opinion that, had the Police appealed to the Catholic Priesthood at the Cathedral, they might have been induced to use their influence to quell the riot, by ordering the Roman Catholic crowd to disperse to their houses, which they would assuredly have done at such bidding. Again, we find the Government officials calling upon the Buddhist Priest, Migattuwatte, to keep his followers quiet, but it was evident *they* were not the aggressors. Why were not the clergy of the aggressive party called upon to take some steps? It is all very well for your contemporary to bully the Government, for what it calls support of, and sympathy with, the Buddhists, but surely so long as they conduct themselves with order and decency, they, who were in this island before the Catholics came to it, have a right to the free exercise of their religious ceremonies, and a part of their ceremonies is a "Pinkama." In my opinion, the Catholics should have a heavy fine levied on their place of worship, as they were clearly the aggressors. It is to be hoped the chief actors in the Easter Sunday tragedy will meet with their deserts, and that there will be no question, on the part of the Governor, in allowing the heaviest penalty to be enacted."

The old fable of the wolf eating the lamb under pretext that it was soiling the stream up-current, is in this instance corroborated.

COLOMBO, *April 7th* 1883. Y * * *

THE RELIGION OF THE FUTURE.

OCCULTISM teaches us that ideas based upon fundamental truths move in the eternity in a circle, revolving around and filling the space within the circuit of the limits allotted to our globe and the planetary or solar system. That, not unlike Plato's eternal, immutable essences, they pervade the sensible world, permeating the world of thought; and, that contrary to chemical affinities, they are attracted to, and assimilated by, homogeneous universals in certain brains—exclusively the product of human mind, its thoughts and intuition. That in their perpetual flow they have their periods of intensity and activity, as their durations of morbid inactivity. During the former, and whenever a strong impulse is imparted on some given point of the globe to one of such fundamental truths, and a communion between kindred eternal essences is strongly established between a philosopher's interior world of reflection and the exterior plane of ideas, then, cognate brains are affected on several other points, and identical ideas will be generated and expression given to them often in almost identical terms.

The correctness of this doctrine was often ascertained by modern occultists, and is once more shown as something above a mere plausible conjecture, just at present. A correspondent of our contemporary the *Indian Mirror*, writing from Italy (see issue of March 31, 1883), tells us that it has been his good fortune since he came to Florence—

"To meet with a gentleman from Philadelphia, in the United States, who has written a work, entitled, 'The Religion of the Future,' *which is still in manuscript*. This gentleman, the author, was brought up as a Quaker, but would not be considered orthodox by that body now. His opinions have been modified so materially by his travels in England, Germany, and elsewhere, as to make him quite heretical."

It is the brief summary of the manuscript, of "the Religion of the Future"—as given by the correspondent, that attracted our attention. The name of the Quaker gentleman is not mentioned; but had we been told that the work was written by our "Lay Chela," who, with regard to the fundamental doctrines explained by him, is the faithful amanuensis of one of the Himalayan MASTERS—we would have accepted it as a matter of fact. It is most probable that when the "Religion of the Future" is read in its completeness, there will be found more than one page and chapter, perchance, that will appear to the correctly informed occultist as grotesque and heterodox. Yet though it may sin in its details, it is perfectly correct in its essential features as far as we understand it in its presentation. Let our students of oocult science judge.

"The peculiar tenet of 'The Religion of the Future' is that *Matter and Life are equally eternal and indestructible*; that the *Universal Life is the Supreme Being, not necessarily Omnipotent*, but of powers infinitely transcending anything of which we have a conception on earth; *that man, on becoming fitted for absorption by moral purity, is absorbed into this Universal Life or Supreme Being, being subject to frequent appearances on earth, until that moral purity is attained; and that the sum of all the experiences of the noblest of animated beings, from all parts of the Universe, is added constantly to the intelligence of the Universal Life.*"

We have italicized the most striking passages. Rendered in plain language and amplified, the Arhat esoteric doctrine teaches that (1) "Matter and Life are equally eternal and indestructible," for—they are one and identical; the purely subjective—hence (for physical science) unprovable and unverifiable—matter becoming the ONE life or what is generally termed "Spirit." (2) The hypothetical deity (or God as a personal *Being*) as something unattainable by, and incomprehensible to, logic and reason, being never speculated upon or taught—since occult science takes nothing *on faith*, it is classified with the highest of abstractions, and perceived and accepted in what we call "UNIVERSAL LIFE." (3) Omnipotent only through, and in conjunction with the immutable, eternal Laws of Nature which are thus the basis upon which LIFE works, it is not "necessarily Omnipotent," *per se*. (4) That man is absorbed into, and becomes one with, the Universal Life, or Parabrahm, only after he is entirely purified, *i. e.*, disenthralled from matter and gone beyond the sphere of sense—is a doctrine recognised alike by Buddhist, Hindu and other old Asiatic philosophies; as also (5) that man is "subject to frequent appearances on earth," until his double evolution—moral and physical—is achieved throughout the seven Rounds and he has reached the ultimate perfection. The latter doctrine is carefully explained by "Lay Chela" in the later "Fragments of Occult Truth." (6) and last, "the sum of all the experiences" of man from all parts of the Universe, "is added constantly to the intelligence of the Uni-

versal Life"—means simply this fundamental doctrine of the Secret Science: "UNIVERSAL INTELLIGENCE, is the sum total, or the aggregate of all the intelligences, past, present and future of the universe." It is the Ocean of Intelligence formed of countless drops of intelligences, which, proceed from, and return to it. If they were all taken out, to the last drop, there would be no more Ocean." (BOOK OF THE ARHATS, Sect. IV, leaf 39). A further description of the author is thus given by the correspondent.

"I read his 'Religion of the Future' with very great interest. Without having any knowledge of what was being done in Calcutta, in the religious world, he had made a study of Hinduism, of Buddhism, and of Christianity, with a view to reconcile and harmonize them. Not having any acquaintance with any of the Eastern languages, the author of 'The Religion of the Future' had been obliged to rely entirely upon translations, but of these he had made a careful and judicious use. His admiration for the philosophy of Hinduism is enlightened and ardent. He gives an abstract of it in his work, and of the life and teaching of Gotama Buddha, for whom all who study the subject must have a profound veneration.

"The peculiar ideas of the author are preceded by an intelligent and appreciative review of the religious philosophy of Hinduism, of the life and teaching of Gotama Buddha, and of the life and teaching of Christ.

"Without putting faith in the modern manifestations of spiritualism, the author of 'The Religion of the Future' thinks there is evidence in modern life that spirits take part in human affairs—spirits both good and bad."

DRAGGED IN AGAIN!

THE bisons, or North American buffaloes, we are told, when migrating, travel in vast solid columns of tens of thousands, which it is almost impossible to turn or arrest in their progress, since the rearward masses, pressing madly forward, drive the leaders on, whether they will or no. Their roaring is like hoarse thunder, and wide tracts of virgin forests, cultivated plantations and, of course, many a solitary hut of the prairie huntsman are swept away, ground to powder-dust by this living avalanche.

The above picture, with the subsequent reflections thereupon, was suggested to us by seeing our names dragged into polemics with regard to native volunteers. As a simile, it gives a fair idea of the dissatisfied Anglo-Indians in their present state of fury. Roaring themselves hoarse, they seem to press as madly forward as any herd of bisons, driving on their leaders. That they should upset every thing in their way, from forest down to hut, or, in plainer words, from the whole Bengali population down to the solitary and harmless Babu, is only as it should be expected, since they are blindly and helplessly driven on by their fury ever since the first impulse was given. This is easy enough to imagine. It is less easy to comprehend, however, why some of them should actually go out of their way to assault individuals that have no more than the man in the moon, to do with any one of them in particular, and their political squabbles especially—unless it be on the broad necessitarian principle of the American boy who—unable to satisfy his spite against a stronger comrade—made faces at his sister. During the whole period of our four years' living in India, neither our Society, nor its Founders, nor the Journal, had any thing to do whatever with politics. Nay, feeling an innate and holy horror for every thing connected with it, we have avoided the subject most strenuously. Empires might have fallen down and arisen anew during that interval, that still our Journal as ourselves would not have heeded the catastrophe but given ever our undivided attention to "Occult Truths" and kindred metaphysical problems. Nevertheless, several Europeans among the dissatisfied faction of Anglo-Indians, availed themselves of the opportunity to connect the hapless Theosophists with "Native Volunteers," a movement with which the latter have not the least concern; and, as a result, they have under various and fanciful *noms de plume*, bravely insulted them in the Anglo-Indian papers. Of course the object is self-evident. Unable to hit Mr. A. O. Hume, like the Yankee boy, they made "faces at his sister" in the theosophical sense of the word. The first shot having been fired in the *Pioneer* by a "Bailey-Guard" (may the idea of finding out his real correct name by having the pseudonym *anagrammed* never cross the mind of the poor man's enemies!) who declined "to break lances with so doughty a champion of Vegetarianism, Theosophy and Blavatskyism"—a host of imitators followed suit. At the time we write, the controversy appears closed by "Psychologist," in the same paper. A correspondent of that name would make the credulous public believe that Mr. A. O. Hume, who, with him, is transformed into "the dainty Ariel . . . . . of the realms of theosophy opened by 'the dear old lady'—is now amusing himself by *performing the bidding* of Col. Olcott, the Yankee Prospero."

Alas, for the quips and cranks of Sydney Smith, that they should be thus outrivalled and eclipsed by an obscure "Psychologist!" Like the Foston of the reverend humorist, notwithstanding their intended sourness, his witticisms are really "twelve miles from a lemon." Mr. Hume, who is kind enough to characterise the clumsy missiles as "good natured fun," in his answer in the *Pioneer*, rectifies the absurd accusation, thus:—

I notice that "Psychologist," who very good naturedly makes fun of some of my many short comings, speaks of me as acting under the behests of Colonel Olcott and Madame B'avatsky. Now I have the greatest respect for these two earnest and self-devoted philanthopists, but though a staunch supporter of the Theosophical Society, which may yet effect the grandest moral and social reforms, I owe it, both to them and to myself, to make it clear that I am not speaking in these matters at the instigation of that very limited, if august, section of native thought which they alone represent.

We should hope not. It would be a most desirable thing were the "Bailey-Guards" and "Psychologists" of the *Pioneer* to concern themselves with people and things they know nothing about as little as "the dear old lady" and the "Yankee Prospero" concern themselves with the non-official Anglo-Indian mob and their undignified brawls sailing under the pompous name of—political agitation.

THE TRINITY OF RIGHTEOUSNESS.

THREE other victims "smelling sweet in the nostrils of the Lord!"

The names of Justice North, the Rev. Dr. S. Wainwright, and Mr. Alexander Scott, will go to posterity, if Christendom has any decent sense of gratitude left in it. The first named is the righteous Judge who has just sentenced Messrs. George W. Foote, the editor, W. T. Ramsey, the printer, and H. A. Kemp, the publisher, of the *Free-thinker*, to rather a long term of imprisonment, the "trinity of Unrighteousness," thus finding an avenging Nemesis in the "trinity of Righteousness."

To moderate the zeal of Torquemada, the great Inquisitor, Pope Alexander VI had to name four assistants to help and check at the same time the passion of that holy ogre for burnt human flesh. To moderate the zeal of the Justices North, the powers that be over them will have to repeal more than one law, eaten long since by rats, but still alive and cherished in the large magnanimous hearts of those who would call themselves the followers of Christ and the avengers of God, while full of the spirit of Torquemada, they are really but the humble servants of him—who tempted the Crucified. The parable about the "talents" in which,—Mr. Justice North personified the "Master," who "reaps where he sows not, and gathers where he has not strewed," was represented, with that difference only, that Mr. Foote, "the unprofitable servant," was not accused by him of hiding his Lord's "talent in the earth," but of "prostituting his talents to the work of the devil." Therefore—"thou wicked and slothful servant, be cast into the bottomless pit and outer darkness." There was also "weeping and gnashing of teeth"—only not in the bottomless pit, but on the gallery—and we hope, *higher*, if there be such an upper story. The words addressed to the righteous Judge by the prisoner after sentence was passed on him (the father of a family, we hear, whose forced absence, and inability to support them for one whole year, will tell on the poor home) are memorable and may yet become historical. "My Lord, I thank you, it is worthy of your creed,"—said Mr. Foote.

And thus, once more is the prophecy fulfilled: "For unto every one that hath shall be given,.....but from him that hath not, shall be taken away even that which he hath."

The trial was for blasphemy—an elastic word that, capable of being stretched out *ad infinitum*.* The Christmas Number of the *Free-thinker* contains the graphic, though, we must say a little too plastic, illustration of the solemn view allowed by divine grace to Moses from within the "cleft of the rock," and described with such chastity of style in *Exodus* xxxiii. v. 23. Failing to catch the spirit of the divine allegory, the defendants reproduced too faithfully the dead letter of the text, and thus could hardly fail to catch it this time. They were guilty of bad taste and vulgarity, and they certainly deserved to be tried and sentenced by a jury of—Æsthetics. The jury of Christians by declaring them "guilty" have only thrown dishonour and ridicule upon their own holy Bible. The sentence falls heavier upon the latter than upon the prisoners. We know a Christian gentleman in India who, little acquainted with the Old Testament, offered a sovereign for the Christmas Number of the *Free-thinker*, in order to compare the two, and who otherwise would have never heard of the publication.

* "What is blasphemy?" asks Col. R. Ingersoll in a recent lecture—"First, it is a geographical question. There was a time when it was blasphemy in Jerusalem to say that Christ was God. In this country it is now blasphemy to say that he is not. It is blasphemy in Constantinople to deny that Mahomet was the prophet of God; it is blasphemy here to say that he was. It is a geographical question, and you cannot tell whether you are a blasphemer or not without looking at the map. What is blasphemy? It is what the mistake says about the fact. It is what last year's leaf says about this year's bud. It is the last cry of the defeated priest. Blasphemy is the little breastwork behind which hypocrisy hides; behind which mental impotency feels safe. There is no blasphemy but the open avowal of your honest thought, and he who speaks as he thinks blasphemes."

Having done with No. 1 of the "Trinity of Righteousness," we have to speak of the second and third personages of the same. Rev. Dr. Wainwright and Mr. Scott are respectively the President and the Honorary Secretary of the newly established "Society for the Suppression of Blasphemous Literature," a body that bodes fair to revive the Holy Inquisition if, in the course of its evolution it is not made to come to grief.

Protestantism recognizing no saints—no statues, therefore, with glories around the heads can be erected to these three truly good men. Nor have they any chance of being canonized after passing through the usual process of beatification, the promoter of faith—popularly and legally known in Rome as "the devil's advocate," being sure to raise all possible objections against the beatification of the three Protestant gentlemen. It is a great pity though; for, if any "friends of God" have ever deserved such honours, it is surely they. Indeed, they have all the needed requisites demanded for it by the Holy See, *to wit*:—"a general reputation for sanctity, and supernatural gifts;" they having performed the two prescribed ostensible miracles—(*a*) that of resurrecting to life an old and obsolete law for blasphemy, dead as a door nail for over half a century; and (*b*) that other one—of forcing the proud, free born Briton, whose greatest boast is his absolute liberty from the shackles of mental and physical slavery, to permit its revival and forthwith to see it taken advantage of and abused. Again, the act of devotion shown to their Maker, by these three saintly characters, is far more meritorious than that of many a glorified saint. Surely the merit of allowing one's unwashed body to be devoured by vermin for fifty consecutive years, cannot bear for one moment comparison with that of abandoning one's fair name to the vultures—called Contempt and Ridicule—of the generations to come! Let only the Rev. Dr. Wainwright and his worthy Secretary Mr. A. Scott, carry out their threat, and the thundering peals of laughter that will convulse all the educated classes of Europe and America will deafen every bigot, and silence for a long time, if not for ever, the croaking sound of psalm-chanting; and nasal singing of every Sunday service and Mass. The astonished question, "What next?"—made by every sane man who had heard of the revival of an old law, of which decent people in England felt already ashamed 250 years ago, is answered by the self-constituted God's body-guard, Messrs. Wainwright and Scott, in the following lines published in several daily papers:—

"WE PROPOSE TO GET UP CASES, AS OUR FUNDS WILL ALLOW, AGAINST PROFESSOR HUXLEY, DR. TYNDALL, HERBERT SPENCER, SWINBURNE, THE AUTHOR OF 'SUPERNATURAL RELIGION,' THE PUBLISHERS OF MILL'S MORLEY, THE EDITOR OF THE *Jewish World*, DR. MARTINEAU, AND OTHERS, WHO BY THEIR WRITINGS HAVE SOWN WIDESPREAD UNBELIEF, AND, IN SOME CASES, RANK ATHEISM, IN CULTIVATED FAMILIES."

Are we dreaming, or awake? Is the above grotesque defiance of disgraceful obscurantism thrown into the face of science as of all the enlightened portion of mankind, something more serious than an indecent farce of pseudo-conservatism, and is it really intended as a *bonâ-fide* threat? The sentence passed on the editors and publishers of the *Free-thinker* gives it an air of probability undreamt of in this so-called age of progress and freedom of thought. In our bewilderment, we really do not know whether in penning these remarks we are crossing or not the (to us) forbidden boundaries of politics. In these days of sudden surprises, when no one knows what is what, which is which, and who is who, we would not wonder if, like Mr. Jourdain, who spoke all his life prose without suspecting it, we were told that our reflections are "political" and also blasphemous to boot. It would, of course, be a profound honor to share prosecution in the distinguished company of Messrs. Huxley, Tyndall and Herbert Spencer. Yet—*proh pudor!* assuredly a subscription ought to be raised to secure for the said "body-guard" comfortable quarters in some pleasant but solitary place. For instance in one of those asylums which are giving lately hospitality to so many victims of religious frenzy—whenever they escape gallows—modern imitators of Abraham's sacrifice, the murderers of their sons and daughters who allege to receive divine commands from God to that effect. Already, another old law—against palmistry—having been dug out for the easier prosecution of Mr. Slade the medium, some six years since, with the revival of the law for blasphemy England may hope to become ere long the world's theatre re-enacting on its cultured and polished boards, and for the edification of all Europe, another series of those mediæval dramas and bloody tragedies of the palmy days that preceded King William's veto of the witchcraft act, such as witch-burning and Quaker-branding and flogging at the cart's tail. In our days of revivals of everything in general, and mouldy antiquities especially, it is not so very unreasonable to expect to see repeated the scenes that illustrated the reign of Francis I., a pleasant period during the lapse of which 100,000 witches were burned alive. And what more refreshing sight for the liberals of merry old England than the carrying out of this programme, for instance:—A whole army of mediums having been subjected to a close examination by Rev. Wainwright and Co., and found all marked by the devil's horn—(a sign that every candidate to sorcery bears during his novitiate) are sentenced by Mr. Justice North to public roasting on Charing Cross. Imposing spectacle and scenery! The huge piles of wood are surrounded and protected by a triple row of soldiers of the Salvation army—Mrs. General Booth, as Commander-in-Chief on the back of an elephant (trophy of India), her banner with its ominous words "Blood and Fire" unfurled, and her double-edged sword, in the shape of a crux-ansata and cross combined, ready to cut the ear of any Malchus who would dare to interfere. Orders rapidly passed through telephones. Huge electrical machines prepared, as the wood of the pyres is to be kindled by electric light, and, very huge phonographs in great supply,—the last words of mediums confessing to their allegiance to, and connection with old Harry, having to be recorded and preserved in the phonographs as evidence for the future generations of sceptics to come. Large band of "celestial musicians", gathered from the pagodas of India and converted by Major Tucker to Christianity, playing the March from Wagner's Opera the "Graal" on the death of the Holy Swan. The motley crowd of mediums having been put to death and disposed of *for believing in*, and encouraging the devil; next comes a batch of the Fellows of the Royal Society headed by Messrs. Tyndall, Huxley, and Herbert Spencer, sentenced for *not believing* in the horny and cloven-footed gentleman. In consideration for their services and their scientific discoveries, they having furnished the modern Holy Inquisition with telephones, electric light, and phonographs, the sentence of death passed on the learned prisoners is commuted to one more worthy of this enlightened age. To prove that Religion has always proceeded hand in hand with Science and Progress, the erudite *blasphemers* are simply "flogged and branded at the cart's tail" and sent home with a paternal admonition from Comstock, invited for the occasion from America, his travelling expenses being paid from the Missionary funds, replenished by the voluntary contributions of all the poor servant girls in awe of eternal damnation. The gloomy scene closes with the "Death March of Saul."....

We confess our shortcomings. We prefer brutal sincerity and a frank avowal of despotism to sham protestations of liberty, and—pharisaism. We would a thousand times rather submit to the iron-bound limitations of the Russian press-laws, of censorship, and an honestly open system of autocratism, than risk to trust to the treacherous promises of the deceptive *fata morgana* of English social and religious liberty, as exercised at present. Why not be honest, and confess at once, that the freeborn Englishman is free, only so long as no old laws, *reliquiæ* of an age of barbarism, are dragged out to light as a weapon against him by the first Pecksniff-like scoundrel who chooses to satisfy his grudge and spite against his better ones? After which, this vaunted freedom may be snuffed out under the extinguisher left by law at the sweet will and pleasure of any prejudiced or bi-

goted judge. Freedom of thought, freedom of speech, and along with it social freedom, are simply delusions like all the rest; the will-o-the wisps, the pit-falls prepared by the old generations to ensnare the new ones, the credulous and the innocent. "So far shalt thou go and no further!" says the terrible but honest genius of the Russian Press, pointing out with his finger to the boundaries prescribed by censorship; while the Englishman who sings so proudly. .....

"Britannia rules the waves,
The Britons never ne—ver, n-e-e-ve-er, will be slaves!"

—finds himself before he has hardly time to draw the last note, in the tight embrace of Public Opinion, the boa-constrictor like Mrs. Grundy; who, after squeezing breath out of him, coolly throws him right into the clutches of some other such "Trinity of Righteousness," that may be watching its main chance from the top of some other pile of obsolete and long-forgotten, but still-existing laws.....

Thus, it would appear that Protestant England who has rejected with the rest of the Roman Catholic dogmas, laws and usages, that of the *Index Librorum Prohibitorum* and *Expurgandorum*, and filled miles of columns in her newspapers with scornful remarks upon Russian censorship, allows after all her pious judges and clerical bigots to have the best of her in various underhanded ways. And why should they not, since there is no one to check their zeal? Adding cant to piety, and treachery to intolerance, by pouncing upon their chosen victims unawares, they could never serve in any more appropriate way the God *created by them in their own image*—the "Lord," who promised Moses "I will harden Pharaoh's heart," and who has hardened it about a dozen times, for the mere pleasure of multiplying his signs and wonders and then punish by putting his own victim to death.

Dies iræ!...Non omne licitum honestum. We prefer Mr. Foote's actual position to that of his severe Judge. Aye, and were we in his guilty skin, we would feel more proud, even in the poor editor's present position, than we would under the wig of Mr. Justice North, who, Solomon-like, sits in all his glory rendering judgments "after his own heart."

☞ The Manager calls particular Notice to the fact that all Money-orders must now be sent payable at ADYAR P. O. (Madras), India.

SPECIAL NOTICE TO CORRESPONDENTS.

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

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

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

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

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

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

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THE THEOSOPHIST

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

ELECTROSCOPE AND "ASTRAL DOUBLES."

SOME Australian and American papers are very much exercised with a new invention made by a Dr. Gnedra (?) of Victoria (Australia), called the Electroscope. The extraordinary achievements of the telephone ought to have, by this time, familiarized people with the possibility of every miraculous-like discovery and invention. Nevertheless, this new appliance of electricity, if it proves true to its promises, as—unless the whole story is a sale,—it has already proved itself—will be reckoned as one among the many, if not the most, marvellous inventions of the age. It is claimed to be possible to convey by means of electricity vibrations of light to not only hold converse with one's most distant friends,—as already done by means of the telephone,—but actually to see them. We are told by the *R. P. Journal*, which is responsible for the story that :—

"The trial of this wonderful instrument took place at Melbourne on the 31st of October last, in the presence of some forty scientific and public men, and was a great success. Sitting in a dark room, they saw projected on a large disk of white burnished metal the race-course at Flemington, with its myriad hosts of active beings. Each minute detail stood out with perfect fidelity to the original, and as they looked at the wonderful picture through binocular glasses, it was difficult to imagine that they were not actually on the course itself and moving among those whose actions they could so completely scan."

We are not told how many miles distant is Flemington from Melbourne; but were one in the moon and the other on earth, it would astonish us as little and would seem as natural as though Flemington were in the same street where the experiment is said to have taken place. Not being informed so far of the principles of electricity acted upon in this particular instance, we cannot compare the means adopted for the projection of the *astral* "hosts of active beings" on the disk of burnished metal, with those used by the adepts and high Chelas to project the reflections of themselves upon any given point of space. If one is purely electrical, the other is magneto-electrical; but we suppose that, perhaps, with the exception of the magnetic currents of the earth, the principles must be the same. If the invention, and its experiment are no fiction—and we do not see why they should be—then science is, indeed, on the verge of a partial discovery of adept powers: we say advisingly "partial" for, of course, physical science can never discover the part played in the adept's self-projection by her psychological sister WILL, even though she were inclined to verify the actuality of such powers. And yet having found out and admitted that space and even time could be annihilated by physical apparatuses, we really do not see the great difficulty of taking a step further and admitting at least the possibility of psychological potencies in man; potencies capable of replacing successfully physical forces and using these but as a basis of, and a complement for, objective manifestations. The most serious impediment in the way of such recognition is the complete ignorance of physical science of all the potentialities contained in the astral light or akasa. She admits the existence of ether, hypothetical though it still remains for her, simply because were its actuality to be rejected, the theories of light, heat and so many other things would be nowhere, and that her most scientific expositions would be upset. Why not admit on the same principle the possibility of spectral apparitions, of the materializations of the spiritualists, of the *double* or the "döppelgangers" of living persons, &c., rather than encounter the tremendous difficulty of setting to naught the collective evidence of the ages, and that of 20 millions of modern spiritualists, all eye-witnesses to various phenomena who certify to their actuality. We would be glad to learn whether the spectral appearances upon the disk, cast any shadows? This is a great point with the occultists, many of whom can testify that the astral bodies of living men—*do not.*

WILL.

BY L. A. SANDERS, F. T. S.

"*Sors de l'enfance ami, reveilles toi.*"

Rousseau.

(*Schopenhauer's Motto.*)

IT is with the greatest interest that I read the profound article by T. Subba Row, "A Personal and an Impersonal God," (to be continued, in the *Theosophist* of February A. C.) —logically arriving at a condition of unconsciousness, though containing the potentiality of every condition of "Pragna," the only permanent state in the universe.

The theory of the Idealistic thinker John Stuart Mill is mentioned in connection, who is certainly the type of Western Idealistic philosophy.

But, there is another Idealist, another Western thinker, who has expressed the same long before J. S. Mill in other words, but with a candid reference to Asiatic philosophy, and given these ideas at the same time a far more palpable objectivity, as far as regards our conscious world.

Perhaps for the latter reason your readers may find an interest in his thoughts, which I allow myself to render as follows:—

"The world is my mental perception,"—this is a self-evident truth for every living and discerning being, although man alone can bring it into a reflecting abstract consciousness, and when he does do so, in fact, then philosophical reflection has begun in him. Then also it becomes a clear certainty to him, that what he knows is no Sun, no Earth, but only an eye that sees a Sun, a hand that touches an Earth, that the surrounding world is there only as a mental representation, *i. e.*, absolutely in relation to something else, which something else is himself. If any truth can be pronounced *à priori*, then it is this one, the statement of that form of all possible and thinkable experiences, more universal than all others, more so than time, space and causality. All these, in fact, presnppose already the former; it is only the division in object and subject that makes possible and imaginable phenomena of whatsoever kind, abstract or intuitive, pure or empirical. Therefore, no truth is more certain, more independent of all others, or requiring less proof than that everything that exists in our perception is only Object in

relation to Subject, the perception of that which perceives: in a word,—our own mental representation.

"And this applies as much to all Past as to the Present, and all Future; to what is most distant, and to what is most near, because it applies to time and space themselves, in which alone the relations can exist.

"This is by no means a new truth. It was already contained in the sceptical premises from which Descartes proceeded. Berkeley, however, was the first to give it an absolute form, and has thereby deserved much of philosophy, though his other doctrines cannot bear criticism. The principal mistake of Kant was his neglect of this axiom.

"*How long ago, however, this fundamental truth has been acknowledged by the Sages of India, appearing as the fundamental principle of the Vedanta philosophy, ascribed to Vyasa*, is demonstrated by Sir W. Jones, in his work "On the Philosophy of the Asiatics," (*Asiatic Researches*, Vol. IV. p.164). The fundamental tenet of the Vedanta school consisted not in denying the existence of matter, that is of solidity, impenetrability, and figure (to deny which would be lunacy), but in correcting the popular notion of it, and in contending that it has no essence independent of mental perception: that existence and perceptibility are convertible terms."

"These words express sufficiently the co-existence of empirical reality with transcendental Idealism.

"Thus only and from this aspect of the world as mental perception, can we begin to contemplate it. That such a contemplation, however, without any detriment to its truth, is one-sided, and therefore, the result of some arbitrary abstraction, is nevertheless felt by everybody and proved by that internal revolt, with which one accepts the world as one's mere mental perception, and of which, on the other hand, one can yet never entirely rid himself. Later on, however, we will make up for the one-sidedness of this consideration, by the enunciation of a truth, not so directly certain as that one from which we now proceed, but the only one to which a profounder inquiry can lead; still more difficult as an abstraction, the division of what is different, and the union of that which is identical; a most important truth, which, if not dismaying, yet must appear critical to every one, the following one in fact; that we can as well say, and must say:—

'THE WORLD IS MY WILL.'"*

We must begin to consider not only the world, but even our own body as mere perception. That from which we are now abstracting shall presently clearly show itself as Will, of which alone the world in its other aspect consists, for that aspect is in one respect exclusively **mental perception**, but on the other absolutely **will**!†

BORNEO, 18*th March* 1883.

EDITOR'S NOTE.—For the benefit of those of our readers in India, who, although excellent Vedantic scholars, may have never heard of Arthur Schopenhauer and his philosophy, it will be useful to say a few words regarding this German Metaphysican, who is ranked by many among the world's great philosophers. Otherwise, the above translated fragment, picked out by our brother, Mr. Sanders, for the sole purpose of showing the great identity of view, between the Vedanta system—the *archaic* philosophy (we beg Professor MAX MÜLLER's pardon) and the comparatively modern school of thought founded by Schopenhauer,—may appear unintelligible in its isolated form. A student of the Göttingen and Berlin Universities, a friend of Goethe and his disciple initiated by him into the mysteries of colour (See A. Schopenhauer's Essay *Ueber Sehen und Farben*, 1816,) he evoluted, so to say, into a profoundly original thinker without any seeming transaction, and brought his philosophical views into a full system before he was thirty. Possessed of a large private fortune, which enabled him to pursue and develope his ideas uninterruptedly, he remained an independent thinker and soon won for himself, on account of his strangely pessitimistic view of the world, the name of the "misanthropic sage." The idea that the present world is radically evil, is the only important point in his system that differs from the teachings of the Vedanta. According to his philosophical doctrines, the only thing truly real, original, metaphysical and absolute, is WILL. The world of objects consists simply of appearances; of *Maya* or illusion—as the Vedantins have it. It lies entirely in, and depends on, our representation. Will is the "thing in itself" of the Kantian philosophy, "the substratum of all appearances and of nature herself. It is totally different from, and wholly independent of, cognition, can exist and manifest itself without it, and actually does so in all nature from animal beings downward." Not only the voluntary actions of animated beings, but also the organic frame of their bodies, its form and quality, the vegetation of plants, and in the inorganic kingdom of nature, crystallization and every other original power which manifests itself in physical and chemical phenomena, as well as gravity, are something outside of appearance and identical with, what we find in ourselves and call—WILL. An intuitive recognition of the identity of will in all the phenomena separated by individuation is the source of justice, benevolence, and love; while from a non-recognition of its identity spring egotism, malice, evil and ignorance. This is the doctrine of the Vedantic *avidya* (ignorance) that makes of *Self* an object distinct from Parabrahm, or Universal Will. Individual soul, physical self, are only imagined by ignorance and have no more reality and existence than the objects seen in a dream. With Schopenhauer it also results from this original identity of will in all its phenomena, that the reward of the good and the punishment of the bad are not reserved to a future heaven or a future hell, but are ever present (the doctrine of *Karma*, when philosophically considered and from its esoteric aspect). Of course the philosophy of Schopenhauer was radically at variance with the systems of Schelling, Hegel, Herbert and other contemporaries, and even with that of Fichte, for a time his master, and whose philosophical system while studying under him, he openly treated with the greatest contempt. But this detracts in nothing from his own original and profoundly philosophical though often too pessimistic views. His doctrines are mostly interesting when compared with those of the Vedanta of "Sankaracharya's" school, inasmuch they show the great identity of thought arriving at the same conclusions between men of two quite different epochs, and with over two milleniums between them. When some of the mightiest and most puzzling problems of being are thus approximately solved at different ages and by men entirely independent of one another, and that the most philosophically profound propositions, premises and conclusions arrived at by our best modern thinkers are found on comparison nearly, and very often entirely, identical with those of older philosophers as enunciated by them thousands of years back, we may be justified in regarding "the heathen" systems as the primal and most pure sources of every subsequent philosophical development of thought.

ESOTERIC SPIRITUALISM
THE LAW OF "INFLUX" AND "EFFLUX."

BY WILLIAM YEATES,

Fellow of "The British Theosophical Society."

[IN giving room to the following clever paper, it is but just that its several points should be answered by Mr. T. Subba Row, against whom it is directed, now and here, and without having to postpone the reply for another month. Most of the foot-notes, therefore, are his.—*Ed.*]

The October number of the *Theosophist* for 1882 contains strictures on Mr. William Oxley's article (in the September number) by a respected Eastern Brother, Mr. T. Subba Row. In the latter, quoting from the former's words to the effect "that there cannot be any difficulty or objection 'to accepting as a *possibility*, that the actual author of the Mahabharata should put in, not an objective, but a subjective appearance in London, or elsewhere, *if he chose so to do*.'" Mr. Subba Row remarks:—"Quite true; but he will never *choose* to do so."

After making the admission of the possibility is there not an inconsistency in adding the latter clause, coming as it does from a defender of the true faith in Orthodox Brahminism?* It sounds like a claim on Mr. Row's part, to a perfect knowledge of the motives which actuate the exalted one. On what grounds does Mr. Row claim his right to the knowledge as to what the real author of the Mahabharata "chooses to do"?†

From the Bhagavat Gita, I learn that the one who (in a certain state) is described as the "Lord of all created beings," used this language, "Having command over my nature, I am made manifest by my own power: and as often as there is a decline of virtue, and an insurrection of vice and injustice in the world, I make myself manifest: and thus I appear from age to age." Through thus taking command over his own nature, and all men, I hold that for all practical purposes, he does choose "*a chela in human form*:" *i. e.*, one who takes on the clothing of *The Sun*, by means of the divine ray in which he makes Himself evident: and more, that there are *chelas in human form*, through whom the powers of The Grand Spirit's Identity will be unfolded in due order; even as it has been in past ages. What is true in regard to the Great One, is true in regard to spirits of lesser degree; who also can have chelas of a degree corresponding with them.

According to *The Theosophist*, a Raja Yogee Brother has the power to assume whatever form he pleases, and to communicate with spirits either in, or out of the body. Why then should it be deemed incredible that one, such as undoubtedly was Vyasa, can take command of his own life and nature in the forms beneath him, and assume the name of "Busiris," in order to make himself manifest through a medium.* Does not the greater include the less?

If I pass "entirely under the dominion of my highest, or seventh principle," I can, while in that state, receive a communication from spirits of that degree, and translate the substance to others; just as *a chela in human form* would do with a message, or communication received from the Brothers. The modes of manifestation may be diverse, but the same law is operative in both instances; surely, then, Mr. Subba Row must be mistaken in his assertion that "Busiris has no *chela* in human form." For most certainly, He, who has ascended to such an altitude, has command over his own nature in all those who subsist in the atomic life of his Spiritual Body: for it is only such that he can command, or "control." Likewise the Brothers themselves, they are able to command the unseen atoms who subsist within, or beneath, their own order; but can they so command the interior lives of life atoms which form the Spiritual Body of another or different order, and it may be, superior to their own? Herein lies the difficulty of any attempt to mould the new order of the modern Spiritualistic Movement, according to the genius of the order of Eastern Occultism. Before this can be accomplished, command over the invisible heads of the Spirit Bands must first be obtained.

The inner Voice of the Angel of God speaks through the intuitions to all men and women who belong to this order of life, and who form the Body, Church, or system, telling each one in their own order, the way to the Resurrection of the life: (some partake of the life of more than one order) and every one who perceives a ray of light, should follow it, for it will lead them to the summit of the Mount to which they are called, whether it be that of a Planetary or Solar order of Adeptship.†

As matter is within matter: spirit within spirit: atom within atom: and as Influx is within Efflux: even so there are orders within orders of Intelligences, both of a Planetary and Solar nature. From these we derive our life, and from them (mediately,) we receive that which form the higher qualities of our life. It matters little how the life quality is divided in its descent, or ascent to the atom from whence it came and returns; the line may be extended until the atom becomes invisible to the external man; but invisibility becomes visible in the lives of the whole body of atoms who came out from that ONE which can never be divided into less than one. Even so, it is possible for us to be inducted into a perceptive knowledge of the direct presence of the Angelic parents who gave us birth into the inmost quality of their life, and in which we live, and move, and have our being. By means of such outbirths, we partake of the differentiations of every Father and Mother through whom we came, besides that of our own, and these augmented qualities will take eternity to unfold themselves; and in view of such a truth, there can be no place found for annihilation; inasmuch as the annihilation of one atomic quality in the child's life would be the annihilation of him who gave it birth.‡ Can a part of God be destroyed?¶

In the universal life, I maintain, that not one single atom can be lost.•

Creation is infinite, with an endless capacity for growth and development. But if only the Law of Efflux were operative there could be no improvement. Like produces Like, and although there might be an endless procession of variations—they would be but a mere repetition of the series of like to like again, and no improvement in the forms evolved from the parent stock.† But with the Law of Influx in operation, the forms are receptive of new and higher qualities, which when evolved produce new and living forms of a higher and more interior order. It is only the recognition of this that can account for the development and manifestation of new forms of life of all kinds. To produce these, it must be evident that the germs of this new order of life were begotten from above within the transformed soul; and in no case is it a repetition from the "old seed after its kind." Hence it is, that the new order of spiritual life appearing in the West so diverse in its manifestation to that of the East, is scarcely comprehended by the latter, in the light as I have shown it. In the Hebrew Record we read that the *young* Sampson "as yet, knew not his strength." Neither, as yet, is the spiritual power of the child of the Occident known or comprehended by his elder Brother of the Orient. Will the Brothers of the Orient take kindly to the stripling, by recognising him as the "Heir of the Inheritance," and send down a little of the hoarded stores to nurture the new-born life in the valley below?

The *Theosophist* admits that notwithstanding the vantage ground of the possession of ancient stores of occult knowledge, the Oriental system has, from time to time, declined: and in spite of repeated revivals at different epochs, every effort to restore it to the traditional pristine glory of the Golden Age has failed.‡

Now assuming that one section of the Brothers succeed in resuscitating their order on the old lines, what security can we have that, at best, it would be but a sprouting out from the decaying trunk of the old tree of knowledge: as is proved by the history of the past.

The ancient Hindu, Brahminical, Buddhistic, Egyptian, Hebrew or Arabic, Christian and Mahomedan systems are mere variations from the same stock, and all of which were best at their beginnings. How comes it, that notwithstanding the more immediate presence, influence, and tutelage of the Brothers to the Indian populations, that these confessedly have become degraded, and have lost their own spirituality and power.¶

---

* See Schopenhauer's chief work *Die welt als Wille und Verstellung. Isis Unveiled*, II. pp. 159 and 261.—L. A. S.

† *An entity, however, that would be none of either, but an Object for itself*, to which Kant's "*Ding an sich*" degenerated under his treatment, *is a phantasm, and its recognition a will-o-the wisp in "philosophy"*. Arthur Schopenhauer (Vol. I, p. 3-5,) edited in 1818, at a period when the knowledge of Sanscrit in Europe was very meagre. Schopenhauer's "Objectivation of Will" throws light upon the other side of the universe.—L. A. S.

* Our esteemed correspondent and brother is wrong here. We say again—Mr. T. Subba Row is no "defender of the true faith in orthodox Brahmanism," for the present "orthodox Brahmanism" is rather *heterodox* than orthodox. Our brother Mr. T. Subba Row is a true Vedantic Advaitee of the esoteric, hence genuine Brahman faith and—an occultist.—*Ed.*

† On the *grounds* of the genuine and authentic teachings of the true "exalted one" himself, *as* correctly understood; on the grounds of the esoteric teaching of the "real author of the Mahabharata," rightly comprehended by the *initiated* Brahmins alone.—T. S. R.

* For the simple reason that the alleged teachings and esoteric interpretations of "Busiris" clash entirely *with* the teachings and interpretations of both Vyasa and the initiates of the esoteric school. The "Spirit" of Vyasa cannot well contradict and without giving any reasons for it, the teachings of the latter when alive.—T. S. R.

† I confess to my inability to distinguish between the two kinds of adeptship, called "Solar" and "Planetary," since the terminology is not in vogue among Asiatic Occultists, but belongs, most likely, to the new Western "hierosophy."—T. S. R.

‡ Eastern esoteric philosophy denies the theistic idea that "the whole body of atoms" came out from some "ONE atom," and teaches that there is no difference between the 7th principle of man and that of universal nature. "Hence a child may be annihilated as a *personality*, whereas his 6th and 7th principles, the one *divine monad* remain unaffected by this disintegration of freed atoms of still *particled* matter known as "Soul."—T. S. R.

¶ "A part of God!" Before we venture to talk of a *part*, we ought to make sure of the existence of the *whole*; or at least learn to know something more than we do of the Essence of that "God" people are so freely discussing about. The Advaita philosophy teaches to believe in one universal Principle it calls Parabrahm and to eschew *idols*. Hence it rejects the idea of a personal God, whether called by the latter name or that of ONE ATOM the Father and *Creator* of all other atoms.—T. S. R.

• "Atom lost?" No atom is ever lost, but atoms combine in transitory groups which are entities, which are atomic congeries. So that if one personality is "annihilated," this is but a breaking up of an atomic group, and the freed atoms are drawn into new combinations—the 6th and the 7th principle being of course excluded.—T. S. R.

† "*Creation* infinite." For "creation" read *universe*, and then the "endless capacity for growth and development" would fit in better, and there would be no contradiction to comment upon. As here written it reads—like a theological paradox. For if the whole *creation* is "infinite" and there is still in it an endless capacity for growth and development," then it becomes the antithesis of "creation." And if the writer means that cosmic matter was created and infused with a law of "growth and development," then cosmic matter must have been created out of nothing which is scientifically absurd. "Efflux" and "Influx" sound here like words without meaning. It is *Influx* that brings into being everything, and it is *Efflux* that changes conditions and obliterates all temporary forms, to evolve out of them the one *Eternal Reality*.—T. S. R.

‡ We beg to be permitted to emphatically deny the statement. Neither the *Theosophist*—*i.e.*, its editor nor any one of the Founders, has ever admitted anything of the sort about the "Oriental System" whatever some of its contributors may have remarked upon the subject. If it has degenerated among its votaries in India (a fact due entirely to the cunning of its dead letter interpretation by the modern *orthodox* Brahmin who has lost the key to it) it flourishes as high as ever in the Himalayan retreats, in the ashrum of the initiated Brahmin, and in all the "pristine glory of the Golden Age."—*Ed.*

¶ The "tutelage of the Brothers to the Indian populations" is a fancy based on a misconception. Ever since Buddhism with its esoteric interpretations of the *Vedas* and other sacred books was driven out of the country by the ambition and jealousy of the Brahmins, the *truths* of esoterism began to fade out of the memory of those populations until there now remains hardly one Brahmin in ten thousand who understands the Shastras at all. Hindus were degraded for the same reason that life and spirit have gone out of Christianity. The increase of wealth-bred sensuality, quenched spiritual aspiration and intuition, plugged the ears that once listened and shut the eyes that once saw the teachers. And at last by gradual deterioration of species, multiplications of war, and increased scarcity of food-supply, the prime question became that of a struggle for life to the obliteration of spiritual yearnings.—T. S. R.

What other fate can befall us, as a Theosophical Society, if the very roots of our life, as such, draw their vitality from a decaying Tree, whose fruits, leaves, and branches are of "efflux" growth, and that of a descending order; inasmuch as it ignores the inmost "Law of Influx" from the Tree of Life of an inner causation? All outgrowths in that direction must, of necessity, sooner or later exhaust their vitality.

It is the new Influx from the Grand Central Sun of all existences, that causes the soul to rise to higher states and forms of consciousness; and by means of this, the newly evolved states therefrom, from a new series of a system—on an ascending scale which will never retrograde, as have done and do, the grades of a purely Planetary Cycle of incarnations, whose occultations shut out the direct light of the Grand Eternal Sun.

The teachings of 'Theosophy' appear to imply that there is latent power possessed of self-sufficient energy, sufficient in itself for the evolvement of a new species, without the intervention of a still higher power.

For instance, can this alleged self-sufficient energy form an object without existing materials? Can it create a thought or an idea of a new form, absolutely independent of that which comes into the mind from the ideal realm of being from whence all germs are derived?*

If it were possible to sever the lines of the subtile—but externally invisible—thread of life which extends from the Parent Tree of life in the midst of the universal Garden to the external circumference of its physical manifestation; and to maintain such severed lives in vitality: then, I admit, the Law of Efflux would be an all-sufficient cause for the appearance and perpetuation of those new and higher forms of life which have been evolved and manifested at different epochs.

If any order,—dependent solely on the traditional observances of those who ages ago derived their light at first and second hand from the fountain of all light,—should deny us the privilege of using their stores of ancient experimental knowledge, by interposing impractical barriers; yet no order can prevent our access to the Grand Fountain of Light and Love, where we may drink freely of the waters of Life.† Is not this better than being confined to partake of a descending stream of wisdom, which silts up its outlets with the sands of ages,—leaving a portion of its strength and power at every stage of its descent, until, at length, it is lost in the desert waste, where so many famish; and who cannot reach the purer water higher up the stream? Nor is it so with those systems which are on the ascending plane and order. By virtue of their being ever subject to the direct energy of the Divine Solar ray, they have power to do that which other systems never could accomplish.

How can a system impart that which it admits it does not possess, viz., the *dual* states of adeptship? Where there are no feminine adepts in the order, it must ultimately yield to that dual power which is able to polarise and prepare both male and female atoms, for the state in which they are fitted to be drawn up into the 'Celestial Marriage.' When intromitted into this state these wedded atoms act and re-act until every quality of their united being rotates and vibrates up and down the *seven* sides of the ray, until becoming all radiant with light and heat in themselves, they are able to project the newborn germs of a higher and purer life into the souls of those beneath them, who are drawn into the same state, and who, in their turn, may give out their several degrees of light and heat, and life to all around; and so on *ad infinitum*.‡

By these intermediates the mass of mankind receive the new order of life *unconsciously* according to their respective deeds, but the dual adepts will receive it consciously by direct influx. In order that new life-forms may be generated, the new life-force of a higher and purer order, must inflow into prepared atoms to receive the same both on this and other earths.

How, except through the Divine Solar state of a wedded pair, can this higher and purer life be generated? With this in view, it can be seen that the 'Brothers'—with their celibate conditions of adeptship—cannot possibly beget a higher, or purer, order of life than their own; hence it follows that a system, based on such a principle, cannot perpetuate itself.*

It is at the culmination of a seventh cycle—a symbol of the Celestial Sun-day—that another Ray is shot forth across the universal Earth, and those who are prepared to receive its influence, and give birth, or ultimation, to higher forms of life, upon the respective earths they inhabit, according to its degree of development in the series; for as so ably shown by the writer of "Fragments of Occult Truth," the varied earths of a system, all differ as to states of mental and spiritual development: and yet not one could suffer deprivation of this 'Cyclic action from the 'Grand Sun,' without all the rest suffering from such loss to any specific member of the Solar family. Here comes in the distinction and difference between the guidance and teaching of the Planetary and Solar *Guru*. The one is the Forerunner, and prepares the way for the other; and it is the later one who leads his Chelas—both masculine and feminine beyond the Tree of Knowledge, even to the Tree of Life itself.†

It is the leaves of this Tree—the life-giving power, which are to be given for the "healing of the nations," and by this means, the long lost, and neglected ones, which the Occult system would hopelessly consign to annihilation, are to be gathered up and utilised by the Great Economiser; so that there shall be nothing lost; and thus the fragments of the (apparently) long Lost Orb shall be collected and form a shining Sun to enlighten the still denser darkness of the nether realms.

In the above few hints, (for your space would not permit of more) I have shown *a use* for the elementals, *reliquiæ*, etc., etc., which Occult science does appear to recognise; and did your space permit, I should be glad to show the necessity for these in the formation of earths, and sustenance of life-forms thereon, and the position they occupy in the Kosmos; but I content myself with this bare outline.

Modern spiritualism, when viewed as an entirely new and diverse (from all that preceded) order of life,—which instead of being the best at its beginning, commences at Zero,—is a factor which is overlooked in this respect by the *Theosophist* in its response to Mr. Terry, of Australia—(who is a personal acquaintance of my own) and is hardly satisfactory to those who accept the higher aspects of a more advanced spiritualism. Occultists say that the only safe and right way in dealing with unseen forces, entities, intelligences, or whatever else, is according to *their* method: and that to seek for or allow 'Controls' to use the human organism is wrong, if not positively dangerous to the morals of those who permit it; but to my view, the right or wrong of this depends upon the use we make of it, and we must not be forgetful, that this "Controlling power and influence" sometimes comes with a resistless force and the sensitives are completely helpless to withstand.*

Even the 'invocation' of spiritual beings, if the modern practice of Seance holding can be so called, which affords conditions for spiritual manifestations,—is quite in conformity with the rituals and ceremonials of the ancient Indian system; as, for instance, the *Sama Veda* says, "Come, O Father, *along with the spirits of our fathers.*"† If this practice was observed, and formed an integral part of religious worship,—and if this was done under the ægis of the Church itself in far back ages; surely with our increase of knowledge, and, we may hope, with improved morals, we may now safely engage in it with safety to both sides, provided the motives are pure and worthy. Are there not any adept "Brothers" of British or European extraction in sufficient sympathy with the efforts of their own countrymen to open up a direct correspondence with those who are striving to attain to a higher order of Life?‡

EDITOR'S NOTE.—Mr. T. Subba Row's full reply is left over for next month.

THE MAHABHARATA IN ENGLISH.

[*We have received a letter from Calcutta, asking us to publish the following. We do so with pleasure. Nothing more beneficent or more needed at present than the publication of such priceless works.—Ed.*]

SEVERAL persons of note, and personages even in high rank, sympathising with the objects of the "Datavya Bharat Karyalya," have from time to time recommended to me that the Mahabharata, if translated into English, would, to quote the sentiments of the Right Honorable the Marquis of Hartington, as conveyed to me in Mr. Rost's letter of the 6th of October, 1882, "supply a want long felt and be a real boon to the ever increasing band of students of Indian history and archæology." These recommendations exactly falling in with the views entertained by me from some time past, have been taken into earnest consideration. The ancient literature of India is our glorious inheritance. In his letter to me Prof. Max Müller remarks, "I expect the time will come when every educated native will be as proud of his Mahabharata and Ramayana as Germans are of their Nibelunge, and Greeks, even modern Greeks, of their Homer." The vanity is excusable, if it were only vanity, that persuades a Hindu to seek the means of placing this splendid inheritance of his before the eyes of foreign nations, of foreigners particularly, who from their culture are capable of appreciating and understanding it. But such an endeavour, if successful, may not satisfy vanity alone. It is really fraught with results of the utmost importance to the cause of historical and philological research, in fact, to the cause of knowledge in all her principal departments.

I am fully persuaded that the usefulness of such a translation and its gratuitous distribution in Europe and America, and in India also, chiefly in presidencies other than Bengal, would recommend itself to the patriotism of my countrymen without the need of any eloquent elaboration. It is impossible to suppose that the liberality of my countrymen could have been exhausted by supporting the "Bharat Karyalya" for a period of seven years only. The English translation will cost, at a rough estimate, Rs. 1,00,000. After my experience of the liberality of my countrymen, this sum apparently large though it be, seems to me to be a trifle. I purpose therefore to publish an English translation of the Mahabharata in monthly parts of 10 forms each, octavo, demy, from April next.

The present edition shall consist of 1,250 copies. 250 copies are intended for distribution in India free of all charges, among the gentry, the aristocracy, and reigning chiefs; 300 among Indian officials of the higher ranks; 250 for distribution out of India, chiefly among the *savants* of Europe and America, 200 copies must be reserved (as experience has taught me) for making up losses caused to recipients by negligence and transit. The remaining 250 copies shall be charged for at Rs. 50 and Rs. 65 per copy (*) inclusive of postal costs, Rs. 50 being payable by persons in India and Rs. 65 by those in Europe and America. It is needless to say that the selection of recipients shall, in regard to the present publication, rest entirely with the Karyalya. Any person desirous of taking a copy, but whose name may not be entered in the free list, may, if he likes, have his name registered in the list of those to whom the aforesaid 250 copies are to be supplied for Rs. 50 or 65 a copy. In case, however, of sheer inability on the part of these, copies may even be supplied, as long as available, at Rs. 12 or Rs. 25 according as the address is Indian or foreign.

Since the foundation of the "Datavya Bharat Karyalya," not a single copy of any of its publications has ever been parted with for price. The present departure, therefore, from the Karyalya's uniform practice, in regard to at least 250 copies of the projected publication, requires a word of explanation. During the last seven years I have found a few gentlemen evincing some reluctance in accepting in gift the publications of the "Bharata Karyalya," although this latter is no institution belonging to any private individual but is rather a national concern supported by a nation's patriotism. Many of the persons evincing such delicacy are too important to be overlooked in the distribution of our publications. It is to meet their case especially that 250 copies of the proposed translation are reserved. These gentlemen might easily accept copies now, on payment which, as stated above, is Rs. 50 in India and Rs. 65 out of India. So far as the "Bharata Karyalya," however, is concerned, gentlemen taking copies on payment of the above sums, without being looked upon as purchasers, will be regarded as donors to the Karyalya.

With reference to the literary execution of the translation, I have received promises of help from several respectable quarters. Professor Max Muller has already been kind enough to transmit to me a manuscript translation of a considerable portion of the '*Adi parva*.' He has further kindly consented to revise and look over the translations I may be enabled to forward to him. If it were open to me to criticise my own wares, I could have unhesitatingly said that the literary execution of the projected work would not be found fault with by the public. The writers who have promised me assistance are not unknown even in advanced literary circles in the metropolis. But a specimen of their work when placed before the public, would, I am assured, be more convincing than any puffs I could skilfully put. The first part will be issued by the beginning of April following.

(BABU) PRATAB CHANDRA ROY.

A FEW THOUGHTS ON SOME WISE WORDS FROM A WISE MAN.

In an article, in the *Tatwa Bodhini Patrika* "The Essential Religion," Babu Rajnarain Bose, the well known Brahmo, prefacing it with a quotation from Ramohun Roy's Trust Deed of the Adi Brahmo Somaj, "which is an injunction, with regard to *Strengthening the bonds of union between men of all religious persuasions, and creeds*" —makes the following wise remarks.

"We should regulate our conduct by keeping a constant eye upon the essentials of religion. We are apt to lose sight of them in the mists of sectarian prejudice, partiality and passion. We are apt to forget them in the heat of religious discussion, in the distraction of philosophical speculation, in the excitement of religious delight and in the engrossment of ceremonial observances....We are so bent upon thrusting our own particular opinions on non-essential points of religion on others that we consider them to be essentially necessary for salvation. We are apt to forget that we ourselves are not infallible, that our own opinions on all subjects of human interest were not exactly the same twenty years ago as they are now, nor will they be exactly the same twenty years afterwards as they are now. We are apt to forget that all the members of our own sect or party, if they frankly reveal their

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* Most assuredly not. But this neither proves the existence of the one Atom, separated from and differentiated by, its unity from all other atoms, nor does it point to the necessity of one. At any rate, even our English Brother's "one atom" or God can hardly create "an object" without existent materials or matter.—T. S. R.

† The "Grand Fountain of Light and Love" is a very poetical metaphor—and no more, when applied to an unproved abstraction. We admit of such a fountain but not outside of, or independent from, past, present and future humanity, (the crown of the evolution on our globe) every individual atom of which is a drop of that "Water of Life" the agglomeration of the drops of which forms that "*one* Fountain."—T. S. R.

‡ Again an unwarranted assertion whichever way we see it. There are "female" adepts in the Brotherhood, and of a very high order. Therefore, there being such, in fact, the deductions drawn from a mistaken premiss fall. And if our opponent had in mind in writing the above sentence, something more abstract and vague than a mere physical difference of sexes, then he will allow me perhaps, to tell him that our esoteric philosophy *proves* that outside of the world of gross matter there is no such difference, the latter itself occurring (even on our earth) as an accident due to gestation and not as a result of such or another male or female germ. Even the Christian Bible, the youngest of the many attempts to religious philosophy, teaches him that in the resurrection the people "neither marry nor are given in marriage." So that "Celestial marriage," whatever this may mean in modern Esoterism, appears to be but a figure of speech. Our readers might also be benefited were they explained what is meant by a "Dual Adept."—T. S. R.

* Not necessarily. Our critic seems to forget,—or perchance never knew,—that an adept has means of *inbreathing*, into his chosen "chela" besides his own "high order of life," to use his own expression, that of one still higher than himself. i. e., of the highest Bhodisatwa living or dead, provided the purity of his own life permits to him the performance of the mysterious assimilation. But we can assure our brother, that without that "celibate" mode of life, against which he seems to protest so strongly, no adept could ever reach such a degree of power. Souls as well as spirits are sexless, and it is a great mistake to say that no "male monad" (?) can incarnate in a female body or *vice versâ*. Mental and moral characteristics or idiosyncracies as met daily in life contradict the statement. It is owing to previous Karmas that we discover so often masculine traits in weak female bodies and feminine tenderness and nervousness in strong men.—T. S. R.

† Does our Brother, who speaks so often of the "Tree of Life" know *its real esoteric significance?* Let him prove it, by hinting at the grand mystery, and if he does show his knowledge—then verily will our Mahatmas *be at his orders!*—T. S. R.

* Exactly; and since in this mad inrush of controls the poor sensitive may at any time be knocked off his moral feet down the precipice of spiritual degradation, why tamper with so dangerous a gift? Adepts never encounter a "resistless force," since adeptship means *self*-control first and then control over all forces of nature external to himself.—T. S. R.

† We invite our brother's attention, in reference to this quotation, to what Manu says (IV. 123, &c.,) of this practice. The *Sama Veda* dealing with the Spirits of the dead, he says that "even the sound of it (the Sama Veda) *is impure*."—T. S. R.

‡ This seems hardly a fair question. Our correspondent first assumes that our adepts are of an inferior order, and neither living nor capable of showing a way to "a higher order of Life," and then despairingly asks if there are no adepts to teach him. What talented beings there may be in the "Solar" and "Planetary" orders—we cannot say, our experience having been confined to human adepts. But among these, we should certainly say that on the terms stated there is not one among our Brothers, whether of British or Asiatic extraction, who would volunteer for the service.—T. S. R.

* These sums may be paid in two instalments during one year, the first instalment being payable before names can be registered.—P. C. R.

whole minds, do not hold exactly the same opinions on all subjects concerning religion as we do. We are apt to forget that the religious opinions of man are subject to progress and they will not be the same a century afterwards as they are now. We, Theists, have as much right to say that men of other religions, less advanced in religious knowledge than we are, will not be saved, as Theists who will live centuries hence will have of saying that we, the present Theists, will not have been saved on account of our errors. Fallible man cannot with good grace be a dogmatist. We should be more mindful of performing our religious and moral duties and drawing men's attention to those duties than dogmatically thrusting our particular opinions on particular points of religious doctrine upon others.

Learned dissertations on theology and controversies on the subject of religion are useful in their own way, but true religion before the Lord does not consist in them. It consists in a man's "Visiting the fatherless and the widow in their affliction and keeping himself unspotted from the world," that is, from vice.... Some people consider processions, festivals and religious music as the be-all and end-all of religion. They are no doubt useful in their own way, but they are not the be-all and end-all of religion. *Life* is the be-all and end-all of religion....

We should not only regulate our own conduct by an eye to the essentials of religion, but, while propagating the religion we profess, we should draw men's attention more to love of God and love of man than doctrinal points. We are morally culpable before God if we lay greater stress on the husk instead of the kernel of religion.

The Essential Religion does not admit of church organization. There can be no such sect as the Essential Religionists. The Essential Religion is not the exclusive property of any particular sect or church. It is the common property of all sects and churches. The members of all sects and churches should regulate their conduct according to its dictates..... Besides, a number of men, banded together and calling themselves Essential Religionists, must have particular conception of the Deity and future state and follow a particular mode of worship. This particular conception and particular mode of worship would at once determine them as a sect. These particular conceptions of God and future state and modes of worship give rise to religious sects among mankind. Every individual man cannot avoid joining a sect according to his own particular convictions.

Differences of religion must always exist in the world.* To quote Parker .... "As many men so many theologies." As it is impossible to obliterate differences of face and make all faces exactly resemble each other, so it is difficult to obliterate distinctions of religion. Differences of religion have always existed in the world and will exist as long as it lasts. It is impossible to bring over men to one and the same religion. A certain king remarked: "It is impossible to make all watches go exactly alike. How is it possible to bring over all men to my own opinion?" Various flowers would always exist in the garden of religion, each having a peculiar fragrance of its own, Theism being the most fragrant of them all. Bearing this in mind, we should tolerate all religions, though at the same time propagating the religion which we consider to be true by means of argument and gentle persuasion. We should tolerate even such agnostical religions as Vedantism and Buddhism as they inculcate the doctrine of the existence of God, though the followers of those religions believe Him to be impersonal, the doctrine of *Yoga* or communion with Him to which men must be impelled by love of God, and the doctrine of love of man or morality. Some people speak of Buddhism as an atheistical religion. Even if it were true that Buddhism is a system of pure atheism, which it is not, the phrase "atheistical religion" cannot apply to it. The expression "atheistical religion" is a contradiction in terms. There can be no religion if divorced from God. Later researches have proved that Buddhism is not without the idea of a God as was formerly supposed.† We should tolerate all religions. We should look upon all religions, every one of which contains greater or less truth, as God himself looks upon them, rejoicing in the truth which each contains and attributing its errors to human imperfection..... ....."

These are as noble and as conciliating words as were ever pronounced among the Brahmos of India. They would be calculated to do a world of good, but for the common doom of words of wisdom to become the "voice crying in the desert." Yet even in these kindly uttered sentences, so full of benevolence and good will to all men, we cannot help discerning (we fervently hope, that Babu Rajnarain Bose will pardon our honest sincerity) a ring of a certain sectarian, hence selfish feeling, one against which our Society is forced to fight so desperately.

"We should tolerate all religions, though at the same time *propagating the religion which we consider to be true*"—we are told. It is our painful duty to analyze these words, and we begin by asking *why* should we? Where is the necessity for imposing our own *personal* views, our beliefs *pro tem*, if we may use the expression, upon other persons who, each and all must be allowed to possess—until the contrary is shown—as good a faculty of discrimination and judgment as we believe ourselves to be endowed with? We say belief *pro tem* basing the expression upon the writer's own confession. "We are apt to forget," he tells his readers, "that *we ourselves are not infallible*, that our opinions . . . *were not exactly the same twenty years ago as they are now, nor will they be exactly the same twenty years hence*," and "*that all the members of our own sect or party.....do not hold exactly the same opinions on all subjects concerning religion as we do.*" Precisely. Then why not leave the mind of our brothers of other religions and creeds to pursue its own natural course instead of forcibly diverting it—however gentle the persuasion—into a groove we may ourselves abandon twenty years hence? But, we may be perhaps reminded by the esteemed writer that in penning those sentences which we have underlined, he referred but to the "non-essential points"—or sectarian dogmas, and not to what he is pleased to call the "essential" points of religion, viz.,—belief in God or theism. We answer by enquiring again, whether the latter tenet —a tenet being something which has to rest upon its own intrinsic value and undeniable evidence—whether notwithstanding, until very lately its *quasi*-universal acceptation,—this tenet is any better proven, or rests upon any firmer foundation than any of the existing dogmas which are admitted by none but those who accept the authority they proceed from? Are not in this case, both tenet and dogmas, the "essentials" as the "non-essentials," simply the respective conclusions and the outcome of "fallible minds?" And can it be maintained that theism itself with its present crude ideas about an intelligent personal deity a little better than a superhumanly conscious big man—will not 20 years hence have reached not only a broader and more noble aspect, but even a decided turning point which will lead humanity to a far higher ideal in consequence of the scientific truths it acquires daily and almost hourly? It is from a strictly agnostic platform that we are now arguing, basing what we say merely upon the writer's own words. And we maintain that the major premiss of his general proposition which may be thus formulated—"a personal God *is*,—while dogmas may or may not be true"—being simply admitted, never *proven*, since the existence of God in general was, is, and ever will remain an *unprovable* proposition, his conclusions however correctly derived from the minor or second premiss do not cover the whole ground. The syllogism is regular and the reasoning valid—only *in the opinion of the theists*. The atheist as the agnostic will protest, having logic as well as reason on his side. He will say: Why not accord to others that which you claim for yourselves? However weighty our arguments and *gentle* our persuasion, no theist would fail to feel hurt were we to try our hand in persuading him to throw away his theism and accept the religion or philosophy "which *we* consider to be true"—namely, "godless" Buddhism, or highly philosophical and logical agnosticism. As our esteemed contemporary puts it,—"it is impossible to obliterate differences of face and make all faces exactly resemble each other." Has the idea ever struck him that it is as difficult to entirely obliterate innate differences of mental perceptions and faculties, let alone to reconcile by bringing them under one standard the endless varieties of human nature and thought? The latter may be forced from its natural into an artificial channel. But like a mask however securely stuck on one's face, and which is liable to be torn off by the first strong gush of wind that blows under, the convictions thus artificially inoculated are liable at any day to resume their natural course—the new cloth put upon the old garment

* We beg to differ from this opinion of our kind friend.—*Ed.*

† We believe it's a great mistake due to the one-sided inferences and precipitate conclusions of some Orientalists like Mr. Lillie, the author of "Buddha and Early Buddhism." An eternal, all-pervading principle is not what is vulgarly called "God."—*Ed. Theos.*

torn out, and—"the rent made worse." We are with those who think that as nature has never intended the process known in horticulture as engrafting, so she has never meant that the ideas of *one* man should be inoculated with those of any other man, since were it so she would have—if really guided by intelligence—created all the faculties of human mind as all plants homogeneous, which is not the case. Hence, as no kind of plant can be induced to grow and thrive artificially upon another plant which does not belong to the same natural order, so no attempt toward engrafting our views and beliefs on individuals whose mental and intellectual capacities differ from ours as one variety or species of plants differs from another variety—will ever be successful. The missionary efforts directed for several hundred years toward christianizing the natives of India, is a good instance in hand and illustrates the inevitable failure following every such fallacious attempt. Very few among those natives upon whom the process of engrafting succeeded, have any real merit; while the tendency of the great majority is to return to its original specific types, that of a true born pantheistic Hindu, clinging to his forefather's caste and gods as a plant clings to its original genera. "Love of God and love of man is the essence of religion," says Babu Rajnarain Bose elsewhere, inviting men to withdraw their attention from the husk of religion—"the non-essentials" and concentrate it upon the kernel—its essentials. We doubt whether we will ever prove our love to man by depriving him of a fundamental and essential prerogative, that of an untrammelled and entire liberty of his thoughts and conscience. Moreover in saying, as the author does further on—

> "Nothing has done so much mischief to the world as religious bigotry and dogmatism on non-essential points of religion; nothing has led so much to bloody wars and fiery persecutions as the same....."

—he turns the weapon of logic and fact against his own argument. What religion, for instance, ever claimed more than Christianity "love of God and love of man"—aye, "love of all men as our brothers;" and yet where is that creed that has ever surpassed it in blood-thirstiness and cruelty, in intolerance to the damnation of all other religions! "What crimes has it (Religion in general) not committed?" exclaims Prof. Huxley quoting from Lucrecius, and—"what cruelties," he adds, referring to Christianity—"have been perpetrated in the name of Him who said "Love your enemies; blessed are the peacemakers," and so many other noble things." Truly this religion of Love and Charity is now built upon the most gigantic holocaust of victims, the fruits of the unlawful, sinful desire to bring over all men to one mode of thinking, at any rate to one "essential" point in their religion —belief in Christ. We admit and recognize fully that it is the duty of every honest man to try to bring round by "argument and gentle persuasion" every man who errs with respect to the "essentials" of Universal ethics, and the usually recognized standard of morality. But the latter is the common property of *all* religions, as of *all* the honest men, irrespective of their beliefs. The principles of the true moral code, tried by the standard of right and justice, are recognized as fully, and followed just as much by the honest atheist as by the honest theist, religion and piety having, as can be proved by statistics, very little to do with the repression of vice and crime. A broad line has to be drawn between the external practice of one's moral and social duties, and that of the real intrinsic virtue practised but for its own sake. Genuine morality does not rest with the profession of any particular creed or faith, least of all with belief in gods or a God; but it rather depends upon the degree of our own individual perceptions of its direct bearing upon human happiness in general, hence—upon our own personal weal. But even this is surely not all. "So long as man is taught and allowed to believe that he must be just, that the strong hand of law may not punish him, or his neighbour take his revenge;" that he must be enduring because complaint *is* useless and weakness can only bring contempt; that he must be temperate, that *his* health may keep good and all his appetites retain their acuteness; and, he is told that, if he serves *his* friends, his friends may serve him, if he defends his country, he defends himself, and that by serving his God he prepares for himself an eternal life of happiness hereafter—so long, we say, as he acts on such principles virtue is *no virtue*, but verily the culmination of Selfishness. However sincere and ardent the faith of a theist, unless, while conforming his life to what he pleases to term *divine* laws, he gives precedence in his thoughts first to the benefit that accrues from such a moral course of actions *to his brother*, and then only thinks of himself—he will remain at best—a pious egotist; and we do claim that belief in, and fear of God in man, is chiefly based upon, develops and grows in exact proportion to his selfishness, his fear of punishment and bad results only for himself, without the least concern for his brother. We see daily that the theist, although defining morality as the conformity of human actions to *divine* laws, is not a tittle more moral than the average atheist or infidel who regards a moral life simply the duty of every honest right-thinking man without giving a thought to any reward for it in after-life. The apparently discrepant fact that one who disbelieves in his survival after death should, nevertheless, frame in most cases his life in accordance with the highest rules of morality, is not as abnormal as it seems at first. The atheist, knowing of but one existence is anxious to leave the memory of his life as unsullied as possible in the after-remembrances of his family and posterity, and *in honour even with those yet unborn*. In the words of the Greek Stoic—"though all our fellow-men were swept away, and not a mortal *nor immortal* eye were left to approve or condemn, should we not here, within our breast, have a judge to dread, and a friend to conciliate?" No more than theism is atheism congenite with man. Both grow and develope in him together with his reasoning powers, and become either fortified or weakened by reflection and deduction of evidence from facts. In short both are entirely due to the degree of his emotional nature, and man is no more responsible for being an atheist than he is for becoming a theist. Both terms are entirely misunderstood. Many are called impious not for having a worse but a different religion, from their neighbours says Epicurus. Mahomedans are stronger theists than the Christians, yet they are called "infidels" by the latter, and many are the theosophists regarded as atheists, not for the denying of the Deity but for thinking somewhat peculiarly concerning this ever-to-be unknown Principle. As a living contrast to the atheist, stands the theist believing in other lives or a life to come. Taught by his creed that prayer, repentance and offerings are capable of obliterating sin in the sight of the "all-forgiving, loving and merciful Father in Heaven," he is given every hope—the strength of which grows in proportion to the sincerity of his faith—that his sins will be remitted to him. Thus, the moral obstacle between the believer and sin is very weak, if we view it from the standpoint of human nature. The more a child feels sure of his parents love for him, the easier he feels it to break his father's commands. Who will dare to deny that the chief, if not the only cause of half the misery with which Christendom is afflicted—especially in Europe, the stronghold of sin and crime—lies not so much with human depravity as with its belief in the goodness and infinite mercy of "our Father in Heaven," and especially in the vicarious atonement? Why should not men imagine that they can drink of the cup of vice with impunity—at any rate, in its results in the hereafter—when one half of the population is offered to purchase absolution for its sins for a certain paltry sum of money, and the other has but to have faith in, and place reliance upon, Christ to secure a place in paradise—though he be a murderer, starting for it right from the gallows! The public sale of indulgences for the perpetration of

'ani,

crime on the one hand, and the assurance made by the ministers of God that the consequences of the worst of sins may be obliterated by God at his will and pleasure, on the other, are quite sufficient, we believe, to keep crime and sin at the highest figure. He, who loves not virtue and good for their own sake and shuns not vice as vice, is sure to court the latter as a direct result of his pernicious belief. One ought to despise that virtue which prudence and fear alone direct.

We firmly believe, in the actuality, and the philosophical necessity of "Karma," *i. e.*, in that law of unavoidable retribution, the not-to-be diverted effect of every cause produced by us, reward as punishment in strict conformity with our actions; and we maintain that since no one can be made responsible for another man's religious beliefs with whom, and with which, he is not in the least concerned—that perpetual craving for the conversion of all men we meet to our own modes of thinking and respective creeds becomes a highly reprehensible action. With the exception of those abovementioned cases of the universally recognized code of morality, the furtherance or neglect of which has a direct bearing upon human weal or woe, we have no right to be influencing our neighbours' opinions upon purely transcendental and unprovable questions, the speculations of our emotional nature. Not because any of these respective beliefs are in any way injurious or bad *per se*; on the contrary, for every ideal that serves us as a point of departure and a guiding star in the path of goodness and purity, is to be eagerly sought for, and as unswervingly followed; but precisely on account of those differences and endless variety of human temperaments, so ably pointed out to us by the respected Brahmo gentleman in the lines as above quoted. For if, as he truly points out—none of us is infallible, and that "the religious opinions of men are subject to progress" (and change, as he adds), that progress being endless and quite likely to upset on any day our strongest convictions of the day previous; and that as historically and daily proved "nothing has done so much mischief" as the great variety of conflicting creeds and sects which have led but to bloody wars and persecutions, and the slaughter of one portion of mankind by the other, it becomes an evident and an undeniable fact that, by adding converts to those sects, we add but so many antagonists to fight and tear themselves to pieces, if not now then at no distant future. And in this case we do become responsible for their actions. Propagandism and conversion are the fruitful seeds sown for the perpetration of future crimes, the *odium theologicum* stirring up religious hatreds—which relate as much to the "Essentials" as to the non-essentials of any religion—being the most fruitful as the most dangerous for the peace of mankind. In Christendom, where at each street-corner starvation cries for help: where pauperism, and its direct result vice and crime, fill the land with desolation—millions upon millions are annually spent upon this unprofitable and sinful work of proselytism. With that charming inconsistency which was ever the characteristics of the Christian churches, the same Bishops who have opposed but a few decades back the building of railways, on the ground that it was an act of rebellion against God who willed that man should not go quite as quick as the wind; and had opposed the introduction of the telegraph, saying that it was a tempting of Providence; and even the application of anæsthetics in obstetrical cases, "under the pretence," Prof. Draper tells us "that it was an impious attempt to escape from the curse denounced against all women in Genesis iii. 16," those same Bishops do not hesitate to meddle with the work of Providence when the "heathen" are concerned. Surely if Providence hath so decreed that women should be left to suffer for the sin of Eve, then it must have also willed that a man born a heathen should be left one as—pre-ordained. Are the missionaries wiser they think than their God, that they should try to correct his mistakes; and do they not also rebel against Providence, and its mysterious ways? But leaving aside things as dark to them as they are to us, and viewing "conversion" so called, but from its practical aspect, we say that he, who under the dubious pretext that because something *is truth to him* it must be truth also for every one else labours at the conversion of his neighbours, is simply engaged in the unholy work of breeding and raising future Cains.

Indeed, our "love of man" ought to be strong enough and sufficiently intuitional to stifle in us that spark of selfishness which is the chief motor in our desire to force upon our brother and neighbour our own religious opinions and views which *we* may "consider (for the time being) to be true." It is a grand thing to have a worthy Ideal, but a still greater one to live up to it; and where is that wise and infallible man who can show without fear of being mistaken to another man what or who should be his ideal? If, as the theist assures us—"God is all in all"—then must he be in every ideal—whatever its nature, if it neither clashes with recognized morality, nor can it be shown productive of bad results. Thus, whether this Ideal be God, the pursuit of Truth, humanity collectively, or, as John Stuart Mill has so eloquently proved, simply our own country; and that in the name of that ideal man not only works for it, but becomes better himself, creating thereby an example of morality and goodness for others to follow, what matters it to his neighbour whether this ideal be a chimerical utopia, an abstraction, or even an inanimate object in the shape of an idol, or a piece of clay?

Let us not meddle with the natural bent of man's religious or irreligious thought, any more than we should think of meddling with his private thoughts, lest, by so doing we should create more mischief than benefit, and deserve thereby his curses. Were religions as harmless and as innocent as the flowers with which the author compares them, we would not have one word to say against them. Let every "gardener" attend but his own plants without forcing unasked his own variety upon those of other people, and all will remain satisfied. As popularly understood, Theism has, doubtless, its own peculiar beauty, and may well seem "the most fragrant of flowers in the garden of religions"—to the ardent theist. To the atheist, however, it may possibly appear no better than a prickly thistle; and the theist, has no more right to take him to task for his opinion, than the atheist has to blame him for his horror of atheism. For all its beauty it is an ungrateful task to seek to engraft the rose upon the thistle, since in nine cases out of ten the rose will lose its fragrance, and both plants their shapes to become a monstrous hybrid. In the economy of nature everything is in its right place, has its special purpose, and the same potentiality for good as for evil in various degrees—if we will but leave it to its natural course. The most fragrant rose has often the sharpest thorns; and it is the flowers of the thistle when pounded and made up into an ointment that will cure the wounds made by her cruel thorns the best.

In our humble opinion, the only "Essentials" in the Religion of Humanity are—virtue, morality, brotherly love, and kind sympathy with every living creature, whether human or animal. This is the common platform that our Society offers to all to stand upon; the most fundamental differences between religions and sects sinking into insignificance before the mighty problem of reconciling humanity, of gathering all the various races into one family, and of bringing them all to a conviction of the utmost necessity in this world of sorrow to cultivate feelings of brotherly sympathy and tolerance, if not actually of love. Having taken for our motto—"In these Fundamentals—unity; in non-essentials—full liberty; in all things—charity," we say to all collectively and to every one individually—"keep to your forefather's religion, whatever it may be—if you feel attached to it, Brother; think with your own brains—if you have any; be by all means *yourself*—whatever you are, unless you

are really a bad man. And remember above all, that a wolf in his own skin is immeasurably more honest than the same animal—under a sheep's clothing."

SUGGESTIVE COMPARISONS.

EXAMINING a few statistics to see how the morals of the Infidels compare with those of the Christians—who would, if they could, see the terms "infidelity" and "immorality" adopted as synonyms—Mr. C. D. Wallace in the *Truth-seeker* brings forward the following proofs which corroborate our assertions in the article that directly precedes this one.

"In an official parliamentary report, in 1873, of the criminals in England and Wales, we find 146,146. Of the different religions of the people of those countries we find:

Church of England	6,932,935
Dissenters	7,235,159
Catholics	1,500,000
Jews	57,850
Infidels	7,000,000

Crimes to the 100,000 of population:—

Catholics	2,500
Church of England	1,400
Dissenters	150
Infidels	5

This needs no comment.

A "History of Prostitution," by William W. Sanger, M.D., New York City, gives the following questions and answers put to the fallen women of that city:—

Question.—Were your parents Protestants, Catholics, or non-professors?	
A.—Protestant	960
Catholics	970
Non-professors	63
Q.—Were you trained in any religion? If so, was it Protestant or Catholic?	
A.—Protestant	972
Catholic	977
No religious training	51
Q.—Do you profess the same religion now?	
A.—Profess religion as educated	1,909
Non-professors	91

How much good has religion done these women?

Ex-Governor Robinson read a paper last year at the State Liberal League meeting at Ottawa, as follows:—

Convicts in the Kansas penitentiary	640
Number of those having Christian education and attending Sunday-school	440
Not having Christian parents but attending Sunday-school	127
Without Sunday-school training but believing in the Bible inspiration and the dogmas of the Christian church	37
Unbelievers	36

I worked one year in the penitentiary of the State of Ohio (not as a convict, though), where there were, I think, some fifteen hundred prisoners at that time. I found no Infidels, but many good praying Christians who would steal everything they could get their hands on, even the things out of my pockets."

The above criminal statistics of America need no more comment than those of England. Figures are hard things to deal with:—*Ed. Theos.*

ORMAZD AND AHRIMAN AND THE ALLEGORICAL WRITINGS OF THE ANCIENTS.

BY N. M. P., A PARSI F. T. S.

THAT the learned men of the East in times of old wrote allegorically is beyond question, and no proofs of it are needed at this late stage of inquiry. The religious books of the Parsis, Hindus, Christians and many other nations contain passages upon passages which have one meaning, for the profane and quite another for the initiate. Such mode of writing was a necessity in those days, and the stubborn opposition which the occultists met with from the ignorant masses, required that it should be so. The learned in the antiquity were few, and their first care was to guard their knowledge from the vulgar gaze of the brutal and the ignorant. Hence—the method, so well suited for the purpose of hiding precious truths under the garb of childish tales, or allegories. As Mohsan Fani, the author of Dabistan, has it: "the writings attributed to the Magi are all allegories, for it is only under the garb of fable that wisdom is safe in the hands of the ignorant, and easily attainable to the learned."

Now and then we find such passages quoted from the Hindu and Christian scriptures and explained in the *Theosophist*. To show that the writings of the Zoroastrian faith are no exception to this rule, I can do no better than select the simple allegory of Ormazd and Ahriman, explained so ably and clearly by the great Mahomedan writer just mentioned. Says Mohsan Fani:—

"It is well known that they (the Magi) used to teach that the *world* had two architects, *Yazdan* and *Ahriman*; that in the beginning the former was alone in the world, but the thought of evil springing up in him, it gave birth to Ahriman; (*i. e.* Spirit manifested itself in, and through matter. *Ed.*) that, when Ahriman saw out of his hiding place the splendour and dignity of Yazdan, he envied him and began to sow seeds of discord and confusion in the world; that hereupon Yazdan created an army of angels to fight with Ahriman, and though he was able to overpower the latter, he could not drive him entirely out of the world; and that their struggle ended in a sort of truce at the time, on condition that Ahriman may be allowed to remain in the world for a fixed period, after which he should have to vacate it, when the world would become the seat of unalloyed goodness and happiness."

The same writer goes on:—

"The great philosopher Jamasp explains the above fable by saying that the *world* is the man in the universe, the microcosm within the macrocosm;* that Yazdán is the *Ráh* or Rawán, the spirit (the 6th and 7th principles); and Ahriman,—the animal soul of passions (or the 5th and 4th *Tabiat-e-únsari*); that the thought of evil springing up in the mind of Yazdán denotes the tendency of man's spirit to matter; that the discord and tumult originated by Ahriman means the struggle of passions for supremacy over the spirit in man—the struggle which dragged down the spirit to this, its physical state; that the creation of the host of angels to oppose Ahriman denotes the attainment of purity by the practice of virtue and the subjugation of the passions (animal spirit) by abstinence; that by the temporary peace between Yazdán and Ahriman is meant to show that the passions (animal soul) cannot be altogether eradicated at first from man, though they can be subdued by abstaining from extremes and turning to the path of moderation; that the fixed period allowed to Ahriman in the world is the predominance of passions in human beings, in all cases in infancy and before maturity, and in some even in advanced age; and finally that the departure of Ahriman from the world shows the total destruction of passions, brought on either by voluntary death produced upon oneself by *saluk*, yogism or by natural death, (or by the temporary and periodical destruction of the physical universe) after which the purified spirit obtains perfect goodness and happiness."

The whole may be summed up briefly thus. In the beginning the spirit of man was free and untrammelled by any physical desire. As the material tendency grew and expanded, it was dragged down from its spiritual state of purity to the physical state in this world. With the latter sprang up the thousand and one human desires. These desires raged within the physical man and struggled to overcome the spirit in its first embodied state when its power was yet too feeble to ascertain itself. This was the period of the infancy of the world and before its maturity. By degrees the spirit owing to the practice of virtue and abstinence and a life of temperance succeeded in subduing its animal passions and rising superior to them, until it grew so strong as to be able to free itself completely (to drive away the Ahriman) by either of the two ways, viz., by the practice of yogism or by natural death.†

The Dabistan contains many other passages similarly explained. In one place it is written that Zoroaster used to say that in the higher world there is a boundless and unfathomable ocean, from the vapours of which is produced a great mirage in this lower world; so that there is in this lower world nothing, which does not depend for its existence upon that ocean in the higher world. This is interpreted by the author as follows: "The

* This is why Ahura Mazda, in the *Vendidad* is constantly addressed by Zaratusht as "Thou Holy one, maker of the *Material* World" or man.—*Ed.*

† The allegory will become still more clear if the reader studies with attention the latest *Fragments of Occult Truth*—the esoteric Buddhistic cosmogony, the evolution of man through the septenary chain of worlds, his gradual progress through "Rounds" and Races, the latter performing their cyclic course within the great cycle and getting more and more purified as the turning point of the latter is passed. These are all so many explanations of the great truths hidden under so many various allegories in the World-Scriptures of the older races.—*Ed.*

boundless ocean is the all-pervading essence,* the one only thing in the universe, that *is*, and that is known to the general masses by the word God. The mirage reflects on earth the things (which are no better than a maya, a delusion,) ideated in this ocean, and these things have no true reality, or existence of their own, but appear to exist by the potency of the only REALITY, the one all-pervading element.

Again, a story is told of Zoroaster by Prince Behman, of Asfandiar, the son of the great King Gushtasp. Zoroaster has said: "I was given by my *father* and *mother* in the care of *nurses* to be brought up in a land far remote from my *home*. Here I passed many years till I *forgot* my parents and my home, when of a sudden the *recollection* of both flashed across my memory. So I tried to get back, by the same *route* I had come, and *returned naked* to my native country, where I saw my home and parents. But from there I *came back* to this country of my adoption, for I had the *coat of humanity* on me, and had to do so, lest it may be said that being unable to make any *progress* here I abandoned my duty and fled. I shall, therefore, stay here (in the country of my adoption) until the coat is *worn out*, when I will again join my parents in my native home." Behman of Asfandiar explains that these words of Zoroaster are allegorical. The *home* is the spiritual world. The *father* is the manifestation of the spirit; and the *mother*, the form taken by the manifestation, *i. e.*, eternal indestructible matter. The *nurses* represent the material elements in man. The *giving in the care of* denotes birth upon the earth. The *forgetting* of home and parents is the result of incipient human life in its very commencement on earth. The *sudden recollection* of these is the attraction which always exists between man and the ONE ELEMENT, between spirit as the isolated spark in man, and the fountain head the universal spirit. The *path* by which he had come down and by which he returned is *meditation*. The idea of *nakedness* is the separation of spirit from its physical prison by the help of knowledge or occultism. (This is called *khalá-e-talaqát-e-badani*, that is, freeing the spirit from the bonds of matter). The *coming back* to the country of adoption shows the return of spirit into the body after its spiritual flight, and its remaining there till its period of earthly life is accomplished. By *progress* is meant the acquirement of knowledge and the practice of virtue. Lastly, the wearing out of the coat of humanity is the dissolution of the physical elements, caused by death, after which event the pure spirit returns to its parents and real home.

From what has been said above it would appear that there is no lack of material to ponder over for the zealous and ardent student of Zoroastrianism. No doubt it may be urged as well as deplored, that the larger and, by far, the more important portion of the Zend literature is lost or destroyed. Yet even the few books that have been spared to us by our iconoclastic enemies and that great destroyer of things—Time, may be studied with advantage. As time has buried them in oblivion, time will also bring them back to light. The only thing wanted is an earnest search into what remains of the once great religion. The study of its philosophy will in its turn open wider fields for speculation and may give the clue to some other works that are now unknown. But the present mental state of the Parsis is diametrically opposed to any such sort of investigation into religious questions. It is to be the more lamented as the rising generation of Parsis shows with every year more a greater lack of interest and faith in the old writings bearing upon their religion. Books like the Desátir and Dabistán are left neglected, simply because there are so few who can understand and appreciate them at their true value. In the face of such statements as made by some writers, for example, by the celebrated author of Dabistán, who says at the end of his chapter on the Parsi religion, "Such is the history of the beliefs of the Parsis related in the commencement of this famous book. In this account nothing has been inserted, which has not been read from their authentic books or heard from the lips of the members of the community itself, for many are the groundless things attributed to them by their enemies;"—in the face of such statements, I say, made by men of a different faith, these books are yet condemned as the repositories of fabulous myths, of unscientific facts, and absurd exaggerations. Their prejudiced minds prevent our Parsis from studying patiently and carefully the true meaning of the texts. Failing to perceive the kernel at first sight, they throw away the shell as worthless, without examining its contents. Then again they have grown thoroughly materialistic and worldly, their efforts being solely directed towards leading a comfortable and easy life. Wordly enjoyments engross their whole attention and hardly leave any time for mental and spiritual development. With every day they deviate more and more from the path of spirituality, and yield to the fatal attraction which drags them down deeper and deeper into the vortex of materialism. May heavenly truth enlighten them and be their guide to lead them out from this perilous abyss!

To those of my Parsi brethren who, like your correspondent in the March number of the *Theosophist*, are earnest to do something for themselves and their religion, I would venture to make a few suggestions. They should, in my opinion, unite together without any loss of time. A society may be formed, composed exclusively of Parsi Theosophists under the supervision and guidance of our Parent Society. The object of this group should be, for the present, the study of all the surviving books of the Zoroastrian faith and of those of other nations bearing upon it. A few members of our Society ought, if they can do so without any inconvenience to others, to disregard all earthly benefits and devote themselves entirely to the study of Zoroastrianism in the light of occultism. For it is certain that if any thing can be done to revive the now altogether dead forms of our Religion, it must be done by means of the secret science. I am reminded of a book called *Bág-e-Pársá* published some years ago in Gujerati. It was written by one of the descendants of the Dasturs of Broach. From a perusal of the book—though I must confess the language is neither lucid nor clear—it appears that the writer was a student of occultism. He is of opinion that Zoroastrianism as now understood and believed by the Parsis is altogether different from the true spirit of the old religion, and that the study and practice of occultism alone can remove the dark veil which has fallen over its old writings. He has also pointed out the means by which Zoroastrianism can be restored to its former glory.

I may add that I shall be the first man to join any such Society as above suggested, and to add all my humble efforts in furthering its object. I shall be very glad to communicate on the subject with any one desirous of doing so when letters can be sent to the care of this journal.

* "*Brahma satyam jagan mithya jivo brahmaiva naparaí*" (Chandogya Upanishad, p. 41.)

SHOULD MEN CUT THEIR HAIR?

BY PROFESSOR ALEXANDER WILDER, M. D., F. T. S.

WHETHER the hair should be cut I could never quite satisfy myself. As a physiological practice, I seriously doubt the propriety. Every cutting is a wounding, and there is some sort of bleeding in consequence, and waste of vital force. I think that it will be found that long-lived persons most frequently wear their hair long. The cutting of hair stimulates to a new growth, to supply the waste. Thus the energy required to maintain the vigor of the body is drawn off to make good the wanton destruction. It is said, I know, that after the hair has grown to a certain length it loses its vitality at the extremity and splits or "booms up;" whether this would be so if the hair should never be cut, I would like to know. When it is cut a fluid exudes, and forms a scar or cicatrix at each wounded extremity, indicating that there has been injury. Women and priests have generally worn long hair. I never could imagine why this distinction was made. The ancient priest was very often unsexed or devoted to a vow of celibacy, but I cannot surmise whether that had anything to do with it. Kings wore their hair long in imitation of Samson and the golden sun-god Mithras. I suspect from this that the first men shorn were slaves and laborers; that freedmen wore their hair unmutilated, as the crown of perfect manhood and manliness. If this be correct, the new era of freedom, when it ever shall dawn, will be characterized by men unshorn as well as women unperverted.

I wish that our science and our civilization had better devices for preserving the integrity of the hair. Baldness is a deformity, and premature whiteness a defect. If the head was in health, and the body in proper vigor, I am confident that this would not be. I am apprehensive that our dietetic habits occasion the bleaching of the hair; the stiff, arsenic-prepared hat is responsible for much of the baldness. Our hats are unhealthy, from the tricks of the hatters. I suppose there are other causes, however. Heredity has its influence. Certain diseases wither the hair at its roots; others lower the vitality of the skin, and so depilate the body. I acknowledge that the shingled head disgusts me. It cannot be wholesome. The most sensitive part of the head is at the back where the neck joins. That place exposed to unusual heat or cold is liable to receive an injury that will be permanent, if not fatal, in a short period. The whole head wants protection; and the hair affords this as no other protection can. Men have beards because they need them, and it is wicked to cut them off. No growth or part of the body is superfluous, and we ought, as candidates for health and long life, to preserve ourselves from violence or mutilation. Integrity is the true manly standard.—(*Phrenol. Journal.*)

Editor's Note.—Fashion—which has somehow succeeded in making "respectability" its queer ally—forbids christian civilized society wearing their hair long at this period of our century. In this the so-called christian civilization is guilty of inconsistency, and its clergy of disrespect, since Jesus and his Apostles are shown to have worn long hair—every one of them except Paul. The *Nazars* of the Old Testament never allowed the razor to touch their head. The Aryan *Rishis*, the *Yogis*, the *Sadhoos* of every kind wore and still wear their hair long. The initiates of Tibet do the same. In Europe, the Greek and Russian clergy alone, along with their Monks, have preserved the wise habit, and the longevity of some of the last named is *proverbial*.

HOMEOPATHY AND HARMONY.

BY KRISHNADHAN MUKERJI, F. T. S.

THE writer of the article in the *Theosophist* of April 1883, "The Bugbears of Science," treating of Homeopathy and Mesmerism "very truly says that the foremost and the most important factor for the discovery and clear understanding of some given secret of nature is—analogy."

I had formerly no faith in the effects produced by Homeopathic treatment, and consequently never thought it worth while to try experiments according to that method. But one day some three years ago when thinking of the interference of light and sound waves, it struck me that there is some analogy, though a very distant one between, such physical phenomena with the principle of Homeopathy. When we see that two similar lights under certain (?) circumstances produce darkness, it is no wonder that the combined action of two similar symptoms of uneasiness may destroy each other. This thought led me to search for more facts analogous to the facts in Homeopathic treatment.

When a beam of electric light is allowed to pass through a prism, a spectrum of seven continuous colors is thrown on the screen. The beam from a sodium flame throws a yellow spectrum on the screen. Therefore it may be first of all expected that when a sodium flame is interposed between the electric flame and the prism, the yellow part of the spectrum will be increased in intensity. But such is not the case in fact. The intensity of the yellow part instead of being increased, there appears a dark band in the place of yellow on the screen. Let us now draw out the analogy between this experimental fact and the principle of homeopathic cures.

A certain drug when introduced into our system produces a certain symptom of uneasiness; as a sodium flame throws the yellow spectrum. So in order to diminish the intensity of the yellow band of the spectrum of electric light, we will succeed if we interpose the sodium flame between the electric light and the prism. So in order to diminish the effect of a particular symptom of a disease, we may expect to be successful if we introduce drug which produces a similar symptom of uneasiness.

I must confess that this analogy is not such a one as to suggest explanation of all the facts connected with the homeopathic principle of curing a disease. But this and the phenomenon of interference of sound and light waves suggested in my mind a wave theory of diseases, as the above analogous phenomena in physics are all explained by the help of the wave theory of light and sound.

Any manifestation of our nervous or other organic actions, I think, is of the nature of a musical tone. The rythms manifested in our nervous and organic actions support this view. A single musical tone is composed of a fundamental tone and its various harmonics. The numbers of vibrations in the harmonic tones bear to number of vibrations of the fundamental tone the ratio of 2,345, &c. The tone of a musical note seems jarring when these number of harmonics are very great, as it generally happens that some of the harmonic tones are not in concord with the fundamental tone or with each other.

It can be mathematically proved that when a particle, through which a wave passes moving along a line returns to its former position, the wave may be resolved into several waves, *i. e.*, harmonics whose number of vibrations are in the ratio of 1, 2, 3, 4, &c., no fractional number being allowed. And also, that when the simpler is the form of the figure along which the particle moves, the less is the number of the harmonics. The more zigzag the course of any particle through which the wave passes, the greater the number of harmonics.

We all know that symmetry and simplicity are two ingredient factors of beauty, and so when the motion of any particle of a string strung to produce a note is along a symmetric and simple figure the ear is pleased.

Now suppose that two notes are strung. To find whether they are in concord or discord, I think it may be found by tracing the motion of any particle under the combined action of the two waves, if the figure thus traced is not symmetrical the two notes are not in concord.

From what I have said before I am of opinion that the cause of the pleasant and unpleasant sensation in musical notes is the number of harmonics in the wave that reaches our ear, which wave may be a simple or compound wave of several musical notes.

Such is the case with our nervous or other organic action. The rythms of any such organic action may be either simple or complex. When we find that a peculiar symptom produces uneasy sensation, we may say then that the numbers of harmonics in the wave which is the cause of that particular symptom, are very great, and are such as are not in harmony with each other. Wine, for instance, first of all produces a pleasant sensation, but a big dose produces an uneasy sensation. I may explain this by saying that in both cases the fundamental wave produced by wine is the same, but in the first case the wave is not full of a very great number of harmonics, and are not in discord with each other; but in the second case the number of harmonics are great and are discordant. Just as when a person sings a note in mild tone it appears sweet, but the same note sung in a very shrill voice is not pleasing. The string of an instrument strung violently generally produces unpleasant notes.

Diseases, I think, are the effects of a sudden jerk in our system, producing a wave full of discordant harmonics. Now how to select a drug to cure a disease.

From the principle of synchronous vibrations it is clear that no wave that is not synchronous with the period of vibration of a note produced by a given pipe can affect the mass of the air within the pipe to make it vibrate. Similarly

no medicine that can produce a wave in our system synchronous with the fundamental wave that is manifested in the symptoms of a disease, can directly act on such a wave.

When I came to this conclusion, I became a firm adherent of homeopathic principles.

Here I must mention another analogy to support the administration of homeopathic medicines in minute doses.

The photographic effect of the radiation, on the salts of silver, is very feeble in the red rays but becomes very powerful in the violet rays. Now the energy of radiation of red rays is much greater than the energy of violet rays. This shows that the photographic effect is in no way proportional to the energy of radiation when different kinds of radiation are concerned. Maxwell supposes that it is probable that when radiation produces photographic effects, it is not by its energy doing work on the chemical compound, but rather by a *well timed* vibration of the *molecules* dislodging them from the position of almost indifferent equilibrium into which they had been thrown by previons chemical manipulations and enabling them to rush together according to this *more permanent affinities* so as to form stabler compounds. In case of this kind the effect is no more a dynamical measure of the cause than the effect of the fall of a tree is a measure of the energy of the wind which uprooted it.

A drop of a strong tincture may have a greater energy of chemical action than the drop of a diluted medicine, but in administering homeopathic medicines we have not so much to do with the energy of the medicine as with the character of the medicine. What we must see is that the medicine can produce a wave synchronous with the fundamental wave of the disease; so that by setting well timed waves the medicine would give well timed impulses. If a drug can produce certain symptoms of derangements similar to the symptoms of the disease, it is expected that the same drug would produce a wave synchronous with the fundamental wave of the disease, and as such is the proper remedy of the disease.

The more free the motion of the molecules of the drug is, that is the more diluted the medicine is, the less is its possibility of producing jarring effects, and so it is better to use medicines in a dilute form. The intensity of a single wave produced by a diluted medicine may be very feeble, and consequently the momentum of a single impulse produced by the wave may be very small, but we must remember that the effect produced by well-timed undulations is cumulative, and that to which the impulse is given, however small the momentum of a single impulse is, acquires a momentum made up of countless small momenta. The well timed footsteps of soldiers is known to be able to throw down a suspension bridge, over which the soldiers pass. In theory, therefore, better effects are expected to be found when highly diluted medicines are used instead of strong ones. But in practice it is a matter of experiment how far a medicine ought to be diluted in the case of particular diseases.

The study of the functions of our nervous system and its control over every other organism, will show that if we can keep that system healthy all the other systems will necessarily be healthy; for the nervous system being the finest structure, it is the principal system of adjusting rapidly the internal relations to the external. It is to the action of our nervous system that a disease, even an organic derangement, is generally cured even without the aid of medicines. Such cures are known by the name 'cures by nature.' And it is very truly said that the action of homeopathic medicines is to aid nature in its efforts to cure.

The study of the functions of the nervous system is expected to throw light on the principle of homeopathic cures.

As in the physical kingdom so in the moral, the intellectual and the social kingdoms.

Man is an individual particle through which the moral, social and intellectual wave passes. Man is happy when he moves in a simple symmetric figure, and is unhappy when zigzag is the course traced by his cyclic movements.

Now suppose it is required to smooth the zigzag course; find out the fundamental course and give timed impulses along that line of motion, and then there will be no longer any jarring effect. To do otherwise would be a mere unnecessary waste of energy. By chance in some cases we may be successful, and in some may do more harm than good.

BEAULIA,
The 9th of April 1883.

THE RELIGION OF A GREAT STATESMAN.

WE copy the concluding portion of the magnificent lecture delivered on Sunday, February 4, by Mr. Frederick Harrison, on "Leon Gambetta," the greatest of the modern Frenchmen. It is not however, anything in his political life—however remarkable the latter, that we are concerned with at present, but rather the information furnished to the world by one who was a personal friend of the late statesman—that interests us. This point is made doubly suggestive by the remarks of the able lecturer, and merits certainly to be quoted for the benefit of our readers. We give the concluding sentences;

> Lastly, Gambetta was the one European statesman of this century who systematically and formally repudiated any kind of acceptance of theology. His idea of a State Church was wrong in principle; his persecution of the Catholic orders was wrong in principle and in practice; but about his formal rejection of all theology there could be no doubt whatever. His life, his death, and his burial, all alike bore witness of that. They saw here in Gambetta a new thing. They saw a statesman of the first rank in Europe who formally repudiated theology in every shape; the first ruler of France in this century who had chosen to rest his right to rule on purely human sanctions. But the soul of Gambetta was not the soul of the scoffer. He had a religion in his soul, though he had neither God nor saint, and that religion was France. His religious life like his political life, remains but a fragment and a hope. Both have closed at the age of fourty-four. What a future he might have had if he had lived to the age of a Thiers or a Guizot! Referring to his funeral, the lecturer said it was one such as no Emperor ever had—a day when all France helped to bury the one Frenchman who had stood before Europe as Bismark and Gladstone alone of living men stand before Europe to-day. From first to last in that vast throng there was no emblem of Christ; no priest of God; not one mutter of heaven; no hollow appeal to the mockery of the resurrection; no thought but for the great human loss and human sorrow. Surely this was something to think over. It was the first time in the history of Europe for a foremost man to be laid to his rest by a nation in grief without priest or church prayer or hymn. "Shall any one," concluded the lecturer, "say after this that theology is still a living thing? SHALL ANY ONE DOUBT BUT THAT THE RELIGION OF HUMANITY IS AT HAND?"

A MODE OF DIVINATION AMONG THE PARSIS.

BY J. N. UNWALA, F. T. S.

Now that our widely circulated journal, *The Theosophist*, has firmly established itself as a record of Aryan lore in all its phases—esoteric, exoteric, ethnological, antiquarian and historical, I beg to suggest that some of its numerous readers of all castes and creeds should take up the subject of divination and describe the modes thereof to which their attention may have been directed in their experiences or maybe their studies. The subject in all its numerous ramifications is so interesting to the student of Theosophy and Occultism, that a record of these attempts of humanity, howsoever elaborate or rude to penetrate the veil of Isis and to dive into futurity, cannot but be suggestive as well as provocative of sublime thoughts with reference to the infinite capabilities of the human soul, at least in that active phase of it called the Will or Will-power. I am aware that on two or three occasions some modes of Divination have been described by contributors, but I am sure in this vast continent of Aryavarta alone there are innumerable such modes untouched and undescribed, and a little effort on the part of observers in this virgin field of research, I venture to say, cannot but be crowned with success. Some there may be who perhaps are deterred from entering this field because they think that some of these modes are extremely rude and perhaps childish. Others there may be who perhaps shrink back from this labour, because the methods adopted are highly elaborate and unmeaning with all their paraphernalia of ceremonials and ritualistic mummeries. But as I have already remarked, to a student imbued with the desire of Theosophic pursuits, they are not only interesting but suggestive, and cannot but afford materials for speculation and incentives which too, as we know, are encouraged and fostered by our immortal Gurus.

As my first contribution on this subject, I will describe a certain mode of Divination practised for ages amongst our Zoroastrian brothers, and shown me lately by a Parsi lady and her husband in all its simple details.

In the first place a copy of the Khordeh Avesta, the *small* book of Avesta prayers; a *Kusti* used or unused, the sacred woollen woven cord of 72 threads, which every Parsi has round his waist as one of the distinguishing badges of his faith; a long key; a small censer or *dhupdán* with a few hot cinders in it; and a few pinches of frankincense—these

are the only materials required by those that consult this simple oracle. The Khordeh Avesta book is first of all opened about midway, the key is placed across it in the middle with the tube lying parallel to the lines, and the book is closed. The ring or handle of the key is the only portion of it that is left outside—say about an inch or half an inch, and so placed that its plane is parallel to the planes of the leaves of the book but not at right angles to them. The sacred cord is now wound round and round the book midway, twice or thrice going even through the ring to make the book hold the key tight and firm between its pages. The persons consulting the oracle—always two—sitting face to face opposite to each other, and placing themselves in as devout and pious a frame of mind as possible, support and suspend the book between them with the tips of the index fingers of their right hands, the nails on the under side, and the tips almost touching the angles formed by the circumference of the ring and the shaft of the key. Either of them takes a pinch of the incense, and whilst he is throwing it into the censer he or his vis-a-vis puts the suspended book a question in such a manner as to elicit a 'yes' or a 'no.' Thus, suppose an article is stolen. The question put may be of this form:—Is that stolen by some one in the house or by an outsider, if an outsider, fall, if not remain where you are. If it falls it will turn round a quarter of a circle between the tips of the fingers, which remain fixed in the same position in a straight line, and the ring with the book having nothing to support it, falls down. It is again placed in its former position, and other questions are asked as many as the consulters or even their friends, that are near them, choose. The only precaution is that each question must be accompanied with a pinch of incense thrown into the fire. It is always to be remembered that the questions are of this general form. "If it is so and so, fall, if not, remain where you are;" or if it is not so and so, fall, but if so and so remain where you are." Of course after these questionings the cord is unwound and the key is taken out of the book.

The lady and her husband tell me that this oracle has always proved itself infallible, and they have been able to find out by its means their stolen articles, &c. I was present when the oracle was once consulted as to their ability to get back a five-Rupee-note that the husband had lost. The oracle said "no" to it, and the note was never afterwards found, although they were strenuous in their efforts to find it out.

About this time I had accidentally found out that this mode of divination was not unknown in Europe. On looking over a book on parlour magic belonging to a friend of mine, called The Magician's Own Book, 999 "Startling Tricks," edited by W. H. Cremer, I discovered almost the same method illustrated in a wood-cut. The book consulted was any book, and the key was placed with the shaft or tube not parallel to the lines as above but across at right angles to them and parallel to the back of the book, and there was no incense; the sacred cord was in this case a piece of common string or thread.

I therefore availed myself of the opportunity and requested the lady to ask the oracle whether this mode of divination was purely Zoroastrian or European. Its answer, given without any equivocation, was that this method was in origin purely Zoroastrian.

I have given the above details for what they are worth, and I trust that any one of your readers may try it if he chooses, if not seriously, then for curiosity's sake. I have no doubt that many will credit it to that meaningless agency called "unconscious cerebration," one of those verbal subterfuges which serve as a cloak to the ignorance of scoffers ridiculing the inexplicable in occult phenomena.

THE EFFICACY OF FUNERAL CEREMONIES.

To

THE WRITER OF THE "OCCULT FRAGMENTS."

DEAR SIR AND BROTHER,

In your article on "Devachan" you have explained at length the enjoyment that the Spiritual Ego in combination with the higher essence of the fifth principle, feels in a sort of rosy sleep extending over an enormous period. The Ego that takes its birth in Devachan, after the period of gestation, is unconscious of what passes here on earth to which it cannot be attracted. It is only the shell formed of the fourth and the lower remnant of the fifth principle that remains wandering in *Kama Loka*, and it is this *reliquiæ* that often makes its appearance under certain conditions in the *Seance* room of the Spiritualist. All this has been clearly taught in the "Fragments" which will help to dispel many a doubt. The information however that could be gathered from the "Fragmenta" does not explain how far the shell made up of the 4th and lower 5th is conscious of its past existence, and whether it consciously suffers for its past misdeeds in any shape. To the Hindus and Parsees again it is of the highest importance to know whether any obsequial ceremonies are of any the least benefit to this shell or to the Ego resting in Devachan. Enlightened reason rejects the idea that the blundering ceremonial acts performed mechanically could be of any avail to the disembodied portion of man, and yet the Parsees and the Hindus have to spend large sums of money from year to year to allay a superstitious dread lest they might unconsciously do injury to the departed soul. The funeral ceremonies are a real curse to the Parsee, and the middle classes are ground down by needless expenses which lie heavy upon them. Their civilization has been greatly retarded by this crushing superstition. It will therefore be no small boon to learn the opinion of the Occultists as to how far men on earth can—if at all—benefit the four remaining principles of a deceased person. At page 179 of the 4th volume of the *Theosophist* Mr. Chidambaram Iyer quotes a Shastra which says that "he who omits to perform Sradha on the anniversary of the day of death will be born a chandala a crore of times."* This is evidently the writing of an uninitiated priest† who scarcely knew anything about the true doctrine of rebirths. But sentences like these sway the populace, and thoughtful persons for want of a correct knowledge of the occult teaching on this point are themselves troubled with doubts.

This subject very conveniently falls in with the subject of "Devachan" and the promised article on "Avitchi," and I sincerely trust you will be good enough to enlarge upon this point as it is of the highest moment to the Asiatic races to know what their funeral ceremonies are really worth.

Yours fraternally,
"N. D. K.," F. T. S.

Editor's Note.—The writer of the "Fragments" having gone to England, sometime has to elapse of course before he can answer the questions. Until then as a student of the same School we may, perhaps, be permitted to say a few words upon the subject.

In every country, as among all the peoples of the world from the beginning of history, we see that some kind of burial is performed—but that very few among the so-called savage primitive races had or have any funeral rites or ceremonies. The well-meaning tenderness felt by us for the dead bodies of those whom we loved or respected, may have suggested, apart from the expression of natural grief, some additional marks of family respect for them who had left us for ever. But rites and ceremonies as prescribed by our respective Churches and their theologians, are an afterthought of the priest, an outgrowth of theological and clerical ambition, seeking to impress upon the laity a superstition, a well-paying awe and dread of a punishment of which the priest himself knows nothing beyond mere speculative and often very illogical hypotheses. The Brahmin, the Mobed, the Augur, the Rabbi, the Moollah and the Priest, impressed with the fact that their physical welfare depended far more upon his parishioneers, whether dead or alive, than the spiritual welfare of the latter on his alleged mediatorship between men and God, found the device expedient and good, and ever since worked on this line. Funeral rites have originated among the theocratically governed nations, such as the ancient Egyptians, Aryans, and Jews. Interwoven with, and consecrated by the ceremonies of theology, these rites have been adopted by the respective religions of nearly all the nations, and are preserved by them to this day; for while religions differ considerably among themselves, the rites often surviving the people as the religion to which they owed their origin have passed from one people to another. Thus, for instance, the threefold sprinkling with earth with which the christian is consigned to the tomb, is handed down to the westerns from the Pagan, Greeks and Romans; and modern Parseism owes a considerable portion of its prescribed funeral rites, we

* The punishment, even if true, would not be so dreadful after all in this our age of enlightenment, when social equality and education is levelling all the castes.—*Ed.*

† Most assuredly the threat does not come from an initated Rishi.—*Ed.*

believe, to the Hindus, much in their present mode of worship being due to grafts of Hinduism. Abraham and other Patriarchs were buried without any rites, and even in Leviticus (Chap. xix. v. 28) the Israelites are forbidden to "make any cuttings in the flesh, for the dead, nor print any marks" upon themselves. In the same manner the oldest Zoroastrian books, the old and the new *Desatir*, with the exception of a few acts of charity (to the poor, not to the Mobeds) and the reading of sacred books, prescribe no special ceremonies. We find in the Book of the Prophet Abad *(Desatir)* simply the following:—

"154. A corpse you may place in a vase of aqua-fortis, or consign it to the fire, or to the earth, (when cleansed of its *Nasu* or dead matter.")

And again:—

"At the birth of a child or the death of a relative, read the *Nosk*, and give something in the road of Mazdam (for Ormuzd's sake, or in charity.)"

That's all, and nowhere will one find in the oldest books the injunction of the ceremonies now in use, least of all that of spending large sums of money which often entails ruin upon the survivors.

Nor, from the occult stand-point, do such rites benefit in the least the departed soul. The correct comprehension of the law of Karma is entirely opposed to the idea. As no person's karma can be either lightened or overburdened with the good or bad actions of the next of kin of the departed one, every man having his Karma independent and distinct from that of his neighbour—no more can the departed soul be made responsible for the doings of those it left behind. As some make the credulous believe that the four principles may be made to suffer from colics, if the survivors ate immoderately of some fruit. Zoroastrianism and Hinduism have wise laws—far wiser than those of the Christians—for the disposal of their dead, but their superstitions are still very great. For while the idea that the presence of the dead brings pollution to the living is no better than a superstition, unworthy of the enlightened age we live in, the real cause of the religious prohibition to handle too closely the dead and to bury them without first subjecting the bodies to the disinfectant process of either fire, vultures or *aqua-fortis* (the latter the prevailing method of the Parsis in days of old) was as beneficent in its results as it was wise, since it was the best and most necessary sanitary precaution against epidemics. The Christians might do worse than borrow that law from the "Pagans," since no further than a few years back, a whole province of Russia was nearly depopulated, in consequence of the crowded condition of its burial grounds. Too numerous interments within a limited space and a comparatively short time saturate the earth with the products of decomposition to such a degree, as to make it incapable of further absorbing them, and the decomposition under such a condition being retarded its products escape directly into the atmosphere, bringing on epidemic diseases and plagues. "Let the dead bury their dead"—were wise words though to this day no theologian seems to have understood their real and profound meaning. There were no funeral rites or ceremonies at the death of either Zoroaster, Moses or Buddha, beyond the simple putting out of the way of the living the corpses of them who had gone before.

Though neither the *Dabistan* or the *Desatir* can, strictly speaking, be included in the number of orthodox Parsi books—the contents of both of these if not the works themselves anteceding *by several milleniums* the ordinances in the *Avesta* as we have now good reasons to know—we yet find the first command repudiated but the second corroborated in the latter. In Fargard VIII (Verse "74" 233 of *Vendidad*) Ahura Mazda's command: "They shall kill the man that burns the corpse," &c., is thus commented upon—"He who burns Nasá (dead matter) must be killed....Burning Nasá from the dead is a capital crime [Fargard I, 17 (63)] for... "Thereupon came Angra Mainyu, who created by his witchcraft a sin for which there is no atonement, the (*immediate*) burning of corpses."* Ahriman being man's own ignorance and selfishness.

But as regards the rites observed after the funeral of the corpse, we find no more than this—a repetition of the injunction given in the *Book of Abad* (*Desatir*). "An Athravan... shall say aloud these fiend-smiting words;—Yathâ ahû vairyô—the riches of Vohu-manô (paradise; *vohu-mano* or Good Thought being the doorkeeper of heaven—see *Farg.* XIX, 31)—shall be given to him who works in this world for Mazda and wields agreeably to the will of Ahura the power he gave to him to relieve the poor (*Farg.* VIII, v. 19-49).

Thus while abrogating the Fersendajian usage of burning the dead among the devotees of Mah-Abad, Zerdusht the 13th (of the Persian prophets) *who introduces* many improvements and reforms yet, he commands no other rites than charity.

GAMBETTA'S EYE AND BRAIN.

SCIENCE in the face of her Parisian representatives was very much exercised, if not offended, lately, by what is viewed as an unpardonable freak of nature—we are not sure that we ought not to say disrespect—to the Academy of Sciences. It had been repeatedly declared that men of great intellectual powers were always possessed of large brains. The brain of Cuvier, the great French naturalist, weighed 1,829 gram—(over 60 oz.) that of Napoleon an ounce or two less, that of Byron 1,400, and that of General Skobeleff—1,427 grammes. Why should Gambetta's brain then, which had manifested one of the greatest intellects of the day—weigh less than 39 ounces, or 1,100 grammes! The great authority Dr. Broca, was so disgusted that he is reported to have viciously remarked that had he been shown the cerebral organ of Gambetta, without knowing to whom it had belonged, he should have declared it to have filled the cranial cavity of a woman of extremely ordinary capacities. This impolite fling at the fair sex by the by, was uncalled for, since the quality of the brain is more important than its quantity, and that Tiedemann and other anthropologists have shewn, that the female brain, though smaller than that of the male, is far larger when compared with the size of the body. Any how there lay before the men of science the brain-matter of one of the greatest orators living, of a genius among the modern statesmen and—it weighed 42 grammes less than that of his female cook!

Doctor Ivanofsky, of St. Petersburg, undertakes to solve the mystery.

It is evident, he says in a letter to the *Novoyé Vremya* that the weight of the brain, in its normal condition, *i. e.*, free from organic pathological changes—has its importance and meaning. But—as Professor Syetchenoff has it in his work on "The Reflex Actions of the Brain"—even while admitting that the soul is not the product of the activity of the brain, yet, since in every case, the brain is the organ of the soul," that organ must change its quantity and even quality in accordance to the use and misuse it had been subjected to by the soul. Indeed when viewed in this light the men of science will find that relatively speaking Gambetta's brain was not as light as it seemed to them, when weighed on their scales. The doctor goes further, and asserts that it can be proved that the said brain weighed no less than that of Byron and nearly equalled the brain of Skobeleff.

To prove his assertion, Dr. Ivanofsky reminds the gentlemen of the science and the profane public that to begin with Gambetta had but one eye (the left one); and that as a direct consequence the nervous apparatus of the right missing eye, designed by nature for the reception, the transmission and the concentration of the rays of light and their projection into space—remained inactive for long years. Now this eye apparatus is composed, as every one knows, of a *retina, of the optic nerve and the optic centre in the brain*. Its prolonged inactivity, that covered a period of thirty years in his case, must have unavoidably produced an atrophy of the cerebral optical centre, which atrophy has naturally influenced greatly the subsequent weight of the brain-matter.

Leaving aside the retina and that portion of the optic nerve which had to be severed during the withdrawal of the brain from the cranial cavity, this atrophy of the optic cerebral centre of the right side alone, taking into consideration its long duration, must have shown a deficit of 120 grammes at the least in the weight of the brain. Besides this fact giving us already as the absolute weight of Gambetta's brain 1,220 instead of 1,100 grammes, we have to consider likewise the deteriorating process of the illness that ended so fatally. As a well-known anatomist well remarks: "until more attention is paid to the condition of the blood vessels and to the quantity of the freely circulating serous liquid, which soaks through the brain or its vesicles—the weighing of the brain matter will prove itself of very little importance." Thus taking into serious consideration Gambetta's long illness and the localization of the disease; as also his long abstinence from food, or rather the regular starvation he suffered from, for days before his end, it will be found that his brain must have necessarily exhibited the symptoms of the greatest want of blood in it. This then, if we remember still further that the quantity of blood and serous liquid that had filled the brain and vesicles, was neither ascertained nor weighed, would show an extra deficit of 200 grammes, which, accounting for its abnormal lightness, will give us as the absolute weight of Gambetta's brain 1,420 grammes, viz., a few grammes more than that of Byron's and a few grammes less than the weight of Skobeleff's brain.

The decision upon the worth of this scientific explanation is left with those who have made the study of the human brain and eye their speciality. We simply publish the hypothesis.

* Twelve hours at least had to elapse between the death of the person and the burning or the destruction by any other means of the corpse of the dead. This old law was equally forgotten by the Brahmins as by the Zoroastrians. It was not the act of *burning* that was forbidden, but the burning before the corpse was empty, viz., before the inner principles had that time to get entirely liberated. As the *aqua fortis* was thought possessed of an occult property to that effect, hence the preliminary burning of the flesh by this means—with the Fersendajians.

BY "BELL, BOOK AND CANDLE."

LEAVES FROM THE NOTE BOOK OF A MISSIONARY PRIEST.

(Continued from the last number.)

I then returned to——, and wrote to the Archbishop, informing him of the facts in the case. He replied that he had already heard of the girl, and that he had not the least doubt but that it was a genuine case of Satanic possession, giving me at the same time full faculties to exorcise her, and advising me to fast some time, to hear her confession, and admit her to the reception of the Eucharist; he also appointed Rev. Father——, a well-known missionary, to assist me.*

On the sixth of April, having closed my mission in——, I returned to —— to open another. I first directed my steps to the house of the girl.

I had written to Father—— to be there on the same day, but as he had not arrived, I proceeded, at 7 o'clock in the evening; to begin a preliminary exorcism; therefore, following the Ritual, I put on my surplice and stole, and began the interrogatories as follows:

"Now thou knowest that I have regular faculties, and therefore full power over thee; I command thee in the name of Jesus Christ to tell me when, where, how and why thou hast taken possession of this girl?"

"I will not answer," said he.

"Why?"

"Thou hast not properly commanded me."

"I command thee," said I, "to respect the priest who speaks to thee in the name of God, and not to say *thou* but *you*."†

"If thou dost not like it," answered the evil one, "thou mayest go away; I have nothing to lose or to gain," and the girl turned her face to the wall. I then commanded him in the name of the Blessed Virgin; the girl shook her head negatively; of several saints, but in vain. "Thou must command me by the only word that can force me to obey."

"What is that?" I asked.

"Guess it."

"If thou dost not tell me, I will curse thee!"

"Oh, don't! Must I speak? then it is in *the name of the Catholic Church*" (growling.‡)

"I command thee, then, in the name of the Catholic Church, to tell me all things connected with this possession; and bear in mind that thou speakest to God, and thou must tell naught but the truth." He spoke as follows:

"It was on the third Sunday of May, in the afternoon, twelve years ago, at three o'clock, she was then three years of age; she was playing with the child of the——, who was jealous of——, the sister of——[the possessed girl], because she was more sought after than her own child, and she gave her something to eat which was bewitched; immediately on her eating it, we possessed her, which we could not have done, however, had the Sign of the Cross been made either on the child or on the food.¶ We are twenty: I am the second, and the only one that has a right to speak; my name is Behemoth; the first one is Isacaron, he is here to watch me; and the third one is to report to Satan what is going on, his name is Astoro; the 4th, Aburo; 5th, Abaro; 6th, Jonas; 7th, Lusko; 8th, Asaro; 9th, Astaro; 10th, Disacuro; 11th, Dabuno; 12th, Discario; 13th, Incario; 14th, Beelzebub;‖ 15th, Dasader, 16th, Basabel; 17th, Dasalder; 18th, Balsacaber. Now, thou must ask me," said he, "the sign of my going out; under the exorcisms I am obliged to acquaint the exorcists with everything that concerns the possession, and to tell the truth; but beyond that, I say what I please, viz., *lies*. We hate exorcisms, for we are compelled to speak against ourselves, and to reveal all."

I was then shown into the next room, where she was in bed. At my entrance, she looked at me sideways with cross eyes; I approached and said: "Good-day——; I am a Catholic priest; as you are ill, your father has brought me to see you. How do you do my child?" No answer. She continued looking in the same way. "Are you not glad to see a priest!" In answer, I heard a growling like that of a dog. Just then the father entered: "——," said he, "speak to the priest."

"It is not she who is here: it is I," was the reply. Then, struck by the frightful glance of the girl, I determined to ascertain if it was really the devil, by questioning him. Speaking in Latin, I said: "I command thee in the name of Jesus Christ to tell me who thou art!" I received no reply, but the same cross look continued. I repeated my question, whereupon a deep, hoarse voice replied in French: "I am the devil."

"Then I command thee to tell me who I am!" He growled again, and said: "Thou art a black beast, a priest, coming to torment me."

"Then if thou knowest that I am a priest, thou must obey me."

"Not at all," he replied; "thou hast no faculties."

"I have," I replied, taking them from my pocket.

"Thou dost not understand," said he; "thou must have special faculties from the Archbishop."*

Questioning him again, he said he would not answer me anything more.

"Then," said I, "what is the sign of thy going out?"

"Thou must command me," was the reply.

"Then I command thee to give the sign of thy going out."

"It is vomiting: I must go out as I came in."

"Then I command thee to go out."

"Dost thou believe that I shall go out at once? far from it; thou must fight hard and pray; thou art not yet at the end; I shall stay as long as I can, and go out only when compelled to."

"When, then, shalt thou go out?"

"I don't know—but stop! I will not say any more tonight."

The girl then turned away, as if to sleep.† As I was expecting Father ——, I discontinued the exorcism till the following day. In the course of the evening, while I was conversing with the family in the same room, the devil said to me suddenly: "Tomorrow thou wilt go to the church to hear confessions, my good friends will go also; and I warn thee," &c. I replied that I had no advice to receive from him, and asked him what he meant by his "good friends;" but I was obliged to put a stop to what he went on to say.

The next morning I went to the church, about a mile distant, to open the mission; it was nearly full. I heard confessions, said Mass, preached, administered Holy Communion, and then returned to the house. When drawing near I heard the girl singing in a very loud voice, and her mother told me that during Mass she had been very much excited, singing all the time in a loud, hoarse voice, and at the top of her head. I entered the room where the girl was, and as soon as she saw me she said something that filled me with surprise and horror.‡ I told him to stop, but he continued speaking for some time. Father——having now arrived, we proceeded to a regular exorcism.

While we were preparing the girl became furious; she slapped her mother, and struck me also. As I was putting the stole about her neck, according to the Ritual, something very remarkable took place. The devil suddenly interrupted the prayers, saying to me: "Tell him to stop," pointing at Father——, who was standing looking on.

"What is the matter?" I asked.

* We have seen this communication of the Archbishop's.—*Ed. C. M.*

† The use of "thou" in French, the language in which the answers were made—the interrogatories being, of course, in Latin—expresses familiarity or contempt.

‡ The "Catholic Church," then, we are given to understand, is more powerful, and more to be dreaded by the Devil than God Himself!!—*Ed. Theosophist.*

¶ The custom of making the sign of the cross before taking food, which is as old as the Church—Tertullian mentions that it was never omitted by the early Christians—ought to be more generally observed than it is. The motive of this pious act is evident.—*Ed. C. M.*

‖ This was the devil speaking in the well known case of Nicola Aubry. Some of these names will not be new to those familiar with the Old Testament.—*Ed. C. M.*

(Oh, poor and silly devil!—A very suggestive fact, indeed, that none of the names of the demons and devils accepted by Christian theology have any other than a Jewish ring about them. All the devils in the Christian Hell seem to be Jews. This is rather flattering for the Heathen,—Hindu; Buddhist and Parsi. Notwithstanding the countless myriads, that agreeably to the Christian Churches must by this time, have gone to Hell, we do not find a single "Babu" or "Bhoy" among the obsessing devils, while here we have even a "Jonas." Will the good *padris*, please explain?—*Ed. Theosophist.*

* Exorcisms do require special faculties in this as well as most other countries. Although there is an order in the Church—that of exorcist, the third of the minor orders—the special office of which in the early ages, when possessions were common, was to exorcise those possessed, the power is now restricted to priests. It is not exercised, however, without special sanction from the Bishop. It was to express contempt for the evil one that the power of exercising was conferred upon inferior ministers.—*Ed. C. M.*

† The Ritual warns the exorcist against the simulation of sleep as one of the subterfuges of the demon.—*Ed. C. M.*

‡ The *demon*, or rather hysterical girl being a *clairvoyante* repeated to him what he had heard at confession.—*Ed. T.*

"He is acting against me," was the reply. Father——was only praying *interiorly*.* The Father of the girl looked frightened, and pointing to an upper corner of the room, exclaimed: "Oh!" We all turned towards the point indicated; then, "Ha! ha! ha!" said he, laughing. I asked him why he did that. "To give you distractions," was the reply; "we always do that with those who are praying, to prevent them from praying well." Forbidding him to do this any more I continued. "Thou must not believe that thou shalt expel me by such prayers," said he; "thou thinkest of something else. Thou must pray better than that." Then I experienced how hard it is to exorcise. One must pray without distractions, pronouncing the words with recollection and devotion, and not in a recitative manner, that they may be effective of what they express. Here is a good lesson on prayer, if it does come from the evil one.

At the end of the exorcism I commanded him to go out. "Yes," he said, "I am willing to go: I must vomit." A basin was brought, and

THE GIRL TRIED TO VOMIT,

but without success. "No, I will not go! I am as strong as thou." Then he gave a reason for not doing so.

"If it be so," I said, "a curse be upon thee! But I know thee for a liar: obey and go!"

"No; thou shalt fight hard first," he said.

The girl though she was quiet at times, still the devil was there speaking by himself, muttering things such as only an enemy of God *could utter*. The blasphemies and obscenities uttered by the lips of the innocent child, for she was nothing else, are too horrible even to be hinted at; they were echoes from hell that would be astounding to the most unrestrained debauchee.

The best comparison of her countenance and manner, when moved by the evil one, would be to that of a wild beast looking at you and swaying his head to and fro, yet not being able to touch you. The devil is very fond of talking. He said that it was he who, with fifteen legions, tempted St. Macarius, but failed in his undertaking; also that he was in possession of Loudun, etc.

"What is thy likeness?" was asked.

"We have horns on our heads, our hands are like paws, our feet like oxen's, and our hair like a hedgehog's . . . . . ; we are all black, and are always quarrelling; we report to Satan against each other; we would wish to make another hell."

In reply to the question as to whether many priests were damned, he said, "*No: not very many.*"

"But there are some who give public scandal, and St. Chrysostom says that he believes that there is scarcely one saved."

He answered: "That was the personal conviction of Saint Chrysostom."

(*To be continued.*)

SWAMI DAYANUND—A FREETHINKER.

"Oh Lord, protect me from my friends, and I will myself take care of my enemies!"—was the daily prayer of a philosopher. We do not know whether our irascible ex-ally will repeat the exclamation upon reading the laudatory quotation of himself in *The Arya* for May (page 63). Probably not, for he does not read English. But we feel ready to wager a good deal, that were the Swami as learned in the Queen's English as he is in Sanskrit—there would be a libel-suit brought by this uncompromising theist against our indiscreet contemporary—the *Arya*. So eager are our good friends of the Lahore *Samaj* to jump at the smallest straw that trembles threatingly in the air in our direction, that, rather than miss an opportunity of making ugly faces at the Theosophists, they will re-publish equivocal compliments to the address of their Founder, and compromise their own work and its leader. We offer a specimen.

The Madras——has the following about our Swamiji:—"We are glad to learn that Swami Dayanand Saraswati is busily engaged in exposing the misleading and degrading mythology and the mischief of the hereditary Brahmins. In spite of our disagreement with Dayanand Saraswati, we think that he will do more good to India than the pandering Theosophists can ever hope to do. *If India had more of such men, Freethought would very easily spread over all India.*"

We have underlined the sentence republished with such an unsophisticated *naiveté* by the Swami's chelas, who do not seem to entertain the remotest conception that they have thereby introduced their Guru in a new light before the public—that of a Freethinker. We agree, however, entirely with the remark. Reaction from crude anthropomorphism, is sure to bring in the long run among the educated youth of India disgust, and finally freethought. But there is something too charmingly ludicrous in the idea that for the pleasure of throwing into our teeth the epithet of "pandering Theosophists," they should thus be dishonouring in their own organ the work of their "Swamijee" and virtually admitting that his efforts are breeding no better than freethought. Verily, foolish must be that bird that soils its own nest! . . . . . .

Dear child of the Vedic lore; the uninitiated public may now well wonder, whether you are an organ of the theistic *Aryas*, or simply the servile copyist and advertiser of the Madras Freethought. Now, really, we can never show ourselves sufficiently thankful to the dear little innocent, for the amusement it has afforded us with its unconscious self-immolation. We propose that Mr. Bradlaugh's Secular Societies should call for a vote of thanks to the editors of *the Arya*.

ZOROASTRIANISM.

IN THE LIGHT OF OCCULT PHILOSOPHY.

[THE following letter having been sent to us from a Parsi gentleman, we publish the paragraphs containing his queries *seriatim* as in the original, but separating them with a view of making our answers more comprehensible. This arrangement, we hope, will always simplify the work, and help the reader to a far clearer understanding of both the questions asked and the answers given, than it would, had we published the letter without any break whatever, or answered the queries as usually done, by referring the readers to foot-notes.—*Ed.*]

Will you or any of your contributors tell me whether Zoroastrianism, regarded from the stand-point of Occult philosophy, is in itself monotheism, pantheism, polytheism or atheism? I have not been able to ascertain it from the learned lecture of Col. Olcott on the "Spirit of Zoroastrianism."

The answer depends upon how the question is put. If we are asked what is Zoroastrianism,—loosely and indifferently referred to as Magianism, Mazdaism, Fire-worship and Parseeism, then we answer—"it is all that which you say." It is "monotheism, pantheism, polytheism," and even—"atheism," when placed in contradistinction to modern theism—its respective qualifications depending upon the epoch named. Thus, if we had to describe broadly the origin of this religion from the stand-point, and upon the authority of the Occult teachings, we would call it by its original, primitive name, that of Magianism. Locating its first development in those vast regions which would have to be described as the whole area between the Persian Gulf and the Sea of Okhotsk in its length, and that which stretches through the unexplored deserts between the Altai and the Himalayan mountains in its breadth, we would place it back at an epoch, undreamt of by modern science and, therefore, rejected by all but the most speculative and daring anthropologists. We have no right to give out in this journal the correct number of years or rather of ages upon ages, since—according to the doctrines of the Secret Science—the first seeds of Magianism were sown by the hand of the BEING to whose duty it falls to rear, nurse and guide the tottering steps of the renascent human races, that awake anew to life on every planet in its turn, after its periodical "obscuration." It goes as far back as the days of our local *Manvantara*, so that the seeds sown among the first "root-race" began sprouting in its infant brain, grew up, and commencing to bear fruit toward the latter part of the second race, developed fully during the third* into what is known among Occultists as the "Tree of Knowledge" and the "Tree of Life"—the real meaning of both having been, later on, so sadly disfigured and misinterpreted by both Zoroastrians and Christians. But we can inform our correspondent of the following; Magianism, in the days of its full maturity and practice,† and long ages before the first of the 12 great religions, its direct offshoots—mentioned and feebly described by Mohsan Fani in the *Dabistan*,—ever saw light; and even much anterior to the appearance of the first devotees of the religion of Hush-ang, which, according to Sir W. Jones, "was long anterior to that of Zeratusht (See *Asiat. Res.*, vol. ii, pp. 48—49), the prophet of the modern Parsis—that religion, as we can undeniably prove, was, "ATHEISM." At any rate, it would be so regarded now, by those who call Kapila and Spinoza, BUDDHA and our MAHATMAS, Brihaspati (of the Charvack) and the modern Adwaitees, all alike, *nastikas* or atheists. Assuredly no doctrine about a *personal* God, a gigantic man and no more—(though a number of so-called *divine beings* were and are still recognised)—was ever taught by the true Magi.‡ Hence Zoroaster—the *seventh* prophet (according to the *Desatir*, whose compilers mixed up and confused the 14 "Zaro-Ishtars,§ the high priests and initiates of the Chaldean worship or Magian Hierophants—the 13th)—would be regarded as an *atheist* in the modern sense of the word. All the Orientalists with Haug at their head agree to say that in the oldest, or the second part of the *Yasna*, nothing is said or fixed of the doctrine regarding God, nor of any theology.

The lecture has elucidated many obscurities and absurdities in the Avesta, from the stand-point of Occult philosophy. But they are so few that the youths whom the Colonel took to task, have, I am convinced, become no wiser. Can any one tell me whether the Colonel meant that in order to understand their religion, the Parsee youths should study Yogism and Occultism?

Our President never meant that they should *practise* "Yogism." All that he urged upon them was, that before they scoffed at their own religion, of which they knew so little, and became either modern agnostics or out-and-out corporealists, they should study Zoroastrianism as a philosophy, and in the light of esoteric sciences—which alone could teach them the truth by giving the correct version of the meaning of the various emblems and symbolisms.

The learned Colonel said the Parsees are the heirs of the Chaldean lore, and that the Chaldean and the Hebrew Kabala would throw considerable light on the meaning of the Avesta. Can any one tell me where and in what language these books are to be found, and whether these works are not also so much allegorical as to require the aid of Occult philosophy to understand their true meaning?

The Lecturer stated a fact. More even than the Brahmans, are the Parsees heirs to Chaldean wisdom, since they are the direct, though the latest, offshoots of Aryan Magianism. The Occultists are very little concerned with that apparent difficulty that the Magian "Chaldees" with all their priests and initiates, whether of the Medes, the Scythians, or the Babylonians are regarded by the Orientalists as of Semitic origin, while the ancient Iranians are Aryans. The classification of those nations into Turanians, Akkadians, Semites and what not, is at best arbitrary. The word "Chaldean" does not refer merely to a native or an inhabitant of Chaldea, but to "Chaldeism," the oldest science of astrology and occultism. And in that sense the Zoroastrians are the true heirs to Chaldean wisdom, "the light which shineth in darkness," though (modern) "darkness comprehended it not," and the Parsees themselves know nothing of it now. The Hebrew Kabala is but the loud echo of the Chaldean; an echo which passing through the corridors of Time picked up in its transit all kinds of alien sounds that got mixed up with the original key-notes struck beyond the epochs known to the present profane generations; and thus it reached the later student of Hebrew lore as a confused and somewhat distorted voice. Yet, there is much to learn in it, for him who has the patience and the perseverance required, since first of all he would have to learn the *Gemantria, Notaricon* and *Themura*.* When speaking of the Kabala, the Lecturer meant by it, the *universal*, not any special, esoteric system, already adapted to a later exoteric creed as is at present the Jewish secret science. The word "Kabala" is derived from a Hebrew root meaning reception of knowledge; and practically speaking it refers to all the old systems handed down by oral transmission, and is very nearly allied to the Sanscrit "Smriti" and "Shruti," and the Chaldaic "Zend."† There would be little use for the Parsee or Hindu beginner to study only the Hebrew or even the Chaldean Kabala, since those works upon them which are now extent are written either in Hebrew or Latin. But there would be a great deal of truth unearthed were both to apply themselves to the study of the identical knowledge veiled under the exoteric symbolisms of both the Zend-Avesta and the Brahmanical books. And this they can do by forming themselves into a small society of intelligent earnest students of symbolism, especially the Zend and Sanscrit scholars. They could get the esoteric meanings and the names of the works needed from some advanced chelas of our Society.

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* We are informed by the writer that the Father was subsequently told by the demon that he should not be without a reward for his pains—that he would make him "as black as a crow." From a letter received from this priest a short time ago and which was among the documents placed in our hands with the MS. of this narration, we make the following extract: "Ever since, and up to this hour, slander, persecution and malignancies have been the even tenor of my life. The unfortunate C—— has caused me much suffering by his lectures against my missions and myself, and another poor wretch has been doing likewise—going over the same ground. Then the Protestant papers here have attacked me outrageously.—*Ed. C. M.*

* One who has studied *The Fragments of Occult Truth* knows that our present race is the *fifth*, and that we have two more to pass through before we reach our end—on this planet.—*Ed.*

† "Throughout the Middle Ages nothing was known of Mazdianism, but the name of its founder, who from a Magus was converted into a Magician, a master of the hidden sciences," says James Darmesteter, who knows as much as his exoteric science will permit him of the former; but being wholly ignorant of *esoteric* sciences, knows nothing of the latter at all and therefore blunders greatly. One could not be a *Magha*, a Magus-priest, without being, at the same time, what is now known under the vulgar term of "Magician." But of this later on.—*Ed.*

‡ Let it not be understood that we here speak of the "Magi" in general, whether we view them as one of the Medean tribes (?) as some Orientalists, (Darmesteter for one) relying upon a vague statement of Herodotus believe, or a sacerdotal caste like the Brahmans—as we maintain. We refer but to their initiates. The origin of the Brahmans and Magi in the night of time—is one, the secret doctrine teaches us. First, they were a hierarchy of adepts, of men profoundly versed in physical and spiritual sciences and occult knowledge, of various nationalities, all celibates, and enlarging their numbers by the transmission of their knowledge to voluntary neophytes. Then when their numbers became too large to be contained in the "Airyânâm vaejô," the adepts scattered far and wide, and we can trace them establishing other hierarchies on the model of the first in every part of the globe, each hierarchy increasing, and finally becoming so large, as to have to restrict admission; the "half adepts" going back to the world, marrying and laying the first foundation of the "left-hand" science or sorcery, the misuse of the Holy Knowledge. In the third stage—the members of the *True ones* become with every age more limited and secret, the admissions being beset now with new difficulties. We begin to see the origin of the Temple Mysteries. The hierarchy divides into two parts. The chosen few, the hierophants,—the *imperium in imperio*—remaining celibates, the *exoteric* priests make of marriage a law, an attempt to perpetuate adepts by hereditary descent, and fail sadly in it. Thus we find Brahmans and Magi, Egyptian priests and Roman hierarchs and Augurs enjoining married life and inventing religious clauses to prove its necessity. No need repeating and reminding the reader of that which is left to his own knowledge of history, and his intuitions. In our day we find the descendants, the heirs to the old wisdom scattered all over the globe in small isolated and unknown communities, whose objects are misunderstood, and whose origin has been forgotten; and only two religions, the result of the teaching of those priests and hierophants of old. The latter are found in the sorry remains called respectively—Brahmans and Dasturs or Mobeds. But there is still the nucleus left, albeit it be so strenuously denied, of the heirs of the primitive Magi, of the Vedic *Magha* and the Greek *Magos*—the priests and gods of old, the last of whom manifested openly and defiantly during the Christian era in the person of Apollonius of Tyana.—*Ed.*

§ See *Isis Unveiled*, Vol. II, p. 1289.

* The Jewish methods of examining the Scriptures for their hidden meaning.—*Ed.*

† Of course, as found out by the Orientalists, the word "Zend" does not apply to any language whether dead or living, and never belonged to any of the languages or dialects of ancient Persia (See *Farhang-i-Jehangiri*, the Persian dictionary). It means as in one sense correctly stated "a commentary or explanation," but it also means that which the Orientalists do not seem to have any idea about, viz., the "rendering of the esoteric into exoteric sentences," the veil used to conceal the correct meaning of the *Zen-(d)-zar* texts, the sacerdotal language in use among the initiates of archaic India. Found now in several undecipherable inscriptions it is still used and studied unto this day in the secret communities of the Eastern adepts, and called by them—according to the locality—*Zend-zar* and *Brahma* or *Deva-Bashya*.—*Ed.*

The Colonel recommends the translating of prayers. Does he mean that the translations of prayers in their present state, will better enlighten the youths? If not, then does he imply that the meaning of the whole Zend-Avesta can be made intelligible and philosophical by the aid of a thorough Occultist?

It is precisely what he meant. By a correct translation or rather a correct explanation of their liturgical prayers, and a preliminary knowledge of the *true* meaning of even a few of the most important symbolisms—generally those that appear the most meaningless and absurd in the sight of the modern Zend scholars, as the dog, *e. g.*, which plays such an important part in Parsee ceremonies*—the "Parsee youths" would acquire thereby the key to the true philosophy that underlies their "wretched superstitions and myths," as they are called by the missionaries who would fain force upon the world their own instead.

Prayer is repugnant to the principles of atheists. How then does the learned Colonel reconcile his advice to the Parsees to throw better heart into their prayers? Does he also mean that Occult philosophy will justify the prayers in Zend Avesta, offered to the sun, the moon and almost all the supposed pure things of the creation? If he thinks that the fixing of attention upon such objects is conducive to being freed from worldly desires and thoughts, does he think also that these views or prayers will be believed in, or acted upon, by the present generation?

Colonel Olcott was never an atheist "to our knowledge," but an esoteric Buddhist, rejecting a *personal* God. Nor was *genuine* prayer—*i. e.*, the exercise of one's intense will over events (commonly brought about by blind chance) to determine their direction—ever repugnant to him. Even prayers as commonly understood, are not "repugnant" in his sight, but simply useless, when not absurd and ridiculous as in the case of prayers to either stop or bring about rain, etc. By "prayer" he means—WILL, the desire or command *magnetically expressed* that such and such a thing beneficent to ourselves or others should come to pass. The Sun, the moon and the stars in the *Avesta* are all emblematical representations—the Sun, especially—the latter being the concrete and most appropriate emblem of the one universal life-giving principle, while the stars are part and parcel of the Occult sciences. Yima never "prayed" but went to "meet the sun" in the vast space of heavens, and bringing down with him "the science of the stars, pressed the earth with his golden ring and forced (thereby) the 'Spenta Armaiti' —(the genius of the earth) to stretch asunder and to bear flocks and herds and men" (*Farg.* II, 10).

But since not every one knows in our day, "the science of the stars," nor are there many Zend scholars, the best course to be pursued is to make at least a beginning by having the "prayers" translated. The Lecturer, as far as we are aware, did not mean to advise any one to believe in, or "act upon," the *modern* prayers in their present liturgic, exoteric form. But it is just because they are now muttered parrot-like, remaining incomprehensible to the great majority, that they have to be either correctly rendered, or, bringing on finally indifference and disgust, that they have to be abandoned very soon to utter oblivion. The word "prayer" received its modern significance of a supplication to a Supreme or some inferior divine being, only when its once widely known and real esoteric meaning had already become clouded with an exoteric veil; after which it soon disappeared enshrouded beneath the impenetrable shell of a badly digested anthropomorphism. The Magian knew not of any *Supreme* "personal" individuality. He recognized but Ahura—the "lord"—the 7th Principle in man,—and "prayed," *i. e.*, made efforts during the hours of meditation, to assimilate with, and merge, his other principles—that are dependent on the physical body and ever under the sway of Angra Mainyu (or matter)—into the only pure, holy and *eternal* principle in him, his divine monad. To whom else could he pray? Who was "Ormuzd" if not the chief *Spenta Mainyu*, the monad, our own god-principle in us? How can Parsees consider him now in the light of the "one Supreme God" independent of man, since even in the sorry remnants of the sacred books of Mazdianism there is enough to show that he was never so considered. They are full of his shortcomings, lack of power (during his dependent individuality in connection with man), and his frequent failings. He is addressed as the "maker of the *material* world" in every question put to him by Zaratushtra. He invokes Vâyu (the Holy ghost of the Mazdeans), "the god-conqueror of light (or true knowledge and spiritual enlightenment), the smiter of the fiends (passions) all made of light,"* for help against Angra Mainyu; and, at the birth of Zaratushtra he entreats Ardvi-Sura Anâhita† that the newly born should not abandon but stand by him in his eternal struggles with Abriman.

(*To be continued.*)

*Compare the so called "*Akkadian* formulæ of exorcism" of the earliest periods known to the Orientalists to which the collection of charms and amulets belong—(in truth very *late* periods)—with most of the injunctions found in *Vendidad* (*Fargard* XIII) concerning the dog. It seems almost incredible that even the dullest among the Zend scholars should not perceive that verse 163, for instance (same Fargard) which says, "For no house could subsist on the earth *made by Ahura*, (in this case the "house"—not the earth—made by Ahura) but for those two dogs of mine, the shepherd's dog and the house dog"—cannot refer really to these animals. The commentary made in it (*Sadder* 31, *Hyde* 35) is absurd and ridiculous. It is not, as it says, that "not a single head of cattle would remain in existence but for the dogs,"—but that all humanity, endowed as it is with the highest intellect among the intelligences of the animal kingdom, would, under the leadership of Angramainyu, mutually destroy themselves physically and spiritually, but for the presence of the "dogs"—the two highest spiritual principles. The dog Vanghâpara, (the hedge hog, says the commentator!) "the good creature that from midnight (our time of ignorance) till the sun is up (spiritual enlightenment) goes and kills thousands of the creatures of the evil spirit" (*Farg.* XIII. 1) is our spiritual conscience. He who "kills it" (stifles its voice within himself) shall not find his way over the Chinvat bridge (leading to paradise). Then compare these Symbolisms with those of the Akkadian talismans. Even as translated by G. Smith, distorted as they are, still the *seven* dogs described—as the "blue," the "yellow," the "spotted," &c., can be shown to have all of them reference to the same seven human principles as classified by Occultism. The whole collection of the "formulæ of exorcism" so called, of the Akkadians is full of references to the evil and the 7 good spirits which are our principles in their dual aspect.—*Ed.*

THE TANTRAS.‡

By T. S.

THE word Tantra literally signifies science. There are three kinds of Tantras; the Sakta, the Vaishnava, and the Bóudha. Ordinarily a Tantrica means a Sakta; and the present note will deal with some of the beliefs of this sect.

The "Maha Nirvana Tantra" is the earliest, and is regarded by the *Tantrikas* as the most important of all. All Tantric works are supposed to be the record of conversations held between Shiva and his consort Parvati. The word Shiva literally signifies "Peace," and Parvati that which is generated in the mountains, generally the seat of meditation of Shiva, or *Yoga*.

One of the chief names of Shiva is Maha-Yogee, and therefore we can easily infer what and who his consort is.

This Maha-yogee's names are innumerable. He is called "Bhoot Nath" (the lord of the ghosts), "Mrittyunjoy" (conqueror of death), "Mahal-kala" (great Time or Eternity), "Maha Deva" (the great God), &c. &c.

Pârvati too has as many corresponding female names, such as Mahakali, Mahadevi (great goddess), Prakriti (Nature), Maha Maya (the great illusion), Sakti (Force or energy), &c. &c. &c.

The Tantrikas (the name of those who study the Tantras,) worshippers of this energy or Sakti, the highest deity,—are also called *Saktyas*.

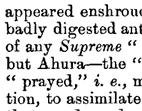
* Yast. XV., 3.

† Begging the pardon of our European Sanskritists and Zend scholars, we would ask them to tell, if they know, who was the Mazdean goddess Ardvi-Sura Anâhita? We maintain and can prove what we say, that the said personage implored by Ahura, and Saraswati (the Brahminical goddess of Secret or Occult wisdom) are identical. Where is the philosophy of the Supreme God, "the omnipotent and omniscient-ALL" seeking for the help of his own creature?—*Ed.*

‡ For reasons of their own, the Aryas or the "reformers," as they and the Brahmos call themselves, regard *all* the *Tantras* as the most abominable works on sorcery that inculcate immorality. Some of the Tantric works and commentaries are certainly prohibited on account of their dealing with *necromancy* (modern Spiritualism). But the meaning in the real old *Tantras* remaining a dead letter to the uninitiated Hindus, very few can appreciate their worth. Some of the "White" *Tantras*, especially the one treated upon in the present article, contain extremely important information for the Occultists.—*Ed.*

In their conversations neither Mahadeva nor Pârvati describe themselves as the Parabrahma, but simply as travellers bound for that goal. Parabrahm is always spoken of in the Tantras as the indescribable Absolute One,—beyond all attributes and therefore, having no attributes; while Mahadeva and Sakti represent the Purusha (Spirit and Man), and Prakriti (Woman or Universal Nature). This I conceive is clear enough to give us an insight into the real meaning of the allegory.

If we place the four letters *c*, *p*, *n*, *a*,—in a diagram-like way, thus—



and draw a horse-shoe magnet in the middle, and in which *p* will represent the positive pole, *n* the negative, *c* the centre and *a* the armature; then *p* would represent the Purusha, *n* the Prakriti, *c* Parabrahm, and *a* the Yoga Maya (the illusion which connects Man with Woman, or spirit with matter.)

The centre *c* has neither attraction nor repulsion, it being the point where all forces are equilibrated and at rest, while both the positive and negative poles become more and more differentiated, and the further they are removed from the centre, the stronger they become in their attraction and repulsion, being the strongest at the extreme ends. Correctly speaking neither the positive nor the negative pole is the magnet. They are merely the conditions of the differentiational particular points. In the same way neither matter nor spirit are substances, but conditions of the cosmic Total (Parabrahm) at its two extremeties—the manifested and unmanifested universes.

As in reference to non-magnetised substance both the positive and negative poles act as attractives (positive), so Purusha and Prakriti occupy the same position with regard to man, and are, therefore, constantly interchanging. Thus: in the ordinary representation we see Kali standing on the corpse of Shiva—signifying Time domineering over space. This is the inverted Egyptian *Tau*, and is ordinarily represented by one slab of stone standing perpendicularly on another placed vertically thus ⊥. In the tragedy of Daksha Yajna the reverse of this is seen in Shiva, who bears on his head the corpse of his consort and then the *Tau* stands thus **T**, and represents Shiva's Trident. One thing, however, is worthy of note. Shiva is said to never actually die, though he sometimes becomes corpse-like; while Kali often dies, is reborn, and wedded each time to Shiva, the latter representing the immutability of spirit, and the progress through various correlations and changes of matter. Ultimately they become intermingled into one and remain so after many a quarrel and temporary alienation. The number of births assigned to Kali-Prakriti is given at 108.* This is very suggestive to the students of Occultism. It should also be noticed that the final union takes place after the Female-power has passed through the house of Daksha—one of the ten Prajapatis known to Buddhists as the 10 Dhyan Chohans —while Shiva is engaged in profound Yoga for the recovery of his lost consort.

The union does not take place at the point of the illusive armature (Yoga Maya) which is dispersed long before, *i. e.*, it disperses gradually with the growth of enlightenment) but through the absolute knowledge of *Yoga* which is at the centre, the highest point where both the positive and negative forces are equilibrated, and thus lose their respective special qualities, becoming finally devoid of all attributes. The armature being non-magnetic, it is insensible to both the positive and the negative poles. Hence this negativeness is often confounded with that of the negative pole which stands for illusion.†

The latter, it will be seen, depend entirely on the neutral centre which is without any attributes and without which they would not exist. Thus we get a solution of the mystery of consciousnes being produced by, and from, unconsciousness, intelligence from *non*-intelligence, and quality from *non*-quality, condition in the centre becomes *nirvana* or cessation of all disturbances arising from connection with matter.

Another view of the Tantricas is that the generation of everything is due to the action of two principles, *i. e.*, a positive and a negative, a father and a mother, or a male and a female element. This is a well known law of Occultism and admitted, in other terms, by modern science.

It is not always easy to discover the real Father; but not so, in the case of the Mother, as the connection can easily be traced and even testimony obtained. Again, from the mother the father can be often ascertained.

Thus the first question to offer is—in whose or in what matrix are we born? The reply will be: in the womb of Prakriti, Nature, or the spirit-matter of space—also called the life-principle. Prakriti is the Universal Mother in whose matrix everything is conceived, in whose arms all things and beings are reared, and with whose milk they all were fed and nursed.

The father or male element though of the same species with the mother, is yet in his attributes the contrary of many of her qualities, but, at the same time, is inseparable from her —"the twain being one flesh." This clue leads us to the spirit of time and death. Hence the husband of Prakriti is named "Maha Kala" (the great time), "Bhootnath" (lord of the disembodied spirits;) "Mrittyunjoy" (conqueror of death), &c. &c. These words are synonymous with death, which is inseparable from life.

I need hardly observe that these are exoteric expressions. Esoterically life and death, growth and decay, &c., are differ at phases of one and the same thing or principle. That time and space are one and the same thing, is ably shown in the *Theosophist* for March 1883. Hence, traced to their constituents or ultimate essence, Shiva and Shivani his consort become one. Hence also while they hold in the allegory converse with each other—something which implies subsequent separation and duality—Shiva always points to Brahmaloka (the condition of Parabrahma) as the one final goal to which all tends and in which all become—ONE ABSOLUTE.

The Tantric works deal greatly, in addition to Brahma Yoga and others with what is called "Mantra Yoga." The latter is divided into six branches, viz.,—Maran, Uchatan, Stumbhan, Vasikaran, Sanmohan, and Santikarman. With the exception of the last, the first five are what is known as black magic, and as such are included in the *Manava Dharma* (the old Law) of Manu and the works of other sages in the list of prohibitions, the practice of which, under the names of *Abhisar* and *Mulakarmas* is classed with capital sins (*Upapatakas*).

The Santi Karman (literally that which procures peace) incantations are the only ones recommended. The votaries using them have to lead pure and virtuous lives, to abstain from inflicting the slightest injury or suffering upon any animated being, and never to touch a single drop of spirituous drink, or of a particle of any intoxicating drugs.

The *Brahma Yoga* is essentially the same as the *Raja Yoga* and is strongly recommended to all Tantrikas.

It is said that some of the TANTRAS sanction drinking to a certain extent in the performance of certain rites. The facts are these. There are 64 principal *Tantras* which deal chiefly with the worship of Sakti, the universal (female) Life-power, in some form or other. There are other Tantras which deal but with the worship of Parabrahm. "Maha Nirvana Tantra" is the chief work among the latter class. All Tantras divide its votaries into four classes according to their behaviour. These four are, Pasvachar, Vamachar, Virachar and Dibyachar. The Acharbheda Tantra describes fully everything connected with these Acharees. Sufficient to say here, that Pasvacharees and Dibyacharees have nothing to do with any kind of wine, spirit or drug. Vamacharees and Viracharees probably were permitted in days of old some kind of drink named as spirit or wine, but nothing like the wines, &c., sold in the excise shops. Besides, the articles mentioned as substitutes for these drinks clearly show that they could not be intoxicating beverages. Thus: cows' milk in a copper vessel, or molasses and ginger in a copper vessel, or cocoanut water in a pewter vessel, &c. &c.

Again, the same Acharbheda Tantra says, that Pasvachar is the only achar consonant with the Vedas, and the Maha Nirvan distinctly says that man can attain Siddhis (spiritual powers) by the Pasvachar only in this Kali Yug.

* The Hindus reckon *Sapta Loka* (seven spheres) and fourteen Manus (races) of men (seven physical and seven spiritual) on each. Taking one birth to each it gives $7 \times 14 = 98$. If to this be added the nine grades of initiation (seven preliminary, two final, and the *tenth* the consummation and the culmination of all, in which re-union of the unit soul with the All-Soul takes place) we get 108. The obligatory number of grains of the rosaries used by the ascetics of all the creeds and sects of India refers to this calculation.

† The above explanation of the allegory, and its secret meaning being found in the oldest works treating upon Aryan occultism, goes far to prove that the ancient Aryas knew as much as we, if not more, of the physical sciences as taught to-day; western science having reached the present knowledge herself but very recently, comparatively speaking.—*Ed.*

Before a devotee can take to any of the Acharas he has to be baptised either with water or with some kind of spirit, according to the Achar to which he is to be initiated. This baptism ceremony is known by the name of Abhisheka, and is probably the original of the Christian baptism.

The well known Tantra saying :—"Pancha Makar" (literally the five M's) which is cited to show that Madya (one of the M's) means wines and spirits is carefully explained in the Kularnava Tantra (V part, 17 ullas)—the very book which the Kools (the votaries of drink) cite in their support—to signify quite different and higher things. The enquirers in this matter will do well to look for the real meaning in the work indicated.

BERHAMPORE, *April*, 1883.

VISISHTADWAITA PHILOSOPHY.

BY A. GOVINDA CHARLU, F. T. S.

I WISH the Sanscrit text had been given along with the English translation of the Visishtadwaita Philosophy published in your May number, page 196, that our brothers may be in a position to detect any mistranslations by me of the Sanscrit dialogue. I already confessed that I was only the translator, and am not responsible for the opinions expressed in the original text, the authors of which are named in my last article. While the Catechism was being prepared, I raised many questions myself, but the authors assured me that all my objections as also various others had all been satisfactorily answered in the Visishtadwaita works, and in Sri Ramanujacharyar's *Veda-Bhashya*, and that the object of the present Catechism was to give the public a concise idea of this philosophy.

Although I am a Visishtadwaitee, I know very little of that philosophy myself. I have this day requested our brother Sriman Parthasaradhy Iyengar, F. T. S., to devote some leisure to enlightening his brothers on the subject. Meanwhile, I briefly answer the objections raised from what I was able to make out from a hurried explanation given to me by the authors at Melkote :—

(1.) *Parabrahma* being an All-pervading principle, itself being the All, is still considered as a separate substance from *Jivan*, although the former contains the latter, in the same manner that we talk of a part as separate from the whole of which it is a part.* A part is therefore of the same nature as the whole, yet its distinguishing qualification is the fact of its being a part, viz., the individualization, and dependence on the whole. In this way is *Jivan* considered in relation with, and distinct from, *Parabrahm*.† My own inference is that Adwaita and this coincide, the former considering that *Jivan* is *Parabrahma*, modified by the latter into "*Jivan is a part only of Parabrahma*."‡ Considered in this manner, there is one Infinite, made up of numberless infinites.¶

(2.) Good and bad are relative ideas. Whether we recognize anything as good or bad, it is indisputable that both must be in the All-pervading—the *Parabrahma*. If bad is then considered to be ignorance proceeding from *Ahankaram*, *i. e.*, conscious individuality (Jiva)—the part of the whole (see above) —then good comes to be applied to the whole, the *Parabrahma*, in the same manner that all consciousness may be said to proceed from unconsciousness by reason of its differentiation.

(3.) *Jiva*, *Iswara* and *Maya* are considered to be *real*, all the three in this light, *i. e.*, as long as anything has existence, it is real or true, although that existence may not last for ever. The Adwaitee says that only that which is immutable is true, and all things temporary and liable to change are illusionary ; whereas the *Visishtadwaitee* says that as immutability is real in the eternity, so mutability is also real for the time being, and so long as there is no change. My own inference is that all the difficulty here lies in the words, but that the idea is one.*

(4.) *Jivan* is said to be dependent and independent, in the same sense that a minister, a dewan, is independent in exercising authority, and dependent on his king for the bestowal of that authority.† This apparent contradiction, man's *Svatantrya* and *Paratantrya* was anticipated in number 26, and was answered in the 29th art. of the Catechism. Nos. 24 to 28 certainly seem full of mystery, incomprehensible and contradictory. I myself thought that the whole argument was moving in a circle, and begging ; and No. 29 was therefore intended to clear up the mystery. A subtile distinction is made between Iswara's will and Jiva's Karma ; *Iswara's* will or Karma being the ever-active state of the whole—the *Parabrahma* ;‡ and the Jiva's Karma being the particularisation ;—the *outer* circle moving, and setting its inner circles in motion, each particular circle having with the general motion, its own individual whirl within the parent circle.

(5.) "*Iswara dwelling in his heart*" has its own specific meaning ; but the statement is not to be understood to mean that *Iswara dwells nowhere else*. Question 30 begins with "*Iswara being omnipresent*." Answer to Question 30 therefore does not in any way imply shaking off *Iswara*. *Jivan* becoming *Mukta* is described as passing from one state to another and living with *Iswara* in the state of *Mukti* in his (*Iswara's*) condition called *Bhagavibhuti*, (read note on *Vaikunt(h)a Loka* No. 21.

(6). Please insert the following corrections :—

For :—	Read :—
"*Sativa*,"	"*Satva*"
"*Gana*"	"*Guna*"
"*Prithur*"	"*Prithvi*"
"*Bhóojatnea*"	"*Bhóggatva*"
"*Brahmaivachavati*"	"*Brahmaivabhavati*"
"*Bhütrnadi Marga*"	"*Dhúmradi Marga*"
"*Bhogavribhuti*"	"*Bhogavibhuti*"
"final state. *Moksha*"	"final state, *Moksha.*"
"Genuine state. *Vaikunta*"	"Genuine state, *Vaikunta*"
"*Sprakrita Loka*"	"*Aprakinta Loka*"

(7.) I perfectly agree with the editor in saying that truth stands as the one white ray of light decomposed into several colours in the spectrum ; and I add that the one white ray is true as well as the decomposed colors. This is the Theosophic view.

Ed. Note.—Not quite so, we are afraid. The eye-deceiving colours of the spectrum being dismembered and only illusionary reflections of the *one* and *only* ray—*cannot be true*. At best, they rest upon a substratum of truth for which one has often to dig too deeply to ever hope to reach it without the help of the esoteric key.—*Ed.*

* We cannot conceive of an "*All-pervading* whole," being separate from its part. The idea put forward by our learned brother is of course the theistic, but not very philosophical doctrine which teaches the relation of man to God as that between father and child.—*Ed.*

† Would it not be better and far more philosophical to resort, in such a case, to the oft-repeated simile of the ocean ? If we suppose, for a moment, infinity to be a vast and an *all-pervading* ocean, we can conceive of the individual existence of each of the drops composing that sea. All are alike *in essence*, but their *manifestations* may and do differ according to their surrounding conditions. In the same manner, all human *individualities*, although alike in nature, yet differ in *manifestations* according to the vehicles and the conditions through which they have to act. The *Yogi*, therefore, so far elevates his other principles, or let us call them vehicles, if preferred, as to facilitate the manifestation of his individuality in its original nature.—*Ed.*

‡ We believe not. A true esoteric Vedantic Adwaitee would say : *Aham eva Parambrahm*, "I am also Parabrahma." In its external manifestation *Jivan* may be regarded as a distinct individuality—the latter a maya—in its essence or nature Jivan is—Parabrahm, the consciousness of the Paramatma manifesting through, and existing solely in, the aggregated *Jivans* viewed collectively. A creek in the shore of the ocean is one, so long only as the land it stretches upon is not redeemed. Forced back, its water rebecomes the ocean.—*Ed.*

¶ We are at a loss to know what our learned brother can mean by Jivan being "dependent" on the whole, unless "inseparable from" is meant. If the whole is "*all-pervading*" and "infinite," all its parts must be indivisibly linked together. The idea of separation involves the possibility of a vacuum—a portion of space or time where the *whole* is supposed to be absent from some given point. Hence the absurdity of speaking of the parts of one Infinite being also infinite. To illustrate geometrically, suppose there is an infinite line, which has neither a beginning nor end. Its parts cannot also be infinite, for when you say "parts," they must have a beginning and end; or, in other words, they must be finite, either at one or the other end, which is as evident a fallacy as to speak of an *immortal* soul which was at some time *created*—thus implying a beginning to that which, if the word has any sense, is eternal. —*Ed.*

* We would like our learned brother to point out to us one thing in the whole universe, from the sun and stars, down to man and the smallest atom, that is not undergoing some change, whether visible or invisible, at every smallest fraction of time. Is it "man's *personal* individuality"—that which the Buddhists call *attavada*—"delusion of self"—that is a *reality* elsewhere than in our own Maya ?—*Ed.*

† The comparison of the king and the dewan is meaningless with reference to the subject illustrated. The power of conferring authority is a finite attribute, inapplicable to infinity. A better explanation of the contradiction is therefore necessary, and we trust our brother will get it from his inspirers.—*Ed.*

‡ This is indeed a "*subtile* distinction." How can Parabrahma be "the ever-active state of the whole" when the only attribute—an absolutely negative one—of Parabrahma is passivity, unconsciousness, etc., And how can Parabrahma, the *one* principle, the universal Essence or the TOTALITY be only a "state of the WHOLE" when it is itself the WHOLE, and when even the Vedantic Dwaitees assert that Iswara is but a mere manifestation of, and secondary to, Parabrahma which is the "All-Pervading" TOTAL ?—*Ed.*

*THE VISISHTHADWAITA CATECHISM DISSECTED.**

BY AN ADWAITEE, F. T. S.

In the latest (May) number of this Journal, I find a very interesting article headed "Visishthadwaita Philosophy" (by Mr. A. Govinda Charlu, F. T. S). It deserves the most cordial welcome and its author our warmest thanks, because it opens an avenue to some of the noblest speculations in philosophy. Indeed it is not improbable that the article will enlist the sympathies of many of your educated readers, and as it now stands, it will be provocative of elaborate discussion. Deeply interested in the development of the debates until the ultimate truth of the philosophy advocated is arrived at, and intensely desirous of seeing the Catechism duly appreciated by the public, I feel irresistably tempted to point out to our respected brother the Author, those portions of his Catechism and Introduction that are calculated to raise doubts with regard to their meaning, as well as to notice the *lacunæ* and little innaccuracies in the rendering I find in it. Hence, I would venture to suggest a fresh article more complete and consistent with itself and more comprehensible. Further, it need hardly be said that, unless propositions are clearly enunciated, their demonstrations and inferences must always appear unsatisfactory and confusing. I have noticed most of the points requiring revision, and request that this article be kindly published in an early issue of the Journal, so that Mr. Govinda Charlu, F. T. S., or Sriman S. Parthasarathy Aiyengar, F. T. S., named in the article in question, or any other educated brothers and gentlemen sharing in their views may, *whenever* prepared, publish their explanations.

(1.) In his preliminary remarks Mr. Govinda Charlu says :—"It (*Visishtha Adwaita*) stands between the two *extreme* philosophies respectively known as *Adwaita* and *Dwaita*." This expression is very defective, and is, at the very outset, apt to puzzle the reader. For the author does not explain why he calls the *Adwaita* and the *Dwaita* "extreme philosophies," or why it is that he assigns an intermediate place to the *Visishtha Adwaita* doctrines.

(2.) In the 2nd and 21st answers of the Catechism, *Moksha* is said to be the "enjoyment of *Brahma*" after disseverance from all material connection. But in a treatise on the enjoyment of *Brahma* (*Moksha*), such as his article claims to be, a full explanation as to *how Brahma* is *enjoyed* by the *Jivan* is not only essential but indispensable ; and its omission is highly deplorable.

(3.) The answer to the 4th question is :—*Gnana* [knowledge or wisdom (?)] of *Iswara*, is continuous, full of love, and commingling with no other than *Brahma*." Here I assure the Catechist that both the *Adwaitees* and the *Dwaitees*, would view it as a great favor if kindly explained by illustrations or otherwise, how man's "knowledge or wisdom of Iswara" can commingle with *Brahma*. For, without such an explanation, the word "commingling" cannot possibly convey to the reader's mind the author's meaning,—if any.

(4.) The Catechist, who asserts (in the sixth answer) that *Jivan* partakes of the nature of *Brahma*, should have clearly stated whether *Jivan* is as infinite as *Iswara*. This omission on his part seems to have led the learned Editor to suppose that he meant that each *Jivan* was infinite. For my part, on reading answers 6 and 23 together, and considering the whole context, I think his doctrine is that *Jivans* are not infinite in essence. However, to make us comprehend the said answer more clearly, we are in need of his interpretation of the word "form" as by him used, and if that intrepretation does not vary from that of the lexicographers, then I ask for an illustration showing that the numberless *Jivans*, though spiritual and formless, can yet be distinct from one another and from *Iswara*, and (according to answer No. 17) can also constitute the *body* of *Iswara*.

(5.) The expression "infinite forms" in answer No. 8 is ambiguous. Mr. Govinda Charlu will oblige his readers (of whom I am one) by stating whether he thereby means infinite *number* of forms, or forms of infinite *extent* and *quantity* ?

Again, Mr. Govinda Charlu interprets *Satwa Sunya* (alluded to in that answer) as "Zero"-matter, and in the 21st answer he asserts that *Jivan* when travelling to *Vaikuntha Loka* "breaks through the *circle* of matter." I have therefore to ask him whether "Zero-matter" is also broken through by the *Jivan*, and if so, how it is that the existence of the four-faced *Brahma* whom the *Jivan* meets after passing the *circle* of matter, is computed by days and years ? And if Mr. Govinda Charlu says that Time exists even beyond the circle of matter, why should he call it Zero *matter* ? Further, the Catechist in the same answer represents that *Suddha Satwa* is an aspect of *Achit* or matter, but in answer 9 he treats of it as a portion of matter, and places that portion in the *Vaikuntha Loka* : he is called upon to reconcile this (at any rate, seeming) contradiction.

(6.) The 9th answer is—"*Suddha Satwa* is entirely composed of *Satwa Guna* (quality of goodness) ; is of permanent nature ; subject to *Iswara's* will ; and is found in *Vaikuntha Loka*." This answer is not quite intelligible and gives rise to the following doubts: —

(*a*) A quality is universally known as being always dependent upon some entity ; and that the author of the Catechism holds the same opinion is apparent from his answer No. 7, wherein he says, "It (*Iswara*) has no bad but only good *qualities*." Then, the expression "it is entirely *composed* of quality of goodness," excludes the notion of the existence of any other than the quality in the composition, and is therefore meaningless.

(*b*) If it be granted that qualities can have an independent existence, and that they alone can form a compound entity, then this supposition contradicts Mr. Govinda Charlu's explanation in his note to answer No. 8 that *Suddha Satwa* is pure *matter*.

(*c*) If it can be supposed that by the expression in question the Catechist meant that *Suddha Satwa* is composed of matter possessing only good qualities, then to say (as is done in the answer under consideration) that it (such matter) is found in *Vaikuntha Loka*, is tantamount to teaching the public that *Vaikuntha Loka* is a region or space occupied by the matter of good qualities. But Mr. Govinda Charlu appends to the 21st answer the note "*Vaikuntha Loka—Iswara's Nityavibhuti* called *Bogavibhuti*, *Nityavibhuti*—Permanent, lasting, final *state*. * * * * * * *." The description of *Vaikuntha Loka* as a space or region in one part of his article, and as a state in another part, shows that a full and accurate definition of the *Vaikuntha Loka* which is no less important than the definition of *Moksha* already alluded to, is not even attempted. I would therefore request Mr. Govinda Charlu to state clearly whether *Vaikuntha Loka* is a region or a state, and if so where it is situated, whether *Iswara* is moving about in that region or state, or has therein a particular seat dedicated to Him, and how He occupies such a seat. If *Vaikuntha Loka* is neither a region nor a state, what else is it ?

If my surmises from the context would be of any help to Mr. Govinda Charlu or Sriman Parthasarathy Aiyengar in furnishing the requisite explanation, I would say that from the 22nd question "Is *Mukta Jivan* able to dwell in *Vaikuntha* only, or can it go elsewhere?" and from the answer thereto, "It can do both under *Iswara Itcha* (will of *Iswara*"), I presume that the Catechist assigns a distinct region to *Vaikuntha Loka*.

(7.) In the elaborate reply to question 10 there are words which, though elegant, are almost meaningless to all others save perhaps the *Visishthadwaitees*, unless illustrations are offered in explanation. Such are the words : "illusionary or false knowledge" and "playthings." Further, to render the answer thoroughly satisfactory, an explanation is necessary as to why the cosmos (produced by *maya*) is said to be *objective*, and whether there exists any, and if so, what cosmos of the opposite character, according to the teachings of the *Visishthadwaita*. To facilitate the explanation and save the Author the trouble of offering a lengthy explanation, I would point out that if he says *Vaikuntha Loka* is of the opposite character, he would be in error according to his own philosophy. For *Jivan* after breaking through the circle of matter is *welcomed* by the four-faced *Brahma*, *enters* the *Vaikuntha Loka*, and there assumes the same *form* as *Iswara* (vide answer 21) ; and from this, no other difference is perceptible than that our cosmos is the object of the senses of the enthralled man, and *Vaikuntha Loka* is the object of the senses of the disenthralled ones. Thus both are objective. If it be said that objective cosmos means simply illusion of what does not really exist, then on this point the Catechist is a pure *Adwaitee*, if I rightly understand the teachings of *Adwaitee* philosophy in respect of the character of our cosmos.

* Having invited our Dwaitee and Adwaitee Brothers in our last number to answer Mr. Govinda Charlu's Catechism, we received this first shot from the camp of the *Adwaitees*. We would have preferred, however, to see it signed with its writer's full name. It is not fair to have one of the combatants masked, while the other shows honestly his face.—*Ed.*

(8.) In Mr. Govinda Charlu's note to the 11th answer, *Ahankaram* is interpreted as "conscious individualization." The well known usual acceptation of the terms "conscious" and "individualization," if applied to the philosophy in question, would occasion a horrible confusion in the study of the lessons contained in the Catechism, for the following reasons :—

(*a.*) According to that acceptation "conscious individualization" must signify that the distinct individual entity possesses the power of knowing, or at any rate it implies the existence of intelligence in the "individualization." Then, as the consciousness is (according to the Catechist's own showing) confined to cosmic matter, and as *Jivan* breaks through the circle of matter when travelling to *Vaikuntha*, the said *Jivan* must be stripped of the consciousness or power of knowing as soon as it oversteps the boundary of matter, and is thereby disabled to perform the acts referred to in answer 21, viz...appreciation of its welcome by the four-faced *Brahma*, shaking off the *Lingasarira*, entering *Vaikuntha Loka*, assuming some form there, and enjoying *Parabrahma*.

(*b.*) In the answer to the 8th question, matter (*Achit*) is represented as being non-intelligent; but *Misra satwa* (in the same answer) is said to be a form of that matter, while *Tama* is a component part of *Misra satwa* (vide answer 10) and *Mula Prakriti*, which (see answer 12) is another name for *Tamas*, and the primordial cosmic matter, which in the evolutionary process swells into *Mahat* and produces *Ahankaram* or conscious individualization; or, in other words, conscious individualization which, according to its usual construction above alluded to, is no other than *intelligence*, exists in matter (*Achit*), while *that* matter is alleged to be *non-intelligent*. Thus, the argument on this point is self-contradictory.

I would therefore suggest that the Author's special meaning, if any, of the expression "conscious individualization" be given in the explanatory article now solicited.

Further, with a view to obviate unnecessary correspondence, it here becomes incumbent upon me to remark that should Mr. Govinda Charlu or any of his co-religionists attempt to meet the above stated reason by asserting that as soon as *Jivan* breaks through the circle of matter *Jivan's* own wisdom, referred to in the 6th answer helps it in doing the acts of "enjoying," &c. &c. above alluded to, then the readers would ask (1) whether that wisdom had existed in *Jivan* even before it broke through the circle of matter? (2) If so, what is the proof of such existence? (3) Is that "wisdom" quite distinct from the consciousness mentioned in Mr. Govinda Charlu's note to answer 11? (4) If so, can there be "wisdom" without consciousness? and how? (5) If Jivans, wherein the consciousness exists, are *naturally* distinct individuals according to the *Visishthadwaita* philosophy, why then should "conscious individualization" be held as the condition of a certain stage of the evolutionary process of *Mulaprakriti*.

(9.) In answer 12 *Mulaprakriti* or *Tamas* is said to dwell in unison with *Paramatma*. This assertion is alleged in answer No. 13 to mean "that *Tamas* lies in *Iswara*, in *Sukshmanasta* (undeveloped cause), undistinguishable by name, form or division." Both the said assertion and its explanation (above given), considered together or separately contain the following three flaws :—

Firstly, they are lamentably inadequate to convey any clear and definite idea to the reader's mind, since *Paramatma* is admitted to be omnipresent (vide answer 7). Then to say simply that *Mulaprakriti* dwells in unison with *Paramatma*, might mean that both are of the same substance, quantity and quality, in which case the assertion is suicidal, because *Mulaprakriti* and *Paramatma* must be held to be identical—a position opposed to *Visishthadwaita*; or if harmony is meant by "unison," it is impossible to conceive in what respect *Mulaprakriti* (which is inanimate) can be in harmony with *Paramatma*!

Secondly, the 12th and the 13th answers show that the Catechist has aimed at nothing like system, without which justice cannot be done to a subject so important as the one under consideration. For, those answers are apparently intended to inform the public of the methods of *Laya* which is interpreted as "the disappearance of *all* effects into the ultimate cause." But the Catechist in describing that method does not go beyond "*Tamas*" given as a synonym of *Mulaprakriti*, and this *Tamas* is confined to *Misra satwa* (see answer 10). But this *Misra satwa* is only one of the three "aspects" of matter (vide answer 8); and without attempting an explanation as to what becomes of the other two "aspects," viz., *Suddha satwa* and *Satwa sunya*, he contents himself with affirming that the *Tamas* lies in *Iswara*.

Thirdly.—In the 13th aforesaid answer the Catechist says that *Tamas* lies *in Iswara*. Then external *Iswara* must here be considered as the body of its "in-dweller" *Tamas*, while, in the 7th and 17th answers *Jiva* and *Prakriti* (which latter admittedly contains *Tamas*) are said to be the body of *Iswara*. Thus there is a new contradiction calling for an explanation. If it be attempted to explain that *Iswara* exists within and without *Jiva* and *Prakriti*, then the teaching that *Iswara* has a body is not quite warranted, especially because all the three are permanent according to the *Visishthadwaita* philosophy. Moreover, notice that the 17th answer, considered by itself, would mean that *Iswara* is only co-extensive and co-present with *Jiva* and *Prakriti*.

I would therefore expect a rectification of the above flaws from Mr. Govinda Charlu.

(10.) Certainly, the 14th answer is almost an arbitrary assertion, and the reasons and arguments supporting it ought to have been stated (as observed by the respected editor).

(11.) The answer and explanation numbered 16, would only show that a whole can consist of several parts of different colors and qualities; but there is nothing in it to prove that *Jivans* must necessarily be distinct from *Paramatma* (if "*Iswara*" means *Paramatma*). The explanation therefore is of little or of no service *here*. Further, in connection with this example and the other portions of the article, wherein the word *Iswara* is used, I have to remark that unless the author shows by cogent reasons and admitted facts that "*Iswara*" cannot but be synonymous with *Paramatma*, he has no right to ask the readers to treat those terms as synonymous and accept the Visishthadwaitee doctrines based on that supposition.

(12.) The example No. 19 has been introduced into the dialogue apparently to show that the aphorisms (*a*, *b*, *c*, *d*, *e*, and *f*) quoted under the 20th question denote the *real* existence of the objects named (with their "in-dweller" *Iswara*). But without expressing my own opinion upon the accuracy or otherwise of that doctrine (as it is not the object of my present article to do so), I have to observe that the example of a "cow" is by no means adapted to the purpose. For the aphorism (*a*) "*Ayamatma Brahma*," which means, *this atma* or *Jivatma* is Brahma) is not fully represented by the utterance of the single word "cow" as proposed by the Catechist; and the demonstrative sense of "*Ayam*" is entirely ignored. A better simile constructed of his own words would be "this cow is a living entity," which would be totally unfavorable to *Visishthadwaita*. Similar objections arise as to the other aphorisms quoted. Therefore to illustrate the *Visishthadwaitic* meanings a suitable example (significant of the aforesaid demonstrative term "*Ayam*") should be selected.

13. The want of an explanation of the words *Linga sarira* and "enjoys" is a great defect in answer 21. Further, in that answer the Catechist sets forth that the *Jiva* after entering *Vaikuntha Loka* assumes the same form as *Iswara*. This statement, it is needless to say, necessarily implies that *Iswara* has a form; and in answer No. 10 he says, "*Prakriti*, because it has form and is therefore changeable," which assertion as necessarily implies that all things that have forms are changeable. Then the above two implications thoroughly justify the syllogism—All things that have forms are changeable; *Iswara* has a form; therefore *Iswara* is changeable. This anomaly ought to be set aright if the Catechist still maintains that *Iswara*, a term used by him as a synonym of *Paramatma*, has any *form*.

Again, if by saying "after travelling by the paths of light (*Archiradi*), breaking through the circle of matter," in answer No. 21, he means that *Jivan* extricates itself from the matter before reaching *Vaikuntha Loka*, then there arises a contradiction between answers 9 and 21, one asserting that *Suddha Satma*, an "aspect" of matter, exists in *Vaikuntha Loka*, the other, that that Loka lies *beyond all* matter.

(14.) Answer 30 would not be of any great service to the readers unless the Catechist gave out his own opinions as to what the *Sukshma Sarira*, the *Sprakrita Loka*, and the heart of *Jivan* are respectively composed of.

(15.) I must ask for another favor—a most important one—on behalf of the educated world. Instructions are attempted in the Catechism (specially in the third answer) as to the means of attaining *Moksha*, "Man's greatest aspiration." But that attempt would be fruitless if the doubt expressed below be left unsolved. For, though the Catechist teaches that divine contemplation is the means of the obtaining of *Moksha* (answer 3), that divine contemplation is "knowledge or wisdom" of *Iswara*, continuous, full of love, and commingling with no other than *Brahma*: (answer 4),"—yet the Catechist has not been pleased to state what are the means of attaining that *knowledge*. Do these means consist in simply reciting or remembering the words of the answers 3 and 4, or of any similar passages? or are they also effected by any other mental exertions than the mere remembering of the said words? If mental exertions besides remembrance are needed, what are the details and modes of those exertions?

(16.) We should not lose sight of the River *Viraja* which is so conspicuously mentioned in the philosophy under discussion. Its current seems rather too forcible to be even arrested by the Catechist's dams, nevertheless, it ought to be made to flow more easily into the reader's brain. I hope Mr. Govinda Charlu or any of his co-religionists will make up the defect by adding to the next Catechism the following questions and answers) :—

Q. 33. What is *Viraja Nadhi*?
„ 34. Of what substance or substances is it composed?
„ 35. In which direction does it flow?
„ 36. Is it situated on this side, or that side of *Vaikuntha Loka*?

When Mr. Govinda Charlu will have published an explanatory article or a supplementary Catechism,* answering to the above remarks, then the Adwaitees will be in a position to discuss more closely the *Visishthadwaita* Philosophy, especially if like the Catechism under review and correction the fresh article expected from him or his co-religionists leaves room for as much discussion as this one.

COSMICAL RINGS AND ROUNDS.

By A Student of Occultism.

No. VII of the Fragments raises a difficulty for me and others, which we should be glad to have explained.

A Lay Disciple says —

"This fact is that while the earth, for example, is inhabited as at present, by Fourth Round Humanity..... there may be present among us some few persons..... who, properly speaking, belong to the Fifth Round. Now in the sense of the term at present employed, it must not be supposed that by any miraculous process, any individual unit has actually travelled round the whole chain of worlds once more often than his compeers.....this is impossible. Humanity has not yet paid its 5th visit even to the Planet next in advance of our own;" and he then proceeds to explain that these 5th Round men, are really only 4th Round ones, who either through an abnormal number of incarnations, or by processes of Occult Training have reached the status, that humanity *en bloc*, can *only* attain in its 5th Round.

No doubt his last sentence is obscure. It is not clear from the sentence itself what he means by the "planet next in advance of our own," but it is presumably the one to which we pass after leaving this earth, and if so—"5th visit" is probably a misprint for *fourth* visit. If so his view is clear enough. If not, and if he really *means* 5th visit, and refers to the Planet next *before*, ours in the cycle, then this is inconsistent with his entire explanation, which represents the whole of humanity, running its entire local cycle of root races, with their races and minor races on each Planet, on which obscuration begins to set in as soon as humanity has left for the next, and he clearly says the human life-wave can be on only one Planet at a time, and that when it reaches the 7th all the other 6 must be in obscuration.

As I said, if 5th visit is a misprint for 4th, and "next in advance" means as it certainly ought to mean that Planet next higher up in the scale than Earth and to which we next proceed after quitting Earth, then the whole of "Lay Chela's" exposition is intelligible and consistent with itself.

But then it is not consistent with other teachings of the Brothers themselves. For instance one of these writing to me says—

"And now as man when completing his 7th ring" (*i. e.*, having worked through his 7th Root race) "upon Planet A" (*i. e.*, the first of the cycle series) "has but begun his first on Planet Z; (*i. e.*, the last of the series) and as globe A. dies, when he leaves it for B, and so on, each Planet—Z, included—falling into inertion after his passage; and as he must also remain in the intercyclic sphere after Z, (as he has to do between every two Planets) until the impulse again thrills the chain of worlds into renewed life for the next Round—the conclusion is clear; the differentiated individual however swift his evolution, can therefore be but one Round a head of his kind * * * * * * We have now men of the 5th Round among us, because we are in the latter half of our septenary earth ring (*i. e.* in the latter part of the 5th Root race). Were we in the first half this could not have happened. The countless myriads of our 4th Round Humanity who have outrun us and completed their seven rings on Z have had time to pass their intercyclic period, begin their new Round, re-appear on globes A, B, C, and reach the earth (D)".

From this it is quite clear, 1st, That the wave of humanity may just when reaching Z, be on all the Planets at the same time; and 2nd, that some at any rate of the 5th Round men on earth are normal 5th Rounders, who *have* outstripped us here, by a whole round of the cycle; and 3rd, that Lay Chela who says the globe immediately preceding ours is in obscuration is wrong, since 5th Round men are there as well as on the two preceding ones.

Again, in another passage, the same brother says:—

"The obscuration of the Planet on which are *now evoluting* the races of the 5th Round men, will of course be behind the few avant couriers that are now here."*

Showing clearly that the 5th Round *has* already commenced, which would not be possible under Lay Chela's explanations.

It is quite true that another brother writing says of men: "On their 5th Round after a partial Nirvana, when the grand cycle is reached they will be held responsible henceforth in their descents from sphere to sphere, as they will have to appear on this earth as a still more perfect and intellectual race. *This downward course has not yet begun, but will soon.*"

According to him, therefore, the 5th Round has *not* yet begun, but as it *soon* will, humanity of the 4th Round must, at any rate some of it, be in its partial Nirvana, after passing the last planet of the cycle; which is still equally impossible under Lay Chela's explanations.

I conclude that Lay Chela must have misconceived the instructions he received, and we who have studied carefully the original letters from some of which I have quoted, shall be grateful if you will clear up the question for us.

As to the apparent discrepancy between the statements of the two brothers, I do not think we need attach much importance to it, for the brother last quoted is no English scholar and has to use imperfect implements for the transmission in English of his views, and is moreover not inclined (if I may be permitted to say so) to take the trouble to see that his enunciations reach us in a perfectly accurate form, but the brother first quoted is as good an English scholar as any of us, and scrupulously careful in *his* enunciation, and where Lay Chela's statements are distinctly at variance with these, as they seem to be in the present case, Lay Chela, I conclude, must be wrong.†

But there may be (there often is in Occult Philosophy) a mode of reconciling these apparent distinctly contradictory statements, and it is chiefly in the hope of eliciting this, if there be such and so getting a really firm hold on this fundamental question of evolution that I write on my own behalf and that of others.

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* We hope we will not be accused of attempting to reconcile entirely the difficulty between the early and later teaching, by suggesting, in this particular instance, that the word *full* inserted between—"The" and "Obscuration"—might perhaps remove a portion of the apparent contradiction. Having been taught that the earliest and latest races of humanity, evoluted and died out during, and with, the dawn (or end) and the twilight (or beginning) of every Obscuration, we see no contradiction in this particular sentence, as quoted.—*Ed.*

† We believe not; only that the 5 Rounders have several significances. The "Student of Occultism" is only fairly entering upon the path of difficulties and most tremendous problems and need not as yet complain. Difficulty (1): the Chela who instructed the writer or "Lay Chela"—last, and gave him the new version about the 5th Rounders, is a regular and "accepted Chela" of several years standing of the "Brother" who "is no English scholar." On the other hand the latter is the very *guru* who taught us the doctrine, and it coincides certainly more with that of "a student of occultism," and as he understands it than with its version as given now by "Lay Chela." Speaking but for ourselves *we know* that (new version notwithstanding,) three are "normal" 5th Rounders, and we told so repeatedly. But, since the instructor chosen to explain the doctrine would not give out the key to the problem, all we could do was to submit. Evidently our Masters do not choose to give out all.—*Ed.*

Editor's Note.—"Lay Chela" received from a *regular* and "accepted Chela" the explanations and instructions that led him to develop in *Fragment* VII the last theory objected to, and most decidedly it seems to clash with previous notions. Under these circumstances we do not feel justified in stepping in to make the two theories agree. Nevertheless, we have no doubt that both, however discrepant they may seem now, would be found to agree charmingly together, were the "Student of Occultism" and the "Lay Chela" given the *whole* doctrine and explained the great differences between the seven Rounds instead of being taught so spasmodically, and receiving small stray bits at a time. But such is the will and pleasure of those who know better than we do as to what it is fit to reveal, and what has to be kept back for a time. As much as (or perchance, from the little) we know of the doctrine, the two statements show neither a gap nor a flaw in it, however conflicting they may seem. The "apparent, distinctly contradictory statements" are no more so than would be a description of a human being emanating from two different sources, supposing one teacher would say that "the being called man crawls on all fours,"...and the other that "man walks erect on his two feet". And later on, that—"he walks supported on three legs;" all these statements, however conflicting for a blind man, would nevertheless be perfectly consistent with truth, and would not require an Œdipus to solve the riddle. Who of the "Lay Chelas" can say, whether there is not as much danger for our MASTERS in giving out at once the whole doctrine as there was for the Sphynx who had to pay for her imprudence with death? However it may be, it is not for us to give the desired explanations, nor would we accept the responsibility even if permitted. Having, therefore, submitted the above article to another regular and high Chela, we append hereto his answer. Unfortunately, instead of clearing the horizon, it overclouds it with fresh and far more tremendous difficulties.

In reply to the aforesaid note, I beg to state that it is impossible for me to give any satisfactory explanation of the difficulties pointed out therein, until the "BROTHERS" are pleased to give a complete statement of the whole doctrine regarding the progress of the human life-wave on our planetary Chain. The MASTERS have as yet but indicated the general outlines of their theory as regards the subject in question; and it is not their intention to explain the whole teaching in all its details at present. Those who are not their Regular Chelas cannot reasonably expect such explanations from them as have close connection with the secrets of initiation, especially as these explanations are to be given out to the world. Those to whom the information embodied in the *Fragments* has been given, are expected to use their own intuitional powers and determine with more or less definiteness the details of the theory which are not communicated to them.

It will not be easy to understand the doctrine under consideration completely, until the nature of the Obscurations and the periods of duration of the different races of the planets are clearly ascertained; and inasmuch as I am not in a position to divulge any thing about these questions unless so ordered, I cannot offer any solution of the difficulty pointed out. Nevertheless, I can state here that a planet may be said to be in a state of Obscuration when a small portion of it is inhabited. I will now proceed to notice the objections raised by your correspondent and the difficulties pointed out.

I. I agree with the "Student of Occultism" in supposing that the "5th visit" is a misprint for "4th visit" in the Fragment VII. This is evident and needs no explanation. Again, the general theory about the progress of the human life-wave indicated in the said article is, no doubt, *apparently* inconsistent with what is contained in the passages cited from the letters received from the two MASTERS. Probably other passages contained in the letters received by "Lay Chela" produced a different impression on his mind. Let us suppose, however, that neither theory contains the *whole truth* about the esoteric doctrine in question. It is certainly much more complicated in its details than is generally supposed. The law of human progress is not as simple as is made to appear in "Lay Chela's" "Essay," and the passages quoted by your correspondent. All that is yet to be thoroughly comprehended and digested by the *lay* students of Occult Science with the help of the facts which the Brothers have revealed, before they are pleased to reveal more.

In support of the foregoing remarks I shall suggest certain difficulties in connection even with *the* theory accepted by your correspondent submitting them for his careful consideration.

(*a.*) According to this theory (see his quotation No. I.) the progress of the human life is precisely similar to that of the other kingdoms. This theory may be briefly stated as follows: suppose A, B, C, D, E, F, G are the 7 planets of our chain in their natural order. Human life first manifests itself as the 1st race on planet A. When the 2nd race commences on A, the 1st race commences on B, and so on; and lastly, when the 7th race begins to evolve on A, the 6th, 5th, 4th, 3rd, 2nd and 1st commence their life on the planets B, C, D, E, F, G, respectively. Now it may be easily seen from the general character of the process of evolution, that nature provides a definite number of stages for the descent of spirit into matter and an equal number of steps for its gradual re-ascent and purification.

The various number of incarnations in the successive races of each planet are so many stages of descent or ascent which the nature of that particular planet admits: and the nature of the law of evolution seems to imply that every differentiated spiritual monad should, save under exceptional and extraordinary circumstances (which again are very numerous in their turn) incarnate itself in all the races. The first differentiation of the spiritual monad seems to take place on the first planet of the chain; for, by its very constitution, it supplies conditions for the first descent of spirit into matter. The theory under consideration supposes that when the 2nd race of the first round begins to evolve on A, the first race commences its career on B. Now two suppositions are possible regarding the monads that begin to incarnate in the first Race on B. *First.* They are the monads that have already incarnated on A in its first race, or they are newly evolved from the original source on B. It will easily be seen that the same alternatives are presented in the case of the other planets and the other rounds. If the first supposition is accepted, the inference *seems* to be inevitable that a particular number of monads incarnate themselves only in the first races of all the planets in all the rounds. If all the races in all the planets have the same characteristics this inference is proper; but such is not the case, and the difference in races must serve, though in a minor degree, the same purpose which is intended to be accomplished by the difference in the material constitution of the various planets of the chain. And besides, there is another difficulty to be encountered on this supposition. If, as is supposed, the monads that have incarnated themselves on the first planet moved on to B, the monads that begin their incarnations on the 1st planet in its second race, must necessarily be such monads as are newly evolved. If the 1st race on the first planet has a definite use and purpose in the scheme, this conclusion must clearly be wrong. And moreover, nothing is really gained by supposing that some monads begin to incarnate themselves in the 2nd race of planet A, and that the remainder migrate to B.

We shall arrive at conclusions equally unsatisfactory if the 2nd supposition above stated is accepted. Looking at the general nature of the scheme, it will be unreasonable to suppose that a monad may commence its career as a human being on any planet. And besides it will follow from this supposition that certain monads incarnate themselves on planet A only, some on B only, and so on. On either supposition, a portion of the machinery provided by nature becomes superfluous or useless. These difficulties are not to be met with in "Lay Chela's" theory, but however after reading it with the greatest care—I am not prepared to say that the said theory is *quite* correct; least of all is it complete: the Chela though, my colleague, could give only *as far as permitted*, and ought not to be blamed for it.

(*b*). Just as a planet has its period of obscuration or sleep, and as the whole solar system has its period of rest, the planetary chain also must, by analogy, have its time of inactivity. This supposition is strengthened by the words contained in the passage quoted by your correspondent to the effect that "the impulse again thrills the chain of worlds into renewed life *for the next round.*" And, morover, the words above referred to seem to imply that this period of inactivity or sleep of the whole planetary chain would occur *when a round is completed.* If this supposition is correct, it will be seen, by tracing the progress of the human "life wave" (which expression seems again to have been misunderstood by "Lay Chela") from its commencement up to the present time according to the theory under consideration, that planet A *is now in a state of obscuration* as its 7th race of the 4th Round has completed its course when the 4th race of our planet has completed its course; and it will be further seen that the 7th, 6th, 5th, 4th, 3rd, and 2nd races of the 4th Round are running their courses on planets B, C, D, E, F, G, respectively. Thus, having seen that the 5th Round has not even commenced on the first planet, we are forced into the conclusion that the 5th Rounders now appearing on this planet are not *normal* 5th rounders. Even if the planet A had passed through its period of obscuration, still there would be no 5th rounders on planets B, C, D according to this theory. Consequently the conclusions to be drawn from this theory are as much opposed to the facts stated by the MASTERS as the theory expounded by their "Lay Chelas." But, it would not be quite clear according to their theory whether planet A has passed through its period of obscuration. The 7th race of the present Round was running its course on planet A when the 4th race was flourishing on this planet. If A had passed through its period of obscuration, it must have done so in the interval between the commencement of the 5th race on this planet and the present time. If so, there could not have been a period of obscuration for the whole chain before the commencement of the 5th Round, as is implied in the words cited above.

(*c.*) There is another difficulty in the theory under review, to which I beg to invite your correspondent's attention, and one that I am permitted by my Master to suggest to him. According to this theory the condition of the planets will be as follows, when the last planet of the chain has the 7th race of the *4th round* on it. The 6th, 5th, 4th, 3rd, 2nd and 1st races of the *5th round* will be running their courses on A, B, C, D, E, F. Now if the teaching *was correctly understood*, it is difficult to see what becomes of those that constitute the 7th race on planet G at the end of its period of activity. If they move on to A they must incarnate themselves in its 7th race of the 5th round without the necessity of going through the other races of the said round; or if they begin incarnating themselves in the 1st race of the 5th round, we shall have to suppose that the 1st race of the 6th round will commence a second time on A when it has the 7th race of the said round.

If they were to remain on G, it will be easily seen that they will have to remain there till Mahapralaya, as the same difficulty will have to be encountered at the end of every race they get through.

The other difficulties connected with the theory in question may be easily noticed by our "Lay Chelas" if they would only trace the progress of the current of human life on the basis of the said theory. I merely point out these difficulties to your correspondent in order to show that *the complete theory regarding the subject under discussion is not yet explained by our* MASTERS, *and that it would be premature to draw definite inferences from stray passages contained in the letters received from them. It is in my opinion wrong to do so before all the facts* given to him by the "Brothers" are thoroughly examined and sifted. No *Lay* Chela can ever hope to have the whole secret doctrine revealed to him. Debarred from regular initiation, he has either to get at the *whole* truth through his own intuitions or content himself with waiting. We do not think that "Lay Chela" is completely wrong in saying that planet C is now in a state of obscuration. We beg to inform our correspondent that, in fact, the whole theory regarding the present subject is very complicated. The law of evolution in any one Round is never altogether similar to that of the next Round; the periods of activity of the different rounds and races on different planets vary, and the periods of obscuration on different planets are likewise different; consequently it will be unwise to set up some particular theory as the correct one before the whole subject is carefully scrutinized. As I have already stated, the MASTERS cannot reveal to the public the whole truth as regards these rings and rounds, and your readers must feel grateful to them for what little has already been given for their guidance. They will always be prepared to give such help and information as they can without infringing the rules of secresy, to those who are anxious to study the subject with earnest care and attention, but they can do more. I cannot but think that the "Lay Chela" is rather imprudent in having made certain *too* sweeping statements regarding the present subject as if they were final and authoritative, knowing as he well does that the MASTERS have not yet given him the whole doctrine. The doubts and difficulties herein noticed can of course be satisfactorily explained by the light of the real esoteric doctrine on the subject, and every advanced Chela has it. But inasmuch as the sacred numbers and figures are not to be given except to Regular Chelas under initiation, we can help your correspondent only by telling him wherein he is wrong, not by giving out that which he has to find out for himself. Even "Lay Chela" must try to discover as much as can for himself by using his intuitional and intellectual faculties.

S. T. K * * * CHARY.

PONDICHERY, *May 17th.*

Letters to the Editor.

SUBHUTI'S SOPARA RELIC.

As promised I pen a few lines about the Sopara relic of our Lord Buddha received by Subhuti Terunnanse. It was carried about a fortnight ago from the Fort to Wellawatta Temple in a procession, the number of men that accompanied being over 10,000. It is supposed that there never occurred such a pinkama in Ceylon. The long line of Buddhist priests all in silken togas followed the procession under a white canopy, and really made a splendid appearance. The relic is being exhibited to the public now; it is placed on a lotus flower made of gold; beside it are placed several images of Buddha, presents from the Kings of Siam and Burmah to this educated priest.

Apart from these is a large number of books arranged on a table, whose authors, the leading savants of Theosophy, have presented them to Subhuti.

PETER D'ABREW.

COLOMBO,
20th March 1883.

THE NADIGRANDHAMS.

MYLAPORE, *13th April* 1883.

I am now getting letters from Europeans from various places—from Ootacamund, from Agra, from Gwalior, &c. One gentleman wishes to know "whether there is any practical advantage to be gained from having one's horoscope drawn—whether astrology teaches one what difficulties and dangers to avoid and what to follow after." Another sends to me a copy of his horoscope (which must necessarily be a wrong one) and wishes to be furnished with "any particulars connected with his past, present, and future that I might be able to discover." A third gentleman gives the time and place of his birth—but he does not mention whether the time is local (if not, of what place,) apparent, or mean; nor does he give the latitude and longitude of the place, and, wishes to have sent to him "a short sketch of his life—past,

present and future." Hardly a day passes without my getting some letter or other on the subject from men in high position. The letters are all written in a really good and sincere spirit. I am indeed happy to find that through the columns of your valuable journal so much interest has been awakened on the subject of Astrology. Both to save others the trouble of addressing to me similar questions on the subject, and myself of returning almost the same reply to each, I request you that will please publish the following extract from my answer to the Ooty gentleman.

"Dear Sir.

"I am in receipt of your letter of the 3rd instant. The question asked is an important one. In replying to it I have only to rely on our Shastras for my support. Varaha Alihira says;

"Astrology (horoscopy) treats of the fruits of one's good and bad deeds (Karma) in his previous birth." Karma is of two kinds—the strong and the weak. The former cannot be escaped while the latter can, just as the course of a Ganges or an Amazon cannot be arrested while that of a small rivulet can. But how? Here is what the Shastras say:

"Some by medicine, some by gift, some by Mantra, some by fire ceremony (Homa) and some by worship of Deva (God?)." Of these only the first is being followed by the majority of mankind; and we know that while medicine proves effective in some cases, it fails in others—perhaps according as the Karma is of the one sort or the other. In such cases it is worth while to try some of the other remedies above enumerated, *all of which have an occult meaning* and not less effective than the first. For it must be borne in mind that the ancient Rishis had a far deeper insight into human nature—the fate and fortunes of the human soul—than the modern men of science. In the Nadigrandhams it is clearly stated what particular remedy one is to follow in particular cases. If the case should be an irremediable one the fact is also stated in equally clear terms. While the Nadigrandhams give a detailed description of the medicine or the ceremonies to be resorted to in certain cases, in others they simply refer us to such and such ceremonies, naming them by their well-known technical denominations. Here we have to follow the directions given in what is known to all us Hindus as the Karmavipaka Grandham. This work consists of two parts: part I contains a catalogue of bad deeds (Karma) with the resulting human suffering given opposite to each; and part II treats of the remedies to be followed to their minutest details.

"If you wish to have your horoscope drawn correctly you will have to let me know the precise time and place of your birth—the year, month, date (and week day if convenient, to test the accuracy of the given date), hour and minute (stating whether the time given is local*—if not what?—apparent or mean), and the latitude and longitude of the place. The latter with reference to some meridian, say that at Greenwich. As regards the Nadigrandhams I hope to be able to secure one before long for use at my convenience. * * *

Yours, &c."

When I do get the Nadigrandhams, especially the Dhruva-Nadi, which contains the Nirayana sphutam of the sun and planets at the moment of birth of each individual, I shall notify it in your Journal, and I will then be in a position to satisfy the curiosity of all persons. I therefore earnestly ask the public to wait for a few months. I may refer them to the persons who possess the Nadigrandhams; but as these persons are generally ignorant men possessing no index to the work, I am afraid they might commit mistakes in hitting correctly at the life required and thus bring discredit on the work itself.

If, in the meanwhile anybody, European or Native, born in any part of the globe, should like to have simply his horoscope correctly drawn, that is, the exact positions of the planets ascertained and the diagrams, &c., I am prepared to do so as soon as I go to my station, Trivadi, Tanjore District (which will be in about a fortnight), where I have the Tables &c., required for the purpose. The work takes in the case of each horoscope nearly a day's time. If applications should continue to come to me as they do at present, I fear I shall have hardly time left for anything else, unless I ask my colleagues Venkatesvara Deekshitar and Sundaresvara Srouthy, who are Founders, equally with me of the Trivadi Jatistantra Sabha to assist me on the matter. In which case the applicant will have to pay a small fee of five Rupees for each horoscope.

I beg to remain,
Your most obedient servant,
N. CHEDUMBURAM IYER, F. T. S.

* This point must be carefully kept in mind. The Madras Observatory is the only Observatory in India. Its time is observed in all the Railway Stations, at least in the Madras Presidency. This will not do for astrological purposes except in Madras.

EXPLANATION WANTED.

I SHALL feel highly obliged if you will kindly insert in the columns of *The Theosophist* the meanings and history of the two following names:—

1. *Runic* and 2. *Arne Saknussemm.*

I guess the meanings of the first to be—the name of a language. Of the second the name of a Professor or a learned man of the 16th century, a great alchemist of the day.

I want a regular history of the second expression.

"A JUNIOR STUDENT."

TREVANDRUM, *8th April* 1883.

EDITOR'S NOTE.—"A Junior Student" makes a right guess in one instance. There is not much mystery in the adjective "runic," though its noun "Rune" or *Rún* (an Anglo-Saxon word) stood in days of old for "mystery," and related to magical letters— as any *Encyclopædia* might have told him. The word runic relates both to the language and the peculiar alphabet of the ancient Norsemen; and "runes" was the name used to indicate the sixteen letters or characters of which the latter was composed. It is of the remotest antiquity, and the few who were acquainted with the use of those peculiar marks—some old stones bearing yet inscriptions in the Runic character—were considered as great enchanters and magicians, until the *runes* began to be used in communication by writing and thus—their sacred and mystic character was lost by becoming vulgarized. Nevertheless, in some Occult books it is distinctly stated that those letters received in their subsequent usage a significance quite distinct from the original one, the latter remaining to this day a mystery and a secret with which the initiated descendants of the Norsemen will not part. The various talismans and charms used occasionally by the modern so-called "wizards" and "witches" in Iceland supposed to have inherited the secret science of old—are covered generally with runic marks and may be easily deciphered by those students to whom no ancient mystery is one, they studying Occultism in its general or universal aspect.

As to the other word or rather name of which "Junior Student" wants "a regular history"—it will be more difficult to satisfy him since no such name is to be found either in the catalogue of mediæval Alchemists and Rosicrucians, or in the long list of Occultists in general, since Appolonius of Tyana and down to the days of Eliphas Levi.

It is most certainly not a European name, in its second half at any rate; and if the name of Arne is to be occasionally met with, that of "Saknusemm" has an Egyptian rather than a Western ring in it. There was an "Arne" (Thomas Augustine), an English musical composer and the author of "Rule Britannia" in the 18th century, and two men of the name of Socinus—in the 16th and 17th. But these were no alchemists but great theologians, or rather we should say anti-theologians and infidels. Lœlius Socinus—the first—was the friend of both Melancthon and Calvin, though he denied the fundamental doctrines of popular Christianity and made away with the Trinity. Then came Faustus Socinus—his nephew, and a great sceptic, the *protegé* of F. deMedici, grand duke of Tuscany. This one openly maintained that the Trinity is a pagan doctrine; that Christ was a created an inferior being, and that there was neither personal God nor devil. His followers were called the Socinians, but even this name answers very little to Saknusemm.

Having thus confessed our ignorance, we can suggest to "Junior Student" but one plan; and that is, to seek for his "Saknussem" among the Egyptian deities. "Arne Baskenis" was the Greek name of Arceris the elder Horus, "Sakanaka" is the mystical appellation of a great fire, which is mentioned in CLXVth Chapter of the Ritual of the Dead—and may have, perchance, something to do with the alchemist fire of Saknussem. Then we have Sakasuta—the "Eldest-born of the Sun God," one of the names of the planet Saturn in Chaldean Astronomy; and finally Samoulsamonken, the name of the rebel king of Babylon, the brother of Assurbanipal, king of Assyria. Having done our best, we can but advise our correspondent to let us know in what work he met with the name, as also his reasons for believing that "Saknussem" was an alchemist, or a learned man of the 16th century.—*Ed.*

LIGHT'S VELOCITY.

I see in an article in the *Theosophist* of December 1882, page 70, the following statement, having reference to the velocity of light.

"The sun being 92½ millions of miles distant, has risen eight minutes before it becomes visible to us."

Is it not more correct to state that the light of the sun having already reached the earth, its light has only to travel the distance of the horizon to the spectator at sunrise?

I always understood that owing to refraction of light the figure of the sun was apparent above the horizon before it actually became exposed by the revolution of the earth.

Yours faithfully,
D. M. S.

PERTINENT QUESTIONS.

Will you or any of your readers enlighten me on the following points:—

1. What is a Yogi?
2. Can he be classed with a Mahatma?
3. Can Visvamitra, Valmiki, Vasistha and other Rishis be classed with the Yogis and the Mahatmas?
4. Or with the Mahatmas only?
5. Or with the Yogis only?
6. Did the Yogis know Occult Science?
7. Is vegetarianism necessary for the study and development of Occult Science?
8. Did our Rishis know Occult sciences?

By throwing some light on the above questions you will oblige.

Yours truly,
H. N. VAKIL.

BOMBAY, *30th April* 1883.
161, MALABAR HILL,

WE REPLY.

1. A Yogi in India is a very elastic word. It now serves generally to designate a very dirty, dung-covered and naked individual, who never cuts nor combs his hair, covers himself from forehead to heels with wet ashes, performs *Pranayam*, without realizing its true meaning, and lives upon alms. It is only occasionally that the name is applied to one who is worthy of the appellation. The real meaning however, of the word when analysed etymologically, will show that its root is "yug"—*to join*—and thus will yield its real significance. A real Yogi is a person who, having entirely divorced himself from the world, its attractions and pleasures, has succeeded after a more or less long period of training, to re-unite his soul with the "Universal Soul" or to "join" with Parabrahm. If by the word "Yogi" our correspondent means the latter individual, viz., one who has linked his 7th and 6th principles or Atman and Boddhi and placed thereby his lower principles or Manas (the animal soul and the *personal* ego) *en rapport* with the Universal Principle, then—

2. He may be classed with the Mahatmas, since this word means simply a "great soul." Therefore query—

3—is an idle question to make. The Rishis—at any rate those who can be proved to have actually lived (since many of those who are mentioned under the above designation are more or less mythical) were of course "Mahatmas," in the broad sense of the word. The three Rishis named by our questioner were historical personages and were very high adepts entitled to be called Mahatmas.

4. They may be *Mahatmas* (whenever worthy of the appellation), and whether married or celibates, while they can be called—

5. "Yogis"—only when remaining single, viz., after devoting their lives to religious contemplation, asceticism and—celibacy.

6. Theoretically every *real* Yogi knows more or less the Occult sciences; that is to say, he must understand the secret and symbolical meaning of every prescribed rite, as the correct significance of the allegories contained in the *Vedas* and other sacred books. Practically, now-a-days very few, if any, of those Yogis whom one meets with occasionally are familiar with occultism. It depends upon their degree of intellectual development and religious bigotry. A very saintly, sincere, yet ignorantly pious ascetic, who has not penetrated far beyond the husks of his philosophical doctrine would tell you that no one in *Kali-Yug* is permitted to become a *practical* occultist; while an initiated Yogi has to be an occultist; at any rate, he has to be sufficiently powerful to produce all the *minor* phenomena (the ignorant would still call even such *minor* manifestation—"miracles") of adeptship. The real Yogis, the heirs to the wisdom of the Aryan Rishis, are not to be met, however, in the world mixing with the profane and allowing themselves to be known as Yogis. Happy are they to whom the whole world is open, and who know it from their inaccessible *ashrums*; while the world (with the exception of a very few) knowing them not, denies their very existence. But, it really is not a matter of great concern with them whether people at large believe in, or even know of them.

7. The exposition of "Occultism" in these columns has been clear enough to show that it is the Science by the study and practice of which the student can become a MAHATMA. The articles "The Elixir of Life" and the *Hints on Esoteric Theosophy* are clear enough on this point. They also explain scientifically the necessity of being a vegetarian for the purposes of psychic development. Read and study, and you will find why Vegetarianism, Celibacy, and especially total abstinence from wine and spirituous drink are strictly necessary for "the development of Occult knowledge"—see "Hints on Esoteric Theosophy," No. 2. Question 8th being unnecessary in view of the aforesaid, we close the explanation.

HOW A MAN BECOMES A HINDU AND A BRAHMAN.

I GLADLY answer the question of K. C. Chatterjee, D. P. W., published in the May *Theosophist*. The primary object of the Hindu Sabha is in his words "to arouse a healthy competition among our people and serve a good purpose." Any man may be a Hindu by respecting the Hindu social organisation and joining any caste who would take him or by forming a caste of his own. The progress from caste to caste depends upon the habits and culture of the man assimilating him with the caste into which he seeks admission. Indeed very low caste men have risen above all castes and been recognized as gods (Mahatmas) to be worshipped by Brahmans too. Vidura, born of a Sudra was taught the Vedas along with the Kshatriya-born Pandu and Dhritarashtra. The difficulties in the way of admission as Fellows of any castes for meals and intermarriage are two: (*a*) the caste people must be convinced that the new member will faithfully respect the rules and observances of the caste; (*b.*) the Priests and Lay Heads of the caste must hold organised sessions to discuss and dispose of applications. I hope the Hindu Sabha and the United Hindu Church will be supported by all.

A. SANKARIAH, F. T. S.,
President-Founder Hindu Sabha.

PSYCHOMETRY AND ARCHÆOLOGY.

READING in the last *Theosophist*, that the application of a writer from America in the cause of local Archæology, has been favourably received, I feel emboldened to ask from you a similar help.

You must have observed, that very few of my countrymen study, much less try to discover, the hidden facts of antiquarian interest. I, who take great interest in such matters, have been encouraged by local Government to conduct a series of archæological researches throughout the province of Oudh; and during the last camping season, I have seen some portion of it, and have gathered a great deal of information and sketches. I am now writing my report.

But great difficulties present themselves in my path. Of the many ancient mounds, the remains of towns or buildings of a bygone age, I could not get any information, not even their names. Sometimes I discover a fragment of an inscription, which I cannot read, nor can I have means to complete. Occasionally mason's marks are found.

The antiquarian remains in Oudh may be divided into four classes: I. Mounds composed of broken bricks; II. Foundation walls of old buildings; III. Broken sculptures, which are of far superior workmanship to those of modern days; and IV. Coins, fragmentary inscription, and old trees, chiefly banian and peepal.

Now the great problem is to find out who built the structures, what their relation was to our continental history, contemporaneous events and chronology; and what was their local history, political, social, religious, and their position as to the fine arts.

The utmost we can infer, where tradition is lost, is their religious and æsthetic attainments and a partial knowledge of their architecture as evident from exhumed foundation-walls. Beyond that unassisted intellect cannot penetrate.

Now are there no data, by which we can find out the age of ancient trees, or some occult sympathy, by which we can read and complete fragmentary inscription, or again psychometrical means, by which we can discover archæological relics or records, that are hidden under the ancient mounds?

I hear, psychometry is a great aid to the archæologists. If so, how can I cultivate it?

If required, I shall be happy to send copies or rather rough pencil impressions of fragmentary inscriptions, &c., to you.

The great object of my archæological investigation will be to find out the geography and history—social, political, religi-

ous and æsthetic, of our ancestors, in the Mahabhárat, Ramáyan, Buddhistic, and subsequent dark ages.

POORNA CHUNDRA MOOKHERJI, F. T. S.

EDITOR'S NOTE.—If our correspondent were but to read carefully Professor Denton's *Soul of Things*, he would realise the importance of the science of Psychometry and learn at the same time the mode of procedure. Its usefulness in archæological discoveries and pursuits is immense. That work describes many cases in which the psychomether had but to hold against the forehead the fragment of a stone or any other object and he could accurately describe the building and its inhabitants if the fragment of stone had been connected with one; of the animal if the fragment was that of a bone of some fossil animal, etc., etc. The object is but the medium which puts the psychometer *en rapport* with the magnetic aura of its surroundings. Once landed in the world of Akasic impressions, the book of Nature is opened at every page and the images of all that was, being as though photographed on the etheric waves, they become plainly visible to the psychometer. Like many other faculties, this one is also inherent and must be developed by practice and study. But it is easy.

WHAT IS A "PERAHERA?"

IT is a general idea among the non-Buddhistic people that a Perahera is nothing but a "farce" or "mere nonsense" as they call it, and they seem to think that the Buddhists are quite ignorant and uncivilized in carrying on such "nonsense!" Which is a great mistake. A Perahera has a twofold aspect:—

a. During the time that our Lord Buddha preached his doctrine, various classes of people travelling thousands of miles from different quarters of India came to hear His most excellent teachings. From the richest lord down to the beggar, all gave an eager ear to him; so grand was His doctrine, that even enemies went together peaceably without the least notion of ill-feeling. This undoubtedly being the primitive idea of a Perahera, the Singhalese Buddhists are observing that custom, in representing the different nations and classes of men, in a Perahera (procession), with the accompaniment of music.

The dancing-girls, soldiers, veddahs, state officers, &c., are represented in a Perahera; the two enemies are represented by a cobra and a "Gurulla," the one being the prey of the other.

b. A gathering of the representatives of the men in different ranks of life, serves as an incentive to the uneducated to hear the doctrine of our Lord Buddha, and thus to lead a good life and obtain better birth hereafter.

A CEYLON BUDDHIST.

HOW TO BECOME A BRAHMIN.

IN the *Theosophist* for May, page 201, a correspondent (K. C. Chatterjee) writes to ask how a man can raise himself from a low caste to become a Brahmin. He insinuates that in the *Sarmans* it is laid down that caste "was not meant to be hereditary," but omits to add—unless the descendants kept up the distinction by practice of the rules laid down in the Shastras quoted by Gudhisthur to the serpent, mentioned in the same letter.

It is a scientific fact that heredity transmits qualities to descendants which, if kept up, will continue to any length of time, but if not kept up and allowed to die away, will disappear after a few generations. The untaught pup of a well bred hound will reject bird flesh intuitively for perhaps a couple of generations, after which, if the breeding is neglected, it will make no distinction of meat. The institution of caste was founded upon this scientific principle and not upon the fact of wearing the thread, which is simply an outward sign and talisman. The original practice or breeding has long been neglected, and it is a question how much of it is still left.

I do not quite understand what K. C. C. means by asking how a low caste can become a Brahmin. Does he mean modern Clerk Brahmin, Pleader Brahmin, Christian Brahmin? &c. &c., or the ancient Rishi Brahmin? If the former, the Shastras cannot give a reply, but, if the latter, which is the Brahmin talked of in the Vedas and Shastras, the answer to K. C. C. is to search in the Shastras how Veda Vyasa, Visiva Mithra and others of low caste origin had became Brahmin-Rishis, and he will know the process.

Berhampore. T. SARMAN.

P. S.—If K. C. C. likes to take the trouble he should enquire and ascertain how Parasurama, and after him Sankaracharya, raised hundreds of men from lower castes to that of Brahmins in the Central and outhern India, whose descendants now number legion.—T. S.

THE SUMMUM BONUM OF HINDUISM AND BUDDHISM.

THE first point of criticism of the pamphlet entitled "A Lecture on the Peculiarities of Hindu Literature," in a certain number of the *Theosophist*, is "We believe the lecturer labours under a misconception, though, when he seeks to show on the authority of Professor Max Müller that *Nirvana*, as conceived by Buddha, corresponds to the state of Iswara." That the state of Nirvana, as conceived by Buddha, corresponds to the state of Iswara may be proved thus: (1). After the four stages of meditation are passed, Buddha entered into the *infinity of space* (*Virattu* of Samarasa Vedhanta Siddhanthum, including psychical magnetism and electricity), then into the *infinity of Intelligence* (Eraniakaruppam), then into the *region of nothing* (Avviakirutham), then into complete rest (Iswara), so that Nirvana or complete rest corresponds to Iswara; (2). That *Thatheras* (classified phenomena) emanate from the Absolute Noumenon, is a doctrine common to the Hindu and the Buddhist philosophies, so that Nirvana would logically denote the annihilation of the Thathwas; now, they are blown out in Iswara, therefore, Nirvana corresponds to Iswara.

The second point of criticism is "Buddhism proper ought never to be classified with the groups of Theistic religions, since it is a philosophy entirely apart from, and opposed to other religious systems." To this we would reply: (1). That, in addition to the doctrines common to Hinduism and Buddhism enumerated by Professor Max Müller in page 226 of Vol. I of "The Chips from a German Workshop," we have shewn that Nirvana corresponds to the state of Iswara; (2). That the differences developed in the later forms of Buddhism are due to the heat of religious controversy in uninspired men, in accordance with the comprehensive law of *Yuga Dhurma*, generating intellectual and spiritual degeneracy, so that the mental faculties of the *Kali-yuga* individual souls, as a general manifestation, are unable to *generalize* and *experience* the sublime truths common to the Vedas, too often buried under the repulsive garb of unique technicality and beneath the superficial layer of figurative materialistic phraseology; (3). That the discrimination of the Karma, Bhakthi and Gnana Khandas alone would enable us to institute a fair comparison between religious systems.

We avail ourselves of this opportunity to express the grand conclusion at which we have arrived regarding the fundamental truths common to the Vedas after a study and esoteric contemplation of five years—that the Vedas reveal *two* modes of obtaining Mukthi, viz., (1) *Siddhantam* consisting in the *successive* experience of Thatswas and Noumenon, (2). *Vedhantism* consisting in the *simultaneous* experience of Thathwas and Noumenon, and that experiencing the *Ego* of *Brahm* is elucidated by the illustration of the king awakening to the consciousness of *self* from a dream in which he identified himself with a beggar. "The depths of Satan" of the Jewish Veda corresponding to the former mode.

S. M.

MADRAS, 5*th May* 1883.

PROFESSOR MAX MULLER'S OPINION WANTED.

The *Psychometric Circular* is responsible for the following:—

"One of the most interesting facts stated by the learned Dr. Le Rangeon in his narrative of his investigations in the country of the Mayas, both interesting and startling to Christians, is his statement that the last words of Jesus when expiring on the cross, "Eloi, Eloi, lama sabacthani"—are pure Maya vocables, having a very different meaning to that attributed to them by the Evangelists, "My God, My God, why hast thou forsaken me?"—who have thus done him an injustice, representing him in his last moments as despairing and cowardly, traits altogether foreign to his life. He evidently did not speak Hebrew when dying, since the people around him did not understand what he said. The true meaning of the Maya vocables,—Helo, Helo, Lamah, Zabac. Ta, Ni"—is "Now, Now, I am sinking; darkness covers my face." Dr. Le Rangeon states that these vocables are so familiar to the Mayas of Yucatan at the present day, that they are in daily use amongst them, and that should any one use these words in their presence, they would at once show solicitude, and inquire what was the matter. This discovery also gives something of a clue to his education. Where could he have become instructed in this language, not spoken in his day by any nation in the continent of Asia? We find a hint towards an answer when we come to examine the traces of this language in Egypt, in which country he is stated to have spent the earliest years of his life. It is a well known fact that persons who have disused for many years a language acquired in youth have uttered their dying words in the language thus familiar to their youthful mind, though so long disused."

Sinon e vero, e ben trovato!

AN ATTEMPT AT A NEW CALENDAR.

WE received from the United States "The Paine Hall Calendar," dated 283 A. S. *(Anno Scientiæ)*. It is an original but quite justifiable attempt from the standpoint of the men of Science and Freethinkers to introduce a new chronological era. The whole world of Science followed by the present and future generations of graduates, our Indian "B. A's." and "M. A's." included—ought under the penalty of inconsistency to lend themselves to its successful introduction and general acceptation. It would be likewise useful to those countless millions of the steadily civilizing though still unregenerated "Heathens" who are made to adopt the method of writing B. C. and A. D. while recognizing quite other *Domini* than the one virtually enforced upon them in their correspondence. Consistency is not quite the chief characteristics of our age, and it is something to see the Freethinkers make a real beginning. We publish here the proposed Calendar.

THE PAINE HALL CALENDAR.

(IT BEING FIRST UTTERED THERE.)

A Liberal, or Free Thought Calendar.

YEAR OF SCIENCE

(Anno Scientiæ)

283.

1883.	Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
Jan ...	...	1	2	3	4	5	6
	7	8	9	10	11	12	13
	14	15	16	17	18	19	20
	21	22	23	24	25	26	27
	28	29	30	31	...	...	...
	...	...	...	...	...	...	...
Feb ...	...	...	...	...	1	2	3
	4	5	6	7	8	9	10
	11	12	13	14	15	16	17
	18	19	20	21	22	23	24
	25	26	27	28	...	...	...
Mar ...	...	...	...	...	1	2	3
	4	5	6	7	8	9	10
	11	12	13	14	15	16	17
	18	19	20	21	22	23	24
	25	26	27	28	29	30	31
	...	...	...	...	...	...	...
Apr ...	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	...	...	...	...	...
May ...	...	...	1	2	3	4	5
	6	7	8	9	10	11	12
	13	14	15	16	17	18	19
	20	21	22	23	24	25	26
	27	28	29	30	31	...	...
June...	...	...	...	...	...	1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30

1883.	Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
July...	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31	...	...	...	...
Aug...	...	...	...	1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30	31	...
Sep ...	...	...	...	...	...	...	1
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30	...	...	...	...	...	...
Oct ...	...	1	2	3	4	5	6
	7	8	9	10	11	12	13
	14	15	16	17	18	19	20
	21	22	23	24	25	26	27
	28	29	30	31	...	...	...
Nov ...	...	...	...	...	1	2	3
	4	5	6	7	8	9	10
	11	12	13	14	15	16	17
	18	19	20	21	22	23	24
	25	26	27	28	29	30	...
Dec ...	...	...	...	...	...	...	1
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30	31	...	...	...	...	...

Origin of this Calendar.

In an article in the *N. Y. Truth Seeker* of Oct. 29th, 1881, Mr. T. B. Wakeman, of New York, in referring to the remark of Dr. Draper—in the Doctor's famous book, "The Conflict between Religion and Science"—that possibly posterity may unveil a statue of Bruno "under the dome of St. Peter's at Rome," was moved to say, "But would it not be a surer and a nobler monument than any 'enduring bronze' could ever be, to date the calendar of the New Era of Science and Man from the year 1600 as its year *One!*"

This and other words in connection, in their turn moved Mr. G. N. Hill, of Boston, to offer in the Paine Memorial, on the 29th of January 1882, a resolution, of which the following is an amended copy:

Resolved: That in everlasting commemoration of that rise of Science and Free Thought—the two best friends humanity has ever had—which began during the 16th century of the superstitious "Year of our Lord:" and in *perpetual honor*, also, of the heroism of that glorious teacher of Reason and noble Martyr for Science and Man, Giordano Bruno of Italy—so inhumanly burned at the stake by the Christians, at Rome, on the 16th day of February, 1600, for proclaiming scientific facts—*therefore*, in future, all records and other official documents of the Investigator Free Thought Society, of Boston, Mass., shall bear date from a Calendar, beginning on the 1st day of January, A. D., 1600; thereby placing our Society,—and all persons also adopting it,—*entirely* out of the bedeviling fog of the age of Bible faith with its "Year of Grace 1882," and into the humane light of the "Age of Reason" and YEAR OF SCIENCE 282.

The following is an amended and otherwise improved copy of the Preamble with which the Resolution, on the front side of this Calendar, was offered to the Society therein mentioned:

WHEREAS, The Christian "Year of our Lord 1600" marks very nearly the time when the Copernican—our present scientific—system of Astronomy became established, and which system fully proves the so-called "divine authority" of the Bible to be FALSE, because that book declares—among other untruths—that the Sun stood still for a time at the command of Joshua,* when Science shows plainly that the Sun never appreciably MOVES AT ALL, it being the Earth that does the moving; and,

WHEREAS, The year 1600 is especially consecrated for all time to Science and Liberalism, by its being the date whereon that noble martyr, Bruno, so heroically met a most dreadful death at the hands of the Christians, in defence of the Freethinker's Great Teacher, that greatest of ALL Great Teachers, viz., Science; and,

WHEREAS, Science is undoubtedly the greatest benefactor that mankind has ever known, and is consequently entitled to the utmost honor that can—in reason—be bestowed upon it, both for its own worth and for the sake of him, who first RESISTED TO THE DEATH the Christian efforts to suppress it, and in whose sublime devotion we have, as Mr. Wakeman has so admirably suggested, an eminently worthy basis upon which to found the Free Thought Calendar. Be it therefore Resolved: (See the Resolution above.)

The following is the Platform of the Investigator Free Thought Society, and the means it uses to further these ends are Free Debates on all subjects, Lectures, &c.:

The objects of this Society are to advocate the use of Reason as the Supreme Guide and Standard for mankind IN ALL THINGS, to inculcate the doing of Right for the Right's sake ALONE, and to labor to teach people to believe in goodness enough to search out and follow it because of its INHERENT WORTH AND BEAUTY, and not because of rewards or punishments either in this world or any other; in brief, to work for the Ennoblement of Humanity, and their salvation from the hells of ignorance, superstition, bigotry and all other evils.

* Joshua x—13.

NOTICE.

INDUSTRIÆ NIHIL IMPOSSIBILE.

"I held it ever,
Virtue and knowledge were endowments greater
Than nobleness and riches."—*Shakespeare.*

"In faith and hope, the world will disagree,
But all mankind's concern is Charity."—*Pope.*

MADRAS HINDU CHARITY HIGH SCHOOL.

(To be established on the Tamil New Year's day in Sowcarpet, Madras.)

Hours of Attendance... { 8 A. M. to 10 A. M., and 1 P. M. to 4 P. M., on every school-day.

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MADRAS, 26*th March* 1883. } V. RAMA RAO, *Honorary Secretary.*

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[*Established on the 15th February, 1883.*]

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"Principles of General Anatomy and Physiology," by B. L. Bose, Esq., L.M.S., on every Wednesday, at 4-30 P.M.

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

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

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

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

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

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THE THEOSOPHIST

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

THE SOUL OF THINGS.

TEN years ago Professor William Denton, an Anglo-American Geologist and a man of marked intellectual capacity, issued in collaboration with his equally gifted wife, a work in three volumes, bearing the title which heads the present article. It is a record of extensive researches into the origin of things visible, or the world noumenal. No laboratory instruments or processes were employed in this research; there was neither furnace, nor crucible, nor flask, nor chemical, nor lens availed of, and yet this book contains facts with respect to the hidden half of nature which equal, if they do not outvie, in interest and suggestive importance any discovery in the science of objective phenomena reported to any learned association. The researches of the Dentons have done especially much good to students of Aryan science, for they link in with, and give the key to, the previously puzzling mysticism of the Atharva Veda and subsequent works on occult science. The agency employed was Psychometry, and Psychometry (soul-measuring) is a Greek word to express the faculty—natural, but ordinarily latent in us—by which the inner-self cognizes the things of the spiritual (or, if you please, dynamic) world of causes. This faculty was strong in Mrs. Denton, her son, and members of Prof. Denton's own family, and the two former especially developed their psychometrical powers to a marvellous degree. If any object—a letter, bit of clothing, fragment of stone or other material from a building, or of a geological specimen, etc., were given them to clasp in their hands or hold against the middle of their foreheads;—an inch above the line of the eyebrows—they would at once come into sympathy with the *Akâsa*, or soul, of the person or thing with whom or which the object had been in relations, and describe the same. Step by step, these researches proved the truth of the old Aryan dogma that the Akasa (Ether) is the cradle and grave of objective nature; and that it holds imperishably the records of everything that ever existed, every phenomenon that ever occurred in the outer world. The hypothesis of physical science was thus endorsed and enlarged, and a bridge of one span flung across the "unfathomable chasm" seen by the great Tyndall to lie between the visible and invisible worlds. Prof. Denton was not the modern discoverer of Psychometry; that honor is due to Prof. J. R. Buchanan, M. D., an American anthropologist of eminence and a fellow of our Society. It is one of the great merits of this science that its researches may be carried on without risk to the "patient," and without throwing him or her into the state of Mesmeric unconsciousness. "At first," says Prof. Denton in his book,*

"The sensitive, or psychometer, is generally a merely passive spectator, like one who sits and observes a panorama; but in time he becomes able to influence the visions—to pass them along rapidly, or retain them longer for a close examination. Then the psychometer, at times, dwells in that past whose history seems to be contained in the specimen * * * At least he becomes released even from the specimen. At will he leaves the room, passes out into the air, looks down upon the city, sees the earth beneath him like a map, or, sailing still higher, beholds the round world rolling into darkness or sunlight beneath him. He drops upon island or continent, watches the wild tribes of Africa, explores the desert interior of Australia, or solves the problem of the earth's mysterious poles. He can do more than this: he becomes master of the ages. At his command the past of island and continent come up like ghosts from the infinite night, and he sees what they were and how they were, what forms tenanted them, and marks their first human visitants, seeing the growth of a continent, and its fruitage in humanity, within the boundary of a little hour * * * the universe scarcely holds a secret that the freed spirit cannot behold with open eye."

Prof. Denton estimates that the psychometric faculty is possessed by at least one white female in ten, and one man in twenty. Doubtless the percentage would be even greater among Asiatics.

The Psychometer, as we have remarked, does not have to be mesmerised for the exercise of the power. His eyes should be closed, the better to help concentration of thought upon the psychic observations. "Otherwise," says Prof. Denton—

"he appears to be in a perfectly normal condition during the time, and can readily notice what takes place in the room; frequently laying down the specimen, joining in the conversation, or drawing objects seen and then going on with the examination. When the specimen is in powder, it is merely necessary to stroke the forehead with as much as will cling to a damp finger; and where heavenly bodies are examined the rays are allowed to shine upon the forehead."

Thus it will be seen that with a copy of Prof. Denton's book in hand, a committee of a Branch Society has the means of easily pursuing research of the most interesting and profitable kind into a domain where not merely the secrets of Aryan history but of the history of our planet and all its mutations are recorded imperishably. Says Prof. J. W. Draper, one of the ablest scientists and most brilliant writers who have adorned our present age: "A shadow never falls upon a wall without leaving thereupon a permanent trace—a trace which might be made visible by resorting to proper processes. * * * Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out and our retirement can never be profaned, there exist the vestiges of all our acts, silhouettes of whatever we have done."† It is a crushing thought to whoever has committed secret crime, that the picture of his deed and the very echoes of his words may be seen and heard countless years after he has gone the way of all flesh, and left a

* *The Soul of Things*; or Psychometric Researches and Discoveries; By William Denton. Vols I, II and III. Price Rs. 12-8-0 including postage.

† History of the Conflict between Religion and Science, p. 133.

reputation for "respectability" to his children. To members of our Society the idea should come home with peculiar weight, since they live, act, speak and even think under the observation of those MASTERS from whom no secrets of nature can be hidden if they choose to explore her arcana. There have been several cases among us of self-reformation due mainly to the conviction of this fact, and if the resources of Psychometry were but suspected generally there would be many more. For it is proved that not only are the images of the Past in "the fadeless picture-galleries of the Akasa," but also the sounds of past voices, even the perfumes of archaic flowers, withered ages ago, and the aromas of fruits that hung on trees when man was but a mumbling savage, and polar ice, a mile thick, covered what are now the fairest countries under the sun. We have been the means of putting more than seventy copies of the *Soul of Things* into circulation in India and hope to put seven hundred more. And we also hope to be soon able to introduce to the acquaintance of our Indian friends the author himself, who has just completed a highly successful lecturing season in Australia and will take India on his way home to America. Among his lectures was one on Psychometry, a condensed report of which we find in the *Liberal* (Sydney) of February 10th, and which we copy, as follows:—

Professor Denton said that during the last 300 years the universe had been enlarged to our comprehension more than a thousandfold. The heavens had been expanded, and Geology took in ages on ages further back, to seek for the beginning of our planet, than it did 300 years ago. Just as the exterior universe had enlarged, so the interior universe of man had enlarged, and become infinitely grander. There were heavenly bodies revolving within the mind of man, and this universe of ours was to be expanded, as the interior one had been by the exercise of science and intellect. If we examine the eye of a man who is looking at a landscape, we can see the picture in miniature. Now we have generally supposed that when a man turns his face to one side the image is entirely eliminated and cannot be renewed. He was satisfied that this was not correct. Sir Isaac Newton, who spent a great deal of his time examining the sun, declared that he could see it distinctly whenever he thought about it, even when he was in bed. The lecturer knew a great many persons like this. If they were handling objects during the day, picking berries or grapes, just as soon as their eyes were closed at night, they could see the object with startling vividness. Niebhur, the great Danish traveller, talked to his friends after he was blind of the beautiful scenes he had gazed upon in the east. They asked him how he could describe them so minutely, he said "I can see them and describe them as no other man without this could do." We read of a painter who drew 300 accurate likenesses in one year; on being asked how he did this he replied, "When a man comes to me for his portrait I look at him and draw for half-an-hour, and then tell him to go and he need not come back to sit again?" Now how could he finish the portrait? He says, "When I took out my canvas and wished to proceed, I saw my subject although he was not there; thus saving me trouble and permitting me to make a perfect likeness. By this means I finished a great many portraits in a short time, and saved money for my children." These pictures of what we have seen remain in us, and we only become aware of this when we are sick. Thus we find Hugh Miller relating, in his "Schools and Schoolmasters," that when he was a boy of fourteen, he saw at Edinburgh a play with a singular drop scene. He tells us that when he had a fever various images began to pass before him like the figures in an itinerant showman's box. He was well enough to know they were idle unrealities; but, curious to know if his will would affect them, he wished for a death's head; instead there came a kettle on the fire, that changed into a cataract with white foam and blue water, and then the whole came dashing down into one frightful sea of blood. The cataract was in every detail exactly coincident with the incantation scene in the theatre at Edinburgh. He further says, "I suspect that there are provinces in the mind that physicians have not ventured into." It was to enlighten us upon these mysterious cabinets that the lecturer came that night. There was not a beggar upon the street that does not bear away in his mind more pictures than the best galleries that exist in the world. They are as indestructible as his soul, and will endure for ever. But this was only the first part of his story. Not only did we daguerreotype what we saw, but everything does the same to everything that is in its vicinity. You sit down to have your photograph taken by the old process. The operator says "I have got you and you can go." You say, "Let me have a look at it before I go." "No, I can't; there is nothing to be seen." "But didn't you say you had got me?" "Yes, but it has to be developed." And you learn that your portrait may be taken and yet nothing seen of it. What man would have believed that a plate of metal could carry your photograph without being visible? Take a penny; let it lie on a plate of polished metal for a little time, and toss it off again. Now breathe upon the plate, and an image of the penny will be visible. Put it away for a year and the ghost of the penny will come out when breathed upon. Now he would show how the images of other things could be brought out by the sensitive mind, and the grand universe of knowledge revealed to the human soul. He made the discovery through previous discoveries made by Dr. Buchanan, who in his turn was led to this study by a bishop of the Church of England, who was himself a sensitive, and could taste brass by touching it with his finger. Dr. Buchanan thought other people might be similarly constituted, and began to experiment with his students. Some of them could tell the different metals which were put into their hands without letting them see or know what kind they were. Then he tried them with medical substances: when it was an emetic they could only keep from vomiting by throwing it away. The lecturer knew some of those students, now practising medicine in the United States. They could also diagnose a sick person by taking his hand, and subsequently write out his character by the same means as correctly as a phrenologist could do it. Then it was found that when a person wrote a letter, he permeated the paper with his influence; and he knew more than twenty people who could take that letter, place it to their forehead, close their eyes, and delineate the character of the individual who wrote it. When he determined to test these facts he began at home. He found that his sister could delineate the character of the writers of letters which he gave her, nay, even see their physical surroundings; and, in the case of a well-known lady, predicted the breaking of an abscess on the lungs, which was borne out exactly. What enabled the sensitive to do this? While they were writing nature was drawing their image upon the letter, and when the sensitive got it, out came the image that told the story. He was now determined to go one step farther. If letters photographed why not fossils? He was then in the fossil line, so he gave his sister a specimen from the carboniferous formation; closing her eyes, she described those swamps and trees, with their tufted heads and scaly trunks with the great frog like animals that existed in that age. To his inexpressible delight the key to the ages was in his hands. He concluded that nature had been photographing from the very first. The black islands that floated upon the fiery sea, the gelatinous-dots, the first life on our planet, up through everything that flew or swam, had been photographed by nature. Since that time 10,000 experiments had confirmed the theory. It was because he had the facts behind him that he came to tell them these truths. He got from a missionary a specimen of the lava that flowed from Kilava, in Hawaii, in 1848. His sister by its means described the boiling ocean, the cataract of molten lava, that almost equalled Niagara in size. A small fragment of a meteorite that fell in Painesville, Ohio, was given to his wife's mother, a sensitive who did not then believe in psychometry. This is what she said—"I seem to be travelling away, away, through nothing, right forward. I see what looks like stars and mist. I seem to be taken right up; the other specimens took me down." His wife, independently, gave a similar description, but saw it revolving, and its tail of sparks. He took steps to prove that this was not mind-reading, by wrapping the specimens in paper, shaking them up in a hat, and allowing the sensitive to pick one out and describe it, without anyone knowing which it was. Among them were a fragment of brick from ancient Rome, antimony from Borneo, silver from Mexico, basalt from Fingal's Cave. Each place was described correctly by the sensitive in the most minute detail. A fragment from the Mount of Olives brought a description of Jerusalem; and one from the Great Pyramid enabled a young man of Melbourne to name and describe it. There was a practical side to the question. His wife had, from a chip of wood, described a suicide; this was subsequently confirmed. Females were more sensitive than males. The influence of people who had lived in a house would remain in it, and could be sensed by women, who would declare that they could never be happy in that house. These were generally thought to be women's whims. A number of experiments from a fragment of Kent's Cave, fragments from Pompeii and other places, brought minute descriptions from the sensitive. The lecturer concluded by declaring that these were scientific facts which could be verified at any time. He knew of their truth as well as he knew he lived. These faculties belonged to the spirit. We are not to die and be kicked into a hole; we are men and women with immortal spirits that can range the universe when death shall take our bodies.

(*Concluded from our last.*)

ZOROASTRIANISM

IN THE LIGHT OF OCCULT PHILOSOPHY.

THE offers made by Ahura-Mazda to Yima (the first man) to receive instruction from him *are rejected.* (*Farg.* II—17). Why?"Because," as he answers, "I was not born, I was not taught to be the preacher and the bearer of the law." No, he was not born, the Occult Science tells us, for from whom could he have been born since he was *the first man* (let the modern anthropologists and physiologists explain if they can). But he was *evoluted from a pre-existing form*, and as such had no need as yet of the laws and teachings of his 7th Principle. The "Supreme" and the "Almighty" remains satisfied! He makes him only promise that he will take care of his creatures and make them happy, which promise is fulfilled by "the son of Vivanghat." Does not this show that Ahura-Mazda is something which can be explained and defined only by the Occult Doctrine? And wisely does it explain to us that Ahura is our own inner, truly *personal* God and that he is our Spiritual light and the "Creator of the material world"—*i. e.*, the architect and shaper of the Microcosm—*Man*, when the latter knows how to resist Angra-Mainyu, or Kama,—lust or material desires—by relying on him who overshadows him, the Ahura-Mazda or Spiritual Essence. The latter invokes "Vâyu," who, in the Mazdean occult sense, is the *Universal*, as he is, the *Individual*, light of man. Hence his prayer to "Vâyu," that Zaratushtra, the being who will teach truth to his followers, should side with him, Ahura, and help him to fight Ahriman, without which help even "He" (our 7th Principle) is powerless to save man *from himself*; for Ahriman is the allegorical representation of the lower human principles, as Ahura-Mazda is that of the higher. Then, think of the symbolical allegory in Yima, the representative of the first *unborn* human race of this, our Fourth-Round.* It is too spiritual, too unacquainted with evil upon its first reawakening to life, to be yet in need of the truths of the sacred science, the common foundation of all the great religions. Hence "the great shepherd," Yima, refuses Ahura's instructions, for Ahriman is so far powerless over the innocence of infancy, irresponsible and unconscious of moral and physical danger. He "keeps (spiritual) death and disease away" from his people, and "enlarges three times the earth;" for the root-race multiplies and "shoots off seventy times seven branch races." But Zaratushtra accepts and worships Ahura-Mazda in the Vendidad and elsewhere, because this prophet in the generic sense of the name is the representative of the latter portion of the *second* race. And now let the Parsee mathematicians calculate how long ago lived the *first* Zara-Ishtar, or Zoroaster; and let them study the *real* Mazdaism, not the later excrescences with which it became overgrown throughout the cycles of the ages and races. Which of the Zaratushtras was the real law-giver of the Chaldean Mazdaism? Surely not he, to whom Ahura-Mazda says: "The fair Yima...O holy Zarathustra, he was the first mortal *before thee*, with whom I, Ahura-Mazda, did converse, whom I taught the law of Ahura, *the law of Zarathustra.*" (*Farg.* II, 2). Teaching the law of Zarathustra to the same Zarathustra, and ages before that Zarathustra was born, reminds one of Moses made to narrate in *his* "Pentateuch" his own death and burial. In the *Vendidad*, if Ahura is "the Creator of the *material world*," *i.e.*, the Microcosm man, Yima, is the real creator of the earth. There, he is shown—master of Spenta Armaiti, the genius of the earth, and he, by the power of his innate *untaught* light and knowledge, simply for the absence of Angra Mainyu—who comes later on—forces "the earth to grow larger and to bear flocks and herds and men *at his will and wish.*" (*Farg.* II, 11). Ahura-Mazda is also the Father of Tistrya, the *rain-bestowing* god (the 6th Principle) that fructifies the parched soil of the 5th and 4th, and helps them to bear good fruit through their own exertions, *i. e.*, by tasting of Haoma, the tree of eternal life, through spiritual enlightenment. Finally and undeniably Ahura-Mazda being called the chief and father of the six "*Ameshâ Spentas*"—or of the six principles of which he is the seventh, the question is settled. He is "Ahura" or rather Asura—the "living spirit in man," the first of whose 20 different names he gives as "Ahmi," "I am." It was to impress upon his audience the full importance of the recognition of, and reliance upon, (hence that of addressing *it* in "prayer") this one God from whom proceed and in whom are centred *Humate,' Hukhte,* and *Huvareshte,** the sublime condensation of all human and social law, that Colonel Olcott recommended to the "Parsee youths," the study of *their* prayers. It is very likely, as Darmesteter thinks, that "Herodotus may have heard the Magi sing, in the fifth century B. C. the very same gathas which are sung now-a-days by the Mobeds in Bombay;" but it is most unlikely, that sung as they are now, they are anything better than the "shells" of the old gathas, the animating spirit having fled from them, never to return unless forcibly recalled by the resurrecting potentiality of the "Occult Sciences."

Will the learned Colonel be so kind as to say whether in his opinion, it does not appear that the Zendavesta represents the genuine *dictates* of Zoroaster, or that it contains extreme mutilations and additions made before it was written and after it was written?

We think we can, for the Colonel's opinions, are our's having studied under the same Master and knowing that he shares in the same views, namely, that the Zendavesta represents now only the general system, the dead letter, so to say, of the dictates of Zoroaster. If the Orientalists agree that the bulk of the Avesta is pre-Sassanian, nevertheless, they do not, nor can they, fix a definite period for its origin.

As well expressed by Darmesteter, the Parsee "sacred books are the ruins of a religion." The Avesta revised and translated into Pahlavi by Ardeshir Babagan is not the Avesta of modern Parseeism, with its numberless interpolations and arbitrary commentaries that lasted until the last days of the Sassanian dynasty; nor was the Avesta of Ardeshir identical with that which was brought out and given to Gushtasp by Zara-Ishtar (the 13th prophet of the *Desatir*); nor that of the latter quite the same as the original Zend, although even this one was but the *exoteric version* of the *Zen*-Zara doctrines. As shown by Burnouf, the Pahlavi version is found nearly in every case to wander strangely from the true meaning of the original (?) Zend text, while that "true meaning" wandered (or shall we say—was veiled?) as greatly from the esoteric text. This, for the good reason that the Zend text is simply a secret *code* of certain words and expressions agreed upon by the original compilers, and the key to which is but with the initiates. The Western scholars may say; "the key to the Avesta is not the Pahlavi but the Vedas;" but the Occultist's answer is—"aye; but the key to the Vedas is the Secret Doctrine." The former assert correctly enough that, "the Vedas come from the same source as the Avesta;" the students of Occultism ask—"Do you know even the A, B, C, of that source?"

To show that the Occultists are justified in their disrespectful remark, it suffices to give one instance. On page six of his *Introduction* IV, to Part I of the *Zend-Avesta*—the Vendidad, Mr. J. Darmesteter has the following remark: "The Ancestors of the Indo-Iranians had been led *to speak of seven worlds*, the Supreme God was often *made sevenfold, as well as the worlds over which he ruled.* . . . The seven worlds became in Persia the seven KARSHVARE of the earth: the earth is divided into seven KARSHVARE, *only one of which is known and accessible* to man, the one on which we live, namely, 'hvaniratha:' *which amounts to saying that there are seven earths.*" The latter belief is attributed, of course, to ignorance and superstition. Nor do we feel quite certain that this opinion will not be shared by those of our readers who neither are Chelas nor have read the "*Fragments of Occult Truth.*" But we leave it with the "lay chelas" and others to judge whether this sevenfold division (see *Farg.* XIX) is not the A, B, C, of the Occult Doctrines. The agreement found between the statements of Plutarch and Anquetil's translation of the *Avesta*, only shows the correctness of the latter; it does not at all prove that Plutarch gave the true version of the secret meaning of the Zoroastrian religion. Well may Sir W. Jones have exclaimed that the *Avesta* of Anquetil, so

* See Fragments of Occult Truth.—*Ed.*

* Purity of speech, purity of action, purity of thought.

full of silly tales, and laws so absurd, could not be the work of such a sage like Zoroaster!

The first Zara-Ishtar was a Median, born in Rae, say the Greeks, who place the epoch in which he flourished 5, or 6,000 years before the Trojan war; while according to the teachings of the Secret Doctrine this "first" was the "last" or *seventh* Zaratushtra, (the 13th of the *Desatir*) —though he was followed by one more *Zuruastara* or *Suryâchâria* (later, owing to a natural change of language transformed into Zuryaster and again into Zaratushtra,) who lived in the days of the first Gushtasp (not the father of Darius though, as imagined by some scholars).* The latter is very improperly called "the founder" of modern Monotheistic Parseeism, for besides being only a revivalist and the exponent of the modern philosophy, he was the last to make a desperate attempt at the restoration of pure Magianism. He is known to have gone from Shiz, to the Mt. Zebilan in the cave, whither proceeded the initiates of the Magi; and upon emerging from it to have returned with the Zend Avesta re-translated once more and commented upon by himself. This original commentary, it is claimed, exists till now among other old works in the secret libraries. But its copies—now in the possession of the profane world, bear as much resemblance to it as the Christianity of to-day to that of its Founder. And now, if we are asked, as we have been repeatedly, if there are indeed men in whose power it is to give the correct version of true Zoroastrianism, then why do not they do so?—We answer, "because—very few will believe it in *this* our age." Instead of benefiting men they would but hurt the devotees of those truths. And as to giving to the world more information about the locality known as Airyânâm Vaejo, we need point out but to the sentence in *Fargard* I, in which we find Ahura Mazda saying to Spitama "the most benevolent"—that he had made every land,—even though it had no charms whatever in it—dear to its dwellers, since otherwise the "whole living world would have invaded the Airyânâm Vaejo" (v. 2).† Hence unable to satisfy entirely our readers, we can say but very little. If our opinion can in any way help our correspondent, we are ready to share it with him and say, that Zend scholars and Orientalists notwithstanding, it is our belief that not only have the Persian theologians of the latter portion of the Sassanian dynasty disfigured entirely their sacred books, but, that owing to the presence of the pharisaical element and the Rabbis during the pre-Christian as well as post-Christian periods in Persia and Babylonia, they have borrowed from the Jews at least as much as the latter have borrowed from them. If the sacred books of the Pharisees owe their angelology and other speculations to the Babylonians, the modern Avesta Commentaries owe the Jews undeniably their anthropomorphic creator, as well as their crude notions about Heaven and Hell.

The learned Colonel will be doing a great favor to the Parsees, if he will consent to say what he thinks of the following from the "History of the Conflict between Science and Religion," by W. Draper:—

"Persia, as is the case with all empires of long duration, had passed through many changes of religion. She had followed the Monotheism of Zoroaster; had then accepted Dualism, and exchanged that for Magianism. At the time of Macedonian expedition, she recognized one Universal Intelligence, the Creator, Preserver and Governor of all things, the most holy essence of truth, the giver of all good. He was not to be represented by any image or any graven form." (Page 15).

"In the latter years of the empire, the principles of Magianism had gradually prevailed more and more over those of Zoroaster. Magianism was essentially a *worship* of the elements. Of these, fire was considered the most worthy representative of the Supreme Being." (Page, 15—16.)

Colonel Olcott would probably answer that Prof. Draper was right with regard to the many phases through which the great religion of Persia—if we have to call it thus—had passed. But Draper mentions by name only Monotheism, Dualism, Magianism—a kind of refined Visishtadwaitism—and Fire or element worship, whereas he might have enumerated the gradual changes by the dozen. Moreover, he begins his enumeration at the wrong end. If Monotheism has ever been the religion of the Parsees at any time, it is so now, not then, namely, in the Zoroaster period.

The Zend Avesta, with some exceptions, contains nothing essentially different from what the Vedas contain. The gods, the rites, the ceremonies, the modes of prayers, and the prayers themselves, are but a reflex of the Vedas. Surely then when Zoroaster dissented from the Brahmans, it could not be merely to adopt the same pantheism or polytheism in a different language. The teaching of Zoroaster must necessarily be some thing quite different. Some may say he dissented from the idol worship of the Brahmans; but I think history can prove that the *Brahmans* were idolators before *they left Ariana*. Does it not rather appear that the Magians who followed Zoroastrianism, copied everything from their close neighbours the Brahmans and muddled it up with the current and easily reliable name of Zoroaster, forgetting, perhaps, under the sway of altered popular superstitions of the age, the true teaching of Zoroaster. The learned Colonel or yourself, or any of your contributors, whose learning is, I may say without flattery, very enviable, will be doing a great service to the Parsees, if he will kindly say what he thinks, the true teaching of Zoroaster was.

Enough is said, we believe, in our preceding statements to show what we honestly think of "the true teaching of Zoroaster." It is only in such rare non-liturgical fragments as the *Hâdokht* Nosk for instance, that the *true* teachings of Zaratushtra Spitama, or those of primitive Magianism may be yet found; and even these have to be read as a sacred code to which a key has to be applied. Thus, every word in the tenets given in the *Hâdokht* and relating to the fate of our soul after death, has its occult meaning. It is not correct to say even of the later versions of the Zend Avesta that its gods, prayers and rites are all "but a reflex of the Vedas." Neither the Brahmans, nor the Zoroastrians have copied one from the other. With the exception of the word *Zeruana* in its later meaning of "Boundless" *time*, instead of the "Boundless" Spirit, the "One eternity," explained in the sense of the Brahmanical *chakkra* or endless circle, there is nothing borrowed from the Vedas. Both the Vedas and the Zend-Avesta originating from the same school, have naturally the same symbols only—very differently explained, still—having the same esoteric significance. Prof. Max Müller, speaking of the Parsees, calls them "the disinherited sons of Manu;" and, declares elsewhere, that the Zoroastrians, and their ancestors started from India during the Vaidik period, "which can be proved as distinctly as that the inhabitants of Massilia started from Greece."* We certainly do not mean to question the hypothesis, though as he gives it, it is still but a personal opinion. The Zoroastrians have, undoubtedly,

* It is now an exploded theory that showed King Vistaspa—(or Gustasp) as identical with the father of Darius, hence as flourishing 600 B. C. Vistaspa was the last of the line of the Kaianian princes who ruled in Bactriana; and Bactriana was conquered by the Assyrians 1200 B. C. Our earlier Zend scholars are guilty of more than one such gross mistake. Thus Hystaspes is made in History *to crush the Magi, and reintroduce the pure religion of Zoroaster*, as though those were two distinct religions; and at the same time an inscription is found on the tomb of Darius or Darayavush, stating that he, (the crusher of Magianism!) was himself, "teacher and hierophant of magic," or Magianism! (See *Isis Unveiled*, Vol. II, pp. 141—2).

† Why do we find Zoroaster in the *Bundehesh* offering a sacrifice in "Irân Vej"—distorted name for Airyânâm Vaejo, and where or what was this country? Though some Orientalists call it "no real country," and others identify it with the basin of the Aras, the latter has nothing to do with Airyânâm Vaejo. The last Zaratust may have chosen, and he has so chosen, the banks of the Aras for the cradle of his newly *reborn* religion; only that cradle received a child reborn and suckled elsewhere, namely, in Airyânâm Vaejo (the true "seed of the Aryas," who were then all that was noble and true) which place is identical with the *Shamballah* of the Hindus and the Arhats, a place now regarded also as mythical. In *Fargard* II Ahura Mazda calls together "a meeting of the celestial gods," and, Yima, the first man "of the excellent mortals," in the Airyânâm Vaejo—"*in the far-off lands of the rising sun*," says the *Book of Numbers* of the Chaldees, written on the Euphrates. Those of the Parsees who have ears, let them hear, and—draw their inferences; and, perchance it may be also found that the Brahmans who came from the North to India bringing with them all the learning of secret wisdom, came from a place still more northward than lake Mansarovar.—*Ed.*

* See Vol. I of "Chips," p. 84.

been "settled in India before they immigrated into Persia" as they have ages later, returned again to Aryavarta, when, they got indeed "under the sway of altered popular superstitions, and forgot the true teachings of Zoroaster." But this theory cuts both ways. For, it neither proves that they have not entered India together and at the same time as the first Brahmans who came to it from the far north; nor that the latter had not been "settled" in Persia, Media, Babylonia and elsewhere before they immigrated into the land of the Seven Rivers. Between Zoroaster, the primeval institutor of "Sun" *worship*, and Zaratushtra, the primeval expounder of the occult properties and transcendental powers of the divine (Promethean) Fire, there lies the abyss of ages. The latter was one of the earliest hierophants, one of the first *Athravans* (priests, or teachers of "fire"), while the Zoroaster of "Gushtasp" was living some 4,000 years B. C. Indeed, Bunsen places Zoroaster at Baktria and the emigration of the Baktrians to the Indus at 3784 B. C. And this Zoroaster taught, not what he had learned "from," but with, the Brahmans, *i. e.*, at Airyânâm Vaejo since what is identical with Brahmanical symbology is found but in the earlier Vedas, not in any of the later Commentaries, that it may be even said of the Vedas themselves, that though compiled in the land of the Seven Rivers, they existed ages before in the north. Thus if any one is to be blamed for getting under "the sway of altered popular superstitions" of the Brahmans, it is not the Zoroastrians of that age, but indeed Hystaspes who, after visiting "the Brahmans of Upper India," as Ammianus tells us—and having been instructed by them, infused their later rites and ideas into the already disfigured Magian worship.

Hargrave Jennings, a mystic, has eulogised fire as being the best symbol of worship, but he says nowhere that the fire symbol, directly worshipped in its own name and as one of the created elements, as is done in Zend-Avesta, is in any way defensible. The learned Colonel, in his lecture on the Spirit of Zoroastrianism, defends fire-worshippers, but does he really understand them as offering direct prayer as above stated? Fire worship is borrowed from the Vedas.

We think not. Fire worship, or rather reverence for fire, was in the remote ages universal. Fire and water are the elements in which, as Occult Science teaches, the active and passive productive power of the universe are respectively centred. Says Hippocrates: (*Divite* 1—4) "All living creatures . . . . animals and men originate from the two Principles, differing in potency but agreeing in purpose. I mean Fire and Water. . . . Father fire gives life to all things, but Mother water nourishes them." Has our friend who seems to show such an evident scorn for the emblems of his own religion, ever studied those of other people? Has he ever been told, that there never was a religion but paid reverence to the Sun and Fire as the fittest emblems of *Life*, hence—of the life-giving principle; nay, that there is not, even at present, one single creed on our globe (including Christianity) but has preserved this reverence in its ritualism, though the emblems with time have been changed and disfigured? The only essential difference between the modern Parsi Mobeds and the Christian Clergy lies in this: the devotees of the former being profoundly attached to their old religion,—though they may have forgotten its origin,—have honestly left exoteric Zoroastrianism standing before the jury of the world, who judges on mere appearances—*unveiled* in its apparent nakedness; while Christian theologians less unsophisticated, kept perpetually modifying Christianity in exact proportion as science advanced and the world became more enlightened, until finally their religion now stands under a thick, withal very insecure, mask. All the religions from the old Vaidic, the Zoroastrian and the Jewish creeds down to modern Christianity, the illegitimate and repudiated progeny of the last, sprang from archaic *Magianism*, or the Religion based upon the knowledge of Occult nature, called sometimes Sabaism—the "worship" (?) of the Sun, moon, and stars. See what even Powell Meredith in his "correspondence touching the Divine Origin of the Christian Religion," with the Vicar of Whaplode, says:—

"Your sacred books, Sir, are replete with phrases used in fire-worship and with narrations of the appearances of a fire-god. It was as a flame of *fire* that the Jewish Deity first appeared to Moses. It was as *a fire* he gave the law on Mount Sinai: It was the God, that answered as *fire*, who was to be the true god in the contest held between Elijah and the Prophets of Baal. It was as *fire* the same God answered his servant David. The altar of incense displayed this *fire*. The same *fire*, with incense—a perfume used by heathens in their worship—was carried by the priests in their censers; and this *fire* once miraculously killed some of them. All the burnt offerings of the Jews, like those of other nations, originated in fire-worship, the worshippers supposing that the God of *fire* devoured their sacrifices as food, whether vegetable or animal, human or bestial. In 'a Chariot of *fire*, and horses of *fire*,' precisely like the heathen chariot and horses of the Sun, Elijah went up to heaven. We are told that Jehovah went before the Jews 'as a consuming *fire*;' and we are assured, not only by the Jew, that his Jehovah Aleim is a consuming *fire* "even a jealous God" (or, as some translate the latter expression, the burning God . . . .) but also by the Christian, that Theos or *Zeus* (*Ioue, Iova, Jove, Jupiter*, &c.) is a consuming fire! We find that the sacred fire of Jehovah was in Zion, as well as in the temple Vesta, or Minerva (Isa. xxxi, 9), and as a still more remarkable proof of the identity of the Jewish fire-worship, with that of the Gentiles, we find *that the fire of Jehovah, on the brazen altar, was to be kept always burning—was never to be allowed to go out.* (Lev. vi. 13.) Precisely in like manner was the sacred *fire* kept burning in the temple of Diana, among the Persians. The Magi of Persia and Chaldea had the care of preserving this holy *fire*. In the temple of Ceres and of Apollo the sacred *fire* was always kept burning. The preservation of the *fire* in the temple of Minerva was entrusted to a number of young women, just as the vestal Virgins were charged with the preservation of the sacred fire in the temple of Vesta under penalty of death, if they allowed this precious fire to be extinguished. The custom of preserving the sacred fire is much older than the Hebrew mythology. Diodorus Siculus tells us that it was derived by the Romans from the Greeks, and by them from the Egyptians (who borrowed it from the Chaldees). There is very little doubt that it is nearly as old as Sun-worship, and that fire when worshipped was originally regarded as an emblem of the Solar Deity. All the ancients imagined the god to be a body of fire. By all his worshippers, he was considered to have existed from Eternity; and to have created, not only all other luminous bodies but the whole Universe. He was thought to be the father of lights and to have all other luminaries, such as the Moon, stars, and so on, under his control and guidance. As a creator, he was called *Helios Demiourgos,—the Sun-creator or the Solar creator*. In the Psalms, as well as in other parts of the Bible, the creation and government of the world are attributed to the Solar Deity in a vast number of instances which you will find in the sequel (Vid. Vossius, de Orig. et Prog. Idol. lib. ii, c. 5. Bochart Canaan, lib. ii, c. 5) as Governor of the Celestial Bodies, thought by the ancients inferior gods. The Helio Deity of the Bible is continually called 'God of Hosts,' 'Lord of Hosts,' 'Lord God of Hosts,' &c. (*Jehovah Tsabaoth, Alei Tsabaoth*). Wherever the *God of Hosts* is mentioned in the Hebrew Bible, there can be no room for doubt that the writer meant the Sun (the Lord of the Host of Stars.) We often read of the *light, glory*, and *shining* of the God of Hosts, such as—"O Lord God of Hosts, cause thy face to shine (Psalms lxxx)."—The REFORMER, "*Delot on Theism*," pp. 28, 29.

We invite our correspondent, if he wants to trace in the Ritualism of modern Christian theology the old Fire-worship—to read *The Rosicrucians*, by Hargrave Jennings, with more attention than he had hitherto done. Fire is the essence of all active power in nature. Fire and water are the elements to which all organized and animated beings owe their existence on our Earth, at any rate, the sun is the only visible and undeniable Creator and Regenerator of life.

If one should take a cursory glance through the Spiegel Bleek Translation of Zend Avesta, he will find that the portions in languages other than Zend are marked in italics. He will also find that in common with several others, all the penitential portions, in the Avesta, without exception, are also in italics, indicating that the portions and the doctrine they contain, were introduced at a very late period. Will the learned Colonel or yourself, or any of your contributors, kindly say what Zoroastrianism looks like when divested of the doctrine of penitence? And when further divested of all that has been copied by the Magians from the Vedas, I think nothing worth knowing remains.

We would put the last sentence otherwise, and say that "divested of its few remaining *non-liturgical* fragments," and a few Fargards and Yashts explained esoterically, *nothing worth knowing* can be found in the *Avesta* as

it stands at present. Prodicus and some of the early Gnostics were the last who had in their possession some of the secret books of Zoroaster. That those "secret" books were not the *Avesta* in its present form can be proved by the non-attractiveness of its texts which have nothing in them, as explained now, to fascinate the mystic. Prodicus had the secret code as well as the key to it. A few of the adepts of ancient Magianism existed and were known publicly in those days, since Clement Alexandrinus speaks of those who follow the *heresy* of Prodicus and "boast of possessing the secret books of *Zoroaster*." (*Strom.* I.)

You have often said, and your Theosophist brothers have also said, that the Christians live in a house of glass, and that the Theosophists know what the Christians are. The same is said of Zoroastrianism, Hinduism, and Buddhism. But we are never told what the Christians really are or what their true teaching should be. Do Theosophists think that such general remarks without the slightest attempt to support them by proofs better than those furnished by ordinary histories, will in any way serve any purpose? If the *arguments should be any other* than founded upon Occult philosophy, then I think the difficulties in your way should prove similar to those that have beset and deterred the Christian missionaries in India.

The followers of every one of the present great exoteric religions "live in a house of glass." The impeachment is pretty well proved, we should say, by their respective inhabitants having nigh broken by this time all the window panes of their neighbours, who have returned the compliment. It is sufficient, we believe, to study Christianity, and compare its hundreds of mutually conflicting and destroying sects, to find out what they are, or rather what they are not; for surely a true Christ-like Christian is rarer in our days than a white crow. It is not, however, in the columns of this journal that we can undertake to show all that "they really are," nor have we hitherto shown any signs—whenever occasion presented itself—of limiting our charges to "general remarks;" but, since truth is very unpalatable, and as they are showing by their actions better, than we can ever do so in words, their real moral standard—we regard it as a loss of time to be ever presenting before them a mirror. It is the task undertaken and carried out in a most excellent way by the free-thinkers, in whose current literature one can find everything one may desire in the shape of proof. Our business is to winnow by the means of Occult philosophy the grain from the chaff, to show what a thing is not, and thus allow the profane an opportunity to judge for themselves and see what it is.

The above are the questions that have been embarrassing me for months, and I do hope that diffuse though they are, you will do me the favor to insert them in the next issue of the *Theosophist*. If they will only serve to stir the Parsee scholars (unfortunately I am not a scholar) I shall be satisfied.

We have done our best to satisfy our correspondent. The subject is of a tremendous interest to every thinking Parsee, but he has *to help himself* if he would learn more. His religion is not dead yet; and under the lifeless mask of modern Zoroastrianism the pulse of the Magi of old still beats. We have endeavoured as briefly as possible to give a correct, though a very superficial, view of the purport and spirit of true Magianism. There is not a sentence in this for which authority cannot be shown.

HIEROSOPHY AND THEOSOPHY.

By William Oxley, F. T. S.

When I wrote out my paper on the above subject, and which was courteously inserted in the *Theosophist*, I did not write, or send it in the spirit of antagonism, or with any assumed air of the possession of superior knowledge; but simply to put forward thoughts which have been imparted to me from time to time, and which to my view, at least, appear to follow in natural sequence, according to the "Law of Evolution, and Cyclic Development."

In dealing with what *appears* to be the difference between Hierosophic and Theosophic teachings, as to Re-birth, or Re-incarnation, we should have to deal with what Theosophy terms the "Seventh principle" in man, but which I have termed the "Master atom," that in its descent through various spheres clothes itself with a covering derived, or drawn, from substances proper to each sphere through which it descends until it ultimates upon the physical or mundane plane of consciousness. The question now comes—Is that "seventh principle" an entity, i. e., is it a differentiated atom of life? To which I reply—In *appearance*—yes. In *reality*—no. The term "atom of life" has an application only permissible on the plane of human thought and consciousness. It is relative, not absolute. If we must go back far enough, or deep enough, I urge that there is but one Life and one Substance; and that all which is, is but the phenomenon of differentiation, which is ceaseless, changing, and eternal.* Precisely at the points where this phenomenal differentiation comes in, there the "atom of life" appears; and we hold, that this specific atom, once differentiated, and entering upon its cyclic round, after having attained a specific consciousness of its own on the mundane, or physical, plane, can never re-enter the same plane again; as the purpose is accomplished for which it was so differentiated. But, this "master atom" in order to make itself visible, or cognisable, on the various planes in its descent, attracts to itself *other atoms*, which form its envelope, or clothing: and *these atoms*, by virtue of contact—temporary as it is—impregnated with the life quality of the master atom, and according to the development in the scale of consciousness, consciousness while ascending, unconsciousness while descending—so, conditions are supplied for phenomenal expressions on the infinite variety of Being.†

I think all this, and much more, is clearly shown in the series of Fragmentary Truths, given from time to time by the Mahatmas, who, with a wisdom that cannot be gainsaid, impart so much as can be appreciated and no more. My late visit to Egypt brought me into contact with the ancient Egyptian doctrine of metempsychosis, which seemed to teach, that the soul, or vivifying principle, after leaving the body, was re-incarnated in lower and even animal forms, and that it must pass through every variety of organised life forms, until at the end of three thousand years it would return and be re-united with the physical body, which was so carefully preserved and mummified under this idea. Time has proved the fallacy of the doctrine, as so many mummies, now in existence, are considerably older than the 3,000 years, and the so-called soul has *not* returned to claim its physical body. We must therefore seek for another solution to an ancient doctrine which, undoubtedly, had an underlying cone of truth. ‡

I notice the Editor's note in March number of the *Theosophist*, in reply to the query raised by a correspondent *X* in reference to the retrogression of the "spiritual survival" after physical death. I am somewhat at a loss to understand the relevancy

* This is good, *orthodox* occultism as it now stands. Only with our correspondent's permission, we are obliged to remind him that according to the Occult doctrine the term "Master Atom" is not applicable to the 7th principle, though it can be very properly used in reference to the 6th, the vehicle of spirit, or spiritual soul. The views of the occultists upon *spirit* and soul may be said to adopt the middle ground between the theories of Boscovich and Helmholtz, on the intimate nature of matter. The 7th principle, or rather its essence, belongs to the *seventh* state of matter, *i. e.*, a state which may be viewed in our mundane conceptions as pure spirit; while the nature of the *sixth* principle, is not a *centre of force* like its spirit, a centre in which the idea of all substance disappears altogether, but a fluidic or rather ethereal "atom." The former is undifferentiated, the latter—differentiated matter, though in its highest and purest state, One—the life that animates the atom, the other the vehicle that contains it.—*Ed.*

† This is *heterodox*. If by "Master atom" the *divine* "human monad" is meant then, it remains unconscious or rather irresponsible whether "descending" or "ascending" the circle of spheres for 3½ rounds, after which, so long as it is united to personalities it remains both conscious and responsible.—*Ed.*

‡ Mr. Oxley will permit us to correct him. He looks at the objective terrestrial and *empty* shell—the "mummy," and forgets that there may be hidden under the crude allegory a great scientific and occult truth. We are taught that for 3,000 years at least the "mummy" notwithstanding all the chemical preparations goes on throwing off to the last invisible atoms, which from the hour of death re-entering the various *vortices* of being go indeed "through every variety of organized life forms." But it is not the soul, the 5th, least of all the 6th, principle, but the *life atoms* of the *jiva* the 2nd principle. At the end of the 3,000 years sometimes more, and sometimes less, after endless transmigrations all these atoms are once more drawn together, and are made to form the new outer clothing or the body of the same monad (the real soul) which had already been clothed with two or three thousands of years before. Even in the worst case that of the annihilation of the conscious *personal* principle the monad or individual soul is ever the same as are also the atoms of the lower principles which regenerated and renewed in this ever flowing river of being are magnetically drawn together owing to their affinity, and are once more re-incarnated together. Such was the true occult theory of the Egyptians.—*Ed.*

of the Editor's note, who must know that "morality" is not a substance—but a term used to express the quality of a conscious entity in human form.* The real question involved is this: "Does the life principle that escapes from the human body at death, maintain the consciousness of its individuality,—not personality: and if so, does that conscious individuality advance to higher, or more interior, states of being? To which we reply in the affirmative.† The revered Mahatmas know as well as I do, that every spirit atom which is ultimated into physical conditions of existence is absolutely needful to fulfil the grand purposes of so called creation: and that viewing this from the interior plane of Being, ALL are equally good. There cannot be such a thing as a mistake; for no atom can be ultimated without a specific purpose to fulfil; and that purpose is fulfilled by such atom becoming differentiated. Good and evil; righteous and wicked; sinner and saint; are relative terms applicable only to the sensuous planes of consciousness. Nevertheless in the infantile state of humanity at large upon this planet, the educative process of the individuated atom cannot be accomplished, under present conditions, in other mode, than the self-effort which is requisite to enable such atom *to consciously* progress in the scale of being.

THE ALMORA SWAMI

UPON

PHILOSOPHY IN GENERAL AND OUR FAILINGS IN PARTICULAR.

In our February Number (see page 118) prefacing the valuable though somewhat hazy contribution by the venerable Swami of Almora on "Adwaita Philosophy," we wrote the following editorial lines:—

"As the subjoined letter comes from such a learned source, we do not feel justified in commenting upon it editorially. Our personal knowledge of the Adwaita doctrine being unquestionably meagre when contrasted with that of a Paramahansa—*hence* THE FOOT NOTES BY OUR LEARNED BROTHER, T. SUBBA ROW, TO WHOM WE TURNED OVER THE M. S. FOR REPLY."

This notice, we believe, was plain enough to screen us thereafter from any such personal remarks as are now flung at our head by the holy ascetic of Almora in the paper that follows. Some of those rhetorical blossoms having been left by us for the purpose of enlivening the otherwise too monotonous field of his philosophical subject, the reader may judge for himself. We say "some," for, having to satisfy all our contributors, and our space being limited, we cannot consent to crowd out more interesting matter to make room for just 15½ columns of quotations profusely mixed with reprimands and flings of any correspondent, even though the latter be as we learn from his own words, "a modest hermit of the jungle." Therefore, with all our profound respect for our opponent, we had to curtail his too long paper considerably. We propose, however, to show him his chief mistake, and thus to blunt a few of the most pointed shafts intended to pierce through the points of the editorial harness.

If, after the humble confession quoted above from our February number, the editorial reply that followed another paper from the same ascetic, namely, the "In Re-Adwaita Philosophy," in the March Number—was still taken as emanating from one who had just confessed her incompetency to hold a disputation with the learned Swami upon Adwaita tenets—the fault is not ours. This error is the more strange since the Swami had been clearly warned that his points would be disputed and questions answered in future by our brother Mr. T. Subba Row, as learned in Adwaita philosophy as in the esotericism of the sacred books of the East. Therefore we had a right to expect that the *Paramahansa* would have remembered that he was ventilating his not over-kind remarks upon the wrong person, since *we had nothing to do personally* with the replies. Thus the disagreement upon various topics in general, and the abstruse tenets of esoteric Adwaita Philosophy especially, between the "Almora Swami" and Mr. T. Subba Row, can in no way, or with any degree of justice, be laid by the former at the door of either the "foreigners who have come to India for knwledge," nor of "Western Theosophy;" for, in this particular case he has found an opponent (quite as learned, we love to think, as himself) in one of his own race and country—a real Adwaitee Brahmin. To take therefore to task theosophy for it or the conductor of this magazine, expressing dissatisfaction in such very strong terms, does not show either that philosophical equanimity, or tact and discrimination that might be expected from one who has devoted his life exclusively to meditation and the Yoga Philosophy. If pardonable in a person who has to lead that sort of life which in the words of Mr. Max Muller, quoted by the "Almora Swami"—(as an additional hint and a *hit* we suppose)—a life "with telegrams, letters, newspapers, reviews, pamphlets and books"—it is quite unpardonable in a holy ascetic, who is never troubled with any thing of the sort and gets, as we suspect, even his appropriate quotations from European authors ready made for him by his amanuenses and friends. But, since the article is addressed in the form of a letter to the editor, the humble individual who holds this office hastens to assure the venerable Swami that beyond their appalling length, his letters have never given the said editor one moment of "annoyance and trouble," as he seems to imagine.

In reference to another personal taunt, we agree with him. It is more than likely that some (not all by any means) Vedantists, such as the modern "Aryas" and some Dwaitees and Visishtadwaitees—after "hailing Western Theosophy with joy," have ended by comparing it "to the mountain that gave birth to a mouse"—the disenchantment being due to many and various reasons upon which it is needless to enter at present. We can only hope and trust that the lofty Almorian mountain, chosen by our venerable friend as the seat of his contemplation, may not bring forth some day, for India, any worse animal than the humble "black mouse." True we have come to *learn* in this country, and we have learned a good deal already. One fact, among several others, namely, that the learned ascetics of modern India have widely shot off from the original mark when compared with the Rishis of old. Spinoza is quoted against us in his definition of methods of investigation. Our saintly critic fears that his venerable friends have followed the first (or vulgar) method. The proof which with him goes far to justify his "fear," rests chiefly upon a *fallacy and mistake* of ours—(one happily held by us in common with nearly all the great men of science in Europe, viz., our *ignorant* claim THAT MATTER IS INDESTRUCTIBLE, HENCE ETERNAL. We will not understand his ideas, he says, because being fond of absurdities, "our own absurdity would be exposed." If so, we prefer indeed our absurd belief in the indestructibility of matter to any scientific opinion upholding the contrary, submitting cheerfully, in this case, "the weakness of our understanding to be laughed at"—even by an ascetic in "the state of Nirvikalpa."

We feel very grateful to the good Swami for his explanation of "Pranava" and other kindred words. Mr. Subba Row will no doubt profit by, and answer them. Personally, however, we respectfully decline to be taught the noble science by any other man, however learned he may be, than him who has originally undertaken the task—namely, our own MASTER: yet, as many of our readers may well benefit by the controversy, we will, with his permission, leave the arena for the present to M. Subba Row, a far abler controversialist than we can ever hope to become.

* Unable to find in the March number the sentence referred to, we do not know what Mr. Oxley is referring to.—*Ed.*

† We are sorry to reply in the negative. That which maintains the consciousness of its individuality is the 6th principle in conjunction with the 7th and the a portion of the 5th and its vehicle the 4th,—the triad thus constituting the conscious *monad*. Life atoms or "life principle" (the *Jiv*) that escapes at death has no consciousness in its disintegrated condition, nor has this any bearing upon the "grand purposes of creation."—*Ed.*

THE SWAMI OF ALMORA TO HIS OPPONENTS.

"We do not wage war of words, but simply speak and seek the truth."

We are sorry to see that we have been the cause of something like irritation to you by our last letter, which perhaps was not suitable to the modesty of a hermit. Therefore, we beg your pardon, if there was in it anything offensive to you, and, at the same time, beg liberty to speak the truth. We are always friendly to every one, but particularly to the foreigners, who have come to India for knowledge. We are friendly in the spiritual sense of the word, therefore, we must be taken as a real friend and not a flatterer, even if we say something disagreeable now and then....Those who seek to find fault with us and become hostile to us, are, we think, prejudiced and stubborn, and we desire them to acquire simplicity of heart and an unbiassed mind to enable them to understand *us* thoroughly.* We hermits are a nomadic class of people and generally pass our time in places far away from habitation, and do not much cultivate the the language and idioms of the world, nor do we care much for these. To attack us about modes of our expressing our ideas is, therefore, only childish. Our readers are to take our idea only and not our style. Because,—we are neither an M.A., nor a B.A.; neither an Addison, nor a Johnson, nor a Macaulay, but simply a hermit of the jungle.

Let us now see what was the purport of our letter. Our words were, "you should bear in mind that, *we* are speaking of matter and spirit beyond the present developed form or in the state of prefect *laya*, according to Patanjali's 2nd and 3rd Sutras, or from the stand-point of the Esoteric Theosophy." How can this mean that we are asking you to answer the questions according to Patanjali's 2nd and 3rd Sutras, we fail to understand. By the above sentences, we simply meant to show our own stand-point whence our enquiry commences. We referred to Patanjali's Sutras, because we intended to show that our starting point was in perfect accord with the true yoga, state, *nirvikalpa*, ecstasy, *i. e.*, the Turya, state, and not with ordinary Jagrata, Swapna and Sushupta (for the former, *i. e.*, Turya, state of man is of real awaking and the latter illusory), while you have been pleased to understand us as speaking of ordinary human states. Moreover, by laya, we never meant annihilation, as is assumed by you. It is your own version that the word laya means "a state of absolute dissolution, annihilation of all substance,† &c." In some of the former numbers of the *Theosophist* the word laya was explained by you as merging, and in this number you give another meaning of it.‡ Why, merely because you require a handle to *ridicule* us. However, we forget all this, and beg to say, that according to Aryan adepts, by laya is meant and understood "absorption or transformation of one thing into another," such as the river is absorbed or transformed, when it loses itself in the sea. It is a process among the Aryan occultists, by which they can (like the modern scientific Realists and Chemists as you understand them), analyse the different component parts of a compound body, and reduce them to their primary or original condition—and by which they are not only able to ascertain what the substance really is, but they can also penetrate into the mystery of its past and future, to make themselves certain about the cause of the origin and termination of the phenomenon, known as creation or *dwaita* in its present manifested form. It is odd that our phrase "present developed form" has cost you more than a column to comment on it.¶ We might here explain our meaning. By this we simply meant soul in its Viswa, Taijasha, and Pragna, states, or, the spirit in its impure condition by contact with matter and force, *i. e.*, in a state of duality. But, perhaps, nominal yogees, who are disturbed in head and heart, and cannot tranquillize and compose themselves for Nirvicalpa* ecstasy, will not be able to comprehend us, nor also those who confound Prakriti with Purusha, or matter with spirit.† If by "scientifically" be meant curiosity, then not only we, but the whole class of philosophers from Thales to Auguste Comte are only hunters of curiosity, and our respected friends more so, as for this purpose only, they have come from the other part of the world and pledged their lives and fortune on this. But to come to the point, we are not attracted by curiosity. Our motives are not shallow. Whatever we ask, we ask for scientific purposes, and for that only we entreated you to kindly ascertain the extent of mesmeric force, whether it influences the outer man only, or the inner one too—you said "* * * that a mortal wound may be inflicted upon the inner man, &c. &c." Now according to our knowledge the inner man means the *double*, *i. e.*, the Taijasha, prágna being the original or first, and the Annamaya or the Viswa, the third.‡ To this third, we applied the term *treble*, and we are justified in doing so, in the same way as you apply double to the Taijasha,—and we do not see any harm in taking the gross one as third; but those who are fond of absurdities will not understand our ideas.¶ Why, because their own absurdity will be exposed. We beg your pardon for this outspokenness.‖ How can you, being a practical theosophist, *say* carelessly that, a mortal wound may be inflicted upon the inner man, &c., &c., when in reality the outer one was the victim. You evade our question in an offhand manner by saying that the question is not whether the *double* murdered the double or treb e. Now we particularly begged you to remove our doubts by establishing this fact scientifically.§ Instead of complying with our request, you have been gracious enough to make that a matter of humorous jokes, and try to make us ashamed of our question. When we say "* * * the double murdered, the treble not the double, and in no case the spiritual one," then in this sense, by treble you should have understood the *Annamaya*, but instead of so doing you are disgusted with the sentence; not only this sentence, but also another one, in regard to which you say, "why should he then use against his own argument the term laya ?" How can we erase the word out of

* Quite so; and therefore, this kind desire is fully reciprocated.—*Ed.*

†The proof-reader pleads guilty of an omission. The noun (substance) ought to have been preceded by the verb—*differentiated*.—*Ed.*

‡ No "merging" or absorption can take place without *dissolution*, and an absolute annihilation of the previous form. The lump of sugar thrown into a cup of liquid must be dissolved and its form annihilated before it can be said to have been absorbed by, and in, the liquid. It is a correlation like any other in chemistry. Yet indestructible matter can as in the case of sugar, or any other chemical element, be recalled to life and even to its previous form. The molecule that cannot be divided by any physical means is divided by the universal solvent and resolved into something else. Hence—it is, for the time being, at least, annihilated in its form. This is simply a war on words.—*Ed.*

¶ It is still odder that a few foot-notes should have cost the venerable Paramahamsa over 15 columns of ill disguised abuse, out of which number three or four columns are given. That which was suppressed may be judged by what remains.—*Ed.*

* Surely our respected correspondent cannot mean to convey the idea that in penning this answer *he* had "composed" himself into the state of Nirvicalpa: unless we take Monier Williams' definition of the term and bear in mind that it is a state "destitute of all reflection." (*See Indian Wisdom*, page 122, foot-note 2.)—*Ed.*

† To this kind thrust we answer that we have never confounded Prakriti with Purusha any more than we have confused the north with the south Pole. As both Poles belong to the same and one earth, so spirit and matter, or Purusha and Prakriti are the two ends that lose themselves in the eternity of unmanifested and the cycles of manifested matter. But like some of our distinguished western metaphysicians, our opponent seems to regard matter and energy as two distinct things, whereas the Esoteric doctrine recognizes but one substratum for every thing visible as invisible.—"Purush-Prakriti" and *vice versa*. Moreover, we may remind the good Swami, that one need not be a yogee to be a good occultist, nor are there many yogees in India who know any thing of real occult sciences.—*Ed.*

‡ In such case, our respected critic ought to criticize and correct Professor Monier Williams and other Sanskritists, who regard *Anna-Maya* as "the covering supported by food, *i.e.*, the corporeal or gross body" calling it the *fourth*, while we name it as the *first* sheath or *Kósa*. (See p. 123 of *Indian Wisdom*.)—*Ed.*

¶ We leave it to our readers to judge which is the most *absurd*—to consider our physical body as the *first*, or to call it, as the Swami does—the *treble* or the third; though of course there is "no harm" in either.—*Ed.*

‖ We willingly forgive the impolite remark under its garb of "outspokenness." We beg our respected correspondent to bear in mind though that it is one thing to be "outspoken," and quite another one to be *rude*.—*Ed.*

§ It is precisely because we claim to know something of "practical" Occultism in addition to being a Theosophist that we answer without in the least "evading the question" that a mortal wound may be inflicted "not only *upon*, but also by one" inner man upon another. This is the A. B. C. of esoteric mesmerism. The wound is inflicted by neither a real dagger or a hand of flesh bones and blood, but simply *by*—Will. It is the intense will of the "Gospoja" that guided the astral or inner body, the *Mayavi-rupa* of Frozya. It is the passively obedient action of the latter's "double" that scanning space and material obstacles, followed the "trail" of, and found the real murderers. It is again the Will shaped by the incessant thought of the revenger, that inflicted the internal wounds which though unable to kill or even to hurt the inner man, yet by reaction of the interior *physical* body proved mortal to the latter. If the fluid of the mesmerizer can cure, it can also kill. And now we have "established the fact as scientifically"—as science which generally disbelieves in and rejects such mesmeric phenomena will permit it. For those who believe in, and know something of, mesmerism, this will be plain. As to those who deny it the explanation will appear to them as absurd as any other psychological claim: as much so as the claims of Yoggism with its beatitudes of *Samadhi* and other states, for the matter of that.—*Ed.*

Kosha (dictionary) ? It would be better to understand us by our own idea and not through your own interpretations.

"There are two methods of investigation," says Spinoza, "the vulgar and the scientific. The one starts from principles which have been accepted without examination, which are not, therefore, clearly understood. The other starts from principles clearly defined and accurately known. It is the latter only which can lead to true knowledge." We fear, our venerable friends have followed the first method, which we shall try to prove by and bye. . . .

Before doing this, however, may we be permitted to ask an answer to our question—Is spirit and matter the same thing ? or whether Prakriti, Shakti, and Spirit are the same thing ? Unless Prakriti be the same with spirit, how can the former be eternal, since two eternals cannot exist at the same time, and the belief in two eternals is against the fundamental truths of the Adwaita Philosophy,* as embodied in the aphorism *ek meva dwitiyam*. And matter has attributes, such as, color, form, sound, touch, sight, taste and smell; but the spirit has none. Matter is dead (jad), Spirit is living (chaitanya); matter is temporary and subject to change, and spirit is eternal; matter is partial, and spirit is universal.† But what is temporary ? That which appears and exists for a certain period of time, or that which has beginning and end. And what is eternal ? Eternal means that which exists throughout present, past, and future, and also in Jagrita, Swapna, and Sushupta. Owing to these and various other causes matter cannot be spirit nor *vice versâ*. If you say like Vashishtha that the sleeping particles of Chid (spirit) are ignorantly called matter, then we agree with you to a certain extent; but still how can they, for that reason, be called by the erroneous and misleading term *matter* which is inert and spiritually non-existent. Why do you not call a piece of wood or stone spirit ?‡ Can you prove the existence of matter in sound sleep ?¶ Perhaps you will reply like the Nayayiks that matter exists with Karana in sleep, if so, where does it exist in Turya ? You cannot prove that either matter or Prakriti exist in Turya. How then can matter or Prakriti be called eternal ? If matter is merely a manifestation of spirit, why call it by the false name of matter instead of its own name spirit ?‖ Now having done with the effect, *matter*, we come to its cause the Mula-Prakriti, which is also called Avidya or ignorance, the mother of Karma and the cause of Bundha. So long as this Prakriti is not *layed* into spirit by dissolving it into Satvaguna, there is no emancipation, Mukti with Prakriti is no Mukti at all. Beyond Prakriti is emancipation. This is the conclusion of the whole of our Aryan Occultism. Let us now see what the Mimansa says. We make a few quotations from the Sad-darshana-Chintanika or Studies in Indian Philosophy, Vol. V. of 1881, No. 11, page 347§ Edited at Bombay. * * *

It is not our object, even if we could, to cite all the Aryan books, but we would desire you and your readers to read in continuation of our quotoations all the numbers of the sixth Volume of 1882 of the Suddarshana Chintanika which will shew that not only Sankaracharya, but also almost all the commentators and reformers and other great Rishis, not to speak of the Upanisads, have rejected the theory of the matter being as eternal as spirit, by which you are misled.** We will now see what other schools of philosophy say about the Prakriti. By other schools we mean the systems of Patanjali, Buddha and Jaina. Let our readers remember that we are speaking of the first class Boudhas, who agreed with Aryans in many essential points, and, particularly, as regards Nirvana, though they disagree in regard to Kriyakanda. The esteemed Editor of the *Theosophist* seems to follow the doctrine of Madhyamica, *i. e.*, middle class Buddhists, or those who are followers of Sugata's doctrines of whom we shall speak afterwards.* We call our reader's attention to the summary, Vol. VI (1882), No. 2, page 106, of the studies in Indian Philosophy† * * * * * * * * * We cite a few lines from Sutra 24 and 25.....The Jainas do not believe in the independent power known as delusion to the Vedantists. The spirit is naturally knowing. It is omniscient. Its knowledge is covered over and obscured by an activity or *karma*. The perception of the spirit is also obscured by karma, &c., &c. The Boudhas believe that pure Nirvana alone exists. Nirvana is a transcendental condition. It is infinitude. It is not subject to being acted upon. Nothing excels it. The great Rishis who are free from all desire, describe it to be so. Besides the Nirvana, karma or activity is also eternal.‡ Aided by ignorance, activity produces five elements and developes worldliness. These five elements are form or Rupa, sensation or Vedana, perception or Sangna, discrimination or Samascar, and consciousness or Vijnana, virtue and contemplation, destroy the power of ignorance. Activity thus becomes impotent and Nirvana is next attained to.¶ All these schools are described together in this place, because they represent Indian pessimism, and that the reader may know their points of resemblance and difference.

We now come to your foot-note. "Asat or Prakriti existed first, &c." A brief reply to this is given somewhere in the History of Philosophy. "The pagans said *ex-nihilo nihil*. The Christian father altered it to *ex-nihilo-omnia*." Still let us see what our Aryan Rishis say. We call your attention to the verses from the second Book called *Panch Mahabhuta Viveka* of *Panchadasi*, which speaks in accordance with Upanisads‖.....You will please understand the verses according to their commentary, now very ably translated into Hindu.

Manduka Upanisad says, Prakritis are of two kinds, Apara and Para; the former produces *Karma* and the latter Mukti. The one is Jad, the other Chaitanya. This is also the opinion of Bhagvat Gita, seventh chapter. Mandukia Karika, third chapter, and Prasna Upanisad also speak of Maya and Prakriti—please see the Upanisads with Sankara's commentary. Vasishta, Vyasa, Ashtavakra and all great sages recommend the divorcement of this illusive Prakriti, and nowhere in their works do we find any sentence which says that this illusive Prakriti is to be known with God. If Brahma can, in your opinion, be known through *Prakriti*, then why not with all others but *Tamasa* only ? According to Indian philosophy and the practical experience of hermits, this Mula Sakti or Avidya, as you understand it, is not to be known in Brahmam. Because it is illusive and false, moreover, it can be dissolved and made inactive. It loses itself in Turya when *layed*, as the river into the ocean. But as long as you will be ignorant of this process, so long you have liberty to call it a protest of religion; but the thinking class, who understand this mysterious process, will laugh at your weakness of understanding. As you have purposely come to India for true esoteric knowledge, we always pray for your success, and entreat you to understand

* This is precisely the question we have been asking; and also the reason why, knowing that matter is indestructible, as also spirit or rather *energy*—we say with all the *esoteric* Adwaitees that matter and spirit are ONE.—*Ed.*

† See M. Subba Row's reply. While we mean cosmic, indestructible matter, the Swami speaks of *objective* and *differentiated* matter!—*Ed.*

‡ Because it is not usual to call them by such a name. Nevertheless, we maintain that there is in a piece of wood or a stone as much of latent spirit or life as there is in a weak—old human fœtus.—*Ed.*

¶ See M. T. Subba Row's *reply*.—*Ed.*

‖ For the same good reason that we call a chair by its "false" name of *chair* instead of calling it by that of the "oak" or any other wood of which it was made.—*Ed.*

§ We refer the reader to the pages of the abovenamed excellent Monthly Magazine.—*Ed.*

** We thank the good Swami for his advice. We have read all the monthly numbers of the *Suddarshana Chintanika* with great attention until lately, and advocated it zealously both in America and upon our arrival here. Notwithstanding all that Sankaracharya may be *made to say* in the above named *studies*, we claim to know that he said nothing of the kind, not at any rate in the sense conveyed by our opponent. We leave the question to be settled between him and Mr. Subba Row.—*Ed.*

* The "esteemed Editor" follows but the doctrines of Esoteric Buddhism, which are nearly identical with those of the esotoric Adwaitees—the *true* followers of Sankaracharya.—*Ed.*

† We refer the reader to the abovenamed volume of the "Studies in Indian Philosophy."—*Ed.*

‡ And if "activity *is also eternal*, then how can our philsophical antagonist maintain that matter is not so ? Can *activity* (in the usual sense of the word) whether physical or mental, manifest itself or exist without, or outside of, *matter*, or to be plainer—outside of anyone of its seven states ? And how about his contradicting himself ? "Activity also eternal." Then there *are* after all *two* eternals, how ? And he just saying that "two eternals cannot exist at the same time" (See above).—*Ed.*

¶ We beg to draw our correspondent's attention to the fact that he is again contradicting himself. Or is it the "Boudhas"? But a few lines above he declares "activity.....*eternal*" and now he makes it "impotent"—in other words kills and annihilates that *which is eternal !*—*Ed.*

‖ *The reader is invited to turn to the Sanskrit verses of the above named work, as the additional quotations would again require at least two columns. Our magazine avoids as much as possible the publication of anything that is not original matter.*—*Ed.*

us a little *hermitically*.* We explained to you Pranava according to the interpretation of Rama Gita, a chapter of esoteric Ramayana, but as you are not well acquainted with the *laya* theory, you could not accept it. It does not, however, matter much; practical Vedantists have accepted it before. We very gladly and without any apology quote a few lines from Max Müller's very able preface to "The Sacred Book of the East," as it bears on our subject. "This concentration of thought, Chagrata or one pointedness, as the Hindus called it, is something to us almost unknown,—our minds are like kaleidoscopes of thoughts in constant motion; and to shut our mental eyes to every thing else, while dwelling on one thought only, has become to most of us almost as impossible as to apprehend one musical note without harmonies. With the life we are leading now, with telegrams, letters, newspapers, reviews, pamphlets and books even breaking in upon us, it has become impossible, or almost impossible, ever to arrive at that intensity of thought which the Hindus meant by *Chagrata*, and the attaintment of which was to them the indespensable condition of all philosophical and religious speculation. The loss may not be altogether on our side, yet our loss it is, and if we see the Hindus, even in their comparatively monotonous life, adopting all kinds of contrivances in order to assist them in drawing away their thoughts from all disturbing impressions and to fix them on one subject only, we must not be satisfied with smiling at their simplicity but try to appreciate the object they had in view."

Below are the few verses on Laya Prakarana from Siva Sanhita, which it is hoped will show you how you mistake our meaning.†.....

Nowhere throughout Yoga Vasisht and Bhagvat do we find any statement which recommends this Prakriti to be known. On the contrary, every Aryan occultist, particularly Kapila in his lectures to Devhutee speaks against it. Will you be so kind as to point out to us the places where Vasishta Vyasa, Suka, and Sankaracharya have given expression to their views which agree with your doctrines of the Arhat philosophy, otherwise, we might or might not, believe in your explanation.

Purusha, according to Upanisads, is Swayam Prakasha, *i. e.*, self-manifesting; therefore cannot be dependant on *Prakriti* only, for its manifestation. No *Adwaitee* will take Brahmam with Prakriti or *gun* or duality. Their Brahmam is Purusha beyond the Prakriti, or in other words, Akshara. Latent spirit is never referred to as *Maha Iswara*. Please read the verse quoted below, which distinctly states that Maha Iswara is the spirit beyond *Prakriti* when the latter is *layed*.‡

Void is a fictitious name to the Aryan Rishis, who knew the omnipresence of the soul, and that void they destroyed by filling it up. Moreover, there is no void in nature, vide the maxim "Nature hates Vacuum." At present we desist to answer your other points, till we have your reply to this. As the subject is very serious and important, we entreat you to discuss the point calmly and dispassionately; without this mood of mind, one cannot penetrate into the esoteric philosophy of India. Your present opinions are not esoteric, they are rather exoteric.

SWAMI OF ALMORA.

ALMORA,
22*nd April* 1883.

Ed. Note.—We sincerely regret that such should be the opinion of the Swami of Almora. But since we know neither himself, nor the religion or school of philosophy he belongs to, we may perhaps repeat with him "It does not, however, matter much" whether he agrees with us or not, for practical (esoteric and initiated) Vedantists have found our opinions in correct and in perfect harmony with their own. There are nearly as many interpretations of the esoteric meaning of certain words we have to use as there are yogees and sannyasis of various sects in India. A Visishtadwaita *yogi* will contend the correctness of the meaning as given by an Adwaitee-ascetic, and a devotee of Chaitanya or a Bhakti-yogee will never accept the interpretation of the Vedas or Bhagavadgita made by a Brahmo or an Arya. Thus truth is everywhere and may be said to be nowhere. For us it is absolutely and solely in the Arhat esoteric doctrines; and—we remain firm in our conviction, all our opponents being quite as free as ourselves to adhere by their own views. We have met in the N. W. P. with an erudite Pundit, a renowned Sanskritist, the most learned authority with, and at the head of the Vaishnavas, and recognized as such by many others; and he wanted us to believe that the culmination of "Raj-yoga" was the practical and absolute powers it conferred upon the Raj-yogee over all the female sex in creation!! Shall we believe every exponent of the Vedas, the Shastree of every sect, only because he may be an authority to those who belong to the same denomination with him, or shall we make a judicious selection, following but the dictates of our reason, which tells us that he is most right and nearer to truth, who diverges the less from logic and—Science? The *occult* philosophy we study, uses precisely that method of investigation which is termed by Spinoza the "scientific method." It starts from, and proceeds only on "principles clearly defined and accurately known," and is therefore "the only one" which can lead to true knowledge. Therefore, by this philosophy, and no other shall we abide. And now we must leave the venerable Swami and his views to the dissecting knife of Mr. T. Subba Row.

See Mr. T. Subba Row's reply. We thank again our kind adviser for the interest he displays in our spiritual welfare, and refor him if he desires to learn the cause of our refusal to our note at the end of his letter. We can also assure him that we have never and nowhere, called *Laya* "a protest of religion".—*Ed.*

† Reader referred to the abovementioned work.—*Ed.*

‡ We beg to be explained the hidden meaning of this really incomprehensible sentence. "Latent spirit is never referred to as *Maha Iswara*," (a term *we*, at any rate, never used,) while the Sanskrit verse "states that *Maha Iswara* is the spirit beyond *Prakriti*, when the latter is layed." Now does the learned Swami mean to say that the spirit beyond differentiated matter is *active*? It cannot mean any thing else, for otherwise the two assumptions would contradict each other most absurdly and would be suicidal; and if he *does* mean that which he says—viz., that *Maha Iswara* (if the latter is identified here with Parabrahma), the spirit *beyond* Prakriti becomes *active* since it is called *Maha Iswara*, which it would not be were it *latent*—then, we are sorry to say to the learned Paramahansa that he does not know what he is talking about. He is no *Esoteric* Adwaitee and—we close the discussion as becoming quite useless.—*Ed.*

PRAKRITI AND PURUSHA.

By T. Subba Row.

The editorial at the head of the article that precedes will explain to the learned Hermit of Almora and the readers of the *Theosophist* the reason for my having undertaken to write the following lines in connection with the controversy raised by the Swami as regards *Prakriti layam* (dissolution of Prakriti).

I am really quite delighted to be informed by the respected ascetic that his "motives are not shallow," and that he has raised the present controversy "for scientific purposes." But it is certainly a very dangerous task to enter into controversy with a disputant who, according to his own candid confession, is unable to give a clear expression to his thoughts, but who, nevertheless, is prepared to declare that "those who seek to find fault with" him "and become hostile to" him "are prejudiced and stubborn." Probably if understood "hermitically" and (we are called upon to construe the Swamy's article in this manner) they *may* disclose some other meaning, and I sincerely hope they will. Meanwhile I trust he will not be pleased to consider me as either "prejudiced" or "stubborn" if I venture to defend the position taken up by the editor of this journal (who belongs to the same school as I do) as regards the subject in dispute.

I will begin by respectfully informing the learned hermit that it is not childish "to scrutinize and try to understand the wording of a question before attempting to answer it." Nobody has found fault with his style, nor has any one thought of "attacking" him. On the other hand every attempt was made to weed out the grammatical errors in his article (the foot-notes to which have provoked his anger) before it was printed. But controversies like the present one can never come to any satisfactory conclusion unless the disputants clearly understand each other. I claim the right to remark that in the shape his articles generally reached the *Theosophist* Office, it became next to impossible to correctly ascertain the real meaning of the "idea" he tried to convey, so long as the latter found itself successfully concealed under what he terms his "style." Philosophical disputations apparently formidable in their appearance have often been found to have their origin in the various meanings attached to a single word; and it will be no exaggeration to say that innumerable creeds and sects have arisen from disputes about mere words. Under such circumstances, it may be humbly submitted that it is extremely improper on the Swamy's part to lose his temper in spite of his *Nirvikalpa Samadhi* as soon as an attempt is made to analyse his question and ascertain its real meaning. Even now, after so much discussion, it is not easy to see what the editor is called upon to prove? If the Swamy had merely asked the editor to explain more fully the assertion contained in one of the issues of this journal to the effect that Prakriti co-exists eternally with Purusha, there would be no confusion whatever. From the explanations given in his article, it would however appear that the learned hermit requires the editor to prove that Prakriti exists in *Tureeya Avastha*.* Even then the question still remains vague and uncertain. I shall now proceed to point out clearly the difficulty involved in the question and explain the doctrines of esoteric theosophy on the subject under consideration, in order to enable the Swamy to see that the difficulty is not merely an imaginary one created by the editor for the purpose of giving "evasive replies" to his questions and ridiculing him for his bad English; but that the teachings of esoteric science being, I can assure him, neither absurd and illogical nor as "unscientific" as he has imagined,—one has to thoroughly understand and assimilate before criticising them. Let us trust this may not become a hopeless task with regard to our learned critic!

For the purposes of this controversy, it must be explained that Prakriti may be looked upon from two distinct stand-points. It may be looked upon either as *Maya* when considered as the *Upadhi of Parabrahmam* or as *Avidya* when considered as the *Upadhi* of *Jivatma* (7th principle in man)† Avidya is ignorance or illusion arising from Maya. The term Maya though sometimes used as a synonym for Avidya is properly speaking, applicable to Prakriti only. There is no difference between Prakriti, Maya and Sakti; and the ancient Hindu philosophers made no distinction whatsoever between Matter and Force. In support of these assertions I may refer the learned hermit to "Swetaswatara Upanishad" and its commentary by Sankaracharya. In case we adopt the four-fold division of the Adwaitee philosophers, it will be clearly seen that Jagrata‡ Swapna¶ and Sushupti Avasthas‖ are the results of Avidya, and that Vyswanara§ Hiranyagarbha** and Sutratma†† are the manifestations of Parabrahmam in Maya or Prakriti. Now I beg to inform the learned hermit that the statement made in the *Theosophist* regarding Prakriti has no connection whatever with Avidya. Undifferentiated cosmic matter or Mulaprakriti eternally co-exists with Purusha, but there is Avidya Layam in Turceya Avastha. The Editor of the *Theosophist* has never maintained that Avidya, illusion or ignorance, is eternal. Why should, then, the learned hermit require the Editor to prove that which has never been claimed? I cannot help suspecting that the erudite Swamy is confounding Avidya with Prakriti, the effect with its cause. In drawing a distinction between Avidya and Prakriti, I am merely following the authority of all the great Adwaitee philosophers of Aryavarta. It will be sufficient for me to refer the Swamy to his favourite book of reference, the first chapter of Panchadasi. If, however, the learned Swamy is prepared to say that *Mula Prakriti* itself is not eternal, I beg to inform him that his views are clearly wrong and that his arguments and his *Layaprakarna*, of which he is so very proud, do not prove the *Layam* of "Mulaprakriti," whatever meaning he may attach to the word "Laya." Before proceeding to notice his arguments, I shall say a few words about the "murder by the double" which appears so very ridiculous to this, our "practical" Yogi. The hermit is probably aware of the fact that, sometimes, a severe mental shock can cause death when the physical body itself remains apparently unhurt. And every practical occultist knows that in several instances when death is caused by recourse to "black magic," the victim's physical body bears no sign of injury. In these cases the blow given, as it were, in the first instance to the 4th and 5th principles of man which constitute his astral body is immediately communicated to his *Sthoola-sariram*. And hence there is no absurdity in saying that a wound which proves mortal to the victim's Sthoolasariram can be inflicted on his astral body. The Swamy however seems to think that the astral body itself is the victim in the Editor's opinion. There is no room whatever for any such misapprehension in the article regarding the subject in question; and I am very sorry that the hermit has thought it fit to abuse the Editor under the plea of outspokenness, having himself carelessly misunderstood the correct meaning. The Swamy is at full liberty to call Sthoolasariram the *treble* if he is pleased to do so; but as the Upadhis are generally named Samharakrama* the treble would ordinarily be taken to mean Karanasariram† and when the Swamy was pleased to name them in a different order, he ought to have expressed himself in less ambiguous manner. Our correspondent seems to be very fond of stale remarks. There seems hardly any necessity for all his wise flings about modes of investigation in general, when he is not fully prepared to show that *our* method of investigation is unscientific.

The Swamy now comes forward with another question: whether matter is identical with spirit? Our learned hermit is always ready to raise fresh issues without any cause for it. The real question is, whether Mulaprakriti is eternal, and I fail to see the necessity for examining the nature of its relationship to what is ordinarily called spirit in deciding whether it is eternal or not. But if the Swamy insists upon my giving him a definite answer to his question, I beg to refer him to my article on "Personal and Impersonal God," published in the *Theosophist* and to Sankaracharya's commentary on the 4th para., of the 1st chapter of Brahma Sutras. In truth, Prakriti and Purusha are but the two aspects of the sama One Reality. As our great Sankaracharya truly observes at the close of his commentary on the 23rd Sutra of the above mentioned Pada, "Parabrahmam is Karta (Purush), as there is no other Adhishtatha,‡ and Parabrahmam is Prakriti, there being no other Upadanam." This sentence clearly indicates the relation between "the One Life" and the One Element" of the Arhat philosophers. After asking us this question, and quoting the doctrines of the Adwaita philosophy *against* the assumption that matter is not spirit, the learned Swamy proceeds to show on his own authority that matter is *not* Spirit, in fact. If so, is the Swamy's doctrine consistent with the doctrines of the Adwaitee philosophers? Our hermit probably thinks that the quotation will not affect his own statement, in as much as *he* holds that matter is *not* eternal. What then is the meaning of the statement so often quoted by Adwaitees—"Sarvam Khalvitham Brahma"?¶ and what is meant by saying that Brahmam is the *Upadanakarnam* of the Universe? It seems to me that the Swamy has entirely misunderstood the Adwaitee doctrine regarding the relation between Prakriti and Purusha. If confusion is to be avoided, it is highly desirable that the our critic should inform us distinctly what he means by "matter." I shall now examine his arguments or rather his assumptions to show that Prakriti is not eternal in the order in which they are stated.

I. For certain reasons matter is not Spirit; Spirit is eternal and therefore matter is not eternal.

* Condition of the highest *Samadhi* (or trance), or as expressed by the Swami "in sleep."

† *Upadhi*—vehicle.

‡ *Jagrata*—waking state, or a condition of external perception.

¶ *Swapna*—dreamy state, or a condition of *clairvoyance* in the astral plane.

‖ *Sushupti*—a state of extasis; and *Avastas*—states or conditions of *Pragna*.

§ *Vyswanara*—the magnetic fire that pervades the manifested solar system—the most objective aspect of the One Life.

** *Hiranyagarbha*—the one Life as manifested in the plane of astral Light.

†† *Sutratma*—the Eternal germ of the manifested universe existing in the field of *Mulaprakriti*.

* *Samharakrama*—order of involution or evolution reversed.

† *Karanasariram*—the germ of *Avidya* (ignorance) which is the cause of rebirth.

‡ *Adishtatha*—That which inheres in another principle—the active agent working in *Prakriti*.

¶ Everything in the universe is Brahma.

In reply to this argument I beg to state that the major premise is wrong in itself, and does not affect undifferentiated Prakriti as the grounds on which it is based are not applicable to it for the following reasons :—

(*a*) Mulaprakriti has not the attributes enumerated, as the said attributes imply differentiation and Mulaprakriti is undifferentiated according to our doctrines.

(*b*) Mulaprakriti is not dead or *jadam*, as Purusha—the one life—always exists in it. It is in fact *Chitanya deepta* (shining with life) as stated in Uttara Tapani (see also *Goudapatha Karika*.)

(*c*) Mulaprakriti is not temporary but eternal.

(*d*) When subjected to change it always loses its name, reassuming it after returning to its original undifferentiated condition.

(*e*) It is not partial but co-extensive with space.

(*f*) It eternally exists in the universe in whatever Avastha (state or condition) a particular human being may be.

And, moreover, I deny the validity of the inference drawn even if, for the sake of argument, the truth of the premises be granted.

Our Swamy's second argument is extremely ridiculous. When stated briefly it stands thus :—

II. The existence of matter is not known either in *Sushupti* or *Turceya* (*) Avastha, and therefore matter is not eternal.

This is enough to convince me that the Swamy of Almora knows as much about *Turceya Avastha* as of the features of the man in the moon. The learned gentleman is in fact confounding Avidya with Maya. Indeed, he says that Mulaprakriti is Avidya, I shall be very happy if he can quote any authority in support of his proposition. I beg to inform him again that *Avidya layam* is not necessarily followed by *Prakriti layam*. It is the differentiation of Mulaprakriti that is the cause of *Avidya* or ignorant delusion, and when the differentiated cosmic matter returns to its original undifferentiated condition at the time of Mahapralaya, *Avidya* is completely got rid of. Consequently, Mulaprakriti instead of being identical with Avidya implies the absence of Avidya. It is the highest state of *non being*—the condition of Nirvana, Mukti, therefore, is beyond differentiated Prakriti and beyond Avidya, but it expresses the condition of undifferentiated Mulaprakriti. On referring to Uttaratapani and its commentary, the learned hermit will be able to see that even the Mahachitanayam at the end of *Shodasanthum* indicated by Avikalpa pranava is spoken of as existing in what is described as "*Guna beejopadhi Sakti mandalum.*"† This is the nearest approach to the one undifferentiated element called Mulaprakriti. It will also be seen from the passage above referred to that Mulaprakriti exists even in the highest stage of Tureeya Avastha. The Swamy is pleased to ask us why we should call this element matter if it is but an aspect of Purush. We are obliged to use the word matter as we have no other word in English to indicate it; but if the Swamy means to object to the word Prakriti being applied to it, it will be equally reasonable on my part to object to its being called either God, Spirit or Purush.

Our Swamy's lengthy quotations from Saddarshana Chintanika happily eliminated by the Editor do not help him much. If the term Avyakta‡ is applied to Brahman instead of being applied to "the Prakriti of the Sankhyas," how does it prove that undifferentiated Prakriti is not eternal? Sankaracharya merely says that Avidya or ignorance can be exterminated; but he says nothing about the laya of Mulaprakriti. It is unnecessary for me to say anything about the Swamy's views regarding other systems of philosophy. I am only concerned with the esoteric Arhat philosophy and the Adwaita philosophy as taught by Sankaracharya. The remaining quotations from the works of various authors, contained in the Swamy's article are, in my humble opinion, irrelevant. The Chapter on Pancha Mahabhutaviveka in Panchadasi does not show that *Asat* has not existed with *Sat* from all eternity. This is the first time I hear that the Paravidya mentioned in Manduka Upanishad is a kind of Prakriti as stated by our learned hermit. I have reason to think that the entity indicated by the said Paravidya is Parabrahmam. In conjunction with the said entity Sankaracharya spe aks of undifferentiated Prakriti as "Akasakhyamaksharam" pervading it everywhere. Our opponent seems to think that as every Yogi is asked to rise above the influence of Avidya, it must necessarily be assumed that Prakriti is not eternal in its undifferentiated condition. This is as illogical as his other arguments. Illusion arises from differentiation or, Dwaitabhavam as it is technically called; and absence of differentiation, whether subjective or objective is the Nirvana of Adwaita. If the Swamy only pauses to consider the nature of "this one element" in its dual aspect, he will be able to see that it is but an aspect of Parabrahmam. All the arguments advanced by him seem to show that he is labouring under the impression that we are contending for the permanancy of this illusive manifested world. If this Mulaprakriti that I have attempted to describe is not noticed in Brahmam according to the "practical experience of hermits," all that I can say is that their experience is different from the experience of Sankaracharya, Vyasa, Goudapada and several other Rishis. The hermit is welcome to "laugh at our weakness of understanding" if it can in the least comfort him; but mere vituperation will bring him very little benefit if he rushes into controversy without clearly understanding the subject under disputation and with worthless arguments and irrelevant quotations as his weapons.

The Editor of this journal is, I think, perfectly justified in rejecting our hermit's interpretation of *Pranava*, as it is not quite consistent with what is contained in Mandukya, Uttaratapane and Naradaparivrajaka Upanishads and other authoritative treatises on the subject. I do not think that the three manras in Pranava mean *matter*, *force* and *spirit* respectively, as stated by the Swamy. I have seen several interpretations of Pranava in various books; but this explanation is entirely novel to me; and I respectfully submit that it is wrong, inasmuch as no clear distinction is ever drawn between matter and force in our ancient philosophical works. If our Swamy is satisfied that Ramagita is a great authority on Esoteric science I shall not attempt to deprive him of his satisfaction; and as the Esoteric doctrine taught by Sankaracharya and other great Vedantic writers is almost identical with the Esoteric Arhat doctrine as far as it goes, it is impossible for me to enumerate all the similarities between the two systems for our hermit's delectation: but I shall be very glad if he can kindly point out *where* and in *what* they differ.

I beg also to inform him that it is impossible to think of Purusha except in conjunction with Mulaprakriti, since Purusha can act *only through Prakriti*. In support of these views I may refer him to Sankaracharya's *Soundarya lahari* and his commentary on Namakam and Swetaswataraupanishad. It is quite clear that an *Adhishtatha* can never exist without Upadanam. If, as is stated by Sankaracharya, Purusha is Adishtatha or Karta, and if Prakriti is Upadanam, the necessary co-existence of these two aspects becomes inevitable. As regards the passage quoted from Taittiriya Upanishad, I have to inform the hermit that the word Prakriti therein mentioned means differentiated Prakriti. Not satisfied with the abusive language contained in the body of his article and his allusion to the "black mouse," (a passage omitted therefrom for decency's sake,) our learned opponent has thought it proper to record an emphatic declaration at the termination of his article that the Editor's views are *Exoteric* and not *Esoteric*. Undoubtedly, as far as they are communicated to him through the medium of this journal, they are exoteric; for if really esoteric they would not be thus made public. But it is a matter of very little consequence to the progress of theosophy whether the Swamy of Almora considers them esoteric or exoteric, provided they are reasonable, and in harmony with the doctrines of the great teachers of ancient Aryavarta.

*Dreamless sleep, and—Tureeya Avastha, or the condition of intimate union with Parabrahm—a stage higher than extasis.

† A condition of Prakriti when it has but the germs of the three gu ams, viz., Satwa, Rajas, and Tamas.

‡ Avyakta—The unrevealed Cause.

"ODORIGEN" AND JIVATMA.*

By Dharanidar Kauthumi, F. T. S.

I have perused with much interest and care the excellent paper read by Dr. Salzer (F. T. S.) at the first anniversary meeting of the Bengal Theosophical Society. It would be of immense advantage if the teachings of the ancient philosophical schools of this country are examined in the light of modern science, by scientists, able to bring to their task the rare qualification of an unbiassed mind, ready to follow truth, wherever she might lead. Dr. Salzer deserves well of us in having publicly come forward to show how the researches of our ancestors into the mysteries of nature lie in advance of the furthest confines of modern scientific thought. There is a well-known Sanskrit treatise, where most of the deductions of Dr. Yaegar are anticipated and practically applied to sexual selection in the human species. This subject of *aura seminalis* finds a pretty full treatment there. The connection between what Dr. Yaegar calls "odorigen" and *jivatma* or *prana* as it is differently called in different systems of Indian philosophy has been well traced. But his remarks on this subject, able as they no doubt are, call for a few observations from the point of *view* of occult philosophy. *Jivatma* has been described by a trustworthy authority as a "form of force, indestructible, and when disconnected with one set of atoms is immediately attracted by another set." Dr. Salzer concludes from this that occult philosophy looks upon it as an abstract force or force *per se*. But surely this is bending too much to the Procrustian phraseology of modern science, and if not properly guarded will lead to some misapprehension. Matter in occult philosophy means existence in the widest sense of that word. However much the various forms of existence, such as physical, vital, mental, spiritual, &c., differ from each other, they are mutually related as being parts of the One Universal Existence, the Parabrahma of the Vedantist. Force is the inherent power or capacity of Parabrahma, or the "Matter" of occultism, to assume different forms. This power or capacity is not a separate entity, but is the thing itself in which it inheres; just as the three-angled character of a triangle is nothing separate from the triangle itself. From this it will be abundantly clear that accepting the nomenclature of occult science, one cannot speak of an abstract force without being guilty of a palpable absurdity. What is meant by *Jivatma* being a "form of force, &c." is that it is matter in a state, in which it exhibits certain phenomena, not produced by it in its sensuous state, or in other words, it is a property of matter in a particular state, corresponding with properties called under ordinary circumstances heat, electricity, &c., by modern science, but at the same time without any correlation to them. It might here be objected that if *Jivatma* was not a force *per se*, in the sense which modern science would attach to the phrase, then how can it survive unchanged the grand change called death, which the protoplasms, it inheres in, undergo; and even granting that *Jivatma* is matter in a particular state, in what part of the body shall we locate it in the teeth of the fact that the most careful examination has not been successful in detecting it? *Jivatma*, as has already been stated, is subtle supersensuous matter, permeating the entire physical structure of the living being, and when it is separated from such structure life is said to become extinct. It is not reasonable therefore to expect it to be subject to detection by the surgeon's knife. A particular set of conditions is necessary for its connection with an animal structure, and when those conditions are disturbed, it is attracted by other bodies, presenting suitable conditions. Dr. Yaegar's "odorigen" is not perhaps *Jivatma* itself, but is one of the links which connects it with the physical body; it seems to be matter standing between *Sthula Sarira* and *Jivatma*.

* Jivatma applies here to the 2nd principle of man referred to in the *Fragments of Occult Truth*, No. 4, and not the 7th principle of the Vedantees. It ought to be properly called Jiva or *prana* (life).—*Ed.*

PROF: EDARD'S NEW ELECTRO-MAGNETIC APPARATUS FOR THE TREATMENT OF DISEASES.

We have to acknowledge with thanks a small brochure in French from Professor Edard of Paris giving us a short description of the new electro-magnetic apparatus he has invented and perfected for the treatment of a variety of diseases which mortal flesh is heir to. From what we have heard of him from friends residing in Paris, and from the notices that have occasionally appeared in the French papers—especially the one published in "La Vie Domestique," by M. L. de Cazeneuve, we find that the inventor has been very successful with his apparatus in alleviating human suffering. Diseases, such as rheumatism, gout, asthma, palpitations of the heart, bronchitis, &c. &c., that were pronounced by medical men as almost incurable, have yielded before his electro-magnetic *frictionneurs*, the like of which are not many, and which can be easily and advantageously used by the patients themselves even without any technical knowledge of their use. They consist of brushes (frictionneurs), belts and soles (*semelles*) to be worn in the shoes, bracelets, &c., and are free from those dangers that are inseparable from the use of the magneto-electric apparatuses employed at present in their practice by medical men who have but lately begun to learn that "Electricity is Life."

The "Frictionneur" or Brush consists of a thin plate of cork having four grooves into which are inserted as many brass tubes. These have their laminæ of magnetised iron and are filled up with magnetic iron ore in powder which we shall refer to presently.

The belts, soles, &c., are made of canvas, to which are also attached tubes containing thin magnets and the iron ore.

The *frictionneur* is used, as its name implies, as a brush on the affected parts, or it may be merely applied there as in the case of impaired digestion or pulmonary affections, or pain in any part of the body. The electro-magnetic belts, bracelets and soles are used with perfect ease by the patients, of course in direct contact with the affected parts. The soles made of thin layers of cork are to be placed within the shoes and are an excellent antidote for that inconvenient and annoying malady—coldness of the feet.

These contrivances—the result of long study and innumerable experiments—the manipulation of the magnetic ore is a secret with the inventor—are a constant reservoir of electricity imparting it to the nerves where it is wanting, and favouring an equal distribution of that subtle force in those parts where it has accumulated to an inconvenient extent as in the case of heat or inflammation. Those persons who are not good sailors and are not blessed with "*dura ilia*" will be glad to learn that M. Edard's belts are an instantaneous and never-failing cure for sea-sickness. Numerous well-authenticated and verified instances and successful experiments have been recorded of these belts as charms against that malady which, as we have heard, deters many a native of India from proceeding to Europe. We also learn that M. Edard does not discard the mesmeric cure of diseases, for in the treatment of some of them which he personally superintends, he supplements electro-magnetism with

mesmerism, the concentrated and purified essence, so to speak, of the magnetic forces of Nature in their crude and unrefined state.

"Every living body"—writes Mons. Cazeneuve—"is an electrical and magnetical apparatus with functions under atmospheric influence—the reservoir of the two electricities. Ampère has proved it. . . The habitual function of the muscles has to be attributed to the effect produced by a current the fountain head of which is none other than our WILL."

Now "M. Edard, a veritable human torpilla, finds in himself the elements which furnish him with the means of producing a well regulated vibration to the degree that is needed, in the already vibrating organism and the materials which compose his electro-magnetic apparatuses....." One can imagine the results that can be produced by the intelligent guidance of the magneto-electric currents. One of the most curious of his experiments is that of the so-called "*dry* bath—" an invention of Mr. Edard.

A vast room in his house at Passy (near Paris), 22, Rue Dubare, that any one can visit, is devoted specially to this operation. A large automatical arm chair, is the chief electro-magnetic apparatus in the experiment and of an enormous power. The patients under treatment are placed in it.....Insulated by four glass cups and a thin layer of *gutta-percha* from the floor, the arm chair rests on a carpet covering 1419 sheaths of canvas filled with the oxyidized ore of magnetic iron. The arm chair furnished inside with a mechanism of 36 spools and armatures of soft iron, finds itself at a given moment under the influence of a magnetic current produced by five elements (the great model of a "Gaiffe-pile" with a basis of bichromate of potassium). The heat disengaged by the arm-chair strongly disposes the patient to receive the special electro-atmospheric action proceeding from the disengagement of the ozone* generated by a powerful statical machine of Oltz, placed in simultaneous communication with the sheaths that cover an area of 24 square metres of the floor. In this particular state of chemical activity, the oxygen acquires physiological properties that act directly upon the organism in surexciting its functions.

Ozone, as every one well knows, exists wherever there is an active vegetation, as in the fields, the forests, etc., whereas there is a considerable diminution of it in towns. Thus an artificial atmosphere impregnated with oxygen is being created and must act beneficially upon the patients who are dying for the need of it..." Thus Mr. Edard bathes himself and his patients in this life-restoring atmosphere, saturates himself with the effluvia all charged with ozone! and thanks to the reactive force with which he himself is endowed, he excites a similar reaction in his subject....."

"Another statical machine of Carre, is sometimes placed in communication with the patient..... Nothing so curious as to witness Mr. Edard's experiments, during the evening in dark. The whole room appears literally on fire; operator and patient, arm-chair and floor, are flashing with thousands of brilliant sparks. Under Mr. Edard's hand, the living battery, the hair of those present, like luminous rays seem moved to and fro by a gentle breeze, standing on end and being lowered in turn, while under the feet of the persons present move in luminiferous dots innumerable sparks and cracking scintillas..."

The magnetic iron ore used in his apparatus is brought from Madagascar, from Naples, from the banks of the Rhine, and from two places in France, Puy-en-Velay and Soulac. But M. Edard accords preference to the ore from the last-mentioned place, although it is charged with a quartzose sand rendering it difficult of purification.

It is an established fact in science that all magnetic iron, whether artificial or natural, loses its magnetism when exposed to a very high temperature or when more or less oxydized. But M. Edard has found out a process —the secret of which he keeps to himself—by which no elevation of temperature nor oxydisation can destroy the magnetism of the mineral in powder that he uses in his tubes, so that this property renders his electro-magnetic appliances more enduring and valuable than those which we have seen advertised elsewhere.

We conclude this short notice of the Professor's appliances by drawing the attention of our readers to an interesting experiment described by M. L. de Cazeneuve, made of the vivifying efficacy of this magnetic mineral powder. An orange tree 200 years old having a girth of nearly 18 feet was found to be sluggish in growth and losing its vitality, presaging total ruin and death. M. Edard administered to it a dose of 250 grains of his powder and in a short time the tree gradually resumed its original vitality, and recovered its normal state of vigour and fruitfulness. This experiment thus establishes, nay corroborates, the fact that animal life and plant life are identical in the main and are but different phases of that mysterious Vital Force that pervades and vibrates throughout the whole universe.

We would strongly advise those of our readers who suffer from diseases pronounced incurable by their blessed, learned physicians, whose god is allopathy and themselves its prophets, to try the new apparatuses. They are extremely cheap and can be had for a few rupees.

[The Manager of this Journal will be most happy to render services in that direction to whomsoever may need them.]

*Oxygen in an active or highly electro-negative state, as explained by Faraday.—Ed.

KARMA.

(An Appendix to Fragments of Occult Truth.)

WITH reference to a tenet in one of the *Fragments of Occult Truth*, a respected member of our Society—N. D. K.—writes to enquire "*What Karma propels the higher Ego into the next birth,*" *when* "*a highly depraved personality is dropped out.*"

At the outset it may be well to repeat again what has been already so often stated, namely, that the *Fragments* being but fragmentary and *incomplete*, must go on exhibiting difficulties and even *apparent* discrepancies until the whole doctrine concerning the after-state of the *Ego* is thoroughly mastered. But students with a tolerable amount of intuitive perception have had enough of philosophy given them, to enable the more advanced ones to work out many a detail: especially if they live the life which clears the inner vision. Few of these can be given in a publication that reaches the outsider as well as the student of occultism. There are secrets of initiation that it is impossible to communicate promiscuously to the world at large, for it would amount to throwing many a mind into a direful confusion, unless the whole doctrine is explained; and this no adept or even advanced neophyte would consent to do at this stage of the teaching. But this particular tenet having been already outlined, there is no further necessity of remaining silent with regard to this special detail.

The readers of Col. Olcott's *Buddhist Catechism* may well recall here with advantage the following very suggestive passages (pages 54 and 55):—

".....In each birth the *personality* differs from that of the previous or next succeeding birth. Karma, the *deus ex machina*, masks (or shall we say reflects?) itself now in the personality of a sage, again as an artisan, and so on throughout the string of births. But though personalities ever shift, the one line of life along which they are strung like beads, runs unbroken....."

Alongside with the above quotation should be put the following from the *Fragments of Occult Truth, No.* I (October *Theosophist*, Vol. III, No. 1, page 19, col. 2):—

".....The time will come, no doubt, but many steps higher on the ladder, when the Ego will regain its consciousness of all its past stages of existence....."

If the enquirer will realise the real meaning of these two quotations, he will have the key to a correct understanding of the question as to what *Karma* propels the higher *Ego* into the next birth, when even that of a highly depraved personality is dropped out, together with the personal soul that weaved it out. It will be clear from these passages that the individuality or the spiritual monad is a thread upon which are strung various personalities. Each personality leaves its own—the higher spiritual—impressions upon the divine *Ego*, the consciousness of which returns at a certain stage of its progress, even that of the highly depraved soul that had to perish in the end. The reason for it becomes self-evident, if one reflects that however criminal and lost to every glimmer of a higher feeling, no human soul is yet born utterly depraved, and that there was a time during the youth of the sinful human personality when it had worked out some kind or other of *Karma*; and that it is this that survives and forms the basis of the *Karma* to come. To make it clearer, let us suppose that A lives to that age when a person becomes an adult and begins to bloom fully into life. No man, however vicious his natural tendency, becomes so at once. He has had therefore time to evolve a *Karma*, however faint and insignificant. Let us further imagine that at the age of eighteen or twenty A begins to give way to vice and thus gradually loses the remotest connection with his higher principle. At thirty or say forty, he dies. Now, the personality of A between fifteen and twenty is as little the personality of A from twenty to thirty, as though it were quite another man. Even the physiologists divide the physical personality into stages of seven, and show man changing atoms to the last, every seven years. The same with the inner man. The fifth principle of the sensual, highly depraved man, may and will perish, while the *Karma* of his youth, though not strong and complete enough to secure for him a bliss in *Devachan* and union with his higher principle—is yet sufficiently outlined to allow the monad a grasp on it for the next rebirth. On the other hand we are taught that it so happens sometimes that the *Karma* of a personality is not fully worked out in the birth that follows. Life is made up of accidents, and the personality that becomes may be hindered by circumstances from receiving the full due its *Karma* is entitled to, whether for good or for bad. But the Law of Retribution will never allow itself to be cheated by blind chance. There is then a provision to be made, and the accounts that could not be settled in one birth will be squared in the succeeding one. The portion of the sum-total which could not be summed up on one column is carried forward to the following. For verily the many lives of an individual monad were well compared in the *Fragments* to the pages of an account book—THE BOOK OF LIFE or—Lives....

Out of these impressions, then, which constitute the Karma of the youth, is evolved the new personality. Our botanical friends may know that the croton plant evolves out of itself another plant, when the one already evolved dies out or withers away. Nature must always progress, and each fresh attempt is more successful than the previous one. This fresh evolution is due to the latent potentiality of life it has within itself. In the same manner, although one particular personality may be so far depraved as to be entirely dissociated from the spiritual monad and go into the *eighth* sphere, where annihilation is its lot, yet the impressions of the previous personalities upon the higher *Ego* have in them potentiality enough to evolve a new physical Ego, like the croton plant. The connection between a man's spiritual monad and the succession of physical Egos with which it is temporarily associated, has been, some where in these columns, compared to the retrospective glance of a man on some past period of his earthly existence. While reviewing in his memory his work day by day—those days on which he did nothing of any importance and passed idly away, having left no impression on his mind, must be, and are to him, like a perfect blank. No consciousness that he had passed such days remains there. In the same manner, the *Ego* when at the end of its long pilgrimage will regain consciousness of those personalities only which have made a sufficiently strong spiritual, hence indelible, mark on the monad, while the memory of the conscious acts of the particular depraved personality which goes to the eighth sphere will be entirely obliterated.

It may then be urged what stimulus is there for a man to be good and pure, if his spiritual friend is to how to progress? This is no doubt a side issue but very important one. It must not be discussed however at this stage of our writing.

"ESOTERIC BUDDHISM."

MR. A. P. SINNETT, F. T. S., author of "the Occult World," has in the press of Messrs. Trubner and Co. a new volume of Asiatic Esotericism, to which he gives the above title, and which is destined to create a much wider interest even than his other work. Its great novelty consists in its being an exposition of certain tenets of the secret doctrine of Tibetan Buddhism—that of the Arhats which, as our readers know, is but another name for the "World Religion" or Occult Doctrine underlying all the ancient faiths of mankind. It is the key alike to the veiled language of the Parsi, Hindu, Buddhist, Babylonian, Egyptian, Hebrew Grecian, Roman, and all other Scriptures. He who masters it perfectly will comprehend the essence of whatsoever religion has been evolved by humanity as the vehicle for its highest spiritual concepts. It would be exaggeration to say that the reader of Mr. Sinnett's two books may count upon finding anything more than a glimpse at this Wisdom Religion, for he is but a beginner in this branch of study. Yet, at the same time, it must be conceded that he has, under especially favouring circumstances, been able to get a clearer insight into some portions of this occult philosophy, and permitted to express it in plainer terms than any other author of modern times. The world-wide circulation of the "Occult World"—of which three editions have been sold already—is at once an evidence of the general interest now felt in these subjects, and a guarantee of the success which awaits the new, and more important, volume. In another place will be found the manager's announcement, to which intending purchasers are referred.

THE SPECIAL ATTENTION of the general reader as well as of members is called to an important article in the *Supplement* on "Chelaship." Facts of the highest importance to all who aspire to the practical study of occult science are therein given. As the provisions of criminal statutes have no terrors for the virtuous, so the warning contained in the article will not daunt those who feel themselves equal to the great Trial.

THE SEPTENARY PRINCIPLE IN ESOTERICISM.

SINCE the present exposition of the Arhat esoteric doctrine was begun, many who had not acquainted themselves with the occult basis of Hindu philosophy have imagined that the two were in conflict. Some of the more bigoted have openly charged the Occultists of the Theosophical Society of propagating rank Buddhistic heresy; and have even gone to the length of affirming that the whole Theosophic movement was but a masked Buddhistic propaganda. We were taunted by ignorant Brahmins and learned Europeans that our septenary divisions of nature and everything in it, including man, is arbitrary and not endorsed by the oldest religious systems of the East.

Fortunately, we have not been obliged to wait long for our perfect vindication. In the following number our Brother Mr. T. Subba Row, B. A., B. L., confessedly a learned Occultist and ripe scholar, will lay before the

public through these columns extracts from original texts which unanswerably prove that all the root-ideas embodied in the *Fragments* series were entertained by Vyasa, the great initiated adept and Rishi. The truths of the Arhat secret doctrine are thus substantiated by an authority whose orthodoxy no Hindu of whatsoever sect will dare deny. The passages were but recently stumbled upon by Mr. Subba Row in the course of reading upon another subject; thus affording us one more of those striking coincidences which by some happy chance have of late been so frequent. Meanwhile, it is proposed to throw a cursory glance at the Vedas, the Upanishads, the Law-Books of Manu, and especially the Vedanta, and thus show that they too prove the claim. Even in their crude exotericism their affirmation of the seven-fold division is glaring. Passage after passage hints at it. And not only can the mysterious number be found and traced on every page of the oldest Aryan Sacred Scriptures, but in the oldest books of Zoroastrianism as well; in the rescued cylindrical tile records of old Babylonia and Chaldea, in the "Book of the Dead" and the Ritualism of ancient Egypt and even in the Mosaic books—without mentioning the Secret Jewish works, such as the Kabala.

Within the narrow limits of a magazine article there can scarcely be found room enough for bare quotations, which we must leave to stand as land-marks and not even attempt long explanations. To really take up the subject requires more than mere *Fragments*. It is no exaggeration to say that upon each of the few hints now given in the cited Slokas a thick volume might be written.

From the well-known hymn To Time, in the Atharva-Veda (XIX. 53.) :—

> "Time, like a brilliant steed with *seven* rays,
> Full of fecundity, bears all things onward.
> .....
> Time, like a *seven*-wheeled, *seven*-naved car moves on,
> His rolling wheels are all the worlds, his axle
> Is immortality....."

—down to Manu "the first and the *seventh* man," the Vedas, the Upanishads, and all the later systems of philosophy teem with allusions to this number. Who was Manu, the son of Swayambhuva? The secret doctrine tells us that *this* Manu was no man but the representation of the first human races evolved with the help of the Dhyan-Chohans (*Devas*) at the beginning of the first Round. But we are told in his Laws (Book I. 80) that there are fourteen Manus for every Kalpa or "interval from creation to creation" (read interval from one *minor* "Pralaya" to another); and that "in the present divine age, there have been as yet *seven* Manus." Those who know that there are seven rounds, of which we have passed three, and are now in the fourth; and who are taught that there are seven dawns and seven twilights or fourteen *Manvantaras*; that at the beginning of every Round and at the end and on, and between the planets there is "an awakening to *illusive* life," and "an awakening to *real* life," and that, moreover, there are "root-Manus" and what we have to clumsily translate as "the seed-Manus"—*the seeds for the human races of the forthcoming Round* (a mystery divulged, but to those who have passed their 3rd degree in initiation); those who have learned all that, will be better prepared to understand the meaning of the following. We are told in the Sacred Hindu Scriptures that "The first Manu produced *six* other Manus, (*seven* primary Manus in all) and these produced in their turn each seven other Manus"—(Bhrigu I. 61-63)* the production of the latter standing in the occult treatises as 7×7. Thus it becomes clear that Manu—the last one, the progenitor of our Fourth Round Humanity, must be the *seventh*, since we are on our fourth Round, and that there is a *root*-Manu at globe A and a *seed*-Manu at globe G. Just as each planetary Round commences with the appearance of a "Root—Manu" (Dyan Chohan) and closes with a "Seed-Manu," so a *root* and a *Seed* Manu appear respectively at the beginning and the termination of the human period on any particular planet. It will be easily seen from the foregoing statement that a *Manu-antaric* period means, as the term implies, the time *between* the appearance of two Manus or Dyan Chohans; and hence a minor *Manuantara* is the duration of the *seven* races on any particular planet, and a major manvantara is the period of one human round along the Planetary chain. Moreover, that, as it is said that each of the seven Manus *creates* 7×7 Manus, and that there are 49 root-races on the seven planets during each Round, then every root-race has its Manu. The present seventh Manu is called "Vaivasvata" and stands in the exoteric texts for that Manu who represents in India the Babylonian Xisus-thrus and the Jewish Noah. But in the esoteric books we are told that Manu Vaivasvata, the progenitor of our *fifth* race who saved it from the flood that nearly exterminated the fourth (Atlantis)—is not the seventh Manu, mentioned in the nomenclature of the Root—or primitive Manus, but one of the 49 "emanated from this "root"—Manu."

For clearer comprehension we here give the names of the 14 Manus in their respective order and relation to each Round.

1st Round.	1st (Root) Manu on Planet	A.—Swayambhuva,
	1st (Seed) Manu on Planet	G.—Swarochi (or) Swarotisha.
2nd Round.	2nd (R.) M. on Planet	A.—Uttama.
	2nd (S.) M. „ „	G.—Thamasa.
3rd Round.	3rd (R.) M. „ „	A.—Raivata.
	3rd (S.) M. „ „	G.—Chackchuska.
4th Round.	4th (R.) M. „ „	A.—Vaivasvata (our progenitor)
	4th (S.) M. „ „	G.—Savarni.
5th Round.	5th (R.) M. „ „	A.—Daksha Savarni.
	5th (S.) M. „ „	G.—Brahma Savarni.
6th Round.	6th (R.) M. „ „	A.—Dharma Savarni.
	6th (S.) M. „ „	G.—Rudra Savarni.
7th Round.	7th (R.) M. „ „	A.—Rouchya.
	7th (S.) M. „ „	G.—Bhoutya.

Vaivasvata thus though seventh in the order given, is the primitive Root-Manu of our 4th Human Wave:—[the reader must always remember that Manu is not a man but collective humanity], while *our* Vaivasvata was but one of the seven Minor Manus who are made to preside over the seven races of this our planet. Each of these has to become the witness of one of the periodical and ever-recurring cataclysms (by fire and water in turn) that close the cycle of every Root-race. And it is this Vaivasvata,—the Hindu ideal embodiment called respectively Xisusthrus, Deukalion, Noah and by other names—who is the allegorical man who rescued our race when nearly the whole population of one hemisphere perished by water, while the other hemisphere was awakening from its temporary obscuration.

The number *seven* stands prominently conspicuous in even a cursory comparison of the 11th Tablet of the Izdhubar Legends of the Chaldean account of the Deluge and the so-called Mosaic books. In both the number seven plays a most prominent part. The clean beasts are taken by *sevens*, the fowls by *sevens* also; in *seven* days, it is promised Noah, to rain upon the earth; thus he stays "yet other seven days," and again *seven* days; while in the Chaldean account of the Deluge, on the *seventh* day the rain quieted. On the *seventh* day the dove is sent out; by *sevens*, Xisusthrus takes "jugs of wine" for the altar, etc. Why such coincidence? And yet we are told by, and bound to believe in, the European orientalists, when passing judgment alike upon the Babylonian and Aryan chronology they call them "extravagant and fanciful!" Nevertheless, while they give us no explanation of, nor have they ever noticed, as far as we know, the strange oneness in the totals of the *Semitic*, Chaldean, and *Aryan* Hindu chronology, the students of Occult Philosophy find the following fact extremely suggestive. While the period of the reign of the 10 Babylonian antediluvian kings is given as 432,000 years,* the duration of the post-diluvian Kali-yug, is also given as 432,000, while the four ages or the divine *Maha yug*, yield in their totality 4,320,000 years. Why should they, if fanciful and "extravagant," give the identical figures, when neither the Aryans nor the Babylonians have surely borrowed anything from each other! We invite the attention of our occultists to the three figures given 4 standing for the perfect square 3 for the triad (the seven universal & the seven Individual principles) and 2 the symbol of our illusionary world a figure ignored and rejected by Pythagoras.

* The fact that Manu himself is made to declare that he was created by Viraj and then produced the ten Prajapatis, who again produced seven Manus, who in their turn gave birth to seven other Manus, (Manu, I, 33-36) relates to other still earlier mysteries, and is at the same time a *blind* with regard to the doctrine of the Septenary chain.

It is in the *Upanishads* and the *Vedanta* though, that we have to look for the best corroborations of the occult teachings. In the mystical doctrine the *Rahasya*, or the *Upanishads*; "the only Veda of all thoughtful Hindus in the present day," as Monier Williams is made to confess, every word, as its very name implies,† has a secret meaning underlying it. This meaning can be fully realized only by him who has a full knowledge of *Prana*, the One Life, "the nave to which are attached the *seven* spokes of the Universal Wheel." (Hymn to *Prana*, Atharva Veda XI. 4'.

Even European Orientalists agree that all the systems in India assign to the human body: *a*, an exterior or gross body *(sthula-sarira)*; *b*, an inner or shadowy body *(sukshma)*, or *linga-sarira*, (the vehicle), the two cemented with—*c*, life *(jiv* or *karana-sarir a*, "causal body.")‡ These the occult system or esotericism divides into seven, farther adding to these—*kama, manas, buddhi* and *atman*. The *Nyaya* philosophy when treating of *Prameyas* (by which the objects and subjects of Prama are to be correctly understood) includes among the 12 the *seven* "root principles." (See IXth Sutra) which are 1. soul (atman), and 2. its superior spirit *Jivatman*: 3. body *(sarira)*, 4 senses *(indriya)*, 5. activity or will *(pravritti)* 6. mind *(manas)*, 7. Intellection *(Buddhi)*. The seven *Padarthas* (enquiries or predicates of existing things) of Kanada in the *Vaiseshikas*, refer in the occult doctrine to the seven qualities or attributes of the seven principles. Thus: 1, substance *(dravya)*—refers to body or *sthula-sarira*; 2. Quality or property *(guna)* to the life principle *jiv*; 3. Action or act *(karman)* to the Linga *sarira*; 4. Community or commingling of properties *(Samanya)* to *Kamarupa*; 5. Personality or conscious individuality *(Visesha)* to *Manas*; 6. Co-inherence or perpetual intimate relation *(Samuvaya)* to *Buddhi*, the inseparable vehicle of *Atman*; 7. Non-existence or *non-being* in the sense of, and as separate from objectivity or substance *(a bhava)*—to the highest monad or *Atman*.

Thus whether we view the One as the Vedic Purusha or Brahmam (neutral) the "all-expanding essence;" or as the universal spirit, the "light of lights" *(jyotisham jyotih)* the Total independent of all relation—of the *Upanishads*; or as the Paramatman of the Vedanta; or again as Kanada's *Adrishta* "the unseen Force," or divine atom; or as *Prakriti*, the "eternally existing essence," of Kapila, we find in all these *impersonal* universal Principles the latent capability of evolving out of themselves "six rays" (the evolver being the *seventh*). The third aphorism of the *Sankhya-Karika*, which says of Prakriti that it is the "root and substance of all things," and no *production* but itself a producer of "seven things which produced by it, become also producers"—has a purely occult meaning.

What are the "producers" evoluted from this universal root-principle, *Mula-prakriti* or undifferentiated *primeval cosmic* matter, which evolves out of itself consciousness, and mind, and is generally called "Prakriti" and *amulam mulam*, "the rootless root," and *A-vyakta*, the "unevolved evolver," etc.? This primordial *tattwa* or "eternally existing 'that," the unknown essence, is said to produce as a first producer 1. *Buddhi*—"intellect—" whether we apply the latter to the 6th macrocosmic or microcosmic principle. This first produced produces in its turn, (or is the source of) *Ahankara*, "self-consciousness" and *manas* "mind." The reader will please always remember, that the Mahat or great source of these two internal faculties "*Buddhi*" *per se* can have neither self-consciousness nor mind; viz., the 6th principle in man can preserve an essence of *personal* self-consciousness or "personal individuality" only by absorbing within itself its own waters, which have run through that *finite* faculty; for *Ahankara*, that is the perception of "I," or the sense of one's personal individuality, justly represented by the term "Ego-ism—belongs to the *second* or rather the third production out of the seven, viz., to the 5th principle, or *Manas*. It is the latter which draws "as the web issues from the spider" along the thread of Prakriti, the "root principle," the four following subtle elementary principles or particles *Tanmatras*, out of which third class" the *Maha-bhutas* or the gross elementary principles, or rather *sarira* and *rupas*, are evolved—the *kama, linga, jiva* and *sthula sarira*, The three *gunas* of "Prakriti"—the *Sattwa, Rajas* and *Tamas* (purity, passionate activity, and ignorance or darkness,)—spun into a triplestranded cord or "rope," pass through the seven or rather six, human principles. It depends on the 5th—*Manas* or Ahancara the "I"—to thin the guna, "rope," into one thread—the *sattwa*; and thus by becoming one with the "unevolved evolver," win immortality or eternal conscious existence. Otherwise it will be again resolved into its *Mahabhutic* essence; so long as the triple stranded-rope is left unstranded, the spirit (the divine monad) is bound by the presence of the gunas in the principles "like an animal" (*purusha pasu*). The spirit, *atman* or jivatman (the 7th and 6th principles) whether of the *macro* or *microcosm*, though bound by these gunas during the objective manifestation of universe or man, is yet *nirguna, i. e.*, entirely free from them. Out of the three producers or evolvers, *Prakriti, Buddhi* and *Ahancara*, it is but the latter that can be caught (when man is concerned) and destroyed when *personal*. The "divine monad" is *aguna* (devoid of qualities), while Prakriti once that from passive Mula-prakriti it has become *a-vyakta* (an active evolver) is *gunavat*—endowed with qualities. With the latter—Purusha or Atman can have naught to do (of course being unable to perceive it in its *gunavatic* state); with the former—or *Mula-prakriti* or undifferentiated cosmic essence it has—since it is *one* with it and identical.

The *Atma Boddhi* or "knowledge of soul," a tract written by the great Sankaracharya, speaks distinctly of the *seven* principles in man, (see 14th verse). They are called therein the five sheaths *(pancha-kosa)* in which is enclosed the divine monad—the *Atman and Boddhi*, the 7th and 6th principles, or the individuated soul when made distinct (through avidya, maya and the gunas) from the supreme soul—Parabrahm. The 1st sheath called *Ananda-maya*, the "illusion of supreme bliss"—is the *manas* or fifth principle of the occultists, when united to *Buddhi*; the 2nd sheath is *Vijnana-maya-kosa*, the case or "envelope of self-delusion," the *manas* when self deluded into the belief of the *personal* I, or *ego*, with its vehicle. The 3rd—the *Mano-maya* sheath composed of "illusionary mind" associated with the organs of action and will, is the *Kamarupa* and *Lingasarira* combined, producing an illusive "I" or *Mayavi-rupa*. The 4th sheath is called *Prana-maya*, "illusionary life," our *second* life principle or *jiv*, wherein resides life, the "breathing" sheath. The 5th *kosa* is called *Anna-maya*

* See "Babylonia" by George Smith. p. 36. Here again, as with the Manus and 10 *Pradjapatis* and the 10 *Sephiroths* in the *Book of Numbers*—they dwindle down to *seven*!—*Ed.*

† *Upa-ni-shad* means according to Brahminical authority—"to conquer ignorance by revealing the secret *spiritual* knowledge." According to Monier Williams—the title is derived from the root *sad* with the prepositions *upa* and *ni*, and implies "something mystical that underlies or is beneath the surface."—*Ed.*

‡ *This Karana-sarira* is often mistaken by the uninitiated for *Lingasarira*, and since it is described as the inner rudimentary or latent embryo of the body—confounded with it. But the Occultists regard it as the *life* (body) or *Jiv*, which disappears at death;—is withdrawn—leaving the 1, and 3rd principles to *desintigrate* and return to their elements.—*Ed.*

or the sheath supported by food—our gross material body. All these sheaths produce other smaller sheaths—or six attributes or qualities each, the seventh being always the *root* sheath, and the Atman or spirit passing through all these subtle ethereal bodies like a thread, is called the "thread-soul" or *sutratman*.

We may conclude with the above demonstration. Verily the Esoteric doctrine may well be called in its turn the "thread-doctrine," since, like *Sutratman* or *Pranatman*, it passes through, and strings together all the ancient philosophical religious systems, and what is more,—reconciles and explains them. For though seeming so unlike externally, they have but one foundation, and of that the extent, depth, breadth and nature are known to those who have become, like the "Wise Men of the East," adepts in Occult Science.

SPIRIT IDENTITY AND RECENT SPECULATIONS.

(By "M. A. (Oxon)" in *Light*.)

The question of spirit identity is one extremely difficult to square with some of the most recent speculations, which claim also to be some of the most ancient, touching the nature of spirit and human individuality. Theosophists denounce the use of the word "spirit" by us as loose, inaccurate, and, in fact, indefensible. They tell us that the so-called spirits of the seance-room are not really spirits, in any proper sense of that misused word, but only shells, *reliquiæ* of what were once individual men, with a survival of a memory, refreshed from time to time by recourse to that storehouse of all ages and of every event—the Astral Light. These fragments of what were once men are in no sense spirits, and should rather be called Ghosts (I suppose our friends would say), being, indeed, shadowy and evanescent, and on their way to extinction. They are but the pale reflection of that spirit, the inner principle, the true self, which they no longer contain. It is not there: it is risen; or, perchance, has fallen to its own place.

So that when I say that the spirit of my friend, Epes Sargent, for example, has communicated with me, I am not accurate. I should rather say—assuming the whole story not to be delusion on my part, or personation on the part of some vain-glorious spook with a talent for histrionics—that certain external principles which had once belonged to that entity, and had constituted part of the composite being which made up his complete self, had given me from the survival of earth-recollections, some facts. These, they would say, would be found to be probably unimportant, and, even as volunteered evidence, only moderately satisfactory. Such communications they would regard as going no way towards proof of the tremendous assumption which they were supposed by Spiritualists to demonstrate; and, in point of fact, they would contend that when sifted, they threw upon the average belief in the return of departed spirits the gravest doubt. They would tell me that in a short time I shall find my friend dropping out of my life, unless unfortunately he be earth-bound, and so an extremely undesirable companion. He will get vaguer and vaguer, paler and more shadowy, with less interest in me and my life, and less memory of earth and all its concerns, until he will die out—that external part of him that has communicated with me here—and I shall seek in vain for further messages.

This, on the best view of the case. But, far more probably, they would tell me that my friend never came near me; that his care for earth and its memories was extinct, and that he was, being what he was, reposing now prior to his next incarnation. This is the assumption, and no amount of evidence shakes it, for just as the average man of science says, "I do not know where the flaw is, but I am sure there *is* a flaw in your evidence," so the *Theosophist* says, "You are talking nonsense. It is extremely unlikely that you are right in your suppositions. It is not impossible, indeed, but very unlikely, that a pure spirit should communicate with earth in this way; it does not descend here, but the medium rises to its pure abode." It would be rude to say that the facts are against such theories, and that when theories are opposed by facts, they must give way sooner or later. This would be so, no doubt, within the domain of exact human knowledge, or of speculation that is not entirely airy. But we are dealing here with something beyond the range of human science, and we have, as yet, no exact standard of judgment. When any one tells us that such and such things cannot be, we have a right to ask—why? and even to suggest that, in these matters, we are all comprehended in one common ignorance. And we have a right, further, to apply to our investigations the ordinary scientific method, which is not to theorise and then gather facts to support the bubble we have blown, but to amass facts with laborious persistence until it is possible to generalize from them with some show of fairness. It is early days yet to limit us with theories, or at least with *a theory*, to prescribe for our acceptance a rigid dogma which is to be binding on us as a matter of faith: and I, at least, have found no theory that was not at open variance with some ascertained facts; none that did not break down when tested; none that was, in simple directness and applicability, any approach to the theory of the Spiritualist, and, for the matter of that, of the spirits too. But this is probably, because my facts square with that theory, and are not explained by any other that I have met with as yet. I am, however, both ready and willing to keep a listening ear and an open mind.

I have very recently had means of studying this question of identity afresh, and of adding one more to the pile of facts that I have accumulated. The story that I am about to tell is by no means without its difficulties, and I do not record it as one that offers any definite solution of an abstruse problem. But it has its interest, is instructive in its way, and has the merit of being recorded with literal accuracy. I have changed all names, because I should, probably, cause annoyance to friends whom I have no right to annoy. With that exception the story is absolutely exact.

It is necessary for me to be retrospective, in order to make myself intelligible. About ten years ago I received, in unbroken sequence, extending over several years, a great number of messages purporting to come from departed human spirits. These spirits—I must use the word, for life is too short for reiterated periphrases—found me at first very sceptical about them and their concern with me. I cross-questioned them at great length, and did my best to pick a flaw in their statements. These were of an ordinary autobiographical nature, involving minute facts and dates—a sort of skeleton map of their life on earth—and were given in various ways, by raps, by tilts, by automatic writing, by trance-speaking, and so forth. The various means adopted were always adhered to, and I did not succeed in detecting, as other less fortunate investigators unquestionably have, organised fraud or even sporadic attempts at deception. Applying the methods which I should apply to a case of mere human identity, I could detect no flaw. And I may say, in a parenthesis, that I have a right to claim from this a positive result. When a story is told by a large mass of witnesses,—where each is tested by such methods as man has found most suitable in his daily life, and where none breaks down, where no flaw is found, no lack of moral consciousness discovered, these witnesses have established a title to our belief in their veracity. They may be under a delusion: or like the Scotchman's grand-mother who had seen a ghost, they may be dismissed as her grandson dismissed her, "My grand-mother does na ken it, puir auld body, but she's an awfu' leer." I, however, found no sign of the lie.

Among these invisible interlocutors of mine was one whom I will call John Lilly. He had communicated chiefly through the table, and had selected for himself an extremely distinctive sound. It was quite unmistakable, and for many years it was a thoroughly familiar sound. Then it gradually died out, and remained only as a memory: and even that became faint, and I seldom recalled it. From this spirit, as from many others, I received various items of autobiographical information, facts, dates, and particulars which, since he was a man of mark, I was able to verify. They were exact in every particular, so far as they were susceptible of verification. Some were personal, and I did not find any record of them, but when I did find any record, it corroborated the information given me by Lilly.

Some years had passed since Lilly had apparently dropped out of my life. He had done what he had to do, and had departed. This year a friend whom I had not seen for some ten years invited me to stay with him for a few days. He had settled in a new home, and was within my reach. I, therefore, went to dine with him and spend the night. It was a dinner party, and I had little conversation with my friend before retiring for the night. I soon fell asleep, and was repeatedly disturbed by raps and noises which though I had not heard

them for years, were very familiar to my ears. I was soon wide awake, and satisfied myself that I was not dreaming. The raps were all over the room, but I did not receive any message by means of them. I was sleepy, and disinclined to give myself trouble, though quite wide awake enough to be certain as to what was going on. Raps there were, no doubt, and prominent among them that peculiar sound which Lilly had made his own. It was unmistakable, and I sat listening to it until I grew tired, and fell asleep again wondering what could possibly have brought that sound, so long absent, there and then, in a house I had never before entered, and at the dead of night. It mingled with my dreams all night through, but in the morning it was gone, and I thought no more of it.

After breakfast my friend shewed me round his garden, and pointed out to me what a curious old house it was that he occupied. "It has its history, too," he said, "it was once occupied for some years by a man whose name you may know—John Lilly!"

There was the secret, then. I had by going to the old house in some way touched a chord of memory that brought that spirit again into *rapport* with me, and had caused him to break the silence of years. I pondered deeply over the occurrence, and was disposed to think that I might have heard of him in connection with the place, either from his own communications or from some book in which I had sought for their verification. I took pains to turn out the records in which I have preserved a detailed account of his words and my verification of them. But I found no mention whatever of his connection with the place then inhabited by my friend. Other things were stated, but not that he had ever lived there. Nor was there in the book which I had consulted any mention of that special fact. I am quite clear that I went to his house totally ignorant of any connection of his with it, and that that connection had never been brought to my notice at any antecedent period.

Now, there is here interesting material for speculation. 1. Was that spirit, the individual John Lilly (as I have chosen to call him) who had lived in that house? What maintained the connection between him and it? And why did the fact of my sleeping in a bedroom which had been his incite him to disturb my repose by a noise which I should naturally associate with his name? Assuming that there was a good reason for his first coming to me (as I believe there was) why, having lapsed into silence, did my going to his house cause him to break that silence? Had he been present all through those years, and made no sign of late, because of the reasons that have kept others silent—reasons good and sufficient—and was he now at last moved to call my notice once again? Then why not speak or make some communication? Was he unable to do more? or was it not permitted to him?

2. If this was but the external shell of the real John Lilly, am I to conclude that his memory—or the memory of his external principles—was stirred to activity by my visit? How then? for that was not the link that bound him to me, nor was it in any way connected with his coming to me at all. Was it a mere accident? and would the same manifestations of his presence have taken place anywhere else where I might chance to be? I cannot say this is impossible, nor even very improbable: but it is rendered unlikely by the repeated cases of connection between special places and special spirits that I and others have frequently observed. This connection has, indeed, been extremely noteworthy in my experience. And since many and many a decade has now elapsed since John Lilly left this earth and hundreds and hundreds of decades since some others who have visited me, what am I to conclude as to the gradual—the very gradual—extinction to which these shells are being subjected?

3. If a personating spirit has been posturing as John Lilly all through these years, what a very remarkable power of acting, and what a very complete knowledge of his part that spirit must have! The actor blacked from head to foot, the better to personate Othello, is not to be compared to this thorough-going relic of what was once a man! What must he have been when complete!

These and various other questions that arise will receive different answers from minds of different complexions. Probably no answer that can be given in our present state of ignorance will be so satisfactory as to command general acceptance. But to one who has had such experience as I have had of similar occurrences the explanation of the Spiritualist will seem, I have no donbt, the most satisfactory, and the least open to objection. The more subtle Eastern philosopher will apply that explanation which he derives, not from his experience (for he shrinks from actual meddling with those whom he regards as wandering shades to be sedulously avoided), but from his philosophical speculations, or from what he has taught himself to accept as the knowledge of those who can give him authoritative information. I do not presume, here and now, to say anything on the grounds of that belief which I find myself—possibly from insufficient means of information—unable to share. But I ask permission to point out that cases of the kind I have narrated, though they do not occur in the East, do occur here in the West. The Eastern Philosophy, when it does not pooh-pooh them, makes what is to me and to most of those who have actual experience, a quite insufficient explanation of them. Any true philosophy must take account of them; and I am not rash enough to assert that that Theosophy which *is* expounded by minds so able has not its explanation at hand. But no merely academic disquisition on what philosophy propounds as theoretically probable, or even as demonstrable on high metaphysical principles, can get rid of even one assured fact, however inexplicable may be its *raison d'être*.

In so writing I am desirous only of making one more contribution to the study of a perplexing subject. While I have my own opinion, I am far from desiring to obtrude it, and I trust that I can give impartial heed to the opinions of others.

[Editor's Notes on the same.]

Of all the Spiritualists, "M. A. (Oxon)." is the last to whose arguments we would like to take exception, or whose ideas we would try to combat, for he is a friend long and highly esteemed. Yet we must perforce join issues with him, since we have the strongest conviction [we avoid saying *knowledge* lest we should be called dogmatic] that on some points he is as thoroughly mistaken as any ordinary mortal unblessed with his remarkable power of discrimination. Besides our own personal regard for him, there never was a believer entitled to more serious and considerate hearing than the author of "Psychography," "Spirit Identity," and other like most excellent works upon psychology. The task becomes the more difficult when one is reminded of the fact that "M. A. (Oxon)," is not a writer merely advocating spiritualistic hypothesis upon second-hand evidence; nor some enthusiastic supporter of promiscuous "spirit visitors" and new phenomena, but the earnest recorder and careful annotator of his own personal dealings with so-called "Spirits," over a series of many years.

But we become braver when we think that, without having the presumption of claiming equal clearness of style or his remarkable ability in the laying out of that, which to him is *direct* but to the public still *presumptive* evidence, we also argue from personal experience; and that unlike the theory he has wedded himself to, our doctrine is backed by the teachings of *all* the philosophies of old, and moreover by the collective experience of men who have devoted their lives to study the occult side of nature. Thus, our testimony may also have some weight, at any rate,—with unbiassed minds. And we say, that in the eyes of the latter, our theory in applicability to *our* facts, will—at least with regard to the "John Lilly" case,—appear far more reasonable, and will clash less with probability than would the acceptance of the common spiritualistic theory.

To begin with, we are constrained to point out that "M. A. (Oxon's)" chief argument with regard to theosophy, is not only palpably incorrect but extremely unfair in one sense. He tells us that "we (the spiritualists?) have a right to apply to our investigations the ordinary scientific method, which is not to theorise and then gather facts to support the bubble we have blown, but to amass facts with laborious persistence until it is possible to generalize from them, with some show of fairness." We remind him in reply that the spiritualistic theory *of the return of the departed spirits* is as old as the first knocks at Rochester, *i. e.*, thirty-five years, and that if any one is to stand accused of having *blown a bubble* before there were facts enough to hang upon them one single straw, it is not the Theosophists but precisely the Spiritualists. We are quite aware that it is not "M. A. (Oxon)" who was the first to give a name to the agency behind *the facts*; but however unwilling to accept the *a prior* theory—and in the case of the spiritualists "a rigid dogma which is to be binding on us as a matter of faith" from first to last indeed—he seems to have accepted it, nevertheless, and now maintains and

defends from the slightest approach of any dissenting doctrine. If we are told that he does so on very good grounds, having found no (theosophical occult) theory that was not at open variance with some ascertained facts," or "that did not break down when tested"—we answer that if such is *his* experience, *ours* is quite the reverse. Besides, it is rather difficult to conceive how a theory can be proved an axiomatic truth so long as only such facts as answer our purpose are applied to it. "M. A. (Oxon)" was never an occultist, and knows yet nothing of the means used to test the various sets of phenomena—and the "spirits" themselves for the matter of that. Whereas there is hardly a theosophist that has now turned an occultist but was a spiritualist before, and some of them as ardent and as uncompromising as "M. A. (Oxon)" himself. Colonel H. S. Olcott was one for about a quarter of a century; and the writer of this, who along with all her family was bred and brought up in the belief of returning "souls" (the great orthodox church inclining to class all of these with evil or "damned" souls—making no difference in the theory) was even until some thirty years or so back far more inclined—occult doctrines notwithstanding—toward the spiritualistic then the occultistic views. We were at one time as ardent a spiritualist as any. No one clung more tenaciously, may more desperately, to the last straw of that hopeful and happy illusion, which promises the bliss of eternal *personal* re-union with all those nearest and dearest that one has lost—than did we. One year in America during one of our visits to that country, and a terrible *personal* ordeal, killed that vain hope and settled *our* knowledge for ever. It needed the death of two persons—the most dearly beloved relatives—to bury for ever the sweet delusive dream. We have learned by experience since to put implicit faith in our teachers; to discern between objective *shells*, men that were—and *subjective* genuine spirits; between elementaries (victims of accident, and suicides) and elementals,—men that will be. And we think we have now learned even the difference between the "Brothers of the Light," to use the graphic Eastern expression, and the "Brothers of the Shadow"—both in the supra and submundane spheres, as well as to recognise between the two classes of the same name on our earthly plane. There are Spirits and Spirits; High Planetary Spirits (Dhyan Chohans) who have been human beings millions of ages since and upon other besides our own planet, and there are the *mayavic* appearances of these, projected upon the intra-psychic screen of our mediumistic hence confused, perceptions. There are seers and there are mediums, as there are great men of science and willing and sincere, but ignorant tyros. And it is unfair in "M. A. (Oxon)" to represent the theosophists as prescribing "rigid dogmas" and blind faith, especially when a few lines higher he invalidates his accusation by putting in the mouths of his opponents, addressing the spiritualists, that which represents the correct attitude of the former:—"It is extremely unlikely that you are right in your suppositions. It is *not impossible*, indeed, but very, unlikely "&c. &c."—we are made to say,—words conveying the very opposite of dogmatism.

But we must be now permitted to analyze the cited case; to see whether "John Lilly" could not have performed all that is claimed for him while his *monad* was in the Devachanic or other states—from which *there is no coming back on earth*, in our views, which indeed we force on no one who prefers his own theory. Why could not his *shell*, which, notwithstanding Mr. Morse's very witty definition (though wit is surely no proof) that it is "something that walks about with nothing inside it" have had all it had on earth to make up its seeming personality, *i. e.*, its illusive *ego*, with its grosser personal consciousness, and memory, refreshed and reanimated into momentary activity at every contact with a living medium's brain molecules?* Why could not that "shell," we ask, and though "many and many a decade has now elapsed since John Lilly left this earth," have communicated for years (with "M. A. (Oxon)" though chiefly through the table."? Spiritualists who lay such a stress upon, and point with such a triumph to the Bible when corroborating with its stories of angels and apparitions, the claimed materialization of spirits ought not to lose sight of, and conveniently forget when speaking of "empty shells," the "Rephaim" of the Jews—which people their Sheol or Hades. Is not the literal meaning of "Rephaim" *pithless* or "empty" *shades*, and is not the Sheol our Kamaloka?

Nor does this fact clash with *our* theory, while it does clash with that of the spiritualists. Besides it being far more likely that a real, genuine disembodied spirit would have avoided communicating "through a table," when he had at his disposal a fine medium's clairvoyance and spiritual consciousness, how is it that the familiar sound of his presence "died out" *gradually* and not abruptly, as might be the case with a "spirit" who had a real mission to perform, who "meant business," and went away honestly and openly after having performed it? Does not this *gradual dying* out of the alleged presence dovetail perfectly with our theory of the gradual *fading* out of the shell? Why should an everlasting semi-material, quite *conscious* entity use such eccentric ways? And why, since "John Lilly" was an old friend, and meant—if there was any one there to mean anything—to recall himself to the memory of "M. A. (Oxon)" why did he not speak, or "rap out," honestly and say what he wanted, instead of keeping our friend semi-awake and *repeatedly disturbing his sleep by raps and noises* at the risk of giving him a bad head-ache? "Was he unable to do more? or was it not permitted to him?" asks the writer. "Permitted!" and by when or what, we wonder? As well expect that the poisonous particles that one is liable to catch in a room where a small-pox patient died, that they should tell the name of him in whom they were generated or explain their business. "John Lilly" had impregnated with his emanations the room for years, and a *portion* at any rate of the personal consciousness of a disembodid and even of a *living* being lingers and will linger for hundreds of decades on the spot he identified himself with, a good proof of its being found in many instances that could be cited. If the apparition, for instance, for years of the astral simulacrum of a titled lunatic in a room in which he had been confined for nine years. Occasional wild cries were heard in it—the servants recognizing the familiar cry and the doctor testifying to it under oath at the inquest made in this case by the police in one of the capital cities of Southern Russia. Whose simalacrum was it, and whose voice? Of the lunatic? But the man had recovered and was at that time living again with his family at Penza, the universal theory becoming, of course under the handling of good christians and clergy that it was the unholy tricks of the Evil One. Moreover the ex-patient who had heard of the terrific news of his own bodily appearance in the room where he had raved for so many years, insisted upon returning to the spot and exposing the *fraud* of his enemies—as he called it. Travelling there, under protest of his family and doctor, he arrived, determined that he should pass the night in his ancient room, and permitting with great difficulty that his friend the said doctor should remain to keep him company. Result:—his own double was seen by himself and doctor, the cries were heard louder than ever, and when at dawn the room was entered by the physician of the asylum and inmates, M. C. ** was found once more a raving lunatic, and his friend in a deadly swoon. The case was officially authenticated at the time and might be found in the police records if searched, for as it happened between 1840 and 1850.

Now let us suppose that instead of recovering and leaving the asylum, the man had died there. Who of the spiritualists would ever doubt but that was his "spirit" howling and his "Mayavirupa" in *propria persona* there? It is on a number of such instances, and our own personal experiences during over forty years—ten of which were passed in a state very like, if not entirely, that of mediumship, until by a supreme effort of will and with the help of initiated friends, we got rid of it that we speak so confidently. Yet our experience is our own, and we would no more ask any one to believe us on our word, than we would stake the faith of our whole life on that of another person. There was no "personating spirit, posturing as John Lilly." But there probably was the elementary shell of John Lilly, fading, perhaps on the eve of being entirely faded out, yet capable of being once more galvanized into producing audible sounds by the presence of one on whose organism it had been living for several years. When this organism came once more in contact with the *reliquiæ* it proved like a galvanic shock to a dead corpse.

Nor is it right to say that "the more subtle Eastern philosopher will apply the explanation which he derives, not from his experience (for he shrinks from actual meddling with those whom he regards as wandering shades.) . . . but from his

* The medium often need not know anything or have even heard the name of his "Spirit" visitor. His brain in this case plays simply the part of a galvanic battery upon a dying or even dead man's body.—*Ed.*

philosophical speculations;" for the "Eastern philosopher" does nothing of the kind. It is but the incipient "philosopher," the as yet uninitiated student who is forbidden to meddle with wandering shades, a meddling which, to him, is full of danger. The real philosopher studies the various natures of these invisible agencies in the full possession of his physical consciousness and senses, as much *though not as well* as in the still fuller consciousness of his *spiritual* senses, when he paralyzes his body, with its deceptive suggestions, and puts it out of its power to impede the clearness of his spiritual sight. "And cases of the kind" (narrated by M. A. (Oxon) .....do "occur in the East" as much as, and more, perhaps, than in the West. But were it even so, the Christian kabalists have believed in, and given out the very same doctrine on *shells* as we do now. If our friends will refer to "The III Book of Occult Phislosophy" by Cornelius Agrippa, they will find him propounding just the very same tenets. In the chapter "What concerning man after death; diverse opinions," we find the following, given very fully and explicilty in Agrippa's original manuscripts, and very cursorily by his translator, Henry Morley. Leaving out what Trithemius, Henry Kunrath, Paracelsus and other great Occultists, may have said on the subject, we will quote a few lines from the translation in question made by a sceptic:—"Perceptions of the truth exist in the opinions of the ancients .... yet do the kabalists refuse the Doctrine of Pythagoras* that souls which have become bestial take bestial forms they say; on the contrary, that they return to earth in human frames....Sometimes the souls of the wicked reanimate their polluted corpses....But when the body returns earth to earth, the spirit returns to God....*and this spirit is the mind* (the monad, the *Buddhi*) *the pure Intelligence that was incapable of sin while in the flesh*, however sinned against by *passions of the soul*, and gross delusions of the body. Then if the soul (*personal Ego*, the *Manas*) has lived justly *it accompanies the mind, and soul and mind together work in the world of the righteous*....But *the souls that have done evil, purted after death from the mind, wonder without intelligence* (our shells) subject to all the wild distresses of unregulated passion, and by the affinity they have acquired for the grossness of corporeal matter, assimilate themselves and condense as in a fog, material particles, (materialise?) through which they become sensible again of bodily pain and discomfort....souls after death (separated from their spiritual *Ego*, if you please) *remember he past*, and retain according to their nature more or less of attraction towards the bodies they inhabited, *or other flesh and blood* (the mediums, evidently). This is most true of souls whose bodies are unburied or were subject to violence (the suicides and victims to accident; See *Fragments of Occult Truth*);.... there are two kinds of necromancy—*necyomantia*, when a corpse is animated; *scyomantia*, when only a *shade* is summoned. But for the reunion of souls with bodies occult knowledge is required."... Again in next chapter: "Now the mind only is, by nature, divine, eternal; the reason is airy, durable; the idolum, more corporeal, left to itself, perishes." Which means as plain as it can mean that the "mind" here standing for the 6th and 7th principles, *Atman* and *Buddhi*, or "Spirit and Spiritual soul" or Intelligence, "reason" stands for that spiritual essence the portion of the *personal consciousness*, or "soul that accompanies the mind" (*Manas* following *Buddhi* to Devachan). What Agrippa calls the "idolum" (the *eidolon*) we call the astral shell, or the "Elementary."

The above quotations, though strengthening our claims will of course have no effect upon the spiritualists, and are penned for the sole benefit of our Theosophists. We invite moreover, their attention to the article directly, following—"Spirit Idendity and Recent Speculations," in the same number of *Light* (April 28th 1883)—"A Haunted House" by J. C. A charming, simple, unpretentiously told story, bearing every mark of sincerity and genuineness upon its face. What do we find in it? a loving wife, a mother losing her husband in a house that was haunted before they had come to live in it. Loud noises and crashes without any cause for them. Footsteps produced by invisible feet upon the stairs, and mysterious voices, words proceeding from ghostly lips. The husband—apparently a good and loving husband—is a passionate lover of music. He dies. In the night following his death, the piano begins softly playing. "I recognized the music—it was the last piece my husband had composed impromptu" writes the widow. Well and good. The kabalists recognize the possibility of this, and give explanations for it. But that which comes next, is not of so easy a solution on the spiritual theory, unless we are asked to believe that good men, loving fathers, and tender husbands become heartless friends and malicious spooks after their death.

In the words of the narrator, the relations were surprised at the widow's cheerfulness. They "attributed it to want of natural feeling, little thinking how full of gladness I was to *know* that there was a great hereafter, for his, new-born radiant spirit." Now whence that knowledge and what were the undeniable *proofs* of that "grand hereafter?"

First—"a knock" after the funeral. But there had been such knocks before in the house! The children heard often "papa speak to them." The children will always hear and see, what their seniors will tell them *they* hear and see. The eldest boy was put to sleep in the room where his parent had died without however knowing it. "In the night" writes the widow, "the boy frightened as all by a terrible scream. They all found him sitting up in bed, pale with fright. Some one had touched him on his shoulder and awoke him." Next night the same thing, "some one touched him again." Third night the same in another room; "two or three times he aroused the whole school, and when he was on a visit during the holidays he also cried out in the night." A friend on a visit "felt her bed-clothes pulled. The noises at last affected her nervous system, and she left... without any stated reason. Soon after the servant was taken ill" owing to the ghostly visits and misbehaviour and—"had to be sent away." So much in the experience of a boy whom his loving father's *spirit* frightened nightly into fits, at the risk of making an epileptic or an adiot of his son for the natural term of his life. So much for the friends, servants and visitors of his loving widow. Then one night...but we will let the bereaved wife till her own tale. "After the little ones were all asleep, in the happy rest of infancy, I wandered over the house, peering cautiously into every nook, half expecting to see a robber concealed ready to pounce out on me. I was about to retire for the night, when I remembered that I had not looked in my deceased husband's study. I lighted a candle, and taking the latch-key I went in. All was quiet; but suddenly a breeze seemed to sweep round the chamber, blew out my light, and shut the door! I stood for moment numbed with terror; I felt my hair stand on end; the dampness of fear bathed my forehead. I could not cry out, all power seemed gone, and a throng of ghastly fancies filled my brain; reason itself seemed to desert me. I fell on my knees and asked the "Father of Spirit" to set me free. I then made for the door, felt the lock, and in a moment was outside. It shut with a bang!

"I ran down to where my children were, and locking myself in lay down in my clothes. All was quiet for a time, when I heard a noise like the sound of a gong strike against the window bars; then a rumbling, accompanied by knocks and voices. My little boy awake and said "What is that noise?" I told him not to mind but go to sleep, which he soon did. I then heard my husband's voice call my eldest child by name and tell her to go to the railway station. Then he said to me, "Come up here." I answered him, and said "I cannot, I wish to live for my children's sake." The doors all over the house slammed, and footsteps passed up and down stairs, continuing till day break."

Now we ask in the name of logic and reason whether this behaviour night after night, is more compatible with that of the human and presumably good spirit of a husband and father, or with that of a half crazy *shell*! what sophistry is required to excuse it in the former, and how natural the why's of the phenomenal manifestations if the occult theory be accepted! The shell has no more to do with the liberated *monad* of the good and pure man then would the shadow of a man with the latter's body, could it be suddenly endowed with speech and the faculty of repeating what it finds in the people's brain.

"M. A. Oxon" closes, as seen above in his article, with the assurance that in writing as he does he is only desirous of making one more contribution to the study of a perplexing subject. "He is far from desiring to obtrude his opinion." Yet, and at the same he devotes three and half columns to proving that theosophic teachings are "bubbles" based upon air, probably only because *our* facts, do not square with *his* facts. We can assure our kind friend that the occultists are far less desirous than he can ever be of obtruding their opi-

* Which was never properly understood, for it was an allegorical teaching like that of the Brahmanical books.

nion upon unwilling minds, or of criticizing those of other people. But where their theories are attacked, they answer and can give as good facts as he can himself. Occult philosophy rests upon the accumulated psychic *facts of thousands of years*. Spiritualism is but thirty-five years old, and has not as yet produced one recognized non-meduimistic adept.

Letters to the Editor.

"NO REVELATION INFALLIBLE."

My friend Mr. Jiwan Dass in the Arya for June finds fault with my article entitled "No Revelation infallible."

Of me personally he speaks in the kindest terms—in terms far higher, indeed, than I could *ever* hope to merit, but he condemns my arguments.

He condemns them, but he does not, it seems to me, even *attempt* to controvert them. He and I are both equally desirous of getting at for ourselves and keeping others to arrive at the truth. No single question affecting Religion can be more important than the one raised in my paper, and if my views in regard to it are wrong, no greater service can be rendered to any of us than the proving this and at the same time showing us what is right.

Will Mr. Jiwan Dass kindly, calmly discuss the subject—take my arguments, step by step, fairly to pieces, controvert any erroneous arguments and correct any errors and thus show us how and wherein we are wrong?

Surely here is a *nodus vindice dignus*, which even the Swamiji might deign to sever for us. Until he or some of his followers do this; until they disprove our supposed facts, expose our fallacies (if they be such) and meet argument fairly by argument, it is impossible for us to admit that they have either a logical or rational standpoint—and without this how can they hope to convince others?

They may personally, like the earnest and sincere votaries of *every creed*, possess a deep-seated *sentimental* conviction of the truth of what they profess, but until they can show that this conviction is based upon facts and reason, they cannot expect others to share their faith or sympathize when they denounce as "*immoral*," views that they either cannot or will not disprove.

Yours obediently,

A. O. HUME.

FROM THEOSOPHY TO SHAKESPEARE.

[*We have received a very interesting letter from Mr. Henry G. Atkinson, now in Boulogne, France. As this excellent and most esteemed gentleman seems to labour under certain erroneous impressions with regard to Theosophy and its promoters, he will pardon us if, in publishing his remarks we explain to him his mistakes.—Ed.*]

I forwarded the (March) *Theosophist* to Professor Tyndall as requested. . . I have shown your remarks in the Journal to several persons, and we all feel surprised that you should not have accepted the Professor's observation as a compliment,* he not considering the article to be exactly in your special line of enquiries, as showing your freedom and breadth of view. Why there should be any mystery in respect to membership and the deeds and doings of your members, I cannot conceive; it reminds one of Pythagoras and his secret cave,* and why you should consider mesmerism to be an occult and secret science is beyond my comprehension.† Can any one science be more occult or secret than another?‡ I have been much engaged with mesmerism or animal magnetism; but it never occurred to me that there was any thing particularly occult or secret about it. Those words would not at any rate equally apply to any science, from astronomy to chemistry and electricity, &c. Our object should be to reduce "wonders" to plain things, not to inflate plain things into wonders.¶ Of course, there is in one sense mystery attached to all natural action, and from the atoms to the sun shining, and from the substance in motion to its feeling, thinking and apprehending; and the idea of another person—called the soul—within the person visible, does not explain any thing more than that the memory and sense of identity is perpetually transferred by an animal magnetic rule to the new matter with both man, beast, bird or fish. But there is nothing more occult or secret about that than about gravitation, what Newton would not attempt to account for, the rule being all to be known or conceived of it. Professor Blackie in his history of materialism or atheism pronouncing against Professor Tyndall and myself says, if all phenomena whatsoever, with Bacon, is to be referred to matter as the common source of all, and as old Timon of Athens in the play—begins his famous utterance with 'common mother thou,' whilst he digs—then Tyndall is right, he says, to fix a new definition to matter and it is this. "If these statements startle, it is because matter has been defined and maligned by philosophers and theologians who were equally unaware that it is at bottom, essentially mystical and transcendental."‖

* As found in Mr. Atkinson's letter, to the *Philosophic Inquirer*, the words quoted by him from Professor Tyndall's note with regard to the Theosophists did not sound "complimentary" in the least. If, however, no offensive meaning was implied in the words "too stiff," the Theosophists have but to apologize for their obtuseness, and—to feel delighted of course, to have been noticed at all by this great man of science. They have an excuse, however, for any excess of sensitiveness, in the recollection of a certain other and superlatively pungent remark made by Professor Tyndall, a few years ago, in his Belfast address, if we remember rightly. An ungenerous adjective which we may not repeat, was added to and flung by him, in the face of spiritualism in that famous address. Thus the Theosophists who are almost as heterodox as the Spiritualists, and including in their ranks a number of very well known persons of that faith had a certain right to fear they might be complimented in the same way. Were Professor Tyndall a simple mortal, no one would take great notice of his words. Being, what he is, however, one of the greatest, if not the greatest man of science in Europe, whatever he says about us is of the highest consequence to the Theosophists who hold true science above all in this world of error—*Ed.*

* We can assure our esteemed correspondent that he is quite mistaken. There is *no* "mystery" in either the membership or "the deeds and doings" of our members as Theosophists. With the exception of certain simple pass-words, etc., given at the time when a candidate for fellowship is received into the Society, and a necessary convenience in so polyglot an association as ours, there is nothing secret in it, whatsoever, and if the pass words and grip are not divulged to the general public, it is simply to protect our members from being imposed upon by some unprincipled travelling outsiders, who might otherwise claim help from, and abuse the confidence of, the "universal Brotherhood" under a plea of Fellowship. There is a small fraction in the Society of those who study the occult sciences—and whose number hardly amounts to ½ per cent of the whole group of Fellows. These certainly have their secrets and will not give them out. But it is unfair to visit the sin (if sin it is) of the very few upon the whole Society which in India and Ceylon alone has already 67 Branch Societies, and most of whose Fellows never gave a thought even to mesmerism—let alone the secret sciences.—*Ed.*

† Again Mr. Atkinson labours under an erroneous impression. No one in our Society considers "mesmerism *per se* an occult and secret science," though it is an important factor in occultism; least of all has our President-Founder treated it as a mystery, for, as our correspondent may see for himself in the *Supplements* of our journal for March, April, May, June, and July, while healing the sick on his tour in the Bengal Presidency. Col. Olcott made it a point to teach publicly mesmerism to the respectable medical and other members of our various Societies, and even instructed in it qualified outsiders.—*Ed.*

‡ *Some* of the discoveries of certain sciences—such as chemistry and physical science—ought to have been kept "occult," at any rate. It is very questionable whether the secrets of gunpowder, nitro-glycerine, dynamite and the like, have more benefitted than wronged humanity; at least they ought to have been withheld from the knowledge of the ignorant and unprincipled portions of mankind. Such, at least, was the opinion of Faraday, and so one other great men of science. And this may explain, perhaps, why the occultists *will not* give out their even more perilous secrets promiscuously.—*Ed.*

¶ Quite so; and therefore, the leaders of the Society do their best to uproot superstition and prove to their members that since such a thing as *miracle* is an impossibility and belief in it an absurdity, the most wonderful phenomena, *if genuine*, must have a natural explanation, however occult the agency behind them may seem at present.—*Ed.*

‖ Professor Tyndall was anticipated in his opinion on matter by most of the great Philosopers of India. Perhaps Mr. Atkinson is not aware that the Eastern Occultists hold that there is but one element in the universe—infinite, uncreated and indestructible—MATTER; which element manifests itself in seven states—four of which are now known to modern science, and which include the state of *Radiant matter* discovered by Mr. Crookes, and that three are to be yet discovered in the West. *Spirit* is the highest state of that matter they say, since that which is neither matter nor any of its attributes is—NOTHING. We would recommend in reference to this question the perusal of an article headed "What is Force and what is Matter?" in the September No. of the *Theosophist*, 1882.—*Ed.*

You may call it occult if you please, but the same applies to all conditions and to all enquiries, and from the growth of a blade of grass to the formation of a complex correlated organism, does it not?

. . . . We are now reducing the marvellous into a plain matter.

Pope in his preface to his magnificent edition of Shakespeare after all his praise and fine criticism expresses his astonishment in these words:" this is perfectly amazing from a man of no education or experience of those great and public scenes of life, which are usually the subject of his thoughts; so that he seems to have known the world by intuition, to have looked through human nature at one glance, and to be the only author that gives ground for a very new opinion—that the philosopher and even the man of the world, may be born as well as the poet." The same astonishment is expressed by all the great writers on Shakespeare for 300 years. But a short while ago, lo and behold, in a publication of Bacon—"Promus, or Collection of fine Thoughts and Sayings—1680 entries," and these in one form or other, are 4,400 times introduced into the plays, a proof positive that the laborious genius Bacon was the real author of the plays, and all the supernatural wonder and mystery is at an end! Poor ignorant Shakespeare never had a book in his possession, never wrote a line in his life!

Tyndall is better in health, sleeps better; he is a laborious worker and a fine genius.

Very sincerely,

HENRY J. ATKINSON.

May 10th, 1883,
HOTEL DE LA GARE,
BOULOGNE-SUR-MER, FRANCE.

THE STATUS OF JESUS.

UNDER the teachings of the beneficent and sublime Wisdom—Religion now being given forth by the blessed Mahatmas, one learns to place even the world's Great Ones in the light of Truth; where the meretricious greatness caused to grow up around them by the delusion of ignorance, and the enthusiasms of fanaticism, sink away into insignificance before the glories of their true status,—the achievement, through a more rapid evolution, of souls who have gone in advance of the plodding millions more laggard in the race.

In that light, the Great Theurgist, upon whose life and teachings the Christian Religion has been founded, becomes one of a group of Avatars; a Brotherhood deserving the dignity of being lifted to the rank of Gods and sublime in the comparatively isolated grandeur of that divine exaltation.

Jesus had a message to give to the world as one of these divine souls, and it was like that of a "son of God" descending to earth and becoming man to save man. For Jesus *was* a son of God, but not as the majority of Christians believe him to have been. So also was Buddha; and so also are some now upon the earth, who are giving forth their messages to save man.

To truly accept the teachings of Theosophy is to lose all bigotry and sectarianism; to feel that there is only one faith in which all men should be united; to weed out reluctlessly the falsities which have overgrown the fundamental truths of all religions; to recognise that one unbroken light shines out from all; and that there should be no separation of the peoples of the earth into sects.

So effectually has my mind been thus tutored within the past four years, that although I am more than ever impressed by the divine beauty, which throughout the greater part of my life I attributed to Jesus *as to God*, yet in the light of the knowledge I have derived from Theosophy, I cannot now rank him higher than Buddha.

I do not think, however, although I may be mistaken, that Buddha can be so greatly beloved, by his followers, as is Jesus,—or that his name inspires so much enthusiasm and devotion. The long procession of martyrs, who we may say died for the love of Jesus, is, so far as I know, unknown in the history of Buddhism.*

* "There is often greater martyrdom *to live* for the love of, whether man or an ideal, than *to die* for it is a motto of the Mohatmas.—*Ed.*"

The great power for good which has attended the name of Jesus on this earth, * cannot be the work of mere chance; nor, on the other hand, caused solely by the exaggerated attributes ascribed to him by the false teachings of a designing and mistaken priesthood. May it not rather be said to be the result of the divine "Karma" of a life devoted to the service of his fellow men?

And, again, would it be amiss to say that it is the result also of the watchfulness of his uplifted Spirit since his death, over the evolution of succeeding races; and that he has been still helpful to humanity, so far as that is possible for one who is now, I presume, in Nirvana?

I would also ask (if such an enquiry be permitted) what is the exact position given to Jesus, by the Mahatmas, in the sacred order of adepts departed from the earth.† Do they give him the same rank as Buddha? Did he too obtain to the glory of the *sixth Round* by the same mysterious process as Buddha? Would Jesus now be termed (by our Masters, who absolutely *know* these facts, and whose reply, *for me*, would be conclusive) a Dhyan Chohan, a Buddha, or a Planetary Spirit? And is he now, with beings of his order, interested or concerned at all with the progress of humanity on the earth?‡

If an answer to these questions be permitted, it will be a source of deep gratitude to your enquirer to have them considered.

I cannot close my letter without some expression of the unbounded admiration and gratitude which wells up in my heart in contemplation of the beautiful work of Koot Hoomi for us Westerns; who, but for his enlightened wisdom, would have been left in the darkness of ignorance as regards the treasures of knowledge in the keeping of the Mahatmas, and which they, wisely enough, have held heretofore locked up from mankind. With the clear-seeings of a wisdom truly divine, our brother Koot Hoomi has perceived the capacity of some minds in the West, to receive this knowledge; and with that love for the "great orphan" humanity, which he has so eloquently expressed in his letters to Mr. Sinnett, ("Occult World"), he has beneficiently exerted himself to turn in our direction the pure waters which flow from the only real fountain of Truth on the whole earth. I trust that, with the power which, I presume, he possesses, of scanning spiritaally a large portion of the minds of men, he has long ere this reaped a reward for his blessed work in the certainty that there are souls in the West, now drinking in these holy waters with the avidity of a long thirst. He has bridged over the necessity for those cyclic Rounds which are still the destiny of his more plodding fellow-beings, and is already glorified in his adeptship and by that beauty of a complete and perfectly rounded human nature which shines forth through his letters; but the greater glory of this noble work for humanity is to be added to it, and already its rays encompass him in the sight of his humble admirers, and, so far as they can be, followers. One, at least, would lay at his feet a tribute of grateful thanks, which Eternity itself will not suffice to exhaust.

VERA, F. T. S

ENGLAND, *April 30th*, 1883.

* I leave ont of question the perfidious profanation of his name in their evil actions by many who call themselves Christians.

† The position THEY give to Jesus, *as far as* we know, is that of a great and pure man, a reformer who would fain have lived but who had to die for that which he regarded as the greatest birth-right of man—*absolute* Liberty of conscience; of an adept who preached a universal Religion knowing of, and having no other "temple of God" but man himself; that of a noble Teacher of esoteric truths which he had no time given to him to explain; that, of an initiate who recognized no difference—save the moral one—between men; who rejected caste, and despised wealth; and who preferred death rather than to reveal the secrets of initiation. And who, finally, lived over a century before the year of our vulgar, so called, Christian era.

‡ We do not know which of the Buddhas our correspondent is thinkig of, for there were many "Buddhas"? They recognize in him one of the "Enlightened" hence in this sense a *Buddha*; but they do not recognize Jesus at all in the Christ of the Gospels. Such questions, however, can hardly be answered in a public journal. Our correspondent seems to be ignorant of the fact, that though we live in India, surrounded by 250 millions of human beings, whose devotion and reverence to their respective avatars and gods is not less intense or sincere than that of the handful of Christians who grace this country to their Saviour, yet while it is deemed respectable and lawful to laugh at and abuse by word, and insult in print every one of the gods of our *heathen* Brothers, that journal who would presume to deny the Godship of Jesus and speak of him as he would of Buddha or Chrishna, would immediately lose caste and have a hue and cry raised against it by its Christian subscribers. Such are Christian ideas of justice and Brotherhood.—*Ed.*

"UNDER THE SHADOW OF GREAT NAMES."

In the March issue of your Journal you publish some remarks upon trance utterances which were, you say, prompted "by a convincing demonstration, by the Religio-Philosophical Journal, that a recent trance address by our dear deceased friend Epes Sargent through a certain medium was a sheer fabrication." To the ordinary reader these words bear but one interpretation, namely, that the communication referred to was a forgery, and I accordingly adopt this, though if intended to convey any different meaning. I shall be pleased to hear what it is. My claim to address you on the subject is based upon the ground that for the last seven years I have intimately known the medium, Mr. George Spriggs, in business, social, and private life, have watched the development of his powers from the first, and have recorded from personal observation much of the phenomena manifested through his mediumship. He is referred to favorably by Mr. W. H. Terry, F. T. S., in Part II of "Fragments of Occult Truth," and you may accept my assurance, based upon an intimate knowledge of his character, that he is incapable of the act attributed to him. Further, it is needful for your information to state that the brief message which you have dignified by the titles "address" and "oration" was but one in a series of about one hundred and sixty received from various private individuals, mostly persons who had lived in this, or some neighbouring colony; that they were all received at private sittings, the only person present beside the medium being Mr. John Carson, (long and honorably known in connection with the Spiritualistic Movement, and held in the greatest respect by his fellow citizens for his strict integrity, clear headedness, and other excellent qualities which have been manifested throughout a long and useful career) who acted as amanuensis; that these sittings were conducted by him with the greatest care in regard to necessary conditions for securing accuracy, of the importance of which conditions long experience had assured him; that only in a few instances was a third party present; that it was his habit during a sitting to keep his mind blank and free from expectation; that seldom or never until the conclusion of a message did he gain any inkling of the name; that these sittings were commenced very shortly after the medium's arrival in the colony; that message after message came, accompanied by names and particulars which by the very circumstances of the case, relating as they often did to distant parts of Australasia, must have been foreign to the mind of the medium, an utter stranger to the country; that in many cases the particulars communicated were also unknown to the only other person present, Mr. Carson, who afterwards on inquiry found them to be correct; that out of ninety different persons who had communicated up to August 1882 the small proportion of four were known to the medium, thirty to Mr. Carson, while fifty-six were unknown to both, and sixty-two communications had been verified; and that in the usual course this message, accompanied by the name "Epes Sargent" came along, and was duly published as many others with more obscure names had been before it. I have Mr. Carson's assurance that the statements above made concerning the method and results of these sittings are correct, but in addition, at my request, he has appended a note attesting thereto.

Now, the Editor of the R. P. Journal, though in his hostile criticisms he is never remarkable for moderation, is yet gracious enough to say, that "because much of the product of trance is not what it purports to be, it does not necessarily follow that the sensitive is dishonest." Apparently, however, your philosophy has no room for any other alternative to absolute genuineness than "sheer fabrications." Pardon me if I suggest that the solution of the problems embraced in these domains will scarcely be helped by hasty imputations. There is no necessity for them. Every reader of this Epes Sargent message is after all left free to exercise his or her judgment upon the points treated of therein, and if it should be found that a trance utterance differs in various points from the expressed ante mortem opinions of the individual whose name accompanies it that in the first place does not necessarily disprove its genuineness, since it may only indicate a change in opinion consequent upon viewing matters from a vastly different stand point, and in any event only adds another feature to an important psychological problem.

I feel sure that your regard for fair play will prompt you at least to allow space within your pages for this protest against your decision.

Yours &c.,
A. J. SMART.

MELBOURNE, 12*th April* 1883.

CLUTHA,
KEW, VICTORIA, 23*rd April* 1883.

A. J. SMART, ESQ.,

Having called my attention to an article reflecting on the character of your friend Mr. Spriggs, published in the *Theosophist*,* and shown me your letter to the Editor of that Journal in reference thereto. While I should much prefer that my name had been referred to in less flattering terms, I can conscientiously confirm all you say of Mr. Spriggs. Having known him in Britain and this country for the last four years, and for two years of that time having had sittings with him, as a rule, twice a week in my office by ourselves. The only exceptions being when one of my sons, a merchant in Sydney, and other three gentlemen were admitted, one at a time, two of these were clergymen.

A large experience with mediums in the United States, Europe and Australia—and a caution—natural to those born north of the Tweed, with a training of several years of my youth on the banks of the Mohawk River, N. Y., enables me to sit with mediums in such frame of mind, as allows the control if any to have full and free play, uninfluenced in any way by me never anticipating or helping in the smallest degree, and with Mr. Spriggs rarely making a remark till all that was to be written down was finished—in this manner amongst the nearly two hundred messages obtained. There were many from all sorts and conditions of men, women and children giving test of a knowledge of matters quite out of the reach of the medium or the writer.

And as for any desire to parade Great Names, the ex-Policeman, the Baker's Wife, the Shoemaker's Child, came as freely, and what they had to say was taken down as fully and published as readily, if of interest, as that of any other better known individual; but as you have said I seldom knew who was controlling till at the conclusion the name was given

But is it of the slightest use to give any particulars of these sittings to those set against them. I followed the author of "People from the other World" to the Farm House in Vermont, and when afterwards I got his book, I failed to see that he had made any thing of the matters he saw one way or other. What is most convincing to one is quite the reverse to another. As an instance. A Melbourne clergyman who was unknown to me, who had died while Mr. Spriggs and the writer were in England, came and gave me a message for his wife, telling the substance of the last conversation he had with her when alone the last hour he was with her in the body, giving his name, the number and address of the house he lived in (not the one his family were in at this time), when the message was taken to his widow she said "This is very strange How could you know this? but I cannot believethat any one can come back. I will not accept the message." The clergyman came again apologised to the messenger for the reception he had received, and said it was only what he might expect as he had set his family and congregation against all investigation of spirit communion.

Before closing I must add that Mr. Spriggs has never taken the position of a paid medium, but has fully given his wonderful powers for the good of the cause.

Yours faithfully,
JOHN CARSON.

Editor's Note.—Our love for "fair play" has never been doubted even by those of our enemies who know us personally. Nor is it correct to say that "apparently your (our) philosophy has no room for any other alternative to absolute genuineness than 'sheer fabrication;" for unlike spiritualism, our philosophy has theories that cover the ground and thus explain many *apparent* deceptions on the part of mediums that would otherwise have to be attributed to dishonest fraud. We are sorry that our Australian correspondents had to put themselves to the trouble of defending the private character of Mr. Spriggs, the medium, since no one thought of *attacking* him, nor was he even mentioned in our editorial by name. The remarks in it were absolutely impersonal, hence there was no need for such an emphatic defence. However, to prove that we are not alone fair, but ever ready to recognize true merit and give it an advertisement—we have published both letters *verbatim* even with their discourteous remarks. We are delighted to learn, and quite ready to believe, that Mr. Spriggs is a most honest gentleman, worthy of the strongest encomiums. Our strictures were applicable to a large class of mediums who have for years been inflicting upon the world "trance" addresses, articles, pamphlets, books, and schemes of social reform, pretending to emanate from the great dead. Modern Spiritualism is a solemn and a mighty question, an influence which has now permeated the thought of our age, a problem which at no previous time during the past thirty-five years has occupied more able minds than at the present hour. It is, however, weighted down with a mass of false appearances and untenable hypotheses which bring reproach upon it, but which will in time, we believe, yield to more correct views of its phenomena as Asiatic philosophy, and the fruits of occult research upon which it rests become better known. Among mediums who have uttered alleged communications from the great departed there are two classes, of whom one are deceiving, the other deceived. If there be a third class of mediums who have in fact received their inspiration from great spirits—the group is very small, we are persuaded, in comparison with what the friends of mediums claim. Our Theosophical doctrine is that one is never safe in ascribing mediumistic communications to any foreign source until the wonderful intrinsic capabilities of the human mind incarnate have all been taken into account. So, to return to the case in point, we were persuaded from a personal familiarity with the late Epes Sargent, his quality of mind and writings, that the message through Mr. Spriggs was not genuine—not from Sargent—but a "fabrication" by somebody or something. It now would seem that we must look for the culprit beyond the gentleman medium to his "control," a fact we are glad to learn and to put upon record.

THE PRINCE CONVERT.

OFFICE OF THE REPUBLICAN.
FRESNO, CALIFORNIA, *April* 12, 1883.

Allow me to call your attention to the following notice now running through all Christian papers of U. S.

"One of the most recent converts to Christianity is Prince Sardan Herman Singh, who is heir to one of the richest provinces in Northern India. Conversion in his case means a much greater sacrifice than is involved in this country; for Sardan Herman Singh must forfeit all claim to his worldly estates and become a poor man."—*Chicago Journal.*

Is there any truth in it?

Yours,
GUSTAV EISEN.

Editor's Note—Never heard of such a Prince. The name reads like that of a Punjabi Dutchman. Perhaps he is related to Prince Jalma of Eugen Sue's "The Wandering Jew"? It must be a little innocent *repartie à la* Munchausen, coming from the good Missionaries. They are often caught fibbing in this way. We know of Sardar Harban Singh,—Hon. Harban Sahaie, of Arrah, a Jain Member of the V. R. Council. Do the Missionaries claim him? If so, let the American editor ask *him*, this gentleman, what he thinks of the padris.

WHO IS A BRAHMIN?

UNDER the heading "Light wanted," one of your correspondents in the May No. of the *Theosophist* wanted to be informed whether in the *Shastras* are enjoined any ceremonies to be performed by "a Hindoo, having good qualities, for his raising himself from a low caste to become a Brahmin from the Hindoo point of view." Although admitting that the *Shastras* have nowhere categorically enumerated the ceremonies which a low caste Hindoo must perform before he is affiliated by the high caste Brahmin for his personal merit, yet I find in the *Manu Sanhita* a certain sloka, authorising a Sudra having personal merit to be raised to the status of a Brahmin, and the converse. Thus the *Sanhita* authorises the promotion of a Sudra to a Brahmin and the degradation of a Brahmin to a Sudra. Elsewhere in the same Code, are to be found the distinctive features of each of the four Varnas.

In the above slokas the professions, pure and simple, of each of the *Varnas* are prescribed. But there is no heredity implied in any one of them. So I don't see why a man from the low caste cannot be raised to become a Brahmin provided his qualifications entitle him to the higher order. Besides we find in the Mahabharata instances of low caste men to become Brahmins, nay even Rishis, *e. g.*, Viswamitra, Batsya Sravana and his parents Matanga Rishi (a Chandal originally). In the Chhandyogya Upanishad, Javal, an illegitimate son, is reported to become a Brahmin by his personal merit.

Thus we see in ancient India the caste system was not meant to be hereditary, and any one, however low in the scale of Society, could by dint of personal merit ascend to the topmost rung of the ladder. It is unfortunate that we degenerate Aryans have lost the spirit of the Law valuing in our blind zeal the dead letter more than it deserves.

BAREILLY, *The 18th May* 1883.

SRI KHIROD SARMA,
An uninitiated Theosophist.

DEVAS DEFINED.

A FRENCH edition of Colonel Olcott's Buddhist Catechism is in press at Paris. The Translation has been made by Monsieur D. A. Courmes, F. T. S., of Toulon, an officer of the French Navy, an able scholar and student of Occultism. Conceiving that it was best, in introducing the work to continental Europe, that there should be a fuller definition of the word "Deva," he has requested Colonel Olcott to add this; and the following note for the Appendix was forwarded by the last Mail:—

"The word "Deva" may be employed in either a restricted or broader sense: in the former case, it would mean only the *bright* (*Div*, to shine) beings of the subjective side of nature; in the other, it would include both the good and bad. These "beings" are not all human souls disincarnate; nor all sub-human entities, evolved by nature in the progress of her labor to produce humanity; but they are both. The Asiatics enumerate countless orders, races and sub-races of them. They are the Thrones, Principalities and Powers of the Bible; the Yakshini; Pretas; Bhûtas; Elementals (Asuras, these are said to be very mischievous); the Vana Devatas, or Hamadrayads; the Yakshas, or Gnomes, which guard treasures buried and in mines; &c., &c. Human or elemental, good or bad, benevolent or cruel, graceful or monstrous,—whatever they are or by whatsoever name called, they are as legitimate results of the eternal, ceaselessly active law of evolution as the plant or animal obscured and classified by the modern philosopher. If we were to attempt to arrange them along a graduated scale of being, we should have to place the elemental spirit Asura or Yakshini at the Zero point, and the Dhyan Chohan, the Planetary Spirit or Angel—the ultimate development of the human entity before (as the Hindus would say) the reunion of the monad with the ALL, or Buddhistically speaking, the attainment of Paranirvana by the perfected Arahât—at the extreme highest degree on the scale. The Philosophy of Buddhism then, as it appears most plainly, has no room for supernaturalism either in the visible and objective, or the invisible and subjective side of the Universe. Everywhere, at every stage, whether it be a question of the nature of rock o man, of man or Deva, it affirms the reign of law and thr unbroken sequence of cause and effect.

ERRATUM.—In the second paragraph of the first column on page 233 (June *Theosophist*) an error of the compositor was overlooked. The text should read "we shall have to suppose that the first race of the 5th Round will commence a second time on A when it has the 7th race of the said Round." The printer made it the *sixth*, in place of the *fifth* round.

*We refer the reader to the March *Theosophist* (1883, p. 137) and leave him to judge whether the article "Under the Shadow of Great Names," *reflects* in the least way "on the character of.....Mr. Spriggs" since no name is mentioned. The Spiritualistic Journals have often dragged in full the well-known names of certain Theosophists, and have repeatedly done more than *reflect* on their private character—and then as often refused to publish a rectification. Why not have addressed the above letters to the *Religio Philosophical Journal* from which the remarks against the medium were taken?—*Ed.*

☞The following corrections should be made in the *Theosophist* for June 1883, Supplement, page 7, column 2.

Line 14—For Babu Kunned Chandes Mookerjee, read Babu Kumud Chander Mookerjee.

Line 42—For 227, read 2 × 7.

Reviews.

WHAT TO EAT. *

As to the living man no subject is so pressing as what to eat and how to get enough of the right sort to sustain life, we shall first notice among the books on our table that of Dr. Anna Kingsford, now, happily, President of the British Theosophical Society. The general estimate, previously expressed in these columns, of the high merits of this lady's mind and character, makes it almost superfluous to say now that whatever she writes is both interesting and valuable. Her thesis upon human foods and the general theory of alimentation, pre-eminently calls for the same remarks. It is at once profound as to matter and lucid as to style of presentation. A vegetarian from conviction herself, her aim is to prove by unanswerable facts that the Pythagorean, or non flesh-eating diet, recommends itself above any other equally to the man of science, the social reformer, the moralist, and the philosopher. Dr. Kingsford is an apostle of kindness to man and beast. She opens her book with one of the tenderest passages in Edwin Arnold's *Light of Asia*, showing the loving nature of our Buddha and his Doctrine; and thus strikes the key-note of her entire essay, as of her life-work. Every important plea in favor of flesh-eating she meets with contradictory facts. She makes it clear as day that in every part of the world, whether among white or colored races, the use of vegetable food is compatible with the development of the highest possible nervous and muscular energy; at the same time proving that it conduces to the most perfect health, and robust insensibility to morbific influences of climate and occupation. Copious extracts from tables of statistics and chemical analyses of food-products support her claim that in grains, vegetables, and fruits, are not only contained *all* the elements necessary to nutrition and to the production of force and heat, but also contained in proportionately greater quantity than are found in animal substances. She also shows that "not only are the nutritive and dynamic values of vegetable foods, taken in their totality, greater than those of animal foods, taken in their totality, but that the former contain, besides, a whole class of principles which do not exist in the composition of the latter." These are "the carbo-hydrates, the relative place of which in human alimentation we shall presently see. And if to vegetable produce proper, are added certain other aliments, which, though of animal origin, may, without inconsistency, be introduced into a Pythagorean [Why should the author not say Hindu, since Pythagoras was the Chela of Hindu teachers?—*Ed.*] regimen—such as milk, eggs, cream, butter, and cheese. We have at our disposition the entire range of the very substances which, of all aliments known to man, are richest in nitrogen and hydro-carbons." Mrs. Kingsford cites her own case as an example of the virtues of the natural diet. She tells us that she not only is burdened with an hereditary tendency to phthisis, but has been actually treated for a somewhat severe manifestation of that disease, and is, besides, of an extremely sensitive, and nervous temperament. Yet, thanks to the "simple, pure, and unexciting diet" which for ten years she has maintained, she was able to undergo the great fatigues, mental and bodily, of the six years course of study for her Medical degree at the celebrated *Ecole de Médicine* of Paris, and surmount all the exceptional difficulties of her career due to the prejudices against her on account of sex. Her book, *The Perfect Way in Diet*, is so replete with valuable information which it especially behoves Hindus to have, now that there is a tendency to adopt the European meat as well as the Western shoe, that we feel at a loss to select any one portion for quotation above another. We prefer to recommend our friends, and particularly such as have any desire to know the scientific reasons for the prohibition, by the *Shastras*, of flesh-eating, to such as aspire after psychical development, to get and, better, to read and reflect upon the work. It can be had for 2s., or, counting exchange and postage, Rs 1 8 0, for which sum the Manager of the THEOSOPHIST will undertake to procure it, if desired.

* *The Perfect Way in Diet*: a Treatise advocating a return to the Natural and Ancient Food of our Race. By Anna Kingsford, Doctor of Medicine of the Faculty of Paris.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

OUR FIFTH YEAR.

AGAIN we have the pleasure of noting the continued prosperity of the *Theosophist*, and the fact that its publication will be continued as heretofore. The experimental stage was passed a few months after the journal was launched, and it now appears to be growing in influence even more decidedly than in circulation. Yet the latter has long been extensive enough to reach regular subscribers in nearly every quarter of the globe; and the contributions which some of these have made to its columns have been alike instructive and interesting. With some of them friendships have also been formed by the founders of the Society which are likely to be lasting. Such is the case usually where the tie is based upon a community of intellectual tastes and moral aspirations. Begun as a convenient channel through which to reach the scattered members of our Society, the journal has become a delight to its founders, and the task of conducting it a labour of love. Its most important feature is that the adept Mahatmas, until now hidden from the sight of the public, and guarding the fact of their very existence a close secret, have permitted many occult truths to be given out, through Chelas, in its pages. And as these seeds of thought have here and there found soil for their germination, though for the most part they have fallen on the hard and stony ground of modern "culture" (!) the series of *Fragments of Occult Truth* will be continued and other pregnant ideas thus disseminated. The hidden meaning of the Aryan Shastras being a matter of the highest importance for Hindus and others to learn, such expositions will be from time to time made in the journal. We shall begin this work by expounding, so far as permitted, the esoteric meaning of the text of the BHAGAVAT GITA. One of the first numbers of our Volume V. will contain the first chapter, and the commentary be continued monthly until the whole is finished. Some of our readers, especially Hindus, will be doubtless astonished to discover the almost perfect identity between the concealed sense of this immortal epic and the Arhat Tibetan Doctrine, which has been in part expounded in the *Fragments*, and other writings. Colonel Olcott will, as heretofore, write in the intervals of leisure allowed him by his arduous official duties; and, at our request, explain the scientific rationale of his seemingly miraculous cures. A new field of scientific discovery has been opened up by the learned Prof. Jaeger, of Stuttgard, in his researches into the nature of odors and the law of their propagation. This subject involves even the question of a molecular psychology, and its high value was shown by Dr. Leopold Salzer, F. T. S., of Calcutta, in his paper at the first anniversary celebration of the Bengal Theosophical Society, reprinted in our number for July. Should any additional discoveries be made in this field, Dr. Salzer will, with his usual kindness, report them through the *Theosophist*. The masterly expositions of ancient Aryan philosophy, by Mr. T. Subba Row, B. A., B. L., F. T. S., which have attracted wide notice in Europe and America as well as at home, will be continued; and we are promised the favours of many other able scholars.

As there is every likelihood of an eager demand for the forthcoming volume, on the above and various other accounts, it will be but a kindness to remind our present subscribers and readers that we publish an edition only large enough to meet the demand, and cannot undertake to supply back numbers after the edition has been exhausted. To be sure of a set for the year, then, one must send in his name and money as early as possible. Since the magazine is not published for profit, and the proprietors have hitherto given its whole earnings and much more towards the support of the Theosophical Society, we will not consider ourselves open to the reproach of covetousness, if we beg our subscribers to try to enlarge its circulation. Each can without much trouble send in the name of at least one new subscriber, and so help on a movement which grows by its own inherent vitality, and has never been nursed or stimulated by artificial means. Fellows of the Society are especially bound to do this much, since the *Supplement* published solely for the benefit of our numerous Branches to announce and discuss in it our Society's business—is printed entirely at the expense of the Founders. The circulation of the *Theosophist* is the soil from which every recent branch of the Society has sprung.

The Business Notice of the Manager will be found on our last page.

HINDU MUSIC.

ROYAL encouragement having been given to the study of Hindu Music, by H. R. H. the Prince of Wales and Duke of Edinburgh consenting to become Patrons of the Poona "Gayan Samaj," (of which that staunch Theosophist, Mr. Bulwantrao is the indefatigable Honorary Secretary) a word or two upon the scientific aspect of the question will be timely. The "Report of the Proceedings of the First Annual Meeting of the Bengal Academy of Music," (held at Calcutta on the 26th Feby. 1883, and attended by Col. Olcott in his capacity of *Honorary* Member) lies before us. It contains *in extenso* the very able, scholarly, and eloquent address of Dr. W. W. HUNTER, L L. D., C. I. E., delivered upon that occasion; a document worthy of the widest possible circulation. And, indeed, whatever Dr. Hunter writes is predestined to have for readers almost every intelligent person who has access to his works and the ability to read the language in which they are written. Speaking of the difference between Aryan and Western Music, he said:—

"Is Sanskrit Music worth the trouble of teaching? Now, I am prepared to give a very distinct answer to that question. In the first place, the Academy aims at a revival of an ancient art, which is capable of giving great pleasure to the people. There was a time when Sanskrit Music attracted the attention of very distinguished English scholars. Sir William Jones and the early

English investigators professed an enthusiasm for Sanskrit Music, which I confess myself to be incapable of sharing. That period of overestimation passed away, and gave place to one of undue appreciation. But a period of calm investigation has come, and we now know the exact capabilities of the ancient music of India. Professors have studied not only the past history, but the future of Sanskrit literature, and I confess that, speaking as a lover of English Music, I do not expect that Europeans will ever be able to derive great pleasure from Indian Music and Art. There are between the Indian and the English systems of music certain fundamental differences which the European ear requires a special training to appreciate. In the first place, the Sanskrit system is based on *rágs* and *rágínis* to which the English system is a total stranger. In the second place, the Sanskrit scale is divided into twenty-two sub-tones; while the English scale consists of twelve tones and semi-tones; so that almost every one of the Sanskrit notes seems a false one to the English ear, because we have not been taught to recognise these minor distinctions in tones and semi-tones which Sanskrit Music deals in; while the Hindu ear has been trained to recognise modifications of sound which the European ear refuses to take in; and while the European ear has been taught to recognise harmonic combinations for each, Sanskrit Music substitutes modifications in tones of a totally different character. So there is a vast gulf between the two arts, and I do not think that gulf will ever be bridged. But I beg you to believe that while the Europeans enjoy the tones of each through custom, the Indian ear is quite charmed by sub-tones. The interest, however, is not a purely scientific one. What we want to do in this Academy is to render the life of the poor men in India more beautiful. Well, we have just heard from the Director of Public Instruction in the Central Provinces, how sordid the life of the peasant is in almost every country, and in none more so than in India. But there is in many parts of India a survival of a national system of music which gives pleasure to thousands of poor cultivators."

Dr. Hunter is justified in saying that "the English ear requires a special training to appreciate" the *rágs* and *rágínis* of the Sanskrit system. He might have better said a special evolution; for the development of the Asiatic auditory nerves and passages is the result of a physiological evolution through many centuries, and it would be unscientific to the last degree to expect that the atmospheric vibrations which give pleasure to their possessor could produce a like effect upon an ear whose sensitiveness had been developed also for centuries under totally different environment. The relative moisture or dryness of a climate causes specific variations in the human system. So do food, exposure, toil, and other external influences. In a far greater degree is this the case with influences of a psychological character; for, if the body affects the mind, the latter reacts still more powerfully upon the physical system, and not only modifies but has the power to radically alter and make over* the body by infusing new tendencies into its molecules. There is no evidence that the Hindu ear for music has been altered from an antecedent state of sensitiveness equivalent to that now known as the European ear; in other words, (on the Western hypothesis that their music is higher and more noble than the Indian) that there has been a physiological degradation. No evidence is available, we believe, to prove that our above evolutionary theory as regards the harmonic sense is ill-taken. But, since science affirms that both European and Hindu derive from a common race-stock, the only question to determine is whether the one or other musical system is the more scientific—that is, more agreeable to the order of nature. That decided beyond appeal, it will then be in order to boast.

Musical sound, as Hullah says, is the result of periodic *isochronous* or equal-toned vibrations of the atmosphere—vibrations, following one another at an appreciable pace. "Sounds whose constituent vibrations are irregular in their succession, and whose pace therefore is inappreciable, are mere noise. All musical sounds† are not equally agreeable to the ear." The *same* ear, he should have said; for as "one man's meat is another man's poison;" so, in music, what gives rapture to the European, puts the Hindu to sleep and drives the Chinaman to the verge of suicide! So is it as to the perception and enjoyment of colors and odors, and so with the thousand and one things which make up the sensations, thoughts, pleasures, pains and very existence of the different races of mankind. So, if it be not an unfair question, why cannot Europeans honestly confess that as the tastes—that for music included—of the darker races are as natural fruits of evolution as their own, they are bound in common fairness to abstain from bragging of their own superiority until they can show what is high and what low in the cosmic view of natural law. It would be but modest to admit the possibility—just the bare possibility, if they choose—that in Aryan musical science the real key-note of harmony was struck, and that the recognition of tones and semi-tones is the test of a truly cultivated musical ear.

The praise bestowed by Dr. Hunter upon our eminent Fellow, the Rajah Comm. Sourendro Mohun Tagore, C. I. E., was richly deserved. The name of this noble Bengal patron and resuscitator of Hindu Music will be honoured by posterity, and certainly none who have heard the ravishing music his skilful fingers draw from the *Sitar* will forget the hour of enjoyment thus afforded them. What he is doing for music in Bengal, the equally devoted though less opulent and socially aristocratic Mr. Bulwant Trimbak is doing for Bombay. We express but the feeling of every sincere friend of Indian culture in saying that it will be a fortunate day when these two congenial spirits shall unite their talents and energies for the promotion of a national reform of the first importance.

H. S. O.

* See Article "Elixir of Life," *Theosophist* for March and April 1882 (Vol. III, Nos. 6 and 7).

† The Cultivation of the Speaking Voice, by John Hullah. Oxford, The Clarendon Press, 1874.

DEVACHAN.

WESTERN STRICTURE AND EASTERN VERSION.

[*The memorandum that follows emanates from a British Theosophist. It was sent to "Lay Chela," the author of* ESOTERIC BUDDHISM, *in response to whose desire that the objections should be explained away, the three Replies subjoined have been sent. They come from three different sources.*—ED.]

MEMORANDUM.

IT seems to me that our misunderstanding arises from the use of inconsistent language in these teachings. We constantly hear of the "*dreamers* in Devachan," of the "subjective *isolation*" of this state. And then we are forthwith reproached for regarding it as "less real" than our present condition! Take the case of the association of friends there. What we want to know is whether there is any REAL intercourse of personalities—of 5th principles—there. No. 6 of "Fragments" in March *Theosophist* and App. C. p. 136, profess to explain this, but leave it still doubtful. Of course for the disembodied consciousness in Devachan the bodily presence which to us here is the outward and visible sign of intercourse can have no reality. It was surely unnecessary to insist much upon that fact. "Two sympathetic souls," we are told, "both disembodied, will each work out its own Devachanic sensations, making the other a sharer in its subjective bliss. This will be as real to them, naturally, as though both were yet on this earth." So far so good; the truth and reality of the intercourse seem to be quite unmistakably affirmed, though of course the *mode* of the intercourse is not such as we can at present recognise from experience. But in the next passage our doubt revives. "Nevertheless each is dissociated from the other as regards personal or corporeal association."* As regards corporeal, granted, but what as regards *personal*, since it is just the personal, 5th principle, consciousness that survives in Devachan? Here are two disembodied personal consciousnesses in Devachan. Are they really and truly affected the one by the other so as to constitute a veritable *intercourse*, or is it merely that the one personality *imagines* the presence of the other, as taking that image to be reality, whereas it does not correspond with any fact of which the other personality could take cognizance? I deny that I am "postulating an incongruity" in objecting that such an "intercourse" is *not* real, is "a mere dream," for I *can* conceive a *real* intercourse—conscious on both sides and truly acting and reacting—which does *not* "apply only to the mutual relationship of physical existence."

* If we understand the spirit of the objection at all, it rests simply upon a mistake. The conjunction placed between the words "personal" and "corporeal" is sufficient to show that the term *personal* stands here for "external" or "bodily." Why should it then be taken in the sense of the mental representation of a personality? The "or" makes the two adjectives identical.—*Ed.*

It is asked "What *actual* companionship could there ever be other than the purely idealistic one as above described, between two *subjective* entities which are not even as material as that ethereal body-shadow—the Mayavi-rupa?" Now actual companionship implies the mutual action and reaction of consciousnesses—which need not be by any bodily mediation whatever. *You* must really and truly affect *me*, and I must know that you are in this sense (the most real of all) present with me, and *vice versâ*. Anything short of that, any subjective consciousness of mine, whereby some representation of you arises in me if not correspondent to, and caused by, some act or thought of yours, is a mere dream, and I am '*cheated by nature*' if I am made to believe what is not the *fact*. What we want to know, and cannot quite make out from these teachings, is whether Devachan is a state corresponding to our waking life here, or to our sleep with dreams? The former we call real and true, the latter fictitious.

The whole doubt arises out of the following statement: "The person whose happiness of the higher sort on earth had been entirely centred in the exercise of the affections" [that is the case with few of us—enough that the affections are an essential element of our higher happiness] "will miss none in Devachan of those whom he or she loved." But at once it will be asked, if some of those are not themselves fit for Devachan, how then? The answer is, "that does not matter. For the person who loved them they will be there." And then it is truly pointed out that there is nothing absolutely real in what is objective to us here—all is relative. "As real as the realities of this world to us, and even more so, will be the realities of Devachan to those who go there." But it will not be denied that there is real intercourse between personalities here, albeit, by very imperfect and not essentially real *means*. Your body, and the voice I hear, as well as my body and those organs of sense by which I hear, are mere phenomena, at least as unreal to a spiritual consciousness, as spirits are unperceived and therefore unreal to us. But you and I are not unreal. There *is* real intercourse between us. Through our present defective means, it is true that *you* are very imperfectly, very partially, *with* me—I only get a symbol of *your* presence. Still it is a perfectly honest symbol as far as it goes, and you are really speaking to me when I hear you. I do not merely seem to myself to hear you, who may be absent or non-existent all the while. But if in Devachan I can realistically imagine the presence—the living, communicating presence—of some one who is not there; what security have I that I am truly in communication with any one who *is* there? *Am* I truly in such communication in any case? Or is each personality perfectly secluded and isolated, merely feigning and dreaming the companions around it, you of me, and I of you, even though we are both really in the same state, and might just as well be really in each other's company? But again, how, for any one who had attained the conception of Devachan in earth life—you and I for instance—would such dreams be *possible*? Why we should know perfectly well all the time that we were merely dreaming, and then the dream would lose all its apparent reality—and we should in fact be *awake*. I should know that the friend I have left on earth is there still, and that what of him seems to be with me is a mere subjective image of my own. I should know that because I have learned the doctrine of Devachan, and because "the continuity of our speculative ideas is one of the characteristics of Devachan," as you explained to me the other night. (See *Reply II.—Ed.*)

There seems to be one way out of this, and I should like to know if that is the true idea. It may be that for the Devachanee, that which is only future and potential for us here, is actual and present. Say that you are in Devachan, I upon earth. I of course *as* a person upon earth should have only that objective consciousness. But my higher personality, though not yet translated into terms of my objective consciousness, may all this while have a subjective consciousness of its own, that into which I shall come, and with which I shall identify myself in Devachan. And you in Devachan might be *en rapport* with this higher subjective consciousness of mine. You would thus know all that is best in me, all that in me which is in most affinity with your own Devachanic consciousness. Yet it would still be only so much of my 5th principle as is *capable* of elevation into the Devachanic state.

I have of course a great deal more to ask, but will not try your patience with more now.

* * *

30*th April*, 1883.

THE REAL AND THE UNREAL.

REPLY I.

"The perfect consciousness that 'I am Brahma'
Removes the false appearances projected
By Ignorance.....Know that indeed as Brahma—
Nothing exists but Brahma, when aught else
Appears to be 'tis like the mirage false....."

Atma-bodha (Knowledge of Soul)—*by Sankaracharya.*

THE "misunderstanding" arises from a natural misconception of the sense in which certain terms are made use of rather than from any "inconsistent language" used. The alternative of moving for ever in a vicious circle faces the European student of Occult philosophy, who begins his study before having made himself familiar with the technical mode of thought and peculiarity of expression of its teachers. His first necessity is, to know the esoteric views of the ultimate nature of Spirit, of Matter, Force and Space; the fundamental and axiomatic theories as to the Reality and Unreality, Form and the Formless (*rupa* and *a-rupa*), dream and waking.* Especially should he master—at least approximately—the distinction between the "objective" and the "subjective" in the living man's sensuous perceptions and the same as they appear to the psychic perceptions of a disembodied entity (Devachanee). It will not strengthen his case to put forth the objection that "the mode of the intercourse is not such as we can at present recognize from experience;" in other words, that until one becomes a "Devachanee" one cannot enter into sympathy with his feelings or perceptions. For, the disembodied individuality being identical in nature with the higher *triad* of the living man, when liberated as the result of *self* evolution effected by the full development of conscious and trained will, the adept can through this triad learn all that concerns the Devachanee; live for the time being his mental life, feel as he feels, and sharing thoroughly in his supersensuous perceptions, bring back with him on earth the memory of the same, unwarped by *mayavic* deceptions, hence—not to be gain-said. This, of course, assuming the existence of such *lusus naturæ* as an "adept," which may, perhaps, be conceded by the objectors for the sake of argument. And the further concession must be asked that no comparison shall be made to the adept's detriment between the perceptive powers of his triad, when so freed from the body, and those of the half liberated monad of the entranced somnambule or medium which is having its dazed glimpses into the "celestial arcana." Still less, is it allowable to gauge them by the reveries of an embodied mind, however cultured and metaphysical, which has no data to build upon, save the deductions and inductions which spring from its own normal activity.

However much European students may seem to have outgrown the crude beliefs of their earlier years, yet a special study of Asiatic mental tendencies is indispensable to qualify them to grasp the meaning of Asiatic expressions. In a word, they may have out-grown their hereditary ideas only far enough to qualify them as critics of the same; and not sufficiently to determine what is "inconsistent language" or consistent, of Eastern thinkers. Difference in the resources of language is also a most important factor to keep in mind. This is well illustrated in the alleged reply of an Oriental visiting Europe, when asked to contrast Christianity with Buddhism: "It requires an Index or glossary; for it (Christianity) has not the ideas for our words, nor the words for our ideas." Every attempt to explain the doctrines of

* The Vedanta philosophy teaches as much as Occult philosophy that our *monad* during its life on earth as a *triad* (7th, 6th, and 5th principles), has, besides the condition of pure intelligence, three conditions; namely, waking, dreaming, and *sushupti*—a state of *dreamless* sleep—from the stand-point of terrestrial conceptions; of real, actual soul-life—from the occult stand-point. While man is either *dreamlessly*, profoundly asleep or in a trance state, the *triad* (Spirit, Soul and Mind) enters into perfect union with the Paramatma, the Supreme Universal Soul.—*Ed.*

Occultism in the meagre terminology of European science and metaphysics to students ignorant of our terms, is likely to result in disastrous misunderstandings despite good intentions on both sides. Unquestionably, such expressions as "life real in a dream" must appear inconsistent to a dualist who affirms the eternity of the individual soul, its independent existence, as distinct from the Supreme Soul or Paramatma, and maintains the *actuality* of (the personal) God's nature. What more natural than that the Western thinker, whose inferences are drawn from quite a different line of thought, should feel bewilderment when told that the Devachanic life is "reality"—though a dream, while earthly life is but "a flitting dream"—though imagined an actuality. It is certain that Prof. Balfour Stewart—great physicist though he be—would not comprehend the meaning of our Oriental philosophers, since his hypothesis of an unseen universe, with his premises and conclusions, is built upon the emphatic assumption of the actual existence of a personal God, the personal Creator, and personal moral Governor of the Universe. Nor would the Mussulman philosopher with his two eternities—*azl*, that eternity which has no beginning, and *abd*, that other eternity having a beginning but no end; nor the Christian who makes every man's eternity begin (!) at the moment when the personal God breathes a personal soul into the personal body—comprehend us. Neither of these three representatives of belief could, without the greatest difficulty, concur in the perfect reasonableness of the doctrine of Devachanic life.

When the word "subjective" is used in connection with the state of isolation of the Devachanee, it does not stand for the ultimate possible concept of subjectivity, but only for that degree of the same thinkable by the Western *non-Oriental* mind. To the latter everything is subjective without distinction which evades all sensuous perceptions. But the Occultist postulates an ascending scale of subjectivity which grows continually more real as it gets farther and farther from illusionary earthly objectivity: its ultimate, *Reality*—Parabrahm.

But Devachan being "but a dream," we should agree upon a definition of the phenomena of dreams. Has memory any thing to do with them? We are told by some physiologists it has. That the dream-fancies being based upon dormant memory,* are determined and developed in most cases by the functional activity of some internal organ, "the irritation of which awakens into activity that part of the brain with which the organ is in specific sympathy."

To this, bowing reverentially to modern science, the Occultist replies that there are dreams and dreams. That there is a difference between a dream produced by outward physiological causes, and the one which reacts and becomes in its turn the producer of super-sensuous perceptions and feelings. That he divides dream into the phenomenal and the noumenal, and distinguishes between the two; and that, moreover, the physiologist is entirely unfit to comprehend the ultimate constitution of a disembodied *Ego*—hence the nature of *its* "dreams." This, he does for several reasons, of which one may be particularly noticed: the physiologist rejects *a priori* WILL, the chief and indispensable factor of the inner man. He refuses to recognize it apart from particular acts of volition, and declares that he knows only the latter, viewed by him simply as a reaction or desire of determination of energy outward, after....." the complex interworking and combination of ideas in the hemispheral ganglia." Hence the physiologist would have to reject at once the possibility of consciousness—*minus* memory; and the Devachanee having no organs, no sensory ganglia, no "educated" nor even "idiotic centres,"† nor nerve-cells, cannot naturally have that, what the physiologists would regard and define as memory. Unfettered from the *personal* sensations of the *manas*, the devachanic consciousness would certainly have to become universal or *absolute* consciousness, with no past as with no future, the two merging into one eternal PRESENT—but for the trammels of the personal Ego. But even the latter, once severed from its bodily organs, can have no such memory as defined by Professor Huxley, who fathers it upon the "sensigenous molecules" of the brain—those molecules, which, begotten by sensation, remain behind when it has passed away, and that constitute, we are told, the physical foundation of memory; hence also the foundation of all dreams. What can these molecules have to do with the ethereal atoms that act in the spiritual consciousness of the monad, during its bliss wholly based and depending upon the degree of its connection with only the *essence* of the personal *Ego!*

What may then be the nature of the Devachanic dream? we are asked—and how does the occultist define the dream of the still embodied man? To Western science a dream is a series of thoughts, of connected acts or rather "states," which are *only imagined to be real.* The uninitiated metaphysician, on the other hand, describes it in his exoteric way, as the passage of sense from darkness into light—the awakening of spiritual consciousness. But the occultist, who knows that the spiritual sense pertaining to the *immutable* can never sleep or even be dormant *per se*, and is always in the "Light" of reality, says that during the state of sleep, *Manas* (the seat of the physical and personal intelligence) becomes able—its containing vehicle *Kama*, the WILL, being allowed the full freedom of its conscious action owing to *volition* being rendered passive, and unconscious by the temporary inactivity of the sensory centres—to perceive that reality in the subjective world which was hidden from it in waking hours. That reality does not become less real, because upon awakening the "sensigenous molecules," and "uneducated centres" throw and toss in the *mayavic* light of actual life the recollection and even the remembrance of it into confusion. But the participation of the *manas* in the Devachanic bliss, does not add to, but on the contrary takes away from, the reality that would fall to the lot of the monad were it altogether free from its presence. Its bliss is an outcome of *Sakkayaditthi*, the delusion or "heresy of individuality," which heresy, together with the *attavadic* chain of causes, is necessary for the monad's future birth. It is all this that leads the occultist to regard the association or "intercourse" between two disembodied entities in the Devachan—however *more real than life* it may be—as an illusion, and from his standpoint still "a dream," and so to speak of it; while that which his critics would fain call—however regretfully—dreams—"the interludes which fancy makes"—is in the knowledge of the former simply glimpses of the Reality.

Let us take an instance: a son loses a much beloved father. In his dreams he may see and converse with him, and for the time it lasts feel as happy and unconscious of his death as though the father had never left this earth. This upon awakening, he will regard with sorrow as a mere dream that could not last. Is he right to so regard it? The occultist says that he is wrong. He is simply ignorant of the fact that his spirit being of the same essence and nature as that of his father,—as all spirits are—and the inherent property of mutual attraction and assimilation being in their special case strengthened by the paternal and filial love of their personal *Egos*—that they have, in fact, *never separated from each other*, death itself being powerless to sever psychic association there, where pure spiritual love links the two. The "dream" was in this instance *the reality;* the latter a *maya*, a false appearance due to *avidya* (false notions). Thus it becomes more correct and proper to call the son's ignorance during his waking hours a "dream" and "a delusion," than to so characterize the *real* intercourse. For what has happened? A Spiritualist would say: "the spirit of the father *descended* upon earth to hold communion with his son's spirit, during the quiet hours of sleep." The Occultist replies; "Not so; neither the father's *spirit* descended, nor has the son's triad ascended (strictly and correctly speaking)." The centre of Devachanic activity cannot be localized: it is again *avidya*. Monads during that time even when connected with their five finite *Kosas* (sheaths or principles) know neither space nor time, but are diffused throughout the former, are omnipresent and ubiquitous. *Manas* in its higher aspect is *dravya*—an eternal "substance" as well as the *Buddhi*, the spiritual soul—when this aspect is developed; and united with the Soul *Manas* becomes spiritual *self*-consciousness, which is a *Vikara* (a production) of its original "producer" *Buddhi*.* Unless made utterly unfit, by its having become hopelessly mixed with, and linked to, its lower *Tanmatras*, to become one with Buddhi, it is inseparable from it. Thus the higher human triad, drawn by its affinity to those triads it loved most, with

* One of the paradoxes of modern physiology seems to be that "the more sure and perfect memory becomes, the more unconscious it becomes." (See *Body and Mind*, by H. Maudsley, M. D.)

† Professor Maudsley's expressions.

* It is only when *Ego* becomes *Ego-ism* deluded into a notion of independent existence as the producer in its turn of the five *Tanmatras* that Manas is considered *Maha-bhutic* and finite in the sense of being connected with *Ahancara*, the *personal* "I-creating" faculty. Hence *Manas* is both eternal and non-eternal: eternal in its atomic nature (*paramanic rupa*); finite (or *kárya-rupa*) when linked as a dual—with *kama* (*Volition*), a lower production.—*Ed.*

Manas in its highest aspect of self consciousness—(which is entirely disconnected with, and has no need as a channel of the internal organ of physical sense called *antah-karana*)* —helping, it is ever associated with, and enjoys the presence of all those it loves—in death, as much as it did in life. The intercourse is *real and genuine.*

The critic doubts whether such an intercourse can be called a "veritable one." He wants to know "whether the two disembodied entities are really and truly affected the one by the other;" or, "is it merely that the one *imagines* the presence of the other," such intercourse corresponding with no fact "of which the other personality (either embodied or disembodied) could take cognizance;" and while doubting, he denies that he is "postulating an incongruity" in objecting that such an intercourse is *not* real, is a "mere dream," for he says, "he *can* conceive a real intercourse—conscious on both sides and truly acting and reacting which does *not* apply only to the mutual relationship of physical existence." If he really *can*, then where is the difficulty complained of? The real meaning attached by the occultist to such words as dream, reality, and unreality, having been explained, what further trouble is there to comprehend this specific tenet? The critic may also be asked, how he can conceive of a real conscious intercourse on both sides, unless he understands the peculiar, and—to him as yet unknown—intellectual reaction and inter-relation between the two. [This sympathetic reaction is no fanciful hypothesis but a scientific fact known and taught at initiations, though unknown to modern science and but hazily perceived by some metaphysicians—spiritualists.]† Or is it that, alternatively, he anthropomorphises Spirit—in the spiritualistic mistaken sense? Our critic has just told us that "the mode of the intercourse is not such as we (he) can at present recognize from experience." What kind of intercourse is it then that he *can* conceive of?

DREAM LIFE.

(REPLY II.)

THE Appendix referred to in the *Fragments* No. VI, in the *Theosophist* for March, is in no way inconsistent. When properly understood in the light of our doctrines, App. C. (p. 136) gives what it professes to explain and leaves nothing doubtful, while the Fragments itself has perhaps a few expressions that may be misleading: though exclusively so to those who have not paid sufficient attention to that which preceded. For instance: "Love, the creative force, has placed their (the associates') living image *before the personal soul* which craves for their presence, and that image will never fly away." It is incorrect to use the term "personal soul" in connection with the monad. "The *personal* or animal soul" is, as already said, the 5th principle, and cannot be in Devachan, the highest state permitted to it on earth being *samadhi*. It is only its *essence* that has followed the monad into Devachan, to serve it there as its groundtone, or as the background against which its future dream-life and developments will move; its entity, or the *reliquiæ* is the "shell," the dross that remains behind as an elementary to fade away and in time disappear. That which is in Devachan is no more the *personæ*—the mask, than the smell of a rose is the flower itself. The rose decays and becomes a pinch of dust: its aroma will never die, and may be recalled and resurrected ages thence. Correctly expressed, the sentence would have to read: " . . . . the living image before the *Spiritual* Soul, which being now saturated with the essence of the personality, has thus ceased to be *Arupa* (formless or rather devoid of all substance) for its Devachanic duration, and craves for their presence, etc." The gestation period is over, it has won the day, been reborn as a new out of the old ego, and before it is ushered again into a new *personality*, it will reap the effects of the causes sown in its precedent birth in one of the Devachanic or Avitchian states, as the case may be, though the latter are found wide apart. *Avas'yam eva bhoktavyam kritam karma shubhashubam.** The Devachanic condition in *all its aspects* is no doubt similar to a dreamy state *when considered from the standpoint of our present objective consciousness when we are in our waking condition.* Nevertheless, it is as real to the Devachanee himself as our waking state is to us. Therefore, when it is asked "Whether Devachan is a state corresponding to our waking life here or to OUR sleep with dreams,"—the answer given is that it is not similar to either of these conditions; but it is similar to the *dreamy condition* of a man who has no waking state at all, if such a being can be supposed to exist. A monad in Devachan has *but one state of consciousness*, and the contrast between a waking state and a dreamy state is never presented to it so long as it is in that condition. Another objection urged is, that if a Devachanee were to think of an object or person as if the object or person were present before him when they are not so (when judged from the common *ideas* of objective perception) then the Devachanee is "cheated by nature." If such is really the case, he is indeed always "cheated by nature;" and the suggestion contained in the foregoing letter as to the possible mode of communication between a Devachanee and one living on earth will not save him from delusion. Leaving aside for a moment the nature of a Devachanee's communication with another monad either in or out of Devachan, let the nature of his ideas be examined so far as they are connected with objects; and then the truth of the above mentioned statement will be easily perceived. Suppose, for instance, Galileo in Devachan, subjectively engaged in his favourite intellectual pursuit. It is natural to suppose that his telescope often comes within the range of his Devachanic consciousness, and that the Devachanee subjectively directs it towards some planet. It is quite clear that according to the general ideas of objectivity, Galileo has no telescope before him, and it cannot be contended that his train of ideas in any way actually affects the telescope which he left behind him in this world. If the objector's reasoning is correct, Galileo is "being cheated by nature," and the suggestion above referred to will in no way help him in this case.

Thus, the inference that it is neither correct nor philosophical to speak of a Devachanee as being "cheated by nature" becomes once more unavoidable. Such words as cheating, delusion, reality are always relative. It is only by contrast that a particular state of consciousness can be called real or illusionary; and these words cease to have any significance whatever, when the said state of consciousness cannot be compared with any other state. Supposing one is justified in looking upon Devachanic experience as delusion from his present stand-point as a human being living on this earth, what then? We fail to see how any one means to make use of this inference. Of course from the foregoing remarks the reader is not to suppose that a Devachanee's consciousness can never affect or influence the state of consciousness of another monad either in or out of Devachan. Whether such is the case or not, the reality or the unreality of devachanic experience, so far as a Devachanee is concerned, does not depend upon any such communicative influence.

In some cases it is evident that the state of consciousness of one monad whether in Devachan or yet on earth, may blend with, as it were, and influence the ideation of another monad also in Devachan. Such will be the case where there is strong, affectionate sympathy between the two *egos* arising from participation in the same higher feelings or emotions, or from similar intellectual pursuits or spiritual aspirations. Just as the thoughts of a mesmerizer standing at a distance are communicated to his subject by the emanation of a current of magnetic energy attracted readily towards the subject, the train of ideas of a Devachanee are communicated by a current of magnetic or electric force attracted towards another Devachanee by reason of the strong sympathy existing between the two monads, especially when the said ideas relate to things which are subjectively associated with the Devachanee in question. It is not to be inferred, however, that in other cases when there is no such action or reaction, a Devachanee becomes conscious of the fact that his subjective experience is a mere delusion, for it is not so. It was already shown that the question of reality or unreality does not depend upon any such communication or transmission of intellectual energy.

* *Antah-karana* is the path of communication between soul and body, entirely disconnected with the former: existing with, belonging to, and dying with the body.—*Ed.*

† It is demonstrated to Occultists by the fact that two adepts separated by hundreds of miles, leaving their bodies at their respective habitations *and their astral bodies* (the lower *manas* and volition *kama*) to watch over them, can still meet at some distant place and hold converse and even perceive and sense each other for hours *as though* they were both *personally* and bodily together, whereas, even their lower *mayavi-rupas* are absent;—*Ed.*

* The fruit of the tree of action, whether good or bad, must unavoidably be eaten.

We are asked, "if some of those (the Devachanee loved) are not themselves fit for Devachan, how then?" We answer: "Even in the case of a man still living on earth, or even of one suffering in Avitchi, the ideation of a monad in Devachan may still affect his monad if there is strong sympathy between the two as indicated above.* Yet the Devachanee will remain ignorant of the mental suffering of the other."

If this generous provision of nature that never punishes the innocent outside this our world of delusion, be still called "a cheating of nature," and objected to, on the ground that it is not an "honest symbol" of the other personality's presence, then the most reasonable course would be to leave the occult doctrines and Devachan alone. The noble truths, the grandest goal in soul-life, will remain for ever a closed book to such minds. Devachan instead of appearing what it is—a blissful rest, a heavenly oasis during the laborious journey of the Monad toward a higher evolution, will indeed present itself as the culmination, the very essence of death itself. One has to sense intuitionally its logical necessity; to perceive in it, untaught and unguided, the outcome and perpetuation of that strictest justice absolutely consonant with the harmony of the universal law, if one would not lose time over its deep significance. We do not mean it in any unkind spirit, yet with such an opposition to the very exposition (since no one is pressed for its acceptance) of our doctrine by some western minds, we feel bound to remind our opponents that they have the freedom of choice. Among the later great world philosophies there are two,—the more modern the outgrowth of the older,—whose "after states" are clearly and plainly defined, and the acceptance of either of which, moreover, would be welcomed: one—by millions of spiritualists, the other—by the most respectable portion of humanity, viz., civilized Western society. Nothing equivocal, or like cheating of nature in the latter: her Devachanees, the faithful and the true, are plainly and charitably promised the ineffable rapture of seeing during an eternity those whom they may have loved best on earth suffering the tortures of the damned in the depths of Gehenna. We are, and do feel willing to give out some of our *facts*. Only occult philosophy and Buddhism having both failed as yet to produce a Tertullian to strike for us the key-note of an orthodox hell,† we cannot undertake to furnish fictions to suit every taste and fancy.

There is no such place of torture for the innocent, no such state in which under the plea of reward and a necessity for "honest symbols," the guileless should be made witness to, or even aware of, the sufferings of those they loved. Were it otherwise, the active bliss of the Dhyan Chohans themselves would turn into a shoreless ocean of gall at such a sight. And He who *willed*—"Let all the sins and evils flowing from the corruption of *Kaliyug*, this degenerate age of ours fall upon me, but let the world be redeemed"—would have so willed in vain, and might have given preference to the awes of the visible to those of the invisible world. To suppose that a "Soul" escaping from this evil-girdled planet where the innocent weep while the wicked rejoice, should have a like fate in store for it even within the peaceful haven of Devachan, would be the most maddening, the dreadful thought of all! But we say, it is *not* so. The bliss of a Devachanee is complete, and nature secures it even at the risk of being accused of *cheating* by the pessimists of this world unable to distinguish between *Vastu*—the one reality and *Vishaya*—the "mayas" of our senses. It is fetching rather too far the presumption that our *objective* and *subjective* shall be the true standards for the realities and unrealities of the rest of the universe; that *our* criterion of truth and honesty is to stand as the only universal land-mark of the same. Had we to proceed upon such principles, we would have to accuse nature of cheating incessantly not only her human but also her animal offspring. Who, of our objectors, when treating of facts of natural history and the phenomena of vision and colour, would ever hazard the remark that because ants are utterly unable to see and distinguish colours as human beings do, (the red, for instance, having no existence for them) therefore, are they also "cheated by nature." Neither *personality* nor *objectivity* as known to us, have any being in the conceptions of a monad; and could, by any miracle, any living human creature come within the range of the Devachanic vision, it would be as little perceived by the Devachanee as the elementals that throng the air around us are perceived with our natural eyes.

One more error of the critic. He seems to be labouring under the impression that if one has some conception of Devachanic state of subjective consciousness while in this life, he will know that such experience is illusionary when he is actually there; and then Devachanic beatitudes will have lost all their reality so far as he is concerned. There is no reason to apprehend any such catastrophe. It is not very difficult to perceive the fallacy that underlies this argument. Suppose, for instance, A, now living at Lahore, knows that his friend B is at Calcutta. He dreams that they are both at Bombay engaged in various transactions. Does he know *at the time he is dreaming* that the whole dream is illusionary? How can the consciousness that his friend is really at Calcutta, which is only realized when he is in his waking condition, help him in ascertaining the delusive nature of his dream *when he is actually dreaming*? Even after experiencing dreams several times during his life and knowing that dreams are generally illusionary, A will not know that he is dreaming when he is actually in that condition.

Similarly, a man may experience the devachanic condition while yet alive, and call it delusion, if he pleases, when he comes back to his ordinary state of objective consciousness and compares it to the said condition. Nevertheless, he will not know that it is a dream either when he experiences it a second time (for the time being) while still living, or when he dies and goes to Devachan.

The above is sufficient to cover the case were even the state under discussion indeed "a dream" in the sense our opponents hold it in. But it is neither a "dream" nor in any way "cheating." It may be so from the stand-point of Johnson's dictionary; from that of *fact* independent of all human definition, and the stand-point of him who knows something of the laws that govern the worlds invisible, the intercourse between the monads is real, mutual, and as *actual* in the world of subjectivity, as it is in this our world of deceptive reality. It is the old story of Zöllner's man from the two-dimensional region disputing the reality of the phenomena taking place in the three-dimensional world.

*The reader is reminded in this connection that neither Devachan nor Avitchi is a locality, but a *state* which affects directly the being in it and all others only by *reaction*.—*Ed.*

†Reference is probably made here to the soul-inspiring monologue that is found in Tertullian's *Despecte*, Chapter XXX. Falling into a wild ecstasy of joy over the bare prospect of seeing some day all the philosophers "who have persecuted the name of Christ burn in a most cruel fire in hell....." this saintly Patristic character, a Father of the Christian Church, exclaims: "Oh what shall be the magnitude of that scene. How I shall laugh! How I shall rejoice! How I shall triumph!" etc.—*Ed.*

THE VARIOUS STATES OF DEVACHAN.

(REPLY III.)

THE foremost question that presents itself to the mind of the Occultist of Asiatic birth, upon seeing the multifarious difficulties which beset the European students of Esotericism, as regards Devachan: how to account for their weird fancies with regard to the after states! It is natural for one to measure other persons' intellectual operations by his own; not without an effort can he put himself in his neighbour's place and try to see things from his stand-point. As regards Devachan, for example, nothing would apparently be clearer than the esoteric doctrine, incompletely as it may have been expressed by "Lay Chela;" yet it is evidently not comprehended, and the fact must be ascribed, I think, rather to the habitual differences in our respective ways of looking at things than to the mechanical defects in the vehicle of expression. It would be very hard for an Asiatic Occultist to even conjure up such a fancy as that of Swedenborg, who makes the angels our *post-mortem* "inquisitors," obliged to estimate a soul's accumulated merits and demerits by physical inspection of its body, beginning at the tips of the fingers and toes and tracing thence to centres! Equally baffling would be the attempt to bring ourselves to the point of seriously tracing a denizen of the American Summer-Land of Spirits through the nurseries, debating clubs, and legislative assemblies of that optimistic Arcadian Eden. A warp of anthropomorphism seems to run through the entire woof of European metaphysics. The heavy hand of a *personal* deity and his personal ministers seems to compress the brain of almost every Western thinker. If the influence does not show itself in one form, it does in another. Is it a question about God? A metaphysical slide is inserted, and the stereopticon flushes before us a picture of a gold-paved, pearly-doored New Jerusalem, with its Durbar Hall, peacock throne, Maharajah, Dewans, courtiers, trumpeters, scribes, and general train. Is the intercourse between disembodied spirits under discussion? The Western constitutional bias of mind can conceive of no such intercourse without some degree of mutual consciousness of an objective presence of the corporeal kind: a sort of psychic chit-chat. I hope I do not wrong our Western correspondents, but it is impossible, for myself at least, to draw any other conclusions from the whole tenor of the British Theosophist's memorandum. Vapoury and etherealized as his concept may be, it is yet materialistic at the core. As we would say, the germ-point of metaphysical evolution is of Biblical derivation: and through its opalescent vapour sparkle the turrets of the "New Jerusalem."

There is much fanciful exotericism to be sure, in Asiatic systems. Quite as much and more perhaps than in the Western; and our philosophies have many a harlequin cloak. But we are not concerned now with externals: our critic comes upon metaphysical ground and deals with esotericism. His difficulty is to reconcile "isolation," as he understands it, with "intercourse" as we understand it. Though the monad is not like a seed dropped from a tree, but in its nature is ubiquitous, all-pervading, omnipresent; though in the subjective state time, space and locality are not factors in its experiences; though, in short, all mundane conditions are reversed; and the now thinkable becomes the then unthinkable and *vice-versâ*—yet the London friend goes on to reason as though all this were not so. . .

Now, Buddhistically speaking, there are states and states and degrees upon degrees in Devachan, in all of which, notwithstanding the (to us) objective isolation of the principal hero, he is surrounded by a host of actors in conjunction with whom he had during his last earth-life created and worked out the causes of those effects that are produced first on the field of *Devachanic* or *Avitchean* subjectivity, then used to strengthen the Karma to follow on the objective (?) plane of the subsequent rebirth. Earth-life is, so to say, the *Prologue* of the drama, (or we should, perhaps, call it *mystery*) that is enacted in the *rupa* and *arupa* lokas. Now were we to say that nature, with every due regard to personality and the laws of objectivity as understood in exotericism, "constitutes a veritable intercourse" between the devachanic heroes and actors; and, instead of *dissociating* the monads not only as regards "personal or corporeal" but even *astral* "association"—establishes "actual companionship" between them, as on the earth-plane, we might, perhaps, avoid the strange accusation of "nature cheating" in Devachan. On the other hand, after thus pandering to emotional objections, we could hardly help placing our European Chelas in a far more inextricable dilemma. They would be made to face a problem of personal *post-mortem* ubiquity, throwing that of the Western deity far into the background of illogical absurdity. Suppose for one moment a Devachanic father, twice wedded, and loving both his wives as he does his children, while the step-mother loves neither his progeny nor *their* mother, the coolest indifference if not actual aversion reigning between the two. "Actual companionship," and "real *personal* intercourse" (the latter applied even to their astral bodies) implies here bliss for the father and irritation for the two wives and children, all equally worthy of Devachanic bliss. Now imagine again the real mother attracting by her intense love the children within her devachanic state, and thus depriving the father of *his* legitimate share of bliss. It has been said before, that the devachanic mind is capable only of the highest spiritual ideation; that neither objects of the grosser senses nor any thing provocative of displeasure could ever be apprehended by it—for otherwise, Devachan would be merging into *Avitchi*, and the feeling of unalloyed bliss destroyed for ever. How can nature reconcile in the above case the problem without either sacrificing her duty to our terrestrial sense of *objectivity* and *reality*, or, without compromising her status before *our* criterion of truth and honest dealing? On one hand, the children would have to double and treble themselves *ad infinitum*—as they too may have disembodied, devachanic objects of spiritual attachment clamouring elsewhere for their presence—which process of ubiquity would hardly be consistent with our notions of personal, actual presence, at one and the same time and at several different places; or, there would always be somebody, somewhere "cheated by nature." To place the *monads* promiscuously together, like one happy family—would be fatal to truth and fact: each man, however insignificant he may have been on earth, is yet mentally and morally *sui generis* in his own distinct conceptions of bliss and desires, and has, therefore, a right to, and an absolute necessity for, a specific, personal, "isolated" devachan.

The speculations of the Western mind have hitherto scarcely ever depicted any higher future life than that of the *Kama* and *Rupa lokas*, or the lower, intra-terrestrial "spirit-worlds." In Appendix D. many states and spheres are hinted at. According even to exoteric Buddhistic philosophy disincarnate beings are divided into three classes of—(1) *Kamawâchera*, or those who are still under the dominion of the passions in *Kamaloka*; (2) *Rupawâchera*, or those who have progressed to a higher stage, but still retain vestiges of their old form in *Rupa* loka; and (3) *Arupawâchera*, or those who are become formless entities in the *Arupa lokas* of the highest Devachan. All depends on the degree of the monad's spirituality and aspirations. The astral body of the 4th principle—called *Kama*, because inseparable from *Kama loka*,—is always within the attraction of terrestrial magnetism; and the monad has to work itself free of the still finer yet equally potent attractions of its *Manas* before it ever reaches in its series of Devachanic states, the upper-*Arupa* regions. Therefore, there are various degrees of Devachanees. In those of the *Arupa lokas* the entities are as *subjective* and truly "not even as material as that ethereal body-shadow—the Mayavi-rupa." And yet even there, we affirm there is still "actual companionship." But only very few reach there skipping the lower degrees. There are those Devachanees, men of the highest moral calibre and goodness when on earth, who, owing to their sympathy *for old intellectual researches and especially for unfinished mental work*, are for centuries in the Rupa-lokas in a strict Devachanic isolation—literally so, since men and loved relatives have all vanished out of sight before this intense and purely spiritual passion for intellectual pursuit. For an example of the study-bound (pardon the new word for the sake of its expressiveness) condition, take the mental state of the dying Berzelius, whose last thought was one of despair that his work should be interrupted by death. This is *Tanha* (Hindu *Trishna*) or an unsatisfied yearning which must exhaust itself before the entity can move on to the purely *a-rupa* condition. A provision is made for every case, and in each case it is created by the dying man's last, uppermost desire. The scholar who had mainly lived under the influence of *manas*, and for the pleasure of developing his highest physical intelligence, kept absorbed in the mysteries of the material universe, will still be magnetically held by his mental attractions to scholars and their work, influencing and being influenced by them *subjectively*—(though in a manner quite different from that known in seance-rooms and by mediums,) until the energy exhausts itself and *Buddhi* becomes the only regnant influence. The same rule applies to all the activities, whether of passion or sentiment, which entangle the travelling monad (the Individuality) in the relationships of any given birth. The disincarnate must consecutively mount each ring of the ladder of being upward from the earthly subjective to the *absolutely* subjective. And when this limited Nirvanic state of Devachan is attained, the entity enjoys it and its vivid though spiritual realities until that phase of Karma is satisfied and the physical attraction to the next earth-life asserts itself. In Devachan, therefore, the entity is affected by and reciprocally affects the psychic state of any other entity whose relationship is so close with it as to survive, as was above remarked, the purgatorial evolution of the lower post-mortem spheres. Their intercourse will be sensed spiritually, and still, so far as any relationship until now postulated by Western thinkers goes, each will be "dissociated from the other." If the questioner can formulate to himself the condition of the monad as pure spirit, the most subjective entity conceivable, without form, color, or weight, even so great as an atom; an entity whose recollections of the last personality (or earth-birth) are derived from the late union of the *Manas* with the lower five principles—he may then find himself able to answer his own interrogatory. According to Esoteric Doctrine this evolution is not viewed as the extinguishment of individual consciousness but its infinite expansion. The entity is not obliterated, but united with the universal entity, and its consciousness becomes able not merely to recall the scenes of one of its earth-evolved Personalities, but of each of the entire series around the Kalpa, and then those of every other Personality. In short from being finite it becomes infinite consciousness. But this comes only at the end of all the

births at the great day of the absolute Resurrection. Yet, as the monad moves on from birth to birth and passes its lower and Devachanic spheres after each fresh earthly existence, the mutual ties created in each birth must weaken and at last grow inert, before it can be reborn. The record of those relationships imperishably endures in the Akasa, and they can always be reviewed when, in any birth, the being evolves his latent spiritual powers to the "fourth stage of Dhyana:" but their hold upon the being gradually relaxes. This is accomplished in each inter-natal Devachan; and when the personal links—magnetic or psychic, as one may prefer to call them—binding the Devachanee to other entities of that next previous life, whether relatives, friends, or family, are worn out, he is free to move on in his cyclic path. Were this obliteration of personal ties not a fact, each being would be travelling around the Kalpa entangled in the meshes of his past relationships with his myriad fathers, mothers, sisters, brothers, wives, &c., &c., of his numberless births: a jumble, indeed! It was the ignorant delusion of the geocentric hypothesis which begot all the exoteric theologies, with their absurd dogmas. So, likewise, it is the ignorant theory of monogenesis, or but one earth life for each being, which makes it so hard for European metaphysicians to read the riddle of our existence and comprehend the difference between the monad's individuality, and its physical appearance in a series of earth-lives as so many different, totally distinct personalities. Europe knows much about atomic weights and chemical symbols, but has little idea of Devachan.

AN ASTROLOGER OF REPUTE.

By Pestonji Dorabji Khandalawala.

"There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."

Who can dispute these immortal lines? The fever of knowing, the desire to unmask the secrets of Nature, will they ever cease? However sceptical and gross, who has not felt that

> "There's a divinity that shapes our ends,
> Rough hew them how we will."

Men and women have all been lured in all ages to unveil futurity. They have all wanted "to know you know" as young Barnack of the Circumlocution Office would say. But those who are very secure of their future think they could make of it what they like. "It's a fool or an unskilful workman," say they, "who let's it fall of itself into a shape he does not like." When they hold the chisel are they not sure of their work? Who knows? The hand might slip, the marble prove brittle, the mallet shiver. Is it a Milo you have planned? Lo! it's a Laocoon of torture moulded! They forget what the great Cellini did not when fashioning his master-piece: the Winged Perseus. One flaw might mar the whole. Could any prediction seem more absurd than when Bernini made the prophesy that foretold ill for the heir of England? And what was it that cost Ferdinand D'Orleans his life, his son a throne, the Bourbons their royalty, and France her years of progress and of peace? The riding whip he flung away had perhaps saved him. The *Barouche* proved his death. Was not life so much plastic clay to the Orleanist and the Stuart? Lord help us! How many turning points there are in our lives? Life hinges upon hazard. The veriest trifle may build a fate for us which no strength can resist. It is given to the astrologer and the seer to lift the band that is bound fast on our eyes. These gifts of prevision are given to people whom we call the roughs. These are the vases of election where Nature puts the elixir that surprises humanity. The roughs have given us prophets, saints and seers: Peter the Hermit, Joan of Arc. Every time that thought remains in entirety, a block not cut up in conversation, in intrigues, in literary and scientific labours, in administrative efforts, in inventive conceptions, in strategic plans, it is apt to throw a fire of prodigious intensity, like the unpolished diamond preserving in itself the eclat of its facets. Comes a time when that intelligence lits itself up. It has wings to overleap distance, divine eyes to see all. Today a carbon, tomorrow under the jet of that unknown fluid which traverses it, it is a sparkling diamond. Who has not heard of the Gitana telling one's bonne-aventure per hand crossed? These Bohemians are mendicants, gross in appearance, pebbles rolled by a torrent of misery in the ruts of life. We do not care to notice such. We go through life on stilts. In our heart of hearts we all like to know our future. And yet because Fashion has not set its seal upon consulting astrologers, we check the desire lest people should laugh. We have among us an astrologer of repute by name Pandit Mahdev Prasad. He comes from Cashmere and carries with him a rare work Bhragoota Sangita, given him, he says, by a Lama Guru. We would like to see some of our intelligent Fellows give him a fair trial and satisfy themselves as to the truth of the science.

Baroda, 11*th June* 1883.

(Concluded from the June Number).

*BY "BELL, BOOK AND CANDLE."**

Leaves from the Note-book of a Missionary Priest.

At another time, he said that they belonged to "some legions of the hierarchies," but not to the Virtues or Thrones, as they had not rebelled (?), that he himself belonged to the sixth legion, and that there were some among them stronger than others, and more difficult to expel. Each one has a certain jurisdiction, and can see at one glance all that is taking place, visibly and invisibly, in that space They are continually striving to take possession of persons or animals. They succeed among infidels and heretics, and also in regions destitute of priests, as was the case in this place. Father—— had previously come across several persons at——possessed, one especially who was tormented by twenty-eight devils, also two Protestant women. He said, furthermore, that suicides, murders, etc., are sometimes the result of actual possession brought on by sin; also that many confined in lunatic asylums are simply possessed by devils, but hiddenly, and that, if they were exorcised, they would be forced out.

With regard to possessed animals. In the same place, and during this possession, I was asked by a person to exorcise some of his horses who were possessed. He took me to his stable, showed me his horses, which were quiet, and gave me the holy water; I aspersed them with it, and lo! they began to get excited, as though worried by a thousand horse-flies.†

Sometimes possession is the fault of the victim, sometimes the result of magical dealings with the devil, and sometimes trials by permission of God without any fault on the part of the person, as in the case of this girl. This is easily explained in the answer of our Divine Lord to His disciples with reference to the man born blind. *Rabbi, who hath sinned, this man or his parents, that he should be born blind? Jesus answered: Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.* (St. John, ix.)‡

But to resume. When we sprinkled holy water on the girl, it was followed by a gnashing of teeth and signs of pain and disgust. Once when we asked for the names of the devils that we might write them down, he gave them, and, while doing so, said: "This one is the devil of pride, this one of lust, this one of jealousy," etc., and, when giving the name of the sixteenth, "This one," said he, "is the devil of gluttony; he would like that thou givest him something to drink." Then a thought came to my mind.

"Would he like sweetened water?" I asked.

"Oh, yes!"

Then I asked loudly of the mother, who was in the next room, if she had any sugar. On replying in the affirmative, I said that——wished for some sweetened water. I then went into the next room, and, speaking in a loud tone of voice, said: "Give me a glass of water, some sugar and a teaspoon; I will prepare it." I then put into the glass some holy water blessed for exorcisms, and making a noise with the spoon, as though mixing the sugar, I went with it to the girl, and presented it to her. "——, drink this, my child," said I. She took it, and began to drink, but immediately spat it out in my face, using at the same time expressions that the devil alone could inspire, and saying, "You deceived me," which was a new proof that it was the devil, to whom anything blessed is as wormwood.

* *See page 224, June Number.*

† Now this statement of "possessed horses" and the effect of holy water upon them implies more than it says. It is positively charming, and reminds one of the *Golden Legends* in which the reader meets with a wolf and a dragon converted to Christianity and weeping over their sins.—*Ed.*

‡ Rather than believe in *such* a "God," many good men have ceased to believe in one at all. It is against the *interpretations* of the words of Jesus of Nazareth and not the words themselves (which mean quite a different thing) that so many ex-Christians have rebelled.—*Ed.*

In this house I thought to hear the girl's confession and give her Holy Communion, according to my instructions, but, as I was telling her to prepare herself, the devil said: "No! she shall not; I will prevent her," and she made a sign, touching her throat, that she could not speak, but nodded her willingness. I commanded him to let her speak, and sat down to hear her. "I will make the confession for her," said he: "I accuse myself of hating God (imitating a penitent), but I am sorry—*that I don't hate him more.* I curse Him; I do Him all the evil in my power; *I regret that I cannot annihilate Him.*" I silenced him at once, and began an exorcism, but in vain. It took three days to get her free to speak, and not without extraordinary means.

Father——had an old Ritual containing the blessing of a rod with which to strike the devil when obstinate. I blessed one, threatened him with it, but he seemed not to dread it; then, with the permission of the family, who were present, I struck sharply on the shoulder of the girl, who was kneeling. She screamed.

"Do you feel any pain?" I inquired.
She shook her head in the negative.
Then I continued, "Who feels pain?"
"*I*" said the devil.
"Then obey."
"No!" was the reply.
I struck still harder, and then he gave up.
"She may make her confession," he said, growling.

I asked the girl, who was then free to speak, if she felt any pain. She replied that she did not; she was not even aware of what had taken place.

After that she made her confession without difficulty. The next morning, I said Mass in the house by special permission; she was to receive Holy Communion. During Mass she uttered loud blasphemies, and became so frantic that her father and one of her brothers could scarcely hold her. At the time of Communion, it was with the greatest difficulty that she could be taken to the altar; and, while kneeling there, she continued to make grimaces and contortions. At last, I gave her Holy Communion, and she was taken back to her place. After my thanksgiving, I went into the next room with Father——to take breakfast, the girl remaining in the room. We were standing to say the *Benedicite*, and, while raising my hand to make the Sign of the Cross, what was my astonishment! "Look down!" I exclaimed.

The floor was literally covered with little, white, living worms (maggots), and some were even climbing the walls.*

We were amazed; the landlady crossed herself, saying it was the cursed one. We thought, indeed, it was some trick of the devil, and called in the girl, who came reluctantly; we asked her what that was on the floor. She (looking down sideways) said, "These are worms."

"Where are they coming from?"

"I don't know." But she said it in quite a knowing manner.

"You must know it. I command you to tell the truth." Then we heard the girl mutter, as though speaking with some one, "Don't say it."

"But I am commanded, I must speak."

We saw he did not want to tell the truth, and was deceiving us. Then I was obliged to take the surplice and stole, and made a regular exorcism, after which he said, in a serious and truthful manner: "It was when she received her God: it is a sign of our going out."

"But how is it there are no worms in the other room?" (where Mass had been said.)

"Because," answered the voice, with great solemnity, "*we are not worthy to be where Jesus Christ is.*"†

We swept the room, and threw the worms into the fire, but some were found even *till noon.*

Only then did she know that she had been possessed. The exorcisms had lasted six weeks, and Father——, solicitous for the spiritual welfare of the girl, thought, if she could be admitted to a convent where the perpetual adoration was observed, that perhaps she would be entirely freed; he therefore wrote to his Superior on the matter, and, receiving a favorable reply, she was taken to the Convent of——, some miles distant, and, for a month, followed the community exercises with regularity, and without any extraordinary signs, till one night, after nine o'clock, all the Sisters having retired she left the dormitory, and went to the room of the Superior, who was in bed, and bit her arm; she then left the room, ran through the corridor and upstairs, screaming at the top of her voice, and exclaiming, "I cannot stay here; my feet are burning." At last she ran outdoors and all the Sisters were engaged for some time in looking for her; she was at length found in the garden, beating her head against a tree and saying, "I must kill this wicked beast who makes me suffer so." She was taken to the house, and became more quiet, but was sent away early in the morning. I happened to be going to see her, having finished my mission in——, when I met the conveyance that was taking her away. I continued my way to the convent, and there learned these particulars from Father——. She was taken to her uncle's house, at ——, where she gave new proofs of possession. A medical doctor—a Lutheran—having heard of the case, requested that he might see the girl and speak to her; having obtained permission, he asked her if she knew Luther. "Yes!" came the answer: "*he is with us!*" The doctor withdrew immediately, without further questioning.*

Sometimes the devil speaks against himself, and works for the glory of God and the salvation of souls, which is always the design of God in permitting possessions.† His replies are always in the language of the person possessed, so that all may understand.

It may be asked why the girl became possessed a second time, the demon having said that he had no further power over her. I can only say that probably it was not the will of God that she should go to the convent (the place was not congenial to him).

But, by praying, she obtained peace. Two years after, she became perfectly quiet; I paid her a visit, and she was almost entirely free. I conjured the devil, who was still there; he told me that he could do nothing against her, as she was continually preventing him by her prayers. She had indeed become very pious, and had a special devotion to the Blessed Virgin. About four years afterwards, I visited the place again, and found the girl a full-grown woman; she acted very naturally, and told me, as did also her mother, that she had not experienced any trouble for several years. During the conversation I conjured the devil interiorly, but received no answer, nor did I notice anything strange in her actions. The extraordinary affair was at an end.—*Ave Maria.*

* Spontaneous generation? A clever and a scientific devil that!—*Ed.*

† This answer would make the sceptically inclined infer that Christ must, in such a case, be very often absent from his Church, since it is sometimes near the very altars and during the ceremony of public exorcisms, that the devil has manifested himself most fiercely in those he gets possession of:—witness the Nuns of Loudun?—*Ed.*

Editor's Note.—This narrative, given by a good Roman Catholic padri, evidently sincere and truthful, and published in an authorized orthodox Christian journal, the *Catholic Mirror*, strikes for us the key-note of Christian theology. This is authoritative, good, sound, orthodox Christianity; and he who believes in it will *not be damned*, but on the contrary will be honoured and respected in society. That which Theosophy teaches is all the reverse. Our philosophy is hooted at, and the orthodox believers in a personal devil will turn away with a shudder of horror from the theosophic teachings. We are in the XIXth century, in the full blaze of civilization and science, we see.—*Ed.*

ALLAH.

Among the Hindus there is a belief current that the Mahomedan religion is an offspring of the Atharva Vedas; and many well read among the Mahomedans have also the corresponding belief that the Hindus are their predecessors. It is not improbable that very few really know what the Vedas say on the subject, and therefore it will not be inopportune to give publicity to the following contained in them.‡ It is hardly worth mentioning that in Vedic Sanskrit the *word* Alla is the feminine‖ of Allah, and that both mean Parameswara (the Great God).

"Om Âsmâllăm Illā Mĭtră vârunodĭvyanĭ dhâttā. Ilâllā Vâruno raja punârdâduh. Hâyămĭ mĭtro Illăm Illâlletĭ Illăllăm vârunomĭtro tejâkămăh. Hovărmĭndrohotărmĭndromâhâsurĭndrăh. Allojyeshthâm sreshthâm

* Now this is the most charming hit possible at the poor Protestants. Behold, the Christian brotherly love and charity!—*Ed.*

† And if so, then *such* a devil must be as good as any missionary or priest? After this authoritative assertion, how shall we be able to know who is preaching—a padri or the * * * ?—*Ed.*

‡ The power of the letters in the Transliteration is as follows: fâll, fär, fāte, fat, kid, kīte, nect, put, mūte, boot, no.

‖ That is to say, not the object denoted by the word, which may be male, female, or neuter.

pârâmâm poornâm Brâmhănâmâllăm Âllorâsurâ Mâhâmâdârâkâm vârâsyâ Âllo Âllăm ădâllăvukâmekâkâm. Âllămvukâm nĭkhătâkâm. Âlloyâjnenâ hutâhutwâh Âllă suryâ chândrâ sârvânâkshetrăh Âllo Rishĭnăm sadĭvyă Indrăyâ purvâm măyăpârâmântâ ântârĭkshăh. Âllo prĭthĭvyă Ântârĭkshăm viswârupâm divyănĭ dhâttă Illâllă vâruno răjă punârdâduh. Illăkâvârâ Illăkâvârâ Illâlletĭ Illâllăh Illă illâllă ânădĭswârupă Âthârvânĭ săkhăm Rhum Rheem jânăn pâsoon sidhăn jâlâchârăn Ădrĭshtâm kuru kuru phât. Âsurâsămhărini hum Âllo râsurâmâhâmâdârâkâm vârâsyâ âllo âllăm Illâlletĭ Illâllâh."—Âthâvăn suktâm."

The above quotation speaks for itself and clearly shows that the names Alla, Mahamad, Rahim, &c. &c. are all traceable to the Vedas as well as the veneration paid to them. Our learned pundits may throw much light on the subject if they wish and thus help the cause of Theosophy. It is a significant fact that all the folk-lore and current beliefs have their foundation in some grand Truth. Hinduism and Mahomedanism are the two extremes, while Judaism and Christianity are simply intermediate links of the same chain.

N. B.

Berhampore.

THE ESSENTIALS OF RELIGION.

(*An answer by* BABU RAJ NARAIN BOSE.)

I HAVE read your able, wise and discriminating remarks on my article in the "Tattwabodhini Patrika," the "Essential Religion," in the June Number of the *Theosophist* with the greatest attention. The great liberality of tone which marks those strictures does you much credit. I am sorry, however, that I cannot agree with you in all the opinions broached in your article. You have expressed yourself, in the same, as hostile to religious proselytization and conversion. Every man, who has a regard for the sanctity of truth, must feel it his *duty* to propagate that which he considers to be true.* This holds good in religion as in all other branches of knowledge. It would show disregard for truth and would be a dereliction of *duty* if we do not propagate what we consider to be true and confine it to ourselves. You are of opinion that religion does not require to be propagated, as it is a mere matter of emotion and human weal or woe does not depend upon it. Granting that it is a mere matter of emotion, does not emotion influence human conduct and thereby human weals or woes? Religion should therefore be propagated, but the propagation should be made by means of argument and gentle persuasion, not using the least compulsion. Do not you, Theosophists, propagate your opinions which are of a semi-religious character and try to convert others to your views? Do you not "impose your own personal views," to use your own words, upon people who do not believe occultism to be true, and who disbelieve in the existence of spirit and a future world?† The opinion that God is impersonal is, I understand, your personal opinion and not that of the general body of Theosophists. Do you not try to impose this personal conviction of yours on others although it has little connection with Theosophy, or else why do you return to the subject again and again in the columns of the *Theosophist*?* Propagandism and conversion you cannot avoid, but it must no doubt be made by gentle means. You say that religious propagandism carried in any way leads to bloody wars and fiery persecutions, but do not differences of opinion in matters of politics and science also lead sometimes to fiery persecution? There is need of tolerance in politics and science as in religion. Among persecutions in the province of science may be mentioned that of Homeopaths by Allopaths. What I meant to say in my article on "Essential Religion" is that we should be tolerant of all forms of religious faith, but at the same time propagate our own individual views by means of argument and gentle persuasion. This certainly will not lead to bloody wars and fiery persecutions. If, after trying to convert others by such means, we fail, we should not be sorry. The Sanscrit proverb is "if a man exerts and does not succeed, where is the blame?"

You say in one place in your article: "With the exception of those abovementioned cases of the universally recognized code of morality, the furtherance or neglect of which has a direct bearing upon human weal or woe, we have no right to be influencing our neighbours' opinions upon purely transcendental and unprovable questions, the speculations of our emotional nature?" Is religion a mere matter of emotion? You believe in the existence of an Eternal and All-pervading Principle, and you certainly consider its existence as a scientific truth. But science extends a little further. It includes the knowledge of that Principle as a Spirit, or in other words an Intelligent Being, and not only that but as a Perfect Spirit. I refer the reader to my views on this subject in my little treatise "The Science of Religion." I can adduce the same sort of proof for the existence of a Perfect Spirit as you can do for that of an Eternal Principle.†

You are of opinion that religion does not influence the moral conduct of mankind. A few individual atheistic philosophers, such as Hume and Huxley, may not require belief in a God and future state to influence their moral conduct, but the mass of mankind does. Consider, for instance, the frightful mischief done to Society by the prevalence of Atheism at the time of the French Revolution, and which will no doubt be done by such prevalence among Nihilists, Socialists, *et hoc genus omne*, in future, if those revolutionary classes ever gain predominance.‡

You maintain that the doctrine of *Karma* has a greater influence on human conduct than the doctrine of propitiation of God by repentance, but is the effect of *Karma* eternal? You certainly would not say so. You see then both of us agree in the opinion that punishment does not last for ever. What objection then can there be to believing that repentance is expiation for sin?* Granting for the sake of argument that God does not exist and depending only on nature, we see that when pain is shortlived in the universe, some provision must have been made by beneficent nature for the expiation of sin and the placing of man in a position in the future state leading to spiritual improvement and progress. I do not believe in the usual cant of the day of nature, "red with tooth and claw." Even if there were no God, there is clearly discernible a beneficent purpose running through the whole system of nature.†

I believe in the strong power of will, mesmerism and *yoga* powers as testified to by such authenticated cases as Ruujeet Sing's Yogi and the Sunderban Yogi, and am an advocate of the cultivation of ancient Sanscrit learning. I am not therefore unfriendly to Theosophy, but I have a word of humble advice to offer to the disinterested leaders of the Theosophical movement, for whom I entertain every feeling of respect. The more they keep Theosophy and Theology distinct from each other, and the less they mix up their personal opinions on the subject of religion with their legitimate province, Theosophy, the better. I think it would be better for the cause of Theosophy if they do not discourse of their "godless Buddhism," as they love to call it, before a nation so pre-eminently religious as the Hindus—a nation of devoted lovers of *Bhagavan* or God, Adwaitism so often appealed to by yourself in questions of Theology being but Philosophy and not religion. There is a difference between philosophy and religion. Such discussion augurs ill for the ultimate success of Theosophy in this country. I am at a loss to understand why the leaders of the Theosophical movement preach Agnosticism and express deep sympathy with Atheism, and, in the same breath, deprecate the prevalence of atheism, scepticism and materialism in this country. This appears quite mysterious to my humble self. I am perfectly disposed to tolerate Atheism, that is, abstain from persecuting Atheists in any shape whatever, since every man has a right to his own opinions, but there is a difference between toleration of Atheism and deep sympathy with it.

DEOGHUR, E. I. Ry.,
14th June 1883.

EDITOR'S NOTE.—Buddhism and Adwaitism—are as much religions as any theistic system. A "religion" does not necessarily imply the doctrine of a personal God or any kind of God in it. Religion, as every dictionary can show, comes from the Latin word *relegere*, to "bind" or collect together. Thus whether people pursue a common idea with, or without, a deity in it, if they are bound together by the same and one belief in something, that belief is a *religion*. Theology without the vital warmth of Theosophy is a corpse without life, a dry stick without sap. Theosophy blesses the world; Theology is its curse. Our whole endeavour is to test Theology by the theosophical *experimentum crucis*. The affliction of India is, that it lost theosophy when the persecuted adepts had to fly beyond the mountains. And true religions living can never be again prevalent until their help is invoked to illumine the *Shastras*. Our Brother has had many years' experience of the hopelessness of converting India to even the benign form of theism which his *Adi Brahmo* Samaj teaches. The saintly characters of Ram Mohun Roy, Debendro Nath Tagore, and a few others of his colleagues, have not won the Hindus from their exoteric worship—we think, because neither of them has had the Yogi power to prove *practically* the fact of there being a spiritual side to nature. If we hold so strongly to esoteric Buddhism and Adwaitism, it is exactly because no religion can stand save on the foundation of philosophy and science. No religion can prove by *practical*, scientific demonstration that there is such a thing as one *personal* God; while the esoteric philosophy, or rather *theosophy* of Gautama Buddha and Sankaracharya *prove* and give *means to every man to ascertain* the undeniable presence of a living God in man himself,—whether one believes in or calls his divine indweller Avalokiteswara, Buddha, Brahma, Krishna, Jehovah, Bhagwan, Ahura-mazda, Christ, or by whatever name—there is no such God outside of himself. The former—the one ideal outsider—*can never be demonstrated*—the latter, under whatever appellation, *may* always be found present if a man does not extinguish within himself the capacity to perceive this Divine presence, and hear the "voice" of that only manifested deity, the murmurings of the Eternal *Vach*, called by the Northern and Chinese Buddhist Avalokiteswara and Kwan-shen-yi, and by the Christians—*Logos*.—*Ed.*

DIVINATION.

IN the June Number of the *Theosophist* brother J. N. Unwala describes a mode of Divination among the Parsees, and concludes with the following remark: "I have no doubt that many will credit it to that meaningless agency called 'unconscious cerebration,' one of the verbal subterfuges which serve as a cloak to the ignorance of scoffers ridiculing the inexplicable in occult phenomena." A mode of divination similar to the one described is known to me. A Bamboo *Súp* or winnowing basket is pierced at one of its outer ends with a pair of scissors, and the *Súp* is then suspended on the tips of the forefingers of two persons standing opposite each other, the lower parts of the rings of the scissors being supported by the fingers. After allowing the *Súp* to stand still, one of the persons repeats several times the names of each of the persons suspected of a theft, and the opposite party goes on repeating a particular word. Sometimes it so happens that the *Súp* turns during the repetition of a certain name, and it is thought that the person must be the thief.

Often to my knowledge the above method was tried, and in numerous instances it gave wrong answers. A friend tells me that Mr. Unwala's method was also found by him misleading, and other methods of a different sort also proved ineffectual.

It is certainly very useful to inquire into such methods and kindred subjects with an unbiased mind, but we should be constantly on our guard against attributing every mysterious looking thing to the agency of *Occult forces*.

No occult force or forces have anything whatsoever to do with these two modes of Divination or with the phenomena of *ordinary* table-turning. I was first of all confused with the much-talked of phenomena, and for a number of days I tried table-turning by myself as well as in company with others, till at last I was perfectly satisfied that the turning was simply due to unconscious muscular action. Neither myself nor any of my friends are *mediums* or *psychics*, and it must be remembered that I am only speaking of those cases where a so called *medium* is not present. If there be a genuine *medium*, far more startling phenomena would occur, but of the vast majority of the investigators of these phenomena, very few being *psychics*, we have to find out whether in the case of persons of a positive nature the phenomenon is due to any mysterious agency. With due deference to the opinion of many others, I assert that in such cases the phenomenon is simply and purely due to unconscious pushing. Warn the sitters and tell them to resist any the least adaptation of their hands towards a push and you will see that the table will not move. Whenever there is motion, the hands of one or two of the sitters who have been energetically willing to bring about the motion, become almost unconsciously strained in some part to exert a sort of pressing movement. If the table be covered with a loose table cloth or with some smooth substance, that substance and not the table, will commence to move.

I tried and succeeded in moving not only small tables but a number of articles of different shapes and sizes, and the movement invariably took place whenever the hands almost imperceptibly took a particular position so as to give a slight push. A small light basket would tilt and move in my hands with wondrous speed, but I never succeeded in raising the open lid of the basket, working on light hinges, even a hair's breadth, although I tried to put my hands close to the lid in various positions. It was only when my hand gave a sort of a support that it moved.

I have no doubt many will contradict my theory and assert the contrary that the table turns by some occult agency, but let them restrict themselves to cases where there is not a *medium* present, and if they be patient they will soon find out that the table turns by muscular or nervous action only. The will unconsciously puts the nerves and muscles into a certain position, and the motion commences, and we quietly allow ourselves to move in the direction indicated, until we run after the table, forgetting that while we run we add to the motion.

The two methods of divination are also due to the same cause. We suspect somebody or expect a certain result, and according to our wish the motion takes place, although we notice it not.

I do not mean to assert that there are not unknown forces in nature which produce wondrous phenomena, but I say that a sceptical attitude is necessary for such of our Theosophists as wish to inquire into mysterious subjects, else we are likely to drift back into superstition.

POONA, *July*. N. D. K.....F. T. S.

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* And since few of us have identical beliefs, and every religionist of whatever faith is firmly impressed with the truth and superiority of his own creed, with no regard whatever for the truths possibly contained in that of his brother,—the result is, that sectarianism is kept ever alive, with no chance in it for mutual toleration—least of all, feelings of Brotherhood. There are many atheists in our Society, as deeply impressed with the correctness of their negations as our esteemed correspondent is with that of his affirmations. Would our atheists be welcome, or likely to be listened to, in the Brahmo Mandirs? Then why claim for one what is refused to the other? There never was a time yet when a Brahmo preacher could not have had the chance to discourse before the Theosophical Society, upon Theism, nor ever one when the like courtesy has been given to Col. Olcott, or any other Theosophist speaker. For years, we lived near the Prarthana Samaj in Bombay, but its platform was ever closed for, and refused to us, even when asked for.—*Ed.*

† We can assure our correspondent that we do nothing of the kind. When challenged to give out our views, we do so, adding every time that they are our own *personal* views; and as such—since we do not believe ourselves infallible—are not to be taken as final truths. Instead of preaching our own religion, we implore every one to first study his own and remain in it, whatever it is. Besides which, theosophy is compatible with every religion, the world over. There were thaumaturgists in every creed, and mysticism has as much room in idolatrous as in monotheistic systems. Theosophy is the culmination and the practical demonstration of the *truths* underlying every creed. It requires but sincerity and a firm will in the application to the Essentials of any of them—whether they be Theism or Adwaitism or even Atheism. Theosophy is simply the informing life of creed and of every religion and goes to prove their *raison d'etre*, instead of their negation.—*Ed.*

* Denial of a *personal* god is no personal belief of ours, but that of all our Buddhist, Adwaitee, Jain and Freethinking members. We defend our position and welcome all others to do the same.—*Ed.*

† A "Perfect Spirit" is an abstraction, a *non*-being, and can have no *gunas* or attributes which alone make up the entity. Science has no "knowledge," we beg leave to state, of an "intelligent Being," a "Spirit"—not modern science at any rate. And the science of metaphysics rejects entirely the possibility of the Infinite having any conscious relation whatsoever with the finite. Moreover "Perfect Spirit" and "Eternal Principle" are synonyms and identical, and if both our esteemed correspondent and we are adducing proofs—one for the *Existence* (implying consciousness) and the other—for the *Presence* (implying unconsciousness or *absolute* consciousness, which is the same thing) it becomes a question between us to be decided by other and unbiased persons as to which of us is right and which wrong.—*Ed.*

‡ It will be a sufficient answer to draw our friend's attention to the revelation contained in the statistical tables given in the article "SUGGESTIVE COMPARISONS" in the *Theosophist* for June 1883, page 217. They show that so far from an "irreligious belief," *i. e.*, free-thinking Agnosticism or Atheism being provocative of crime, the criminal offences chargeable to this class were immeasurably less than those of the rough-going Orthodox Christians and Theists. It appears that of crimes to the 100,000 of population, 2,500 were of Catholics, 1,400 of Church of England members, 150 of Dissenters, and 5 of Infidels. *And*, to bring the thing nearer home, the recent census of Bombay shows that while among 403,680 Hindus, *idolators* and *pantheists*, there were 18,950 criminals; there were 2,343 crimes committed among the 34,724 Christians and theists *or 6·74 per cent of the whole criminal offences*—a much greater percentage than is shown by the class of pantheists and idolators.—*Ed.*

* None whatever. But where is the necessity?—*Ed.*

† A pleasant expression, but highly optimistic. It is equivalent to affirming that although the moral law in nature may be offended, yet punishment is not logically inevitable. Penitence may take the place of expiation, and prayer restore the equilibrium of nature. The repentant culprit may go scotfree, but the victim or victims of his crime suffer its consequence without recompense!—*Ed.*

Victims of Hinduism.

RELIGIOUS FANATICS WHO HAVE KILLED "THEMSELVES" FOR THE SAKE OF THEIR OWN SOULS.

(From the Guzerat Mitra.)

"In former times the *Kamalpunja* ceremony was allowed by the Hinda Rajahs. A person suffering from some disease or calamity went to his favorite god, and offered his head as a propitiation. In many cases heads were given up in hopes of obtaining ready admittance to heaven. The horrible practice was put a stop to by the British Government. The *Ahmedabad Samachar* of the 13th instant, however, publishes an account of the ceremony having been recently performed near Amreilly. It seems that, on the 1st instant, a Bania, named Ruttonsey, performed this rite near the Ganpati god with all the members of his family, consisting of 11 people, *viz.*, himself, his wife, four sons, three daughters-in-law, and two maidens. It appears that the eldest son cut off the heads of the ten devotees, and then performed the rite himself by jumping into a neighbouring well. On the report reaching the officials, they proceeded to the well, and recovered the body of the boy. Another body was lying near the Ganpati god, with a note to the effect that the horrible deeds were perpetrated to propitiate Ganpati."

Commenting upon the event, the Missionary organs attribute the horrid and bloody deed—to idolatry.

Victims of Christianity.

RELIGIOUS FANATICS WHO KILL "OTHER PEOPLE" FOR THE SAKE OF THEIR OWN SOULS.

(From the New York World.)

Even four years after the commission of the crime, it seems public interest in the case of the Pocasset murderer has not abated. Few, however, of the many thousands of people who have been thrilled by the terrible tale of the offering up of little Edith Freeman are aware that similar human sacrifices have been by no means unfrequent in the United States. One of the earliest recorded crimes of this description was committed at Gardiner, Maine, about the beginning of the century by James McCausland, a Revolutionary soldier living at Pittston, on the opposite side of the Kennebec. He was a day-laborer, and unable to read or write. There was an Episcopalian church at Gardiner which he sometimes attended, but his religious conversion was affected by an itinerant preacher, and it turned a head not of the strongest. It became impressed upon his mind that he could only obtain salvation by making a burnt-offering and a blood-atonement, and, brooding over the subject, he at last received, he felt, a divine revelation that the church at Gardiner was the appropriate altar and a woman living on the banks of the Cobbessecontee, a few miles above the village, the predestined victim. His mind, however, was not fully decided until on visiting the church at midnight he heard a celestial voice: "Young man, push on!" This removed all his doubts, and having saved the "holy things," as he called the Bible, prayer-book, and pulpit cushion, which he removed and concealed under the roots of a fallen tree, he carried a shoe-full of live coals to the church and set it on fire. It was soon consumed, and launching his canoe he paddled up-stream to the house of the woman selected as the sacrifice. There lingered some doubt upon his mind, but he went in the belief that God would show him a sign and provide him with an instrument. Opening the door, he found two men lying on the floor of the log hut asleep, and the woman sitting by the bed, in which was a sick person. A flash from among the embers of the fire on the hearth revealed a butcher's knife sticking in a log just above her head. This solved the doubt, and stepping over the sleepers he took down the knife and drew it across the throat of the nodding victim, who awakened in eternity; then he made his way to the canoe and back to Gardiner, where he gave himself up, testifying to the innocence of a man who had been accused of burning the church by showing where he himself had concealed the "holy things." McCausland was convicted on his confession, which he insisted on making, but was *never executed, or even sentenced, but remained in prison until his death*, nearly thirty years afterwards. *He felt no sorrow for his deed, as through it his sins, he felt, had all been forgiven, and hence, he argued, if he should be released he would not repeat the act—indeed, there could be no further revelation.*

A more horrible instance of human sacrifice lives in the annals of New Haven, where, in 1855, was a small sect of fanatics—the Wakemanites, so called from their prophetess, Mrs. Rhoda Wakeman, a woman of seventy. She had convinced her followers—respectable farmers and farmers' wives living in the outskirts of the city—that thirty years before she had been killed by her husband and received into heaven, where she had remained seven hours, being finally sent back to earth by God to prepare the way for the second advent of Christ. Among her followers was one Justus Matthews, who, having been irregular in attending the prayer-meetings of the sect, was declared by the prophetess to be the "man of sin" mentioned in the scripture. The evil spirit which possessed Matthews was, she said, very annoying to her; not only did it hinder the coming of Christ, but it might cause her death, and so bring on immediately the judgment of all mankind, without any millennium at all. Matthews himself became convinced of the truth of this and avowed his willingness to submit to proper treatment for the removal of the fiend. On the evening of Sunday, December 23rd, he went to Mrs. Wakeman's house where were gathered most of the fanatics, including his sister, Mrs. Wakeman's half-brother, Samuel Sly, and Miss Hersey. While a prayer-meeting was held in the upper story Matthews was placed in a room on the ground floor, where a fire was built for his comfort, his sister blind-folding his eyes and tying his hands behind him. From 9 o'clock till 1 in the morning he remained in that condition while the others occupied themselves in prayer, visiting him from time to time and pleading with him to renounce the evil spirit. Finally they persuaded him of the necessity for sacrificing him, and Sly, going into the room where he was sitting, brained him with a club of hazel wood, which he had procured as possessing singular efficacy against evil spirits, cut his throat, and stabbed a dozen holes in his abdomen with a common dinner-fork, in order to let out the fiend. Miss Hersey helped him to wash the blood from his clothing and to hide the club and knife; then they joined their fellow-disciples in prayer. Sly was convicted of murder and the woman as an accessory, *but his sentence was commuted, and he died in prison some eight years ago.* According to Sly, the power of all departed spirits since the fall of man was concentrated in one Amos Hunt, upon whose death the millennium would come in the twinkling of an eye. Hunt is now a practising clairvoyance in Connecticut, and figured in the Mary Stannard murder case. On New Year's day, 1856, a more terrible tragedy was wrought by another Wakemanite—Charles Sanford, the nephew of Mrs. Matthews, who brained and decapitated an old farmer named Umberfield, and Enoch Sperry, father of the well-known Connecticut politician. He was convicted, but died in prison of small-pox. Several of the Wakemanites still live at New Haven.

A little more than a year afterward—in February, 1857, the case of Giles Hitchens, of Concord, startled all Delaware. Hitchens was a farmer, somewhat eccentric, but with the reputation of being peaceful, and most certainly of an affectionate disposition toward his wife and their only child—a boy of eighteen months. He had attended a Methodist protracted meeting and received religion one night in that February, and his mind had been greatly excited by the preacher's sermon on Abraham and Isaac. He could not sleep, and *arising early went to the woods to pray, when he heard a voice bidding him imitate the patriarch's command—kill his child and offer its blood as a sacrifice.* Twice he prayed and twice the command was repeated, when having prepared a keen knife he stole the sleeping child out of the house without alarming its mother, and carrying it into the woods laid it on a heap of leaves, while he prayed, and, like Abraham, waited for a sign. He had hoped that the Lord would appoint some other victim, and the hope was strengthened when a little dog pattered up and sniffed around his feet and at the sleeping infant, but there came no sign, and taking up the child he cut its throat and held it by the feet to pour out its blood as an offering; then took it back to the house—a ghastly burden, streaking the mud with gore—and laid it on the bed beside his horrified wife. Hitchens, who gave himself up peacefully, was acquitted on the ground of insanity, and after remaining some years in an asylum was set at liberty. His wife dying, he remarried, and is still living in the house he occupied at the time of the murder.*

* We must be allowed to ask a question: had the Hindu Bania who committed religious suicide after committing religious murder, in the article that precedes—survived to take his trial, would there be any chance for him of being acquitted by a Christian judge in India "on the ground of insanity" or would the *heathen* have been hung? Query —*Ed.*

The latest offering of this nature took place at Los Angeles Cal, in December last. One John Smith had been converted by a Methodist clergyman, and had for several months devoted himself to poring over the Bible, till finally he not only convinced himself that he ought to make a human sacrifice, but brought his wife and their only child, a boy of thirteen, to acquiesce in his views. "When he talked to me," said the woman, "and persuaded me that a good wife ought to think as her husband did, I got so as to take whatever he said as the truth. He made us fast, and when Ben asked him if God had ordered us to starve, he said yes. When he announced that the boy must be killed we both remonstrated, but finally thought it was all right. On the day appointed for the ceremony he called Ben out of the house and told him he had to die for our Saviour. The little fellow knelt down and I got on my knees by his side; John raised the knife, looked hard into the boy's face, and then drove the knife into his breast." Though the woman persisted in believing that the deed was justifiable, she broke down on recalling the sight. "I am always thinking of Ben," she said, "I am always hearing him in the night asking to be brought in and laid on his bed, and begging for a little water before he died."

ESOTERIC BUDDHISM.

A new book by Mr. A. P. Sinnett, author of the *Occult World*, is, the *Pioneer* says, to be published by Messrs. Trübner in London, in a few days, under the title "Esoteric Buddhism." It should be obtainable in this country in a few weeks from now. The forthcoming volume embodies the mystic teachings Mr. Sinnett has been receiving from his friends in Tibet, ever since his first book came out; and while of course the value of this instruction must remain subject to very varying estimates, some feeling, at all events of curiosity, may be directed towards a work which seems likely to stir up interest at home, in connection with rarely-trodden by-ways of Indian thought. In London, it appears, a society numbering already about forty members has been formed for the special study of the philosophy Mr. Sinnett has been instrumental in bringing to light; and both there and in America the introductory book has gone through two or three editions.—*Bombay Gazette.*

Note—Mr. Sinnett was, no doubt, instrumental in bringing closer together the members of the British Theosophical Society, but the existence of the latter is not due to the efforts of this one excellent Theosophist. It is now in existence for nearly six years. Composed of members among whom are found persons of the highest culture and education, its prospects are certainly unusually brightened by the appearance and *explanation* of such works as *Esoteric Buddhism.*

The book is already out, and ought to have an extensive sale, especially among Theosophists. Every Library of the Branch Theosophical Societies must possess a copy. The name of the author of the *Occult World* is a sufficient guarantee that the new publication is as interesting as it is instructive for students of Esoteric Buddhism.

ASTROLOGY AND MODERN SCIENCE.

By Dr. Fortin, F. T. S.

In the night of the Middle Ages dawns a new Light: the Renaissance period has begun with all its promises. Diaz, Christopher Colomb, Magellan, Truxillo are tearing the geography of the Fathers of the Church into shreds and daily widening the limits of the earth. They give the world so much more horizon and space that human mind troubled and arrested in its development is acquiring a new impulse. Centuries will have rolled away, but the occult will remain as ever—the Science of Sciences. The Court of François I. is now becoming the rallying place of all the French nobility, and these hitherto unknown gatherings are destined to become a centre of attraction to all the world celebrities. It is the epoch of free enquiry forcing itself upon man; the wizard and the witch are hunted as much as ever and burnt among a terrified populace; but, at the Court of France, the occult governs the most powerful personages. It is *the* official science in all its omnipotency.

1556:—King Henry II writes to Claude of Savoy, Count of Tende and Governor of Provence, asking him to solicit Michel de Nostradamus to visit his Court. On July 14th Nostradamus quits Salon, and on August 15th he lands at Paris, at the Hotel St. Michel, on the day of the festival of "Our Lady." It is there that the great Constable of France meets him, and whence he proceeds to present him to the King of France, who had given orders to entertain the already renowned astrologer at the palace of the Cardinal of Sens.

But who was that man—Michel de Nostradamus? If we consult a modern biographer we read:—"Nostradamus (Michel), an astrologer and a famous charlatan, known for a collection of prophecies in verse written in very enigmatical style, &c.;" but if we turn to History and search its most authentic records, we will find: "Michel Nostradamus, born in St. Remy (Provence) on Monday, 12th December, at noon, in the year 1503;* Physician, M. D., Professor at the Faculty of Medicine of Montpellier; author of works treating of Medicine, Physical Science and Chemistry. His grandest work—the *Paraphrase de Galien*—was printed at Lyons in 1557." How many men of science have since then freely drawn from this inexhaustible source of information, and thus been enabled to build their own reputations through it!

1525:—Nostradamus is 22 years old. Aix is nearly depopulated by a fearful plague (*charbon provençal*): social life is fully arrested.....all the physicians having either died or run away. Nostradamus leaves his wife and children and goes to Aix, where, by dint of encouragement and activity shown, he succeeds by means of a powder which he had discovered† to save from the clutches of death the remainder of the hapless population. At Lyons and several other places in the south of France he obtained the same success. Never was a king on his journey received with greater ovations. Nostradamus was carried on the arms of the population in triumph—the crowds being led and headed by their greatest officials. So much for the real man (the charlatan) whom we find at the Court of France, physician to three consecutive kings. His success was immense, his authority was considerable. The King and Queen sent him to Blois to visit the three young Princes, François, Charles, and Henry. Having examined them as a physician he had to draw their horoscopes. But he kept a prudent silence about the misfortunes that threatened them: only predicting their subsequent ascension to the throne of France.

1558:—Dr. Nostradamus addresses to King Henry II his "*centuries*," wherein his prophecies are explained. History preserved to us only an enigmatical letter. It is in the 35th quatrain of his 1st "*centurie*" that the death of the king was found predicted for 1559—the ensuing year.‡ When the prophecy that had been known to all for over a year came to pass, Nostradamus who had retired to Salon, was publicly burnt in effigy by the Parisian mob, as a sorcerer, magician, and the Devil's own imp.

1564:—King Charles IX, accompanied by his mother, Queen Catherine of Medicis, went to Salon to pay Nos-

* In order to draw the horoscope of Nostradamus I had to consult his numerous biographies, wherein are found contradictory statements upon the date of his birth. My labour has now resulted in discovering the real day. It is shown now that he was born on Monday, December 12, at 12 A.M. 1503.—*Dr. Fortin.*

† I recommend this medicine. Nostradamus affirms its efficacity against any plague, its action spreading immediately in ambiant air. I have tested its marvellous effects personally, especially against offensive smells (breath included). I translate the prescription for the benefit of your readers:—

Saw-dust of cypress wood (green).....	1 ounce.	
Iris of Florence.....	6 ounces.	
Cloves.....	3 „	
Calami odorati.....	3 drams	} (16th part of an
Ligni Aloës.....	6 „	} ounce.)

Reduce the whole to powder, add 3 or 4 hundred roses gathered before the dew, i. e., in the early evening; pound all (roses first) in a marble mortar. Then divide into small cakes and dry in a shady place.—*Dr. Fortin.*

‡ King Henry II of France came by a remarkable death in a tournament that took place in that year, the details of which had been foretold by Nostradamus the year before, which greatly increased the fame of that wonderful astrologer.—*Ed.*

tradamus a visit, hoping thereby to get him back to his Court. The King gave him 200 coins (*écus*) of gold and the Queen mother doubled the sum, but Nostradamus who knew well their future prudently declined the offer. To prove, that in addition to his wonderful knowledge in astrology Nostradamus was gifted with clairvoyance, I may here relate the following facts. During a voyage in Italy, he went one day straight to a group of monks, and selecting among them a young Gray-Friar he saluted him with the greatest respect. When called upon to explain the cause of such an unusual obeisance, he answered "I *have* to kneel before his future Holiness." In 1585, this young Franciscan monk had become the Pope Sixtus V. Trondu Condolet, his contemporary and historian, narrates of him, that one evening as they both met on their way the young Prince of Béarn, accompanied by his tutors, Nostradamus said:—"This young Prince will ascend the throne of France and the word 'great' will be added to his name; he need fear nothing, excepting the number 20."*

1566:—June 30, Nostradamus summoned Master Rôche, his Notary, and dictated to him his will. On July 1, he told his friend Chavigny: "To-morrow the rising sun will find me dead." On the following morning the prophecy was accomplished and Nostradamus was found dead—sitting on a bench near his bed. Thus was foretold by him even his own death. The quaint French of the prophecy runs thus:—

"De retour d'ambassade don du Roy mis au lieu—Plus n'enfera sera allé à Dieu; Proches parents, amis, frères du sang—Trouvé tout mort près du lit et du banc."

In 1622 King Louis XIII, and in 1660, King Louis XIV, went to Salon, for the express purpose of visiting the Church of the *Frères Mineurs*, and of praying there before a tomb inscribed with the following epitaph:—

"HERE REST THE BONES, OF MICHEL NOSTRADAMUS, WHOSE ALL BUT DIVINE PEN WAS ESTEEMED BY EVERY ONE, WORTHY OF TRACING AND FORETELLING TO MORTALS, IN ACCORDANCE WITH THE INFLUENCE OF THE PLANETS THE COMING EVENTS, AND ABOVE ALL *the rotundity of the earth. (!?)* HE PASSED AWAY AT SALON IN PROVENCE IN THE YEAR OF GRACE 1566, JULY 2ND, AGED 62 YEARS, SIX MONTHS AND 17 DAYS. OH, POSTERITY, TOUCH NOT HIS ASHES AND DO NOT TROUBLE HIS REST."

Unavoidable inferences: Nostradamus has to be classed among the Prophets known as the Seers of the Jupiterian *In-solared* type,† who basing their prophecies upon the most exact astrological calculations can, owing to their marvellous gift, throw upon them an additional light. Having to deal in their profession with only the higbest spheres, this accounts for their repulsion for (ceremonial) magic (or sorcery), which deals only with the elementary powers. In a letter to his son, he himself declares it. Mentioning some books that had come into his possession after having been hidden away for several centuries, and knowing well the danger there was for any one to have them in his possession, he felt constrained, he says, to "give them to Vulcan to be devoured. The flame licking the air was spreading a strange effulgency, like the light of the fire of ***." A further and careful study of this letter shows that the burned works contained the exorcisms of *salamanders* (the *fire* elementals); and that a fire of this kind was capable of *transforming metals* and of teaching the art of guiding oneself ON THE OCCULT WAVES.* I give the literal expressions of the text. Nostradamus closes his letter by warning his son that in these *arts* "all is condemned save *judicial* astrology, which is the only thing tolerated and protected by law." Had not Nostradamus complied with the exigencies of his epoch, he would have never won for himself such a name and fame.† Further on he explains his method dividing it in three parts: through the inspiration of Heavenly powers; rejection of Bacchantes; astronomical insertions, &c. &c.

Let us now follow other astrologers to the Court of France. Mezerai, the historian, narrates that one day Catherine of Medicis wrote to Luc Gauric, Bishop of Civita Ducale, with the object of getting from him her horoscope; but that the wily astrologer sent to her for all reply: "St. Germain will see you die."

1589. The Queen mother finding herself suddenly very ill, sent for her habitual confessor, who, upon not being found at home was replaced by the Bishop of Nazareth Nicolas St. Germain. Upon hearing the name announced, the Queen exclaimed—"I am lost!"—and a few hours later—Catherine of Medicis was no more. Omens always precede the great events in the life of those who deal in magic and occultism. The same Catherine saw one day appearing before her the spectre of the Duc of Lorraine murdered the day before by order of her son Henry III. The commotion was so strong that she felt it to the day of her death. The said Luc Gauric while on a visit at the Court of France became very famous as an astrologer. He predicted one day to King Henry II, who went to see him accompanied by the Duc deGuise and Monsieur d'Escars—that he would be killed from behind his back; and to d'Escars that he would die killed by the hoof of a horse breaking his head. This triple prediction verified by the events in every point, will be found in the *Memoirs of the Princess of Cléves*, who heard it from the King himself, at the Queen's Assembly. In the same year, Pope Pius IV sent to his niece Catherine of Medicis, the celebrated Doctor Anges Ferrier, who dedicated to her his famous work called "*Astronomical Judgments on the Nativities*," a real Astrological treatise.

Louis XIII having been taken sick at Lyons, ignorant physicians circulated publicly the news that the King was very near his end. But Dr. Morin deVillefranche, an initiate of the learned Scotch astrologer Davidson, physician to the Queen of Poland Marie de Gonzague, addressed to the Queen mother (Mary of Medicis) a horoscope predicting punctually the day of the King's convalescence. Future proved the astrologico-scientific calculations quite correct. An inquiry was held, and two of the hapless doctors who had prognosticated the King's death were sent to the galleys, while Dr. Morin de Villefranche was made physician to the Royal family. Descartes became his friend. Queen Ann of Austria summoned him at the birth of her son, to draw the horoscope of the royal babe; and it was the Cardinal of Richelieu who became its happy custodian, thus being enabled to read in the arcana of the Future the destiny of him who was to occupy the throne of France, and the minds of every nation for nearly a century. Dr. Morin deVillefranche became also the Cardinal's physician and at the same time his councillor, though Richelieu had already attached to his person as his librarian, the celebrated author of the *Holy Kabala*, who had been initiated in Asia—Gaffarel Jacques, prothonotary apostolic, Prior of St. Gilles.

In those days, the learned physicians-astrologers, whose number was ever limited, kept to the principles of prudence. Their great minds lacked the cunning necessary to ensure success with the educated classes, and thus, gradually, they came to be replaced by the modern physician. The first *lay* physician was Bouvard, attached to King Louis XIII. It was he who prescribed to his royal patient, 47 bleedings, 215 emetics and purgatives, and 312 injections in one short year! One believes himself dreaming when reading of such cases. Nevertheless, our own epoch, so contemptuous in regard to the sciences and knowledge of the ancients, has seen its physicians adding to the murderous prescriptions—leeches. According to official statistics, in the Paris hospitals alone, 600,000 leeches were used yearly; and at the *Hôtel-Dieu* hospital only, more than 200,000 pounds of human blood were drawn in twelve months. The leeches, these aquatic vampires, devoured on the average yearly in France 247,000 pounds of human blood. Physicians were known to order 400 leeches to be applied to a patient in one day! Add to all this the blood thus spilt over all Europe, and we will have a river of blood taking its rise in—MAN! Medical aberrations cede in nothing to those of other mortals. It is owing to the public good sense and the revolted feelings of the masses that this kind of treatment was finally discountenanced. But is the human family any safer or better guaranted from danger to-day than it was then? Typhoid fever is being treated now-a-days with baths and lotions of cold water awaiting for the physician's pleasure to change them into hot water. Notwithstanding the confession that science knows nothing of the genesis of viruses, it is declared by her professors that the virus can remain in its latent state in human constitution indefinitely; and, forsaking the method of observation for that of fancy,* our modern physicians *inoculate officially the variolic virus* in the delusive hope of thereby avoiding the disease itself. Pursuing, through lack of simple logic, the delusion of getting rid of an epidemic, they meanwhile feed and preserve it in the human system by fondly cultivating the vaccina—its very principle! Such a course is called in every language *a criminal attempt upon human life.*

When Richelieu appeared in History, all had to be reorganised in France. Amid seditions and ever recurring conspiracies, violent death reigned supreme; but his devotion to the Occult Sciences led the great Cardinal with a sure hand to his proposed goal—the unity of his country. Thenceforward, Richelieu could govern: the science of horoscopy, giving him power over men and events. Vainly will the historian, who rejects the above statement, seek for an explanation elsewhere to account for his miraculous prevision and his always happy selections of men. Suffice to name the Archbishop of Bordeaux, who became Sourdis the Admiral, the conqueror of the Spanish fleet, and the Cardinal De la Valette, general of the army! Before his death, Richelieu bequeathed a portion of his power to his successor Mazarin, by leaving to him his physician and astrologer Morin de Villefranche, who, remarkably enough for that epoch, *died in his bed* as well as Richelieu, Mazarin, Nostradamus and Gaffarel. This great Individuality when passing out of the world, gave a significant reply to his confessor who was enquiring of him whether he had forgiven all his enemies. "I have never had any enemies save those of the State," answered Richelieu. A prophecy spread all over the world on the wings of Fame, is preparing to have these same words pronounced by the dying lips of a grand Chancellor when passing on. People say—but what is it they do not say?—that this Chancellor governs the country placed in his charge by the same means as used by Richelieu, a method (astrology?) that once led France to the apex of grandeur and unity; and, it is whispered, that at the four cardinal points of France, there is *an evil charm placed by this great Chancellor* with the object of ever keeping in it alive the spirit of discord, division and strife... However it may be, one has but to throw a glance around in France, to feel authorized in believing in the efficacy of the talismans so loudly recommended by Paracelsus. But our Frenchman is too high-minded to give credence to such childish puerility and superstitions: otherwise, he might have squared his accounts long ago with his neighbour, and in the same coin. This game may yet become known some day as "talisman chess-playing." Man has received from on high *the* Science as a charm against every evil; but there are destinies that have to be accomplished,* notwithstanding the greatest precautions suggested by human understanding, and that I figure by a straight line closed at both ends with an x I will cite but two instances—two deaths.

(1). The Imperial Prince, Napoleon IV. His death destroyed instantaneously all that the statesmen had so laboriously erected for years before. But the world is governed by immutable laws that equilibrize the powers leading the mortals on; and thus, the results of the events to come escape human knowledge more than anything else in the Futurity. The projected union between young Napoleon and a princess of England might have brought on, as a result, civil war in France, and a war between these two great potencies; and the most fearful calamity might have become the consequence of the elements of destruction that constitute the modern armament. But whenever the general benefit of peoples is concerned, the destiny of certain individuals is inexorably traced in the Book of Fate. Hence, the premature death of the young Prince predicted in his horoscope, and the details of which are given with a mathematical precision: the year, the day, as well as the hour of his death being recorded in it.

(2). M. Leon Gambetta represented (from a certain point of view) considerable interests, which, owing to ignorance, had remained at the mercy of events. Horoscopic science had announced with infallible precision, and analyzing them most minutely, the acts as well as the end of this great personality; the reason of his death and its precise hour being found and shown therein with mathematical correctness. Yet, verified as they now stand, they were not believed till it became too late. The MAGUS, *he who knows*, can alone foresee and turn the blows of the Fatality aside.

* Henry IV was left unmolested at the time of the butchery of St. Barthélemy, for Catherine of Medicis being well acquainted with his horoscope through Luc Gauric, knew well she was powerless against him. When Henry IV succumbed under the knife of Ravaillac, it was the *twentieth attempt made to assassinate him.* Arcana 20th of *Magism* has:—"Passage from terrestrial to future life." Bad omens were plentiful, in the case of Henry IV, for as the historian l'Etoile gives it on May 14th the little Duc of Vendome, the King's son, and his Dowager mother begged hard that he should not leave on that day the Louvres, for Brosse, the most famous astrologer of the time had warned them that on May 14th there would be danger to the King's life; in short, that he would perish in his carriage. Already Henry II, having been warned that a great king would be murdered in the street *of la Ferronerie*, and fearing for his own life, had issued an order (See *Code Henry*) *dated May 14th*, in virtue of which "all the shops and private houses of that street had to be pulled down to widen the highway along the cemetery *des Innocents*, &c." Henry IV was murdered according to the horoscopic prediction on May 14th, 1610, and *the number 20 had, as foretold, proved fatal to him.*

† Technical terms used by the French kabalists, astrologers and occultists.—*Ed.*

* Kabalistical phraseology.—*Ed.*

† At the *Bibliothèque de l'Arsenal*, in Paris, can be seen and read 40,000 briefs of sorcerers burnt by sentence of Parliament and tribunals. One of the sons of Nostradamus was burnt alive for dealing in magic.

* In connection with the above remarks of our learned French brother, we would recommend to our readers "*The Vaccination Inquirer*," *the monthly organ of The London Society for the abolition of compulsory Vaccination*—whose editors are the most uncompromising and dreaded opponents of the latter system. Its cost is only 1*s.* 6*d. per annum*; post free. Offices of the Society—114, Victoria Street, Westminster, S. W. London.—*Ed.*

* After the great London fire predicted by Lilly, the English Parliament sent to him a committee to consult him. If the said Parliament had then headed his advice, it would have avoided Cromwell; and if Charles I, who consulted him upon several occasions, had listened to him—he would have avoided the scaffold.—*Dr. Fortin.*

Letters to the Editor.

A HUMAN STORAGE BATTERY.

C. H. HUGHES, M.D., Editor of the *Alienist* and *Neurologist*, gives in the April Number of the periodical the following:—

"In a recent number of the *Michigan Medical News*, Dr. S. E. "Woodman has made the following singular statement. We "append thereto Dr. Woodman's letter on the subject in reply to "our (Dr. Hughes') enquiries.

"I have a singular phenomenon in the shape of a young man "living here that I have studied with much interest, and I am "satisfied that his peculiar power demonstrates that electricity is "a nerve force beyond dispute. His name is William Underwood, "age 27 years, and his gift is that of generating fire through the "medium of his breath, assisted by manipulations with his hands. "He will take any body's handkerchief and hold it to his mouth, "rub it vigorously with his hands while breathing on it, and "immediately it bursts into flames and burns until consumed. "He will strip and rinse out his mouth thoroughly, wash his hands, "and submit to the most rigid examination to preclude the

"possibility of any humbug, and then by his breath blown upon "any paper or cloth, envelope it in flame. He will, when out "gunning and without matches, desirous of a fire, lie down after "collecting dry leaves, and by breathing on them start a fire and "then coolly take off his wet stockings and dry them. It is im- "possible to persuade him to do it more than twice a day, and the "effort is attended with the most extreme exhaustion. He will "sink into a chair after doing it, and on one occasion after he "had a newspaper on fire as I narrated, I placed my hand on "his head and discovered his scalp to be violently twitching, as if "under intense excitement. He will do it at any time, no matter "where he is, under any circumstances, and I have repeatedly "known of his sitting back from the dinner table, taking a swallow "of water and by blowing on his napkin at once set it on fire. He "is ignorant and says that he first discovered his strange power by "inhaling and exhaling on a perfumed handkerchief that suddenly "burnt while in his hands. It is certainly no humbug, but what "is it?"

"*Paw Paw, Mich. December 20th*, 1882. Dear Sir,—Yours in "regard to Underwood to hand. The article referred to is no joke "but strictly true as can be attested by any resident here, as he "has been in the habit and indeed now will do it at any time for "a small fee. It is a very singular thing, and in the light of it, "although I might not be willing to take as a thesis that electri- "city is the nerve force, I would be glad to combat the negative. "I am wholly unable to understand it unless, as it now seems to "me, he generates from his lungs or stomach gas, and then after "filling the handkerchief with it sets the gas on fire by a spark of "electricity, and this burns the paper or cloth. Either of the "editors of our local papers, the *True Northerner* or *Free Press*, "will substantiate all.

(Signed) S. E. WOODMAN.

"To C. H. Hughes, M. D.

To the Editor "Theosophist."

The above has been copied by me from the *Scientific American* of April 28th 1883, page 264, and I forward it with the hope that it will, if published, be of interest to your readers, and if some further explanation is given by you concerning the nature of the phenomenon from an esoteric point of view, it would perhaps become still more interesting and instructive.

W. D. TILDEN, F. T. S.

Editor's Note.—The exhalation of fire from the mouth is one of the stock illusions of the itinerant jugglers of various countries. In their case the dried powder of *Lycopadium* is employed, we believe, and the same substance is used in theatrical performances when it is desired to simulate either fire or lightning flashes. It may be that the American human volcano in question employs some such agent to impose upon his spectators, and we are always bound to exhaust the theories of the possible before venturing upon those of the seemingly impossible. Yet, personal character being a prime factor always, we must take it for granted that Mr. Underwood is above such trickery, since his phenomenon has such respectable endorsement. If then, we turn to occult science to seek for an explanation, we will find that there are cases on record of individuals who emit from their persons a luminous vapour or aura, under high states of nervous exaltation. Sometimes it appears as a wild radiance, sometimes as a lambent flame, and in others as an electric or rather odic corruscation.* Rarely it is observed by day, but most frequently by night, and still oftener while the subject is deeply engaged in his devotions. A noted example is that of the fasting Peter of Alcantara, a Catholic devotee. The halo, or nimbus which painters depict about the heads and bodies of saints, yogis, gods and goddesses, is familiar to every one, and is a memento of this natural phenomenon. But the light in these instances is of an odic character, and though flaming and flickering like fire, has none of its combustive property. Writers upon sorcery and mediumship have frequently recorded anecdotes of the bursting forth of flames from the doors, windows, chimneys or roofs of buildings without apparent cause, and in fact at times when there was no fire in any part of the house, nor any articles stored within, such as cotton, cotton-waste, greased rags, or other substances liable to spontaneous combustion. These mysterious burnings have been sometimes attended with stone-showers or throwings, equally unaccountable. The Spiritualists affirm that the agents in all these cases have been spirits; but unless they be the fire-elementals or Salamanders of the Rosicrucians, they must be queer "Spirits." Among modern Western mediums, equally with Hindus of the same class, are many who can handle burning coals, red-hot iron, and molten metal with perfect impunity, and walk through beds of blazing fire unscathed. In America there is a female medium named Mrs. Swydam, who has this gift, and in Europe a late, and the most noted of male mediums, has not only exhibited the feat of handling hot coals without receiving harm, but even laid them upon the heads of non-mediums in the company present or upon newspapers or books, without injury to person or property. The explanation in both classes of cases is that the fire-proof individual is a medium for these fire elementals, and contains in himself an unusual proportion of Salamandrine properties, the result of an abnormal combination of elemental forces in his fœtal development. Normally, a human being contains the elementals of all the four kingdoms in almost equal proportions, any slight preponderance of one or the other determining the so-called "temperament."

* See J. W. Jackson's *Lectures on Mesmerism*, pp. 116-117.

THE PERILS OF DABBLING IN MESMERISM.

COL. OLCOTT has received the following letter :—

"Though I am entirely unknown to you, I beg to introduce myself to your kindness and solicit your assistance and instruction in some very essential scientific matter. Permit me to say that I am a Deputy Educational Inspector of Schools. Being interested by the phenomena of mesmerism I had occasion to observe at a friend's, I began the trial for myself. I succeeded in putting my subject to sleep at the very first sitting, and during these two months we have had nearly forty sittings. The wonders revealed to me by my subject, who is a male friend of mine, struck me beyond calculation, and I have become a firm devotee of spiritualism and mesmerism.

My subject could when in the clairvoyant sleep easily decipher the contents of any closed box, could tell me the time and hour by any concealed or absent watch, could describe things taking place in the next room, could presage the cure and treatment of diseases, and, above all, could put himself in communication with persons in other towns. A new phase in these phenomena has however suddenly introduced itself to my notice. Since the last 6 or 7 sittings *my subject generally goes out of my control*, and appears as if seeing and talking to something in the air. Upon an occasion he was asked to answer some questions relating to myself, and my subject distinctly told me "Wait, I will first inquire," and then gave the answer to me. During the time of his enquiry he was heard to be muttering these words, "Tell me, Sir; my operator wants it, Sir, etc.," as if to some one high in the air. He was very much pleased all the while, and his face beamed with cheerfulness. Of questions whose answer he was not able to give, he distinctly said, "It is not in my power, I cannot tell it, etc." I was curiously enough led to inquire who the person was who gave him this information. He said in a very angry voice, "Don't inquire about that." Some minutes after he sprang from the chair with a start and shudder, and exclaimed the words, "A Devil! Devil!" All my orders calling him to compose himself, all my attempts to draw him into some sympathy, were in vain, and he was pacified only when I awakened him by making reverse passes. At another sitting, I asked him to request his friend to bring me a very good fruit, and the answer he gave me after long discussion with somebody in the air was "you do not deserve a fruit." Ever since the time, he is attended by one spirit or another from the very minute I put him to mesmeric sleep. He stoutly refuses to remember the sights he enjoys in his sleep. But I am much disappointed to note that in these last two or three sittings he is always frightened by some evil spirit. He falls into mesmeric sleep, and immediately follows a start, shudder and screaming; all going off on his being awakened. Even in awakening him much difficulty is experienced; for he never regains his consciousness by reverse passes, but by a simple command to "Awake"! If these evil spirits will thus continue to attend him, I shall with much regret and disappointment be obliged to give up the trial at a time when the most interesting part of the secret has just been reached.

I have read some books on Mesmerism, but I have come across none on Spiritualism. Can you recommend some good books to me on the subject, as well as some practical hints as to how I should manage to proceed under the circumstances detailed above.

A. B. C."

Note.—This is a striking example of the dangers attendant upon the use of high mesmeric powers before the practitioner has acquired full development of the Will and thoroughly prepared his mind for every emergency. Our correspondent has placed his clairvoyant in a very dangerous situation. He has loosened the "Soul" in the body so that it can escape into the subjective spheres, without having so firm a hold upon it through his own Will as to prevent its breaking away from safe mesmeric restraint. It is consequently liable to wander hither and thither, like a lost child, and to be caught and controlled by all sorts of evil influences. As the awakened powers of the clairvoyant appear to have been used rather to gratify idle curiosity and amuse sceptics, than to solve the higher and nobler problems of life; and as the operator confesses to having asked the gift of a foreign fruit, of beings whose *favours* are enjoyed only by those who are willing to become their slaves, the somnambulist was surrounded by an aura attractive to the lower elementals and earth-bound elementaries. What the possible outcome of this rash and ill-considered experiment may be I will not forecast. The best advice to give under the circumstances, and to all beginners, is that they do not attempt to throw their subjects into the clairvoyant condition before being thoroughly confident that they have such self-command, coolness, and available resources of knowledge of mesmeric science as to be prepared for every possible emergency. The true mesmerist is one whose self-control never deserts him during an experiment, even though the ceiling falls upon his head!—H. S. O.

MESMERISING WATER.

NEGAPATAM, *14th June* 1883.

Having read Captain James's "Mesmerism," I was induced to make an attempt at mesmerising water, for this requires the patience of only one person (the mesmeriser) and not of two. I took a silver tumbler nearly full of water and made passes over it from 6-15 P. M. to 6-35 P. M. I then gave the water to my sister, suffering from a boil. It was still daylight when the water was administered, and 5 or 10 minutes after, she fell soundly asleep (Mesmerised water, according to Captain James, encourages natural sleep), and continued so till 10 P. M. I tried to wake her, but she does not remember having been disturbed in her sleep.

Am I going on in a path which will lead me to success?

P. T. S.

Answer.—Yes, you are.—*Ed.*

FUNERAL RITES AMONG SAVAGE RACES.

In your note to the letter on "The Efficacy of Funeral Ceremonies," (see *Theosophist*, June 1883, p. 221,) you remark "that very few among the so-called savage primitive races, had or have any funeral rites or ceremonies."

Allow me to point out that the aborigines of the Chota Nagpur plateau have a very ancient custom of erecting large blocks of unhewn stone in memory of their "departed dead."

These pillars vary in height from 5 to 15 feet.

I append hereto a rough copy of some at a village called Pokuria, 4 miles south of Chaibassa, the highest of which is 8 feet 4 inches above ground. Vide Col. Dalton's "Ethnology of Bengal," p. 203.

W. D.

Editor's Note.—We are sorry to be unable to reproduce the sketch of the said pillars. But we would observe to our amiable correspondent, that in saying that "very few among the savage primitive races had or have any funeral ceremonies," we were not thinking of the monoliths, and memorial stones placed on their tombs. The latter cannot be classed with either "rites," or "ceremonies," but belong to the various modes of disposing of the dead, and preserving the memory of the spot where they were buried. They entail none of that extravagant expenditure lavished by the Hindus and Parsees as well as by the Roman Catholics and Greeks upon obsequial ceremonies in which human variety forces them to outvie each other in the eyes of their indifferent neighbours, and to satisfy the lucre of their Brahmins and priests, under the alleged penalty of offending their dead—a superstition worthy of, and pardonable in, savages, but wholly unworthy and as unpardonable in the XIXth century, and among civilized nations.

WHENCE THE SOUL.

If any of the advanced Chelas will kindly undertake to enlighten us on the following point, he will do a world of good to a large number of enquirers who, like me, are groping in the dark. It is said that what is called man is composed of seven principles. Some account is also given as to what becomes of these principles after death, but nowhere can we find any thing to show how, when and whence these principles are obtained after rebirth.

Yours faithfully,

A THEOSOPHIST.

JESSORE, *June* 1883.

Editor's Note.—We believe that one who will read even this Number will find that quite enough was given of the philosophy to show *whence* the principles.

THE TEACHINGS OF ALLAN KARDEC.

WOULD you permit me to ask you kindly to inform me what are the views of the Occultists regarding such works as those of Allan Kardec? What credit may be attached to the positive statements therein contained on such points as the existence of "guardian angels," the power of disembodied spirits to choose their own trials and mode of life on re-incarnation? Who, again, were the intelligences who inspired Kardec's "Spirits' Book" and "Mediums' Book?" The morality of these works is beyond dispute. Who then inspired their author, and how far may their detailed theories regarding the unseen world be trusted?

BANGALORE, *9th June* 1883. INQUIRER.

EDITOR'S NOTE.—The works of Allan Kardec teach a system of ethics which merits the encomiums our correspondent gives it. In this code thousands of young persons are being educated, and beyond doubt they will derive from it great moral strength. Since, however, the doctrines of the Spiritist school are not altogether in harmony with those of Occultists, as regards the condition of man after death and the destiny of his monad, we personally have never been enlisted as a follower of the great French philosophy in question. The morality of a system does not prove its infallibility in respect to its dogmas and other teachings. Who inspired Allan Kardec we cannot tell. In some fundamental respects his doctrines are diametrically opposed to ours. With the Spiritists we believe—let us rather say we know—that man is born more than once as a human being; and this not merely upon this earth but upon seven earths in this planetary chain, to say nothing of any other. But as to the rapidity with which and the circumstances under which these reincarnations occur, our Spiritist friends and ourselves are at variance. And yet despite all differences of opinion, including the very great one about the agency of "departed spirits" in controlling mediums and inspiring books, we have ever been on the friendliest terms with the Kardecists and had hoped always to remain so. Recent utterances by our friends—hasty, we think, and likely to be recalled upon reflection—have thrown some doubt over the situation; but this is neither here nor there as regards our correspondent's query.

The Occultists do not accept the doctrine of "guardian angels," for reasons heretofore fully explained, in these pages. They do, however, believe most firmly in the personal, *divine* spirit in man, the source of his inspiration and his all-sufficient "angel" and "guardian." Only adepts can choose their reincarnations, and even they are strictly limited in their choice by their responsibility to the inexorable law of Karma. According to his *Karma-phalla*, or the aggregate consequences of his actions, is every man's rebirth and final escape, or emancipation, from the necessity for rebirth determined.

Not all of the Spiritists agree with Allan Kardec by any means. The house seems to be greatly divided. We recommend our correspondent to read J. B. Roustaing's "Four Gospels," translated into English by Miss Anna Blackwell and Mr. Kirby.

PHYSICAL CHANGES OF THE EARTH.

WITH reference to the following correspondence published in the *Engineer*, dated 18th May 1883, it would be interesting to know whether similar natural geographical changes that converted Oceans to Deserts, Planes to Mountains, and submerged Continents, ever affected the climate of the various countries as apprehended by the correspondent, or brought any changes in the Physical, Social, Mental or Moral nature of man.

"THE SAHARA SEA."

"Sir,—M. de Lesseps having pronounced, as practicable, the scheme of an inland sea in the Sahara desert, the following consideration suggests itself. The extent of the proposed sea would no doubt be very great, and the weight of water in it would be enormous. If the scheme is to be carried out, such an immense quantity of water to be displaced and taken to another part of the earth's surface—*i. e.*, from the ocean to the desert—would seem to involve very heavy considerations. It would not affect the earth's position in the Solar system, but would it affect the earth's equilibrium? It is possible that the weight of water in the proposed sea would scarcely be perceptible, but should there be the least disturbance or alteration in the inclination of the earth's axis, the seasons all over the world would be changed, and this is a very grave

question. If the inclination of the earth's axis would be altered, how much would it be and how would it affect the climate of the various countries?

It would be interesting to hear the opinions of your correspondents on the subject, and as it is of so much importance to the whole world, I trust a number will give their consideration.—ATLAS."—*May 5th.*

KUMUD CHANDER MUKERJEE, F. T. S.

SIMLA,
The 13th June 1883.

THE SEVEN HUMAN BODIES.

IN the course of reading the *Fragments of Occult Truth*, I met with certain difficulties which some of the advanced Fellows found rather hard for them. I am therefore under the necessity to trouble you with some of them, with the hope that this letter will find a place in a corner of your most valuable journal, and that if you have no time to take up the matter, some of the more advanced Chelas will enlighten us (for I am not the only person labouring under these difficulties) through the medium of the same journal.

It is said that man is composed of seven principles or entities. The question is whether, excluding the body, the other six entities are finite like the physical body, and if so whether they correspond in shape and size (their composition being different) with the human body in which they exist? If not, what is the shape and size of each of them, and what particular part or organ of the human frame each inhabits? The conception which the gentlemen I have referred to have formed would be best explained by the following example. Suppose a man wear six pieces of clothes (one above another), exactly of the same size as his body. The outermost garment would represent his physical body, the one next to it, the Jivatma,* and so on until his body, which would represent the spirit, the only difference between them being their composition. The external body is formed of gross matter, and the other entities consisting of more refined matter, each being composed of a finer or more ethereal substance than the next covering lying on the outside. The only difficulty in this conception arises from the description given of the 7th principle, which is said to be rather a state rather than a being, and an emanation from the Absolute. Now we are disposed to ask whether this emanation is not a finite particle (excuse me my wording) separated from the Absolute and put into the human body, otherwise we cannot understand how it can sever itself from the body and pass off elsewhere. If the soul when inhabiting the body forms a part and parcel of the Absolute, and is not separated from that spirit which pervades the universe, how can it be separated from itself and have independent existence? And the question would arise that the soul (the 7th principle) could not in that case be said to be confined within its prison (the body,) but lie within it as well as without it up to the end of the universe.

X. Y. Z.

REPLY.

OUR Jessore correspondent makes several extraordinary mistakes. His conceptions of the Occult doctrine and *inner* man are altogether wrong. The question is an important one and requires immediate rectification.

Man is composed of seven principles—according to the secret doctrines of every old philosophy. But a *principle* does not necessarily mean a "body." Notwithstanding his seven principles, man has in fact the elements in him for only three—so-called entities (which are not all bodies, as will be shown); for this reason all the ancient as well as modern philosophers, when speaking in exoteric vulgar language, designate man as a trinity composed of "Body, Soul and Spirit." But of these the Spirit or 7th principle is *Arupa* (formless), hence no "body." Our *Sthoolasarira* is, of course, a body. The soul or "astral body" is, strictly speaking but *one*, manifested under three aspects and names. When seen during the life of man, it is called the *double* and the "astral body," especially if projected unconsciously; and *Mayavirupa* when due to the conscious deliberate will of an Occultist—one versed in Yog-Vidya. Its name depends on the principles that enter into its formation. Thus after death it will be called by the profane the *bhoot* (ghost), and by those who know its nature *Koma-rupa* or an "Elementary." As to the glorified *Mayavirupa* after death, it is seen only under the most extraordinary circumstances and *subjectively*. Sankaracharya speaks but of five (*pancha kosha*) sheaths—leaving the *monad* (6th and 7th principles) altogether out of this classification, as their sheaths or *kosha* are beyond human perception. (See Atma-Bodha).

How can one ask whether "the other six entities are finite as the physical body," when every line of the doctrine given out points to the 7th and 6th principles as indestructible, immortal and *divine*. Even the higher qualities of the 5th *sheath* become eternal when sufficiently united to the *monad*. To speak, then, of the "shape and size" of any of the six entities, of which in truth but three have a certain right to the name, is hardly philosophical. *Maya* (lull), the termination of the name of each sheath ought to show that even the gross physical body is not so regarded. Man is a dual trinity, composed of (1) Body—the vehicle of Jiva or Prana (Life principle); (2) *Linga Sariram*, the vehicle of *Kama-rupa* or Will-Force, which in its turn is the vehicle of mind or *manas*; and (3) of that same manas—becoming the *Upadhi* of *Budhi*, the Spiritual Soul which is itself—the *Upadhi* (vehicle or the illusive disguise assumed by the Atman or Brahmam) of the 7th principle, while connected with an individuality. Thus it is composed of seven elements or principles, of which three dualities—or dual entities—one objective, one semi-objective and one purely subjective, are said to be formed. The first is intended for the earth-plane; the second for a semi-earthly, or etherealized condition in one of the *rupa-lokas* of interplanetary life; the third for a sentient condition, of a purely intellectual nature in the *Arupa*-lokas of the same. Above these three "bodies" is placed Atman, (the *Jivatman* of the Vedantees) who assumes an imaginary illusive individualization while connected with the individuality of the "Spiritual Soul" or *Buddhi*; but who (rather which) has no existence distinct from the "One Existence," the one Universal Essence called Parabrahm and is therefore the *Sachchidanandam*, the absolute *nirguna* (qualitiless). The 7th principle is thus no entity or *body* at all. Above the three dualities and, so to say separate from them, it is yet, within and without; it circumscribes and permeates them, at the same time, since that which is omnipresent cannot be absent from the smallest atom. Therefore, when we say that this principle *separates* itself from man, the term is simply due to the imperfection and lack of proper terms to express metaphysical ideas in the English language. It does not *separate* itself in reality; but, owing to the presence and exuberance of *gunas* in sinful man, it ceases to act upon and in these principles, and its light (*jyotis*) becomes extinct and latent in them. When a man is dead, life is said to have departed from him; whereas *life* becomes the most potential from that very moment and awakens with a new vigor in every one of the molecules of the dead man—separately: *Prana*, the breath of life, stirs up every atom of the corpse. Thus, if three of the seven principles can assume one a tangible, one a perceptible, and the third an imperceptible body, the three other principles have but figurative bodies;—they are no entities, though they may be said to have being and existence in one sense. Nor can even the two bodies—excepting the third, the objective material body—be viewed as permanent bodies. As implied in the *Elixir of Life* (*Theosophist*, March 1882), the several bodies are present only in so far that the necessary ingredients with their latent potentiality for forming a body—are there, each ready to "become the exact counterpart (of man) of the other," their "atomic conditions so arranged that its atoms interpenetrate those of the next grosser form." Their creation depends on the *Will-Force*—the 4th principle, the axis, so to say, of the activity of the seven, in living terrestrial man, during whose life it either gives room to, or paralyzes, the *Sutratman*—the "thread Soul," that ray of the ABSOLUTE which passes through the six subtile "bodies" of man.

Our correspondent commits a great mistake in terming the 7th principle "Soul." The latter is a proper word to use in connection with the *Manas* (animal Soul) and the *Buddhi* (the Spiritual Soul.) It is quite inapplicable to the 7th principle—the *Spirit, the Hiranyagarbha* of the manifested Brahma.

* * * * TARA NATH * * * * F. T. S.

* *Jiva* or *Prana* (Life principle). The word "Jivatma," used only by the Buddhists, who make no difference between manifested and unmanifested Life outside of Esotericism, was through oversight erroneously used in *Fragment* No. I, and since then rectified. Jivatma is the 7th principle with the Vedantees and the Theosophists have agreed to use it but in the latter sense.—*Ed.*

IS FŒTICIDE A CRIME.?

THE articles in your paper headed "Is suicide a crime?" have suggested to my mind to ask another question "Is Fœticide a crime?" Not that I personally have any serious doubts about the unlawfulness of such an act; but the custom prevails to such an extent in the United States that there are comparatively only few persons who can see any wrong in it. Medicines for this purpose are openly advertised and sold; in "respectable families" the ceremony is regularly performed every year, and the family physician who should presume to refuse to undertake the job, would be peremptorily dismissed, to be replaced by a more accommodating one.

I have conversed with physicians, who have no more conscientious scruples to produce an abortion, than to administer a physic; on the other hand there are certain tracts from orthodox channels published against this practice; but they are mostly so overdrawn in describing the "fearful consequences," as to lose their power over the ordinary reader by virtue of their absurdity.

It must be confessed that there are certain circumstances under which it might appear that it would be the best thing as well for the child that is to be born as for the community at large, that its coming should be prevented. For instance, in a case where the mother earnestly desires the destruction of the child, her desire will probably influence the formation of the character of the child and render him in his days of maturity a murderer, a jail-bird, or a being for whom it would have been better "if he never had been born."

But if fœticide is justifiable, would it then not be still better to kill the child after it is born, as then there would be no danger to the mother; and if it is justifiable to kill children before or after they are born then the next question arises: "At what age and under what circumstances is murder justifiable?"

As the above is a question of vast importance for thousands of people, I should be thankful to see it treated from the theosophical stand-point.

An "M. D." F. T. S.

GEORGE TOWN,
COLORADO, U. S. A.

Editor's Note.—Theosophy in general answers: "At no age as under no circumstance whatever is a murder justifiable!" and occult Theosophy adds:—"yet it is neither from the standpoint of law, nor from any argument drawn from one or another orthodox *ism* that the warning voice is sent forth against the immoral and dangerous practice, but rather because in occult philosophy both physiology and psychology show its disastrous consequence." In the present case, the argument does not deal with the causes but with the effects produced. Our philosophy goes so far as to say that, if the Penal Code of most countries punishes attempts at suicide, it ought, if at all consistent with itself, to doubly punish fœticide as an attempt to *double suicide*. For, indeed, when even successful and the mother does not die just then, *it still shortens her life on earth to prolong it with dreary percentage in Kamaloka*, the intermediate sphere between the earth and the region of rest, a place which is no "St. Patrick's purgatory," but a fact, and a necessary halting place in the evolution of the degree of life. The crime committed lies precisely in the wilful and sinful destruction of life, and interference with the operations of nature, hence—with KARMA—that of the mother and the would-be future human being. The sin is not regarded by the occultists as one of a *religious* character,—for, indeed, there is no more of spirit and soul, for the matter of that, in a fœtus or even in a child before it arrives at self-consciousness, than there is in any other small animal,—for we deny the absence of soul in either mineral, plant or beast, and believe but in the difference of degree. But fœticide is a crime against nature. Of course the sceptic of whatever class will sneer at our notions and call them absurd superstitions and "unscientific twaddle". But we do not write for sceptics. We have been asked to give the views of Theosophy (or rather of occult philosophy) upon the subject, and we answer the query as far as we know.

NARCOTICS *versus* OCCULTISM.

With reference to the assertion made in the 7th line, 2nd column, page 235 of the *Theosophist* for June 1883, that total abstinence from wine and spirituous drink is strictly necessary for the development of "Occult" knowledge, I beg respectfully to inquire whether the very same remark applies also to the use of narcotics, such as opium, ganja (Indian hemp) &c., &c. In all the Theosophical writings that have up to this time been published, I have always seen the injunction against the use of alcohol and have never met with any distinct remarks against the use of the above two articles of intoxication. As this subject is considered by many as requiring a clear and full explanation, I would beg humbly to suggest that, for the benefit of the general public, a paper may be published on the subject in the next issue of the journal.

I would here take the opportunity to point out that almost all of the so-called *Sannyasis* and *Sadhus* are in the habit of smoking ganja and drinking *bhang*. Even God Siva, the foremost of the Hindu Occultists, is said to have been taking the above intoxications. I would therefore beg also to know how and why this pernicious custom came to be prevalent among a class of persons who are considered to be far above the range of ordinary mankind.

The point requires to be definitely settled by an authoritative source as many a person take a lively interest in the settlement of such questions as the one at issue.

A WOULD-BE YOGI,
F. T. S.

JESSORE,
The 15th June, 1883.

REPLY.

Note.—These narcotic drugs are as much prohibited as spirituous liquors for the development of psychic powers. We know of no work on Yog Vidya where they are recommended. It is no wonder that the Puranas should say that Siva was taking *bhang*, when he and great Rishis like Agastya are represented as having led a married life. In a Telugu work on Occultism we understand that "Rámarasapanam" is recommended as necessary for Yogees. *Rámarasapanam* is the name by which a kind of liquor is known. The word is explained in another work as a technical term *for a particular kind of meditation!* Occultists have always used conventional terms in their works, the key being entirely in their hands; while such of the outsiders as had spiritual yearnings without the necessary qualifications, began interpreting them exoterically and, perverting the text, adopted such customs. With the growth and popularization of such practices, self-studying Occultists (?) had diverged farther and farther from the Truth until at last the two systems can no longer be easily reconciled.

If the correspondent had referred to the article on "Sham Asceticism" (page 131 of the *Theosophist* for March 1883), he would have found that his question was already anticipated by the Editor.

* * * TARA NATH * * * *

A GLOOMY PROSPECT.

A FRIEND from England writes:—

"*** There are meetings now being held in favor of the "Zenana Mission" under the auspices of the Wesleyan Methodist and other Church Missionary Societies. A good deal of money is being raised, and, of course, the 'Christian' public only hear so much as answers the purpose of the missionary advocates to impart. I would suggest that the Hindus watch the action of these Societies in reference to this matter. They enter into the scheme for the enfranchisement of Hindu women, purely from a churchianic stand point, and they quite ignore the fact that the leaders of this movement are influential native ladies who believe that Reform must and can come from within their own religious system and not from outside Christian sources. . . . I have been through the Continent and EGYPT visiting and inspecting the principal temples and other ruins as far south as Philœ, which I assure you has been deeply interesting to me; as, having been on the actual localities, I can see with other and clearer eyes. The chief result is to convince me by overwhelming evidence from still existing monuments of the *identity* of the Christian and later phase of the Osirian system and religion; and that the one is simply the presentation of the other, in a newer, and perhaps better, form. Nothing is changed but the *names*, and I have no difficulty in tracing the personages and localities, and time, when the change took place. I am now preparing a series of papers which will bring out all these things, and I trust they may be useful in modifying the intolerable claims put forth by Christians that their records are the oldest and only real divinely inspired writings, &c. &c. Amongst other "Curios" I picked up in Egypt I got 2 statuettes of pretty ancient date, representing "Isis" nursing the child Horus," say 1,500 B. C.; and in Rome I bought one of the "Madonna" and the young Jesus" of 1883. A. D. Both are identical, and none can distinguish the difference. To my view, the "Unveiling of Madonna" is as great a work as the "Unveiling of Isis."

I am faithfully yours,

* * *

A "BUDDHA" WANTED.

CAN you or any "Theosophist" readers tell me where I could get a good photograph of any celebrated statue or picture of Buddha—or miniature statues in bronze?

D. M. S.

29*th June* 1883.

Editor's Note.—The most practical way, to obtain the desired objects, for our correspondent, would be to communicate directly with one of the Presidents of our Buddhist Societies in Ceylon. The President of the "Colombo Theosophical Society," or of the Lanka Theosophical Society (Colombo), might be useful in this direction. But perhaps the most effective way would be to ask the kindly help of the High

Priest, the Revd. Sumangala of Ceylon, or of Dr. Barbiere d'Intrioni L., F. T. S., Physician to His Majesty the King of Burmah, at Mandalay.

PROFESSOR TYNDALL ON THE BLASPHEMY PROSECUTION, &c.

[We publish Mr. Atkinson's letter to us, though a portion of it has already appeared in the *Philosophic Inquirer*. We thank the venerable writer warmly for his great kindness and beg to assure him that we regard Professor Tyndall's words, as quoted by him, noble and highly conciliating. At the same time, however, if they are meant to be really effectual, their application must not be one-sided. The feelings of every good and sincere man, whether he be a heathen, an infidel, or a spiritualist, must also be taken into account. Among the Idolators, the Pagans, the Occultists and the Spiritualists, there are as many good and sincere men, as there may be among Christians. When, therefore, we find the same delicate and considerate regard shown to the respective beliefs of any of the former class by those who are so careful not to hurt the feelings of the latter religionists, then will the key-note of true justice be struck, indeed. Then, and then alone, shall we be led to recognise the possibility of receiving fair play, instead of the habitual scorn shown to us, even at the hands of some men of science. Until then we shall always be forced to think that this act of drawing "a clear line between liberty and science and act towards others as we would have them act towards ourselves and in the name of reason and common sense"—is rather due to the fact that Christianity is the creed of the many and the powerful, than to any real fear of hurting any body's feelings.—*Ed.*]

... The following is Professor Tyndall's reply to your desire for information:—"Many thanks to you for the *Theosophist*. With regard to Messrs. Wainwright and Scott, their action is simply amusing. With regard to Mr. Foote and his colleagues, my signature of the memorial for their liberation was accompanied by the note that 'the ribaldry in which some of our professed Free-thinkers do not scruple to indulge, renders them the enemies of true freedom.' It is hard, as you say, wholly to suppress ridicule, but we must face the fact that men, good, morally and intellectually, hold the notions that we cannot hold, and that it is unbecoming to treat convictions, to them dear, with rudeness, and brutality; in a word we must be always gentlemen, and draw a clear line between liberty and science, and act towards others, as we would have them act towards ourselves and in the name of reason and common sense." The Professor adds:—"Mr. Bray has sent me his volume ('*The Science of Man*'). I have looked into it and find its style brisk and lucid, whether his thoughts are equally so, I do not yet know. He has done his stroke of work with honesty, and for doing it he is deserving of respect. I base this conclusion on internal evidence." Mr. Bray is a Pantheist or Theosophist, what is I suppose much the same thing, and I shall look for a review of the work in the *Theosophist*; and it is always pleasant to say a kind word of approval to an able and distinguished writer on the side of science and freedom in his old age. Charles Bray of Coventry has been long a vigorous writer, and was a friend, and no doubt an inspiration to 'George Eliot' (Miss Evans) in her early days.....

I have added this to show that Tyndall himself acts up to what he teaches, since the book in question advocates idealistic opinions quite opposed to his own clear sense of objective realities—in fact the idealism is the same as that which Dr. Lewine is now advocating in the London "Secular Review" called 'Hylo Idealism,' what Tyndall in a note strongly condemns. By the way here is a new work by the eminent naturalist St. George Mivart, F. R. S., "Nature and Thought," with a chapter headed "The Outer World," to refute idealism, and I think with satisfactory arguments.

I wonder you do not take more with intelligible psychology. Now here is 'Bacons' Promus published for the first time by a Mrs. Pott, a collection from all nations of bright and beautiful and true and terse sayings, gems cut and polished, some as are sought to be handled at discussion in the form requisite, all found in the Plays of Shakespear,—a proof that Bacon was the real author. Was there a grander psychological fact ever revealed?—that Shakespear and Bacon one and the same brain. I have gone into the matter fully; and find not a shade of doubt about it. We find plenty that is inexplicable everywhere, but there is a liking for the mystic and indefinite, and no doubt a will-o'-the-wisp is more interesting to the fancy than a lantern—except it were Aladdin's magical lantern! But this Promus is making a great sensation mostly in America and Germany. Here is a fine article from Germany, the simple facts well put. We can now examine and think from a higher scientific standpoint than the old Indian; but then I have no taste for antiquities or for raking up "kitchen mittons," or the old people to the Lake towns. Here is J. G. Holyoake's "The present day," the first No. of a new free-thought journal to advocate respect to persons and their ideas.

HENRY G. ATKINSON, F. G. S.

HÔTEL DE LA GARE.
BOULOGNE, *June* 25, 1883.

EFFICACY OF FUNERAL CEREMONIES.

(Communicated.)

I HAVE to say a few words in connection with the interesting article on the *Efficacy of Funeral Ceremonies*, which has appeared in the *Theosophist* for June. The question therein raised is no doubt a very important one, and indeed occurred to me sometime ago while reflecting on the "Fragments." I have since pondered over it and thought I discovered some good grounds (from the occultist's stand-point) in favour of the ceremonies and had half a mind to ask for an explanation on the subject; but I am now gratified to find that I have been anticipated in the matter and the question has been put by a better-informed person than myself. I must however confess that I do not feel quite easy with the explanation offered.

The Editor says that "as no person's Karma can be either "lightened or overburdened with the good or bad actions of "the next of kin of the departed one, every man having "his Karma independent and distinct from that of his neigh-"bour—no more can the departed soul be made responsible "for the doings of those it left behind." This is indeed most true; but the real question, to my mind, as to the utility or otherwise of funeral ceremonies, is not whether the *Karma* of the departed personality can in any way be *modified* by certain acts of the surviving, but whether the disembodied personality itself, which is wandering helplessly in the earth's atmosphere (now *passively* fulfilling its mission, its active Karma-producing energies having for the time being ended with the death of the physical body) and which is so utterly exposed to external, *irresistible* influences (mediumistic, necromantic and the like), which have a decided and surely undeserved evil effect on the gestating *individual** Ego with which the personality is connected by means of a subtle influence,—the question, I say, is whether the personality, placed as it is under such pitiable conditions, can or cannot be protected from the evil influences spoken of, until it gets dissolved in the natural course, whether the resulting injury to the individuality can be warded off, and whether the obsequies and anniversary ceremonies possess any such protecting virtue. Of course I do not mean to say that the rites as performed at this day have any real efficacy in them; but, may it not be, that there is, embedded in the modern, perhaps highly incrusted, forms of ritual, a far simpler and yet truly magical (in the better sense of the word) process which may be the one originally enjoined in our Scriptures, and which—apart from the acts of charity to the poor and the reading of sacred books, as mentioned—may have a distinct effect in the direction above indicated? This is not very difficult of comprehension, for, if it is possible to bring about mediumistic phenomena by the simple process of a number of persons sitting round a table passively and with joined hands, having at least one among them a *sensitive*, and thus *compelling* the passing elementaries or shells to wake up from their natural state of rest into one of forced activity and work the extraordinary phenomena, at an immense cost to the individualities they (the shells) represent, it should, I think, be equally possible that the living can, by equally simple processes, surround the shells of their dear departed relatives with an influence analogous to that exerted by amulets and charms worn by the living. This, however, it must be understood, is quite a different matter from an attempt to *modify* the *Karma* of the personality, which would be asserting a simple impossibility. The adept of occultism

* As I am liable to be misunderstood in some places in regard to the use of the words "personality" and "individuality," I must hasten to say that I have used them to represent, not the total personality or the total individuality, but simply the two divisions of the upper quaternary, whether they may be 1½ and 2½ principles respectively or the reverse.

does not interfere with the independent responsibility of action of his chela when he invests him with a magnetic aura of his own to protect him from *harm being done to him unconsciously to himself*. And to me the two cases seem to be nearly alike. Indeed the shell would seem to stand at a greater disadvantage than the chela, for the latter is a fully conscious, *Karma-producing* being, and can, to a certain extent, secure himself against dangers, both foreseen and unforeseen, whereas the former is a weak, irresponsible and semi-conscious entity, and therefore the more in need of protection.

Another argument the Editor brings against the efficacy of funeral rites is that "Abraham and other Patriarchs were buried without any rites," and that there were no rites "at the death of either Zoroaster, Moses, or Buddha." Now it cannot be denied that this is not an absolute argument against the rites, for it affects only a class of exalted personages and not humanity at large. Human personalities, as the "Fragments" teach us, may be divided into four distinct classes; (1) those of adepts and sorcerers, who by a special training and a knowledge of the occult forces of nature, secure for themselves "the *permanent* preservation of their personal identity"—through a succession of re-births, extending over "vast stretches of time"—(see *Theos.* for November 1882, p. 29); (2) those of ordinary mortals, good as well as bad; (3) those of desperately wicked persons (not being sorcerers), who are so utterly lost that their personalities are drawn, after death, into the "eighth" sphere; and (4) those of sane suicides and victims of accident and violence. Now, since, by my supposition, the funeral rites are performed for the benefit of the *spiritual* Ego or the individuality, through the protection of the *animal* Ego or the semi-personality, it is important to know the degree of connection existing between these two entities in the four cases above described.

In the case of class 1 there is such a perfect *assimilation* of the personality with the individuality that there is no *shell* whatever, remaining in the Kamaloka, which may be affected by mediumistic or other evil influences and it can thus be well understood why there were no rites at the death of such high adepts as Zoroaster, Moses or Buddha.

Class 3 is the exact reverse of class 1, *i. e.*, there is a total *rupture* between the personality and the individuality, the "shell" and the spiritual monad; and therefore anything happening to the "shell" can have no effect whatever on the spiritual monad, and as for the "shell" itself, being already lost beyond redemption, and therefore doomed to immensely prolonged sufferings in the "eighth" sphere, there is "no doubt it can suffer no injury from its intercourse with men," mediumistically, &c., even during its short stay in Kamaloka —(see *Theos.* for September 1882, p. 312, col. 2)—for how could a being be *injured*, whose prospective punishment and misery is already too great to be added to. Thus, neither the personality nor the individuality being capable of being either benefited or injured by the living, it is evident that to this class also the funeral rites would be practically of no avail.

It is principally the 2nd and 4th classes (the former consisting of by far the largest majority of human beings—the "useless portion," as Eliphas Levi would have it) that can, if at all, be affected by the ceremonies. And especially the 4th (the sane suicides and the victims of accident or violence), for, the members of this class, although otherwise fit in a high degree to be ranked in the category of the 2nd class—the ordinary mortal—have yet, owing to their peculiar condition at the moment of death, placed themselves in the position of bewildered, languid beings tottering near the very verge of a mountain plateau —the Kamaloka, the legitimate field for 2nd class personalities—and in constant danger of being drawn down (far more easily than those staying in the interior of the plateau) by those terrible influences so often spoken of, into the gaping abyss below—the "eighth" sphere, the habitation of personalities class 3. In the case of these unhappy beings the line of connection between the personality and the individuality is, for a short time after death, may be some years, so slender that artificial strengthening, if such is possible through the agency of the ceremonies, may not only be considered unobjectionable, but literally essential. Even the purer personalities of the 2nd class which are tolerably secure from molestation, would seem to stand much in need of such strengthening, though in a less degree, for in their case also, as the "Fragments" teach us, mediumistic interference "distinctly disturbs the gestation" of the individual ego, "hinders the evolution of its new egohood," "delays its entry into the state of felicity (Devachan)," and thus "inflicts a distinct injury upon innocent beings." (see *Theos.* for September 1882, pp. 312 and 313.)

And now the question is, what are the essential rites and ceremonies which should prove effective, and how are they to be performed? Of course it seems reasonable to suppose that the mental attitude of the performer of the rites should play an important part in the ceremonies, as it surely does in those ceremonies which they are meant to counteract—I mean the spiritualistic seances. The question is a practical one, and in these days of the Kaliyug when spiritualism is spreading far and wide and gaining ground every day (with its "millions" of devotees at the present day, it may be conceived what amount of mischief it must be working even now), while the real religious ceremonies are as steadily falling into degeneration and getting more and more incrusted with useless formalities calling themselves "ceremonies," and assuming more the character of a solemn farce than anything else, any information on the points raised above, and instruction as to the correct *modus operandi* of the observances, would be most welcome, and would undoubtedly be an inestimable boon to the dead and solace to the living, inasmuch as it will help to eradicate much of what is now essential in the modern-day ceremonies, and thus furnish the living with the proper means of assisting the ethereal portions of the dead in accomplishing their onward progress. Besides, if the non-essentials are knocked off, a large portion of the misery which the poorer classes of the Parsees are suffering at present, from their extravagant expenses on the ceremonies for the dead, could be warded off and thus the progress of the living could also be facilitated.

But the question above raised brings us directly to another equally important. The personalities of class 2 shade off from the most pure and philanthropic to the most impure, highly sensual and material (just one remove from the state which would fit them for the "eighth" sphere) and the period of subjective existence which the higher duads (the individualities) of these various grades of beings have to pass through after each physical death varies from about 1,500 to 8,000 years, more or less, and this subjective existence is divided into three states, the Kamaloka, the gestation and the Devachanic. The former two states seem to be passed in utter unconsciousness, so that the Ego is, so to say, *non*-existent while in those states; in Devachan it becomes conscious and enjoys all the happiness it can enjoy subjectively and which it has become deserving of. Now the subjective enjoyment of two entities in Devachan, (the one highly good and the other highly wicked) is said to differ both as to duration and intensity. The latter kind of difference is one which cannot be reduced to a mathematical computation, and must be left to one's own conjecture as to what it could be like, but the former can be mathematically considered and let us see what results could be arrived at by so doing. Let us suppose the merits of entities in Devachan to be divided into 1,000 degrees (I have assumed this number for the sake of easy calculation, although it will be admitted that it is by no means a sufficient number; indeed, strictly speaking, there could be no limit to this division), the lowest possessing one degree of merit and the highest 1,000 degrees. Then, supposing the large margin, still left after assuming this ratio, to account for the various degrees of *intensity* of enjoyment, it stands to reason the ratio between the Devachanic *periods* of the lowest and the highest entities should be as 1 to 1,000. This seems to be borne out by the fact taught us in the "Fragments," that the Kamaloka and the gestation periods are considerably more prolonged in the case of the wicked than in that of the good; thus, while the extremes of the total period of subjective existence are represented by 1,500 and 8,000 years (which stand to each other in the ratio of 3 to 16), those of the Devachanic period alone may have a far less ratio between them, which may be something like my assumption of 1 to 1,000. That is, if only 7·9 years out of 1,500 are assumed to be the duration of the Devachanic existence of the most wicked, it would seem that the most pure might pass 7,900 years out of 8,000 in Devachan, and conversely that the most wicked will pass 1492·1 years in the other two states of subjective existence, and the most pure only 100 years; in other words, these last-named periods will represent the time through which the *personalities of the respective entities will endure*. These figures might perhaps appear very ridiculous in the light of further occult teachings, but in view of those as yet conceded they will, I hope, appear rational enough. So now we have come to a point where,

broadly speaking, we fix the continuity of the personality after death about 100 years in the case of the most good and at very nearly 1,500 that of the most impure. And this result, it must be remembered, is brought about by assuming that there are only 1,000 grades of merit entitling human entities to Devachanic existence; if this number is increased, then, by a simple calculation, it will be seen that the 100 years could be reduced to a smaller number, but the 1,500 years, being the extreme limit, could not be added to. But it might be argued that even then, if there are personalities which could endure for such long periods, where is the efficacy of funeral ceremonies which could not surely be kept up for corresponding periods. I should answer that the fact lends greater force to the efficacy of the ceremonies instead of subtracting any from it. For we are taught that the effect, reaped in Devachan (the subjective side of nature), of an "action" performed in this our objective existence, extends over a considerably longer period than that occupied by the "action" itself, and hence, is it too much to suppose that a ceremony performed by a living objective man for a few short hours could have a somewhat lasting effect (the nature of which I have described before) on the subjective personality of the dead, and that such ceremonies performed for only a few years successively could, as it were, furnish that personality with an armour—impenetrable by mediumistic and other evil influences—which would endure until the personality has had time to dissolve? If this is really the case, the only question remaining is what is the *maximum* number of years during which the ceremonies should be repeated annually and after which they may be stopped altogether?

The above, so far as I can conceive it, is the true rationale of obsequies and anniversary ceremonies, and I think it is advisable to obtain the Editor's further opinion on the subject.

R.....JEE C.....JEE, F. T. S.

Editor's Note.—A ceremony to furnish the shell "with an armour" against terrestrial attraction need not be repeated "a number of years" to become efficacious, could it but be performed by a person versed in the knowledge of the Magi of old. One such ceremony on the night of death would suffice But where is the *Mobed* or priest capable of performing it *now*? It requires a true occultist—and these are not found at every street corner. Hence—it becomes useless to add ruin to the *living*, since the *dead* cannot be helped.

TRANSMIGRATION OF THE LIFE ATOMS.

In your learned note on Mr. Oxley's article, (Hierosophy and Theosophy*) you say that "for three thousand years at least the 'mummy' notwithstanding all the chemical preparations goes on throwing off to the last invisible atoms, which from the hour of death re-entering the various vortices of being go indeed through every variety of organized life forms. But it is not the soul the 5th, least of all the 6th principle, but the *life-atoms of the Jiva*, the 2nd principle. At the end of the 3,000 years, sometimes more, and sometimes less, after endless transmigrations, all these atoms are once more drawn together, and are made to form the new outer clothing or the body of the same monad (the real soul) which had already been clothed with two or three thousand of years before. Even in the worst case, that of the annihilation of the conscious *personal* principle, the monad or *individual* soul is ever the same, as are also the *atoms of the lower principles* which regenerated and renewed in this ever-flowing river of being are magnetically drawn together owing to their affinity, and are once more re-incarnated together."

This little passage is a new instalment of occult teaching given to the public, and opens up a vast field for thought. It suggests in the first instance that the exoteric doctrine of the transmigration of the soul through lower forms of existence,—so generally believed in by the Hindus—though incorrect as regards the soul (5th principle), has some basis of truth when referred to the lower principles.

You say in one place that the mummy goes on throwing off invisible atoms which go through every variety of organized life forms, and further on you state that it is the *life-atoms* of the *Jiva*, the 2nd principle, that go through these transmigrations.

According to the 1st "Occult Fragment," the *Jiva* "is a form of force indestructible, and when disconnected with one set of atoms becoming attracted immediately by others."

What then is meant by the *life-atoms*, and their going through endless transmigrations.

The invisible atoms of the mummy would mean the imperceptibly decaying atoms of the physical body, and the *life-atoms* of the Jiva would be quite distinct from the atoms of the mummy. Do your words import that both the invisible atoms of the physical body as well as the atoms of the Jiva after going through various life-forms return again to re-form the physical body, and the Jiva of the entity that has reached the end of its Devachanic state and is ready to be re-incarnated again?

You teach again that even in the worst case (the annihilation of the Personal Ego) the atoms of the *lower principles* are the same as in the previous birth. Here does the term "lower principles" include the "*Kama rupa*" also, or only the lower triad of body, Jiva, and Lingasarira. It seems the Kama rupa in that particular case cannot be included, for in the instance of the annihilation of the personal soul, the Kama rupa would be in the 8th sphere, Another question also suggests itself.

The 4th principle (Kama rupa) and the *lower* portion of the 5th, which cannot be assimilated by the 6th, wander about as shells and in time disperse into the elements of which they are made. Do the atoms of these principles also re-form—after going through various transmigrations, to constitute over again the 4th and the lower 5th of the next incarnation?

I have no doubt that a few words more from you will clear away all these doubts and give us valuable information on a hitherto dark and unfathomable point.

N. D. K..... F. T. S.

EDITOR'S NOTE.—We would, to begin with, draw our correspondent's attention to the closing sentence of the foot-note under his review. "Such was the true occult theory of the Egyptians"—the word "true" being used there in the sense of its being the doctrine they really believed in, as distinct from both the tenets fathered upon them by some Orientalists and quoted by Mr. Oxley, and that which the modern occultists may be now teaching. It does not stand to reason that, outside those occult truths that were known to, and revealed by, the great Hierophants during the final initiation, we should accept *all* that either the Egyptians or any other people may have regarded as true. The Priests of Isis were the only true initiates, and their occult teachings were still more veiled than those of the Chaldeans. There was the true doctrine of the Hierophants of the *inner* Temple; then the half-veiled Hieratic tenets of the Priest of the *outer* Temple; and finally, the vulgar popular religion of the great body of the ignorant who were allowed to reverence animals as divine. As shown correctly by Sir Gardner Wilkinson, the initiated priests taught that—"dissolution is only the cause of reproduction..... nothing perishes which has once existed, but things which appear to be destroyed only change their natures and pass into another form." In the present case, however, the Egyptian doctrine of atoms coincides with our own occult teachings. The just criticism of our observing brother, who takes naturally enough the sentence—"The life-atoms of the Jiva" in its literal sense, reminds us at the same time, more than ever, of that most important fact that one can never take too much care to express clearly new ideas while writing on metaphysical subjects. In penning the words under review, no thought was given in fact, that the idea was "a new instalment," and, therefore, its incompleteness gave rise to a fresh misunderstanding. Without any doubt *Jiva* or *Prana* is quite distinct from the atoms it animates. The latter belong to the lowest or grossest state of matter—the *objectively* conditioned; the former—to its highest state: that state which the uninitiated, ignorant of its nature, would call the 'objectively finite', but which, to avoid any future misunderstanding, we may, perhaps, be permitted to call the *Subjectively Eternal*, though at the same time, and in one sense the subsistent existence—however paradoxical and unscientific the term may appear.* Life, the occultist says, is the eternal uncreated energy, and it alone represents in the infinite universe, that which the physicists have agreed to name, the principle, or the law of continuity, though they apply it only to the endless development of the conditioned. But since modern science admits through her most learned professors that "energy has as much claim to be regarded as an objective reality as matter itself*" and that life, according to the occult doctrine,—is the *one* energy acting Proteus-like under the most varied forms, the occultists have a certain right to use such a phraseology. Life is ever present in the atom or matter, whether organic or inorganic, conditioned or unconditioned—a difference that the occultists do not accept. Their doctrine is that life is as much present in the inorganic as in the organic matter: when life-energy is active in the atom, that atom is organic; when dormant or latent, then the atom is inorganic. Therefore, the expression "life-atom" though apt in one sense to mislead the reader, is not incorrect after all, since occultists do not recognise that anything in nature can be inorganic and know of no "dead atoms," whatever meaning science may give to the adjective. The alleged *law* of Biogenesis is the result of the ignorance of the man of science of *occult* physics. It is accepted because the man of science was hitherto unable to find the necessary means to awaken into activity dormant life in what he terms an inorganic atom: hence the fallacy that a living thing can only be produced from a living thing, as though there ever was such a thing as *dead* matter in Nature! At this rate and to be consistent, a mule ought to be also classed with inorganic matter, since it is unable to reproduce itself, and generate life. We lay so much stress upon the above to answer at once any future objection to the idea that a mummy several thousand years old, can be throwing off atoms. Nevertheless the sentence may perhaps have been more clearly expressed by saying instead of the "life-atoms of Jiva," the atoms "animated by dormant Jiva or life energy." Again, the sentence quoted by our correspondent from Fragment No. I, though quite correct on the whole, might be more fully, if not more clearly, expressed. The "Jiva," or life principle which animates man, beast, plant or even a mineral, certainly *is* "a form of force indestructible," since this force is the one life, or *anima mundi*, the universal living soul, and that the various modes in which the various objective things appear to us in nature in their atomic aggregations, such as minerals, plants, animals, &c., are all the different forms or states in which this force manifests itself. Were it to become, we will not say absent, for this is impossible, since it is omnipresent, but for one single instant inactive, say in a stone, the particles of the latter would lose instantly their cohesive property and disintegrate as suddenly—though the force would still remain in each of its particles, but in a dormant state. Thus the continuation of the sentence which states that, when this indestructible force is "disconnected with one set of atoms, it becomes attracted immediately by others" does not imply that it abandons entirely the first set, but only that it transfers its *vis viva* or living power, the energy of motion, to another set. But because it manifests itself in the next set as what is called Kinetic energy, it does not follow that the first set is deprived of it altogether; for it is still in it, as potential energy, or life latent.† This is a cardinal and basic truth of occultism, on the perfect knowledge of which depends the production of every phenomenon. Unless we admit this point, we should have to give up all the other truths of occultism. Thus what is "meant by the life-atom going through endless transmigration" is simply this: we regard and call in our occult phraseology those atoms that are moved by Kinetic energy as "life-atoms," while those that are for the time being passive, containing but *invisible* potential energy, we call "sleeping atoms," regarding at the same time these two forms of energy as produced by the one and same force, or life. We have to beg our readers' indulgence: we are neither a man of science, nor an English scholar. Forced by circumstances to give out the little we know, we do the best we can and explain matters to the best of our ability. Ignorant of Newton's laws, we claim to know something only of the *Occult* Laws of motion. And now to the Hindu doctrine of Metempsychosis.

It has a basis of truth; and, in fact, it is an axiomatic truth—but only in reference to human atoms and emanations, and that not only after a man's death, but during the whole period of his life. The esoteric meaning of the Laws of Manu (Sec. XII, 3, and XII, 54 and 55), of the verses that state that "every act, either mental, verbal or corporeal, bears good or evil fruit (Karma), the various transmigrations of *men* (not souls) through the highest, middle, and lowest stages, are produced by his actions;" and again that "A Brahman-killer enters the body of a dog, bear, ass, camel, goat, sheep, bird, &c.," bears no reference to the human Ego, but only to the atoms of his body of his lower triad and his fluidic emanations. It is all very well for the Brahmins to distort in their own interest, the real meaning contained in these laws, but the words as quoted never meant what they were made to yield from the above verses later on. The Brahmins applied them selfishly to themselves, whereas by "Brahman", man's seventh principle, his immortal monad and the essence of the personal Ego were allegorically meant. He who kills or extinguishes in himself the light of Parabrahm, *i. e.*, severs his personal Ego from the Atman and thus kills the future Devachanee, becomes a "Brahman-killer." Instead of facilitating through a virtuous life and spiritual aspirations the mutual union of the *Buddhi* and the *Manas*, he condemns by his own evil acts every atom of his lower principles to become attracted and drawn in virtue of the magnetic affinity, thus created by his passions, into the forming bodies of lower animals or brutes. This is the real meaning of the doctrine of Metempsychosis. It is not that such amalgamation of human particles with animal or even vegetable atoms can carry in it any idea of personal punishment *per se*, for of course it does not. But it is a cause created, the effects of which may manifest themselves throughout the next re-births—unless the personality is annihilated. Otherwise from cause to effect, every effect becoming in its turn a cause, they will run along the cycle of re-births, the once given impulse expanding itself only at the threshold of Pralaya. But of this anon. Notwithstanding their esoteric meaning, even the words of the grandest and noblest of all the adepts, Gautama Buddha, are misunderstood, distorted and ridiculed in the same way. The *Hina-yāna*, the lowest form of transmigration of the Buddhist, is as little comprehended as the *Maha-yana*, its highest form, and, because Sakya Muni is shown to have once remarked to his Bhikkus, while pointing out to them a broom, that "it had formerly been a novice who neglected to sweep out" the Council room, hence was reborn as a broom (!), therefore, the wisest of all of the world's sages stands accused of idiotic superstition. Why not try and find out, before accusing, the true meaning of the figurative statement? Why should we scoff before we understand? Is or is not that which is called magnetic effluvia a something, a stuff, or a substance, invisible, and imponderable though it be? If the learned authors of "the Unseen Universe" object to light, heat and electricity, being regarded merely as imponderables, and show that each of these phenomena has as much claim to be recognised as an objective reality as matter itself—our right to regard the mesmeric or magnetic fluid which emanates from man to man or even from man to what is termed an *inanimate* object, is far greater. It is not

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* *Theosophist*, Vol. IV, page 244 (July No.)

* Though there is a distinct term for it in the language of the adepts, how can one translate it into a European language? What name can be given to that which is *objective* yet *immaterial* in its finite manifestations, *subjective* yet *substantive* (though not in our sense of *substance*) in its eternal existence? Having explained it the best we can, we leave the task of finding a more appropriate term for it to our learned English occultists.—*Ed.*

* *Unseen Universe.*

† We feel constrained to make use of terms that have become technical in modern science—though they do not always fully express the idea to be conveyed—for want of better words. It is useless to hope that the occult doctrine may be ever thoroughly understood—even the few tenets that can be safely given to the world at large—unless a glossary of such words is edited; and, what is of a still more primary importance—until the full and correct meaning of the terms therein taught is thoroughly mastered.—*Ed.*

enough to say that this fluid is a species of molecular energy like heat for instance, for it is vastly more. Heat is produced whenever visible energy is transformed into molecular energy we are told, and it may be thrown out by any material composed of sleeping atoms or inorganic matter as it is called: whereas the magnetic fluid projected by a living human body *is life itself*. "Indeed it is life atoms" that a man in a blind passion throws off, unconsciously, and though he does it quite as effectively as a mesmeriser who transfers them from himself to any object consciously and under the guidance of his will. Let any man give way to any intense feeling, such as anger, grief, etc., under or near a tree, or in direct contact with a stone; and many thousands of years after that any tolerable Psychometer will see the man and sense his feelings from one single fragment of that tree or stone that he had touched. Hold any object in your hand, and it will become impregnated with your life atoms, indrawn and outdrawn, changed and transferred in us at every instant of our lives. Animal heat is but so many life atoms in molecular motion. It requires no adept knowledge, but simply the natural gift of a good clairvoyant subject to see them passing to and fro, from man to objects and *vice versâ* like a bluish lambent flame. Why then should not a broom, made of a shrub, which grew most likely in the vicinity of the building where the lazy novice lived, a shrub, perhaps, repeatedly touched by him while in a state of anger, provoked by his laziness and distaste to his duty, why should not a quantity of his life atoms have passed into the materials of the future besom and therein have been recognised by Buddha, owing to his superhuman (not *supernatural*) powers? The processes of nature are acts of incessant borrowing and giving back. The materialistic sceptic, however, will not take anything in any, save in a literal, dead-letter sense. We would invite those Christian Orientalists who chuckle at this record of Buddha's teachings to compare it with a certain passage in the Gospels—a teaching of Christ. To his disciples' query "who did sin, this man or his parents, that he was born blind?"—the answer they received was—"neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." (John ix. 2-3.)

Now Gaufama's statement has a scientific and a philosophic meaning for every occultist at least, if it lacks a clear meaning for the profane; while the answer put (probably centuries later)* into the mouth of the founder of Christianity by his over-zealous and ignorant biographers has not even that esoteric meaning, which so many of the sayings of Jesus are pregnant with. This alleged teaching is an uncalled-for and blasphemous insult to their own God, implying, as it clearly does, that for the pleasure of manifesting his power, the Deity had foredoomed an innocent man to the torture of a life-long blindness. As well accuse Christ of being the author of the 39 Articles!

To conclude our too long answer, the "lower principles" mentioned in the foot-note are—the 1st, 2nd and the 3rd. They cannot include the *Kamarupa*, for this "rupa" belongs to the middle, not the lower principles. And, to our correspondent's further query, "do the atoms of these (the 4th and the 5th) also re-form after going through various transmigrations to constitute over again the 4th and the lower 5th of the next incarnation"—we answer —"they do." The reason why we have tried to explain the doctrine of the "life atoms" at such length, is precisely in connection with this last question, and with the object of throwing out one more valuable hint. We do not feel at liberty at present, however, to give any further details.

*And probably by, or under, the inspiration of Irenæus—since the sentence is found in the 4th Gospel, that of John, that did not exist yet at the time of his quarrels with the Gnostics.—*Ed.*

Reviews.

ESOTERIC BUDDHISM.

By A. P. Sinnett. (*Trübner*, 1883.*)

FIRST NOTICE.

[It seems hardly necessary to remind our readers that the teachings embodied in "Esoteric Buddhism" having been received by Mr. Sinnett from the Adept "Brothers"—so intimately connected with our Society and Journal—it is not our province to review the work. Thus, having to leave the task entirely to the outside world, we rejoice the more to find the book already noticed in a most admirable article in *Light*, which we hasten to reproduce.—*Ed.*]

It may safely be said that so much definite information about mankind and the universe as this volume contains, has never before been given out in so compact a form within literary or linguistic memory. Mr. Sinnett's style has a business-like directness and an effectiveness which compel his reader to take him in earnest and to be in earnest with him. Doubtless this is largely due to the fact that he is delivering a message rather than imparting the results of independent speculation. A highly intelligent and educated mind, trained to explicit statement, and with a peculiar power of familiar exposition, has been charged with a task requiring all these qualifications in an eminent degree. For the undertaking is not a slight one. Western intellect and culture, having despaired of truth, have become "critical." That is to say, all past and present systems of religion and philosophy are regarded as mere historical moments in the development of thought. This view, which is in part correct as regards the form popular beliefs and speculations have taken, recognises no such exception as "esoteric" knowledge. Secret doctrine, indeed, there was and must have been, whenever men philosophised in advance of dominant superstitions. But an esoteric science of things beyond physical ken supposes transcendental faculties of observation and verification; and the existence of such faculties must itself be proved. We are, perhaps, emerging from the time when no proof would be allowed or listened to. Indeed, no time could be more appropriate for urging the claims of esoteric science than the present, when research is being so widely and earnestly directed to the facts which can alone make it probable that such a science exists. The proof of clairvoyance, for instance, carries the mind far beyond the limitations of the faculty as open to ordinary verification. For it then becomes not only easily imaginable that this sense is susceptible of a high degree of development by training and cultivation, but antecedently probable that it belongs to a distinct order of educible powers, giving an indefinite extension to the range of human observation. It does not require any great credulity to conceive that this psychology may actually have been pursued with success by generations of practical students, wholly devoted to its acquisition. It is no new thing that we are asked to believe. Indian philosophy, as may be read in any of our treatises on the subject, not only asserts generally the existence of transcendental wisdom and powers, but defines and classifies their species with much particularity. The sceptic, who finds an easy explanation of popular beliefs, must be perplexed to account for the growth of such systematic exposition, if it has no basis of experience. Incredulity on the part of Spiritualists, on the other hand, is almost illogical. Among them, Dr. George Wyld has the merit of being one of the first to point out† that all the powers we ascribe to disembodied intelligence in even its higher states must be latent in ourselves, their development being only a question of conditions, not necessarily incompatible with physical existence. The realisation of this fact in knowledge and experience is what is meant by Adeptship. For all who believe in spiritual evolution, however little they may have already systematised the conception, the onus of presumption in regard to actual adeptship is shifted. There are forcing processes in nature as in art; and the possible is ever also the actual, if we knew where to look for it. The "rare efflorescence" is not a miracle, it is at most an unseasonable phenomenon. Nor is it even the latter, unless it can be

*Price, Rupees five. May be had at the *Theosophist* Office from the Manager, Adyar,—(Madras).

†In his Essay on "Man as a Spirit,"

shown that individual development can never outstrip the kosmical. The scientific exposition of the latent principles in man, and of the course of their regular (as distinguished from their exceptional and extraordinary) evolution, is given by Mr. Sinnett in connection with the great scheme of universal manifestation, wherein the same causes, and the same system of their orderly succession, are apparent.

In another respect this book is peculiarly well-timed. The breach between science and religion has widened to a chasm which threatens to engulph the highest hopes and interests of mankind. The spectacle of our sickly faiths drooping and perishing in a hostile intellectual environment is about the most dismal that a mind of any sincerity can contemplate. We seem to be approaching a time when the "organised hypocrisy" of our churches will be as crying a scandal to human intelligence as monasticism had become to human morality three and a half centuries ago. And when it comes, it will be a period of upheaval in more than one direction. The positive unbelief which is visibly extending from the intellectual aristocracy to the multitude will almost certainly react with destructive force upon political and social arrangements. It cannot but suggest the redress of inequalities in this world to those who have lost the shadowy hope of compensation in the next. The belief in a future life is not merely a powerful auxiliary to morals; if the kingdom of Heaven is the reward of the righteous, it is also the inheritance of the poor. Many a thoughtful mind must have dwelt with anxiety on this prospect, without seeing from what quarter the reconstruction of religious faith upon a permanent basis could be expected. Can it be that to "the bloodless and innocent record of Buddhism" will be added this claim upon human gratitude and love?

Nothing, certainly, can seem less probable to the student fresh from the pages of Dr. Rhys Davids, and others of the nihilist, or at best agnostic, school of interpreters. The authority of scholars, who brought to their task the utterly unscientific conceptions prevalent in the West about the human soul, has been largely committed to the statement that Buddhism makes no provision for an enduring individuality, and even expressly and emphatically denies it.

There are plenty of passages in Buddhist writings which seem to bear out this view; and in default of the key, which only a deeper philosophy could supply, they had to be left in paradoxical juxtaposition with doctrines implying the very reverse. Attempts to explain away such cardinal tenets as rebirth, the retributive force of karma, hyper-physical existence, &c., are of necessity lame and sophistical. The ordinary student of Buddhism is in the same position as the outsiders who questioned Gautama himself as to the meaning of his doctrine. When the wandering monk, Vacchagotta, in the dialogue translated by Dr. Oldenburg from the Samyuttaka Nikâya, asked the Buddha concerning the existence of a true individuality ("How does the matter stand, venerable Gautama; is there the Ego?"), we are told that "When he said this, the Exalted One was silent. 'How, then, venerable Gautama, is there not the Ego?' And still the Exalted One maintained silence. Then the wandering monk, Vacchagotta, rose from his seat and went away." Then comes the disciple, Ananda, and asks the reason of this reticence. He gets the following explanation: "If I, Ananda, when the wandering monk, Vacchagotta, asked me: 'Is there the Ego?' had answered 'the Ego is,' then that, Ananda, would have confirmed the doctrine of the Samanas and Brahmanas, who believe in permanence. If I, Ananda, when the wandering monk, Vacchagotta, asked me, 'Is there not the Ego?' had answered, 'the Ego is not,' then that, Ananda, would have confirmed the doctrine of those who believe in annihilation. If I, Ananda, when the wandering monk, Vacchagotta, asked me, 'is there the Ego?' had answered, 'the Ego is,' would that have served my end, Ananda, by producing in him the knowledge: all existences (dhamma) are non-ego? But if I, Ananda, had answered 'the Ego is not,' then that, Ananda, would only have caused the wandering monk, Vacchagotta, to be thrown from one bewilderment to another: 'My Ego, did it not exist before? but now it exists no longer!'"

Such passages as the above should surely have warned our interpreters of the danger of misconceiving the apparent negations of Buddhism. So of Nirvana. "It would be ludicrous," says Mr. Sinnett, "to turn to the various discussions which have been carried on by students of Buddhism as to whether Nirvana does or does not mean annihilation. Does the last penalty of the law mean the highest honour of the peerage? Is a wooden spoon the emblem of the most illustrious pre-eminence in learning? Such questions as these but faintly symbolise the extravagance of the question whether Nirvana is held by Buddhism to be equivalent to annihilation." That this should ever have been an open question among our scholars,* argues a certain lack of what may be called metaphysical common sense.

All the more remarkable on this account is the influence, even the fascination, which Buddhism, so far as already understood, has begun to exercise over Western minds. It is no very uncommon thing now to meet in society men who declare themselves, "if anything," Buddhists. The moral ideal of Buddhism is not only pure and beautiful: to a larger extent than in the case of any other religion it has been effective. And now that the materials for comparison are at hand, there is a growing disposition to judge religions by their fruits. A candid estimate of the causes which determine the character and history of races admits that this is a hazardous test. But broad contrasts leave an ineffaceable impression: and after all, it is a poor apology for a religion that it has not caused the cruelties and follies associated with its history, but has only failed to realise the spirit which is opposed to them.

But Christianity is defective in a still more urgent matter, with reference to the needs of the present time. The present unbelief in individual immortality is greatly owing to ignorance of any rational and logical alternative to materialism. We have, it is true, our idealistic philosophies, satisfying, perhaps, to the metaphysician who does not ask for practical information. But it is the simple fact that nearly nineteen centuries of Christian teaching have left the plain unphilosophical man without a single clear conception of himself, his history, and his future. The clergy have long shirked statements on these points which once were definite enough. But we are without any positive or authoritative instruction to set off against dogmas which common sense repudiates as shocking or preposterous. Buddhism, on the other hand, retains conceptions inherited from the untold antiquity of Brahmanism, and which yet seem almost framed in response to the demands of modern intelligence. Our philosophy is beginning to see that if this physical existence is not the end, neither is it likely to have been the commencement. Buddhism speaks of former as of future births. We ask that the moral order of the world shall be vindicated by causation as necessary as that which science discovers in the physical order. The East answers us with the inflexible justice of Karma. We are revolting from the notion of an eternal state irrevocably determined by a few precarious years of earth-life under accidental conditions. Buddhism replies that no condition is accidental, and no state everlasting. Our religion has never got over the shock of the discovery that this earth is not the centre of the universe. Buddhism never required or admitted that supposition. Above all, we seek for a more spiritual conception of God than that of a Being in external relation to us and to the world. Buddhistic negation of such a Being is charged against it as Atheism; whereas the Bodhi, Wisdom, or Logos, is represented as the inmost principle of all that is. Yet all religion recognises our connection with superior powers; and the so-called "Atheism" of Buddhism is not inconsistent with adoration, prayer, and worship. We have been speaking only of exoteric, or popular Buddhism; and we find that it avoids all the fallacies which modern enlightenment rejects in a religion, and that it fulfils all conditions which we can see to be essential.

If, now, this pure and reasonable belief can also be shown to be the outcome of a philosophy, or knowledge of Nature, relating scientific to spiritual conceptions, and effecting the reconciliation so urgently demanded, we may confidently expect that the light thus offered will be recognised and welcomed by our best intelligences, and that the closing years of the nineteenth century will be brightened by a new hope for humanity. But whether the book before us justifies this expectation; how far it succeeds, and in what respects it seems to fail; of what problems it opens a prospect of solution, and what others remain involved in obscurity, or are insufficiently dealt with,—these are questions which must be reserved for examination in future articles.

C. C. M.

*It is perhaps, no longer so; Dr. Rhys Davids, however, regards it as the sinless state of the Arahat *in this life*.

THE AMERICAN BUREAU OF ETHNOLOGY.*

For years the *savants* of Europe have acknowledged that the Government of the United States of America has by an enlightened policy of encouragement of science enriched the world with contributions of great importance in this direction. It has again placed the learned public under obligations by the publication of the volume lying before us. It is a sumptuously printed and illustrated quarto of 600 pages, embodying a world of information of the highest importance to the Ethnologist and the Philosopher. Public documents too often are open to answer either as to their contents or mechanical appearance: this leaves the captious critic room for nothing but praise. Whether we take into account the gravity of the subjects treated, or the method in which the work has been performed, one can do nothing but praise. And if a public bureau ever was placed in the hands of the right man, then certainly such must be said of the selection of Col. Powell, the world-famous explorer of the Colorado Canyon, as Director of the new Bureau of Ethnology, under the Act of Congress of March 3, 1879. The choice of his assistants was equally happy, for in Brevet Lieut. Col. Garrick Mallery, U. S. A., Dr. H. C. Yarrow, U. S. A., Mr. A. S. Gatschet, the philologist, Professor E. S. Holden, Mr. Frank H. Cushing, and others, talent of the highest order was brought into the service of the Bureau. The present writer had the pleasure of a personal and official army acquaintance with Col. Mallery, and can therefore speak with confidence as to his eminent fitness for this department of research. As for Colonel Powell he not only ranks among the most daring and successful of explorers, but also possesses a mind capable of grasping the deepest problems in philosophy and psychology suggested by the discoveries of himself and the other members of his corps, with such help as he can get from modern scientific methods. That these are imperfect, and that his deductions would provoke a protest from the student of Asiatic Esotericism, in no way warrants the withholding of our tribute of admiration for the intellectual vigor that he displays in his whole public work. An instance of the weakness of his position as regards the psychologic evolution is that he overlooks the fact that the mythologies of antiquity were based upon a close knowledge of natural law, resulting from an exhaustive research into natural phenomena, and not, as he affirms, upon a childish misconception of the active energies at work about us. It is this same misapprehension of facts which makes the European philosopher ascribe the genius which evolved the Sanscrit language and literature to the "childhood of the race." Modern conceit burns incense to itself by relegating the Aryan golden age with its Rishis, its logicians, poets and adepts to the "dawn of humanity." To make its own title clear to the worship of the world, it must needs obliterate the vestiges of a long past civilisation and ignore an acme of philosophic and psychologic evolution which we have not as yet approximated. But there is this difference between Col. Powell and some of his eminent European contemporaries, that while the latter from hereditary predisposition are likely to die in their errors as they have lived, his is the daring American cast of mind, which is ready and eager to accept new facts wherever found; and if he ever gets time to look into Esoteric Philosophy, we can surely count upon his becoming its fearless advocate. For a mind like his, we can well afford to wait.

The volume under notice contains a number of exceptionally valuable papers. Among others we must enumerate two by Col. Powell himself—on the "Evolution of Language" and the "Mythology of North American Indians;" a "Study of the Mortuary Customs of the North American Indians," by Dr. Yarrow; "Studies in Central American Picture Writing," by Professor Edward S. Holden, of the Naval Observatory; and Col. Mallery's complete Monograph upon "Sign Language," or the Gesture Speech of Mankind, preliminary notices of which have already appeared in these columns. Dr. Yarrow's exhaustive paper embraces not only the different modes of disposing of the dead among the American savage tribes, but also those peculiar to other nations. It is magnificently illustrated with wood-cuts of great merit, and many chromo-lithographs of full page size. He has made a great mistake, however, as regards the disposal of the dead in the Parsi Towers of Silence. His engraving shows the corpse bearers clad in the simple *langouti* of the Hindu cooly, instead of the spotless white full costume of the caste: and the corpse as lying upon a bed of bones, cramped in a dry tank, too short for it by half a shin's length, instead of reposing upon its clean raised granite slab, with drainage channels leading into the central well where the crumbled bones of poor and rich all ultimately mingle fraternally in common dust. Before being raked thus into the well, the bones of no two skeletons touch each other. His informant was also unaware, as it seems, of the fact that when the corpse-bearers have laid down their burden and turn to go, one of them, with a sharp-edged hook made for the purpose, rips open the burial dress from neck to waist; averting his head from a motive of delicacy, as he does so: and thus making it impossible that a Parsi corpse should ever appear clothed as it is in the picture. All modes of sepulture known in other parts of the world are practised among the wild tribes of American Indians. Dr. Yarrow enumerates them as follows:—

1st. By INHUMATION in pits, graves, or holes in the ground, stone graves or cists, in mounds, beneath or in cabins, wigwams, houses or lodges, or in caves.

2nd. By EMBALMMENT or a process of mummifying, the remains being afterwards placed in the earth, caves, mounds, boxes or scaffolds, or in charnel-houses.

3rd. By DEPOSITION of remains in urns.

4th. By SURFACE BURIAL, the remains being placed in hollow trees or logs, pens, or simply covered with earth, or bark, or rocks forming cairns.

5th. By CREMATION, or partial burning, generally on the surface of the earth, occasionally beneath, the resulting bones or ashes being placed in pits in the ground, in boxes placed on scaffolds or trees, in urns, sometimes scattered.

6th. By AERIAL SEPULTURE, the bodies being left in lodges, houses, cabins, tents, deposited on scaffolds or trees, in boxes or canoes, the two latter receptacles supported on scaffolds or posts, or placed on the ground. Occasionally baskets have been used to contain the remains of children, these being hung to trees.

7th. By AQUATIC BURIAL, beneath the water, or in canoes, which were turned adrift.

Here, it appears, we have just seven modes of sepulture, thus unexpectedly reinforcing, by proofs from this distant part of the world, our claim for the universal accommodation of things, whether the result is from traditional or intuitive causes it matters not, of the septenary order of things. It only concerns the occultist to know that it is the fact. In North America are found more than seventy-five races, "seventy-five stocks of people speaking seventy-five stocks of languages, and some single stocks embracing many distinct languages, and dialects * * * as diverse as the Indo-European tongues * * * Each linguistic stock is found to have a philosophy of its own, and each stock as many branches of philosophy as it has languages and dialects" (Op. Cit. Col. Powell's paper on Mythol. N. A. Indians, p. 38.) The details of myths of these savage remnants of pre-historic races and sub-races are highly interesting to the occultist. Among other features the number Seven attracts attention. The *Oraibi* have a legend of "a magical tree which constituted the ladder from the lower world as many other nations have had theirs of a similar tree. *Matcito*, a god, being supplicated to give the earth light and heat, calls for *seven* maidens, and *seven* baskets of cotton balls, and taught the former to weave out of the latter a magical fabric which they then held aloft and the breeze carried it away toward the firmament, and it became the full-orbed moon; the remnants of flocculent cotton scattered by the seven maidens become bright stars. *Seven* buffalo-skins are called for, and himself weaving from its densely-matted hair another magical fabric, it is also borne up by the winds into the sky and becomes the sun. The world, according to the same people, is *seven*-storied (as was the Belus tower at Babylon); there is a world below ours and five above it." Most of the savage tribes believe in occult science and practise it. They have their drugs, preparations of various times, modes of fasting and self-suppression (after the fashion of the Hindu *Hatha-Yoga*), trance, clairvoyance, ecstasis, Samadhi. As the Aryans offer food to the Pitris, and rice-balls to the manes of the deceased, so do these strange people after their own customs. One having the knowledge of occult science makes himself invisible (p. 50); is cut in two with a stone axe and becomes two persons—exact counterparts (50); a magical cup replenishes itself with water to save a journeying multitude from death by thirst (50); a chief who had a stone shirt and is a magician, has daughters who are furnished with magical bows and arrows which they can shoot so fast that the arrows would fire the air like a cloud, and they need not even take aim, they *can think the arrow*

* *First Annual Report of the Bureau of Ethnology* (of the United States, America) by Bvt. Col. J. W. Powell, Director. Washington Government Printing Office.

to the heart of their enemies and kill them. Ta-vwots, a god, has a magical power in his breath with which he repels the weapons aimed at him and—like the Scandinavian Thor, and the Hindu Vishnu, who are armed with hammer and discus—has a magical ball, *pa-rûm-o-kivi*, which he hurls with irresistible effect. As the sects of India may be known by their several face-marks, so each Indian class has its own way of painting the person. To reveal the secrets of medicine and magical formulas is punishable by death, as is the case with the *chelas* of Indian *gurus*. Yet, at the same time, Col. Powell considers it futile to try to connect "the tribes of North America with peoples or so-called races of antiquity in other portions of the world." His argument being that if all peoples are derived from one common stock, the dispersion may have occurred in the pliocene period of geology, and must have done so at least as early as the beginning of the quarternary period; that is to say, before any but the very rudest beginnings of the arts, hence before by any possibility they could have executed any of the vestiges of human art now found scattered over the globe. The inference is, then, that the extinct nations who have left these vestiges as memorials of their intelligence must have evolved their ideas at many different centres, without reference to or connection with each other, and that any resemblance between their remains, if it exists, is due to spontaneousness in each human group, and not to the migration of customs or traditions.

To give any further idea of Col. Mallery's work, "Sign Language" or "Gesture Speech" than we have already, would require some at least of the small wood-cuts showing hand positions, with which the volume under notice is so richly embellished. The thanks of the Bureau of Ethnology are officially given to Col. H. S. Olcott (p. 408) for some trifling services he has been enabled to render the American Government. The Report says: "The organization of those researches in India and Ceylon has been accomplished through the active interest of Col. H. S. Olcott, U. S. Commissioner, etc." Should nothing prevent, that gentleman expects to be of still more service than hitherto, when certain plans are matured. It is indeed a pleasure to work in concert with such men as those who compose the corps of American ethnologists under Col. Powell.

THE "CEYLON FREE-THINKER."

Under the above title a monthly journal has just appeared at Colombo, and the first number lies before us. It contains a number of articles, original and selected, upon Free-thought subjects, evincing literary power and judiciousness of combination in the Editorial Staff. We would be glad to quote one article in particular, upon the evil results of Missionary work in Ceylon, but for the present disturbed condition of affairs in the Island, and our dislike to add in any way to the prevailing excitement. What our personal views are with respect to Missionary work in all "Heathen" countries, are now too well known to require repetition at this moment. If the new journal be conducted with the same ability as the initial number displays, and with signified impartiality as regards religious questions, it cannot fail of doing good and its influence may extend beyond Ceylon. Should any one wish to take in the paper, our Manager will receive and forward subscriptions. The price is Re. 1 per quarter, exclusive of postal charges.

*WITCH TRAGEDIES.**

To turn from healthy reading and calm reflection to such a work as this, is like going from the peace of one's home to the place where some atrocious murder has just been committed. Here, in this ghastly record of the Christian persecutions of witches and wizards in Great Britain, in the XVI and XVII centuries, we have a picture of the potential weakness and baseness of human nature when lashed by superstition and fanaticism. The psychological student should possess a copy of Mrs. Linton's book but as an aid to reflection, as the surgeon keeps specimens of morbid anatomy to guide him in the treatment of physical disease. The key-note of all the persecutions of witches is to be found in two verses of the Bible—*Exodus* xxii. 18; *Deuteronomy* xviii. 10—where the faithful are commanded to kill and exterminate all charmers, witches and every other practitioner of sorcery. Though Christendom did not take to itself Judaism, it did so much of its Code of Law as suited its several purposes, and these two cruel texts have always been made the divine warrant of bigoted priests and rulers to wreak their bloody vengeance upon such as they sought pretexts for to "remove." As Mrs. Lynton observes—

"Very little of graceful fancy lighted up the gloom of these popular superstitions. Even Elfame, or Faërie, was a place of dread and anguish, where the devil ruled heavy-handed, and hell claimed its yearly tithe, rather than the home of fun and beauty and petulant gaiety as with other nations."

In none of the Christian British religious ideas of witchery and witches do we find either love or gentleness; only fierceness and crime, enmity to man, and rebellion to God.

... "That belief in witchcraft... infected society for centuries, like a sore eating through to the very heart of humanity. . . . The formulas of the faith were as gloomy as the persons. The power of the evil eye; the faculty of second sight, which always saw the hearse plumes, and never the bridal roses; the supremacy of the devil in the world, and the actual and practical covenant into which men and women daily entered with him; the unlimited influence of the curse and the sin and mischief to be wrought by charm and spell; the power of casting sickness on whomsoever one would, and the ease with which a blight could be sent on the corn, and a murrain to the beasts, by those who had not wherewithal to stay their hunger for a day; these were the chief signs of that fatal power with which Satan endowed his chosen ones—those silly, luckless chapmen who bartered away their immortal souls for no reward of mess of pottage and no earthly good to breath or body, but only that they might harm their neighbours and revenge themselves on those who crossed them." .. (page 14)

"This was the saddest feature in the whole matter—the total want of all gratitude, reliance, trustiness, or affection between a "witch" and her friends. The dearest intimate she had gave evidence against her frankly, and without a second thought of the long years of mutual help and kindliness that had gone before; the neighbour whom she had nursed night and day with all imaginable tenderness and self-devotion, if he took a craze and dreamed of witchcraft, came forward to distort and exaggerate every remedy she had used—and every art she had employed; her very children turned against her without pity or remorse, and little lips, scarce dry from the milk of her own breasts lisped out the glibbest lies of all. Most pitiful, most sad, was the state of these poor wretches; but also instructive to us, as evidencing the strength of superstition and the weakness of every human virtue when brought into contact and collision with this blind and potent demon." . . . (page 15)

Further on, the various dangers of the times are presented to us in the most gloomy light. Skill in healing, skill in cursing or throwing the "evil eye"—every art and science, whether real or imaginary, became a source of danger, during the power of those who seemed to think that God could create naught above mediocrity and that every thing outside it, talent and learning hand in hand with extreme ignorance and obtusity were due to the creative powers and the ingenuity of the Devil. What one would now call mediumship was persecuted the most violently. In 1479 we have the amulets and charms endowed with "evil eye;" in 1480 the "Incubi and Succubi"—so dear to many American mediums we know of, "held the witches between them, even the young lady of Mar," and other maidens of noble birth "giving themselves up to the embraces of an Incubus," the "John King" of the Middle Ages. Says the author:—

"This belief in the devil's material presence and power over men was the dark chain that bound them all. Even the boldest opponent of the Witchcraft Delusion dared not fling it off. The bravest man, the freest thinker, could not clear his mind of this terrible bugbear; this phantasm of human fear and ignorance; this ghastly lie and morbid delusion; or abandon the slavish belief in Satan for the glad freedom of God and Nature. It was much when such men as Scot, and Giffard, and Gaule of Staughton, Sir Robert Filmer, Ady, Wagstaffe, Webster, Hutchinson and half a dozen more shining lights could bring themselves to deny the supernatural power of a few half-crazed old beggar-women, and plead for humanity and mercy towards them, instead of cruelty and condemnation. But not one dare take the wider step beyond, and deny the existence of that phantom fiend, belief in whom wrought all this misery and despair. Even the very best of the time gave in to the delusion, and discussed gravely the properties and proportions of what we know now were mere lies." . . . . . page 143)

* *Witch Stories*, collected by E. Lynn Lynton, Author of "Joshua Davidson," &c. &c. Chatto and Windus. London, 1883.—(*2nd Ed.*)

And yet, the "delusion" of the Middle Ages has become the "reality" of our days, to whatever causes it may be said to be due!

"Hobbes, ever sceptical, penetrating and sagacious, yet here paralysed and shrinking from the subject, as if afraid to touch it —the adventurous explorer, who sounded the depths and channels of the "Intellectual System" along all the 'wide-watered' shores of antiquity, running after witches to hear them recite the Common Prayer and the Creed, as a rational test of guilt or innocence; —the gentle spirit of Dr. Henry More girding on the armour of persecution, and rousing itself from a Platonic reverie on the Divine Life to assume the hood and cloak of a familiar of the inquisition; and the patient and inquiring Boyle, putting aside for awhile his searches for the grand Magisterium, and listening, as if spell-bound, with gratified attention to stories of witches at Oxford and devils at Mascon * * * * * *

"Conjuration or invocation of any evil spirit was felony without benefit of clergy; so also to consult, covenant with, entertain, feed, or reward any evil spirit, or to take up any dead body for charms or spells. To use or practise witchcrafts, enchantment, charm or sorcery, so that any one was lamed, killed, or pined, was felony without benefit of clergy, to be followed up by burning. Then the Country Justice goes on to give the legal signs of a witch, and those on which a magistrate might safely act as legal 'discoveries.' She was to be found and proved by insensible marks; by teats; by imps in various shapes, such as toads, mice, flies, spiders, cats, dogs, &c; by pictures of wax or clay; by the accusations of the afflicted; by her apparition seen by the afflicted as coming to torment them; by her own sudden or frequent inquiries at the house of the sick; by common report; by the accusations of the dying; by the bleeding of the corpse at her touch; by the testimony of children; by the afflicted vomiting pins, needles, straw, &c.; in short, by all the foolery, gravely formularised, to be found in the lies and deceptions hereafter related."

We close this volume with a hearty recommendation of it to those of our readers who feel overburdened with indiscriminative superstition, as of a real value in showing its dangers as also the abuses of religious fanaticism. But they will have to peruse it with the remembrance that its author occupies the very extremity of the opposite platform instead of choosing a reasonable middle-ground. The work certainly reflects more honour upon the literary talent in the presentation of the subjects, and the brilliant pen that describes so well the horrors of those days of dark religious cruelty, than upon the discriminating faculties of the author, who draws no line between fact and imposture, mediumship and hysterical hallucination.

ACKNOWLEDGMENT.

Our best thanks are due to Mr. N. Trübner, of London, Ludgate Hill, for "A Chapter from Brunnhofer's Life of Giordano Bruno." The pamphlets are sent to their respective addresses and will be surely as welcome *there* as they are *here*. The identity of some thoughts with those given in *Esoteric Buddhism*—are remarkable and worthy of being noticed. We hope to be able to give a few extracts from the "Chapter"—in our next number.

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

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The Subscription price at which the Theosophist is published barely covers cost—the design in establishing the journal having been rather to reach a very wide circle of readers, than to make a profit. We cannot afford, therefore, to send specimen copies free, nor to supply libraries, societies, or individuals gratuitously. For the same reason we are obliged to adopt the plan, now universal in America, of requiring subscribers to pay in advance, and of stopping the paper at the end of the term paid for. Many years of practical experience have convinced Western publishers that this system of cash payment is the best and most satisfactory to both parties; and all respectable journals are now conducted on this plan.

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☞ The Manager calls particular Notice to the fact that all Money-orders must now be sent payable at Adyar P. O. (Madras), India.

Great inconvenience is caused by making them payable to Col. Olcott or Mme. Blavatsky, neither of whom have to do with financial matters, and both of whom are often for months absent from Head-quarters.

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THE THEOSOPHIST

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

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

OUR FIFTH YEAR.

Again we have the pleasure of noting the continued prosperity of the *Theosophist*, and the fact that its publication will be continued as heretofore. The experimental stage was passed a few months after the journal was launched, and it now appears to be growing in influence even more decidedly than in circulation. Yet the latter has long been extensive enough to reach regular subscribers in nearly every quarter of the globe; and the contributions which some of these have made to its columns have been alike instructive and interesting. With some of them friendships have also been formed by the founders of the Society, which are likely to be lasting. Such is the case usually where the tie is based upon a community of intellectual tastes and moral aspirations. Begun as a convenient channel through which to reach the scattered members of our Society, the journal has become a delight to its founders, and the task of conducting it a labour of love. Its most important feature is that the adept Mahatmas, until now hidden from the sight of the public, and guarding the fact of their very existence a close secret, have permitted many occult truths to be given out, through Chelas, in its pages. And as these seeds of thought have here and there found soil for their germination, though for the most part they have fallen on the hard and stony ground of modern "culture" (!) the series of *Fragments of Occult Truth* will be continued and other pregnant ideas thus disseminated. The hidden meaning of the Aryan Shastras being a matter of the highest importance for Hindus and others to learn, such expositions will be from time to time made in the journal. We shall begin this work by expounding, so far as permitted, the esoteric meaning of the text of the Bhagavat Gita. One of the first numbers of our Volume V will contain the first chapter, and the commentary be continued monthly until the whole is finished. Some of our readers, especially Hindus, will be doubtless astonished to discover the almost perfect identity between the concealed sense of this immortal epic and the Arhat Tibetan Doctrine, which has been in part expounded in the *Fragments*, and other writings. Colonel Olcott will, as heretofore, write in the intervals of leisure allowed him by his arduous official duties; and, at our request, explain the scientific rationale of his seemingly miraculous cures. A new field of scientific discovery has been opened up by the learned Prof. Jaeger, of Stuttgard, in his researches into the nature of odors and the law of their propagation. This subject involves even the question of a molecular psychology, and its high value was shown by Dr. Leopold Salzer, F. T. S., of Calcutta, in his paper at the first anniversary celebration of the Bengal Theosophical Society, reprinted in our number for July. Should any additional discoveries be made in this field, Dr. Salzer will, with his usual kindness, report them through the *Theosophist*. The masterly expositions of ancient Aryan philosophy, by Mr. T. Subba Row, B. A., B. L., F. T. S., which have attracted wide notice in Europe and America as well as at home, will be continued; and we are promised the favours of many other able scholars.

As there is every likelihood of an eager demand for the forthcoming volume, on the above and various other accounts, it will be but a kindness to remind our present subscribers and readers that we publish an edition only large enough to meet the demand, and cannot undertake to supply back numbers after the edition has been exhausted. To be sure of a set for the year, then, one must send in his name and money as early as possible. Since the magazine is not published for profit, and the proprietors have hitherto given its whole earnings and much more towards the support of the Theosophical Society, we will not consider ourselves open to the reproach of covetousness, if we beg our subscribers to try to enlarge its circulation. Each can without much trouble send in the name of at least one new subscriber, and so help on a movement which grows by its own inherent vitality, and has never been nursed or stimulated by artificial means. Fellows of the Society are especially bound to do this much, since the *Supplement* published solely for the benefit of our numerous Branches to announce and discuss in it our Society's business—is printed entirely at the expense of the Founders. The circulation of the *Theosophist* is the soil from which every recent branch of the Society has sprung.

It will have to be again noticed that our subscribers have been given much more matter in the Volume than was promised: instead of the agreed 288 pages, Volume IV has contained 430, including the Supplements. These latter addenda form, in fact, a large Journal of the Society in themselves, and as said, is printed at the exclusive cost of the Founders, since no Branch or individual member has seemed to feel called upon to contribute towards the expense. Let us hope that when those two individuals shall pass out of sight, others may take their places who are as willing to carry the burden without waiting for the cheerful help that the leaders of public organisations usually receive from their colleagues, especially when their services are given gratis.

The Business Notice of the Manager will be found on our last page.

ERRATA.

Owing to the negligence of final proof-reading two misprints and blunders were allowed to appear last month in the *Supplement*.

On page 1, 2nd column, 14th line from below, it *reads*:

And would it be then either fair or just to sacrifice the vital interests of the majority because they are non-Christians and supposed to belong to "the dusky and Heathen majority"—to the &c., whereas it ought to read:—

And would it be then either fair or just to sacrifice the vital interests of the many because they are non-Christians and belong to "the dusky and Heathen majority" to the &c.

On page 3, 2nd column, from 15th line from the top, it *reads*:

"Scattered all over the globe; every small group—having once chosen its own path—being bound to move on—unless it prefers to shamefully desert its colours—notwithstanding persecution and difficulties; surrounded, etc—is legion; the Theosophical Branches, etc."—when it ought to read:—

"*Scattered all over the globe; every small group having once chosen its own path, unless it prefers to shamefully desert its colours, is bound to move on—notwithstanding persecution and difficulty. Surrounded by ill wishers and a common enemy whose name is legion, the Theosophical Branches, etc.*"

FUNDAMENTAL TRUTHS ETERNAL.

By Gilbert Elliot, F. T. S.*

In *Westermann's Monatshefte*, No. 299, published at Brunswick in August 1881, there was an article by Ernst Kaff, "Zür neuen Weltannhaüng"—The new view of the World—in which Kaff quotes and reviews Dr. O. Hahn's work on Meteorites and their Organisation. I extract as follows:—

"About the year 1865 news came to Europe of a discovery at Montreal in Canada which caused much surprise to Geologists and Palœontologists. It was said that fossil remains of animals had been found inside certain balls embedded in the Serpentine limestone of Montreal. In the controversy which followed, Hahn wrote so vigorously against that view of the discovery which called the Montreal fossils *Eozoon*, and asserted they were parts of animals, that the University of Tubingen presented him with a Doctor's degree, and he received an invitation from the Government of Canada to pursue his studies at Montreal; which he did, making large collections of fossils taken from the limestone of the Laurentian Gneiss, being the oldest sedimentary stratification of the earth."

Hahn in his work "Die Urselle"—The *Original Cell*—published in 1879, proved not only that the Laurentian rocks contain vestiges of *algæ*, which he rightly calls Eophyllum, instead of Eozoon, but that granite, gneiss, quartz, some basalts, diamonds and even meteorites, contain in them vestiges of vegetable life. Thus he did such minute and numerous microscopic observations, as might be expected of a careful German scientific observer.

At first it was objected that Hahn's observations were fanciful, that he had mistaken arrangement of the substances he was looking at for algæ. But this explanation was worthless to disprove evidence exhibited in thirty plates, containing three hundred figures, showing, as he says, results, which the modest microscope alone is capable of disclosing.

While Hahn was writing—Preuss also, unknown to Hahn, was publishing—"The Physical meaning of Life in the Universe," and both, being philosophical writers well known in Germany, came to the same conclusion regarding life: that it is all-pervasive. Hahn's observations prove life to have existed inside meteorites.† Preuss steps firmly over the hypothesis of an inorganic lifeless earth kernel, explaining the construction of the globe to have been altogether largely caused by what he calls "the exchange of organic creations of multitudes."

Hahn in his latest work on Meteorites says, "This "earth is not only the courier of organisations, but they "have created the courier;" and he adds—"the kingdom "of animals in a stone fallen on this earth brings us "news of the same sway acting throughout the Universe "and uniformly causing it: *namely*, LIFE!"‡

Charles Darwin accepted Hahn's collections of photographs of fossils found in meteorites, in the metals, and in the oldest crystalline formations of the earth, as proof of the earliest evolution of life.

This concurrence of Western scientific opinion and discovery struck me forcibly when I was reading an article published at page 205 of the May 1883 Number of the *Theosophist*, "The Religion of the Future."

The correctness of the doctrine, that ideas based upon fundamental truths pass through different minds simultaneously,—and at all places all over the world, is as manifest as that Life pervades all matter. What I am now writing tends to support the explanations of evolutions of the seven kingdoms through the seven worlds contained in number VIII of the Occult *Fragments*.

The truth of the great principles of evolution forces itself into view of scientific observers everywhere. In Germany, besides Preuss, Dr. Weinland and Dr. Zäfer, zoologists of the first order admit that the zoophytes which make coral have been found in chondrodites* of meteoric origin, in olivine† and in felspar.‡ Hahn in his last publication testifies to having discovered low forms of *animal life* in crystalline formations, so much so that he says chondrodites, olivine, and felspar are formed not merely of layers of dead animals, but that their bodies are woven together like felt. These German writers in opposition to a theory of French savants contend that the system of melting processes set forth in Daubrée's experimental geology, cannot apply to the animalculæ detected by the microscope in meteorites, &c; because it is admitted that the molecules of molten matter are larger than the atoms $\frac{1}{25000}$ of an inch in size in which the microscope has disclosed vestiges of animal life.

Thus Hahn in dealing with the condition of meteoric iron, destroys the assumption that plants and animals could not have become iron. He makes it certain that the meteoric iron in which he found forms of sponge and ironoides could not have been the result of a smelting process; and then he reflects that the earth's interior, being, as has been ascertained by weighing the whole earth, of so high a specific gravity as to necessitate the supposition that it contains heavy minerals, still, may be nothing more than masses of vegetable and animal life out of which the matter that now forms it, evolved during the earliest stages of the planet which has been from the first, as indeed it is now, a mass growing out of the life which it supports, which dies upon it and so becomes its food. Therefore life and death beget life.

Kaff also, in the article I have under treatment, notices the discovery of certain Maori documents, by Mr. White, Secretary of the Government of New Zealand, containing the Polynesian creation myth.

This philosophic product of Cannibalism evinces an Orphic, Chaldaic, Buddhistic and Vedistic origin. The account is, that the first awakening, or rolling or moving of the original power "Po"¶—was manifest by the first "Kore," the *nothing*—or non-being, in the pre-undivided darkness, out of which came—separated by a certain space of time—"Tepo," the night from which evolved in the *œons* of time "Te-ka-punge," the longing for disturbance (or dis-harmony) extended in continuation to "Waia" (German *schumpt*) a special degree of longing for. Thence "Te-ke-kume"—Sensation (conscious longing) growing to "Te-Papuke," the spreading out of longing. The first consequence of which was "Te-Hihire," the exchange from spirit to matter. The first

*Late of the Bombay C. S.

† Please see in this connection the editorial answer to the article "*Transmigration* of Life Atoms" in our last number, and compare the above latest *scientific* speculations to our occult theory, *viz.*, that there is neither organic nor inorganic matter or particles, but that every atom is permeated with *Life*—is in fine the vehicle of Life itself.—*Ed.*

‡ A sentence that seems truly borrowed from one of the Occult treatises upon Esoteric Cosmogony!—*Ed.*

* A yellow brittle mineral, found in crystalline limestone. It consists of silica, fluorine and magnesia.—*Ed.*

† A greenish variety of chrysolite.—*Ed.*

‡ A mineral found in crystals. It is an essential constituent of granite, porphyry and gneiss—pertaining generally to volcanic rocks.—*Ed.*

¶ Po—the Maoric word, reminds one of the Chinese *Fo* (Buddha) and the Tibetan *Po-pha*, Supreme Father, Adi-Buddha, the Enlightened, or Buddhi, primeval Wisdom. Philologists should give their attention to this word.—*Ed.*

breathing of the new-born evoluting in "Te-Mahara," thought, extended to "Te-Hinangura," thinking, then "Te-Manako," the special wish to live, to solve "Wananga," the riddle of life. This, chiefly caused by perceiving the wonders, splendours, glory of creation, out of the admiration for which developed, "Te-Ahna," love of creation—"Te-Alamai," or generating love becomes the consequence of this, and with it "Te-Whiwhia," or love of existence. And so at last the world floated in the universe, carrying on it the two sexes "Rangi" and "Papa," which have also the signification, Heaven and Earth.

Unfortunately I know nothing of Maori and German, and I have therefore purposely written this account as I find it—though it seems to me crude and worth better treatment, which I invite for it from some of your learned German and Buddhist readers. It seems to me that "Te-Manako" is equivalent to Buddhistic *Tanha, the will* to live—and I think that I discern throughout more than a trace of the origin of the myth, which has probably suffered distortion, suppression and addition at the hands of priests and other influences through which it has passed.

Is not the whole expressed in the first aphorism of Buddha? the order of the steps towards 'Beatitude:'—

दुःखजन्मप्रवृत्तिदोषामिथ्याज्ञानदुत्तरोत्तरा
तदनन्तरापायादपवर्गः

I will conclude by citing Kaff's explanation of Preuss' Philosophical system, which culminates in asserting that "The Universal motive" is Disharmony compelling all creation, including of course human intellect and all its actions and surroundings, to seek to regain Harmony. Disharmony is the cause of all our motions. Organisms must feel disorganisation, the most perfect feeling at the most. Disharmony is most active in childhood, sinking to Zero at Death.

I give this last extract—as indeed I am much influenced to do throughout—to show how ideas based on fundamental truths pass through different minds simultaneously. Surely it must be plain to careful observers that we are at a stage of the World's History at which Humanity is at least changing its dress of infancy for more virile clothes.

It seems, however, to be still questionable whether a state of things can ever be arrived at—when costume will be dispensed with, and the naked truth manifesting itself, will make it plain to our blurred vision why harmony became deranged?

*SOME INQUIRIES SUGGESTED BY MR. SINNETT'S "ESOTERIC BUDDHISM."**

The object of the following paper is to submit certain questions which have occurred to some English readers of *Esoteric Buddhism*. We have had the great advantage of hearing Mr. Sinnett himself explain many points which perplexed us; and it is with his sanction that we now venture to ask that such light as is permissible may be thrown upon some difficulties which, so far as we can discover, remain as yet unsolved. We have refrained from asking questions on subjects on which we understand that the Adepts forbid inquiry, and we respectfully hope that as we approach the subject with a genuine wish to arrive at all the truth possible to us, our perplexities may be thought worthy of an authorized solution.

We begin then with some obvious *scientific* difficulties.

1. Is the Nebular Theory, as generally held, denied by the Adepts? It seems hard to conceive of the alternate evolution from the sun's central mass of planets, some of them visible and heavy, others invisible,—and apparently without weight, as they have no influence on the movements of the visible planets.

2. And, further, the time necessary for the manvantara even of *one* planetary chain, much more of all seven,—seems largely to exceed the probable time during which the sun can retain heat, if it is merely a cooling mass, which derives no important accession of heat from without. Is some other view as regards the maintenance of the sun's heat held by the Adepts?

3. The different races which succeed each other on the earth are said to be separated by catastrophes, among which continental subsidences occupy a prominent place. Is it meant that these subsidences are so sudden and unforeseen as to sweep away great nations in an hour? Or, if not, how is it that no appreciable trace is left of such high civilizations as are described in the past? Is it supposed that our present European civilization, with its offshoots all over the globe, can be destroyed by any inundation or conflagration which leaves life still existing on the earth? Are our existing arts and languages doomed to perish? or was it only the earlier races who were thus profoundly disjoined from one another?

4. The moon is said to be the scene of a life even more immersed in matter than the life on earth. Are there then material organizations living there? If so, how do they dispense with air and water, and how is it that our telescopes discern no trace of their works? We should much like a fuller account of the Adepts' view of the moon, as so much is already known of her material conditions that further knowledge could be more easily adjusted than in the case (for instance) of planets wholly invisible.

5. Is the expression 'a mineral monad' authorized by the Adepts? If so, what relation does the monad bear to the atom, or the molecule, of ordinary scientific hypothesis? And does each mineral monad eventually become a vegetable monad, and then at last a human being? Turning now to some *historical* difficulties, we would ask as follows:—

6. Is there not some confusion in the letter quoted on p. 62 of *Esoteric Buddhism*, where 'the old Greeks and Romans' are said to have been Atlanteans? The Greeks and Romans were surely Aryans, like the Adepts and ourselves:—their language being, as one may say, intermediate between Sanscrit and modern European dialects.

7. Buddha's birth is placed (on p. 141) in the year 643 B. C. Is this date given by the Adepts as undoubtedly correct? Have they any view as to the new inscriptions of Asoka, (as given by General A. Cunningham, Corpus Inscriptionum Indicanum, Vol. I. pp. 20—23.) on the strength of which Buddha's Nirvana is placed by Barth (Religions of India, p, 106), &c., about 476 B. C. and his birth therefore at about 556 B. C.? It would be exceedingly interesting if the Adepts would give a sketch however brief of the history of India in those centuries with authentic dates.

8. Sankaracharya's date is variously given by Orientalists, but always *after* Christ. Barth, for instance, places him about 788 A. D. In *Esoteric Buddhism* he is made to succeed Buddha almost immediately (p. 149). Can this discrepancy be explained? Has not Sankaracharya been usually classed as *Vishnuite* in his teaching? And similarly has not Gaudapáda been accounted a *Sivite?* and placed much later than *Esoteric Buddhism* (p. 147) places him? We would willingly pursue this line of inquiry, but think it best to wait and see to what extent the Adepts may be willing to clear up some of the problems in Indian religious history on which, as it would seem, they must surely possess knowledge which might be communicated to lay students without indiscretion.

We pass on to some points beyond the ordinary range of science or history on which we should be very glad to hear more, if possible.

9. We should like to understand more clearly the nature of the subjective intercourse with beloved souls enjoyed in Devachan. Say, for instance, that I die and

* The above questions being of very grave import require to be answered at length: questions involving critical enquiry into the dicta of current science and history cannot be disposed of in a few lines. The replies will therefore appear in instalments.

leave on earth some young children. Are these children present to my consciousness in Devachan still as children? Do I imagine that they have died when I died? or do I merely *imagine* them as adult without knowing their life-history? or do I miss them from Devachan until they do actually die, and then hear from them their life-history as it has proceeded between my death and theirs?

10. We do not quite understand the amount of *reminiscence* attained at various points in the soul's progress. Do the Adepts, who, we presume, are equivalent to sixth rounders, recollect all their previous incarnations? Do all souls which live on into the sixth round attain this power of remembrance? or does the Devachan, at the end of each round bring a recollection of all the Devachans, or of all the incarnations, which have formed a part of that particular round? And does reminiscence carry with it the power of so arranging future incarnations as still to remain in company with some chosen soul or group of souls?

We have many more questions to ask, but we scruple to intrude further. And I will conclude here by repeating the remark with which we are most often met when we speak of the Adepts to English friends. We find that our friends do not often ask for so-called *miracles* or *marvels* to prove the genuineness of the Adepts' powers. But they ask why the Adepts will not give some proof—not necessarily that they are far beyond us, but that their knowledge does at least equal our own in the familiar and definite tracks which Western science has worn for itself. A few pregnant remarks on Chemistry,—the announcement of a new electrical law, capable of experimental verification—some such communication as this, (our interlocutors say), would arrest attention, command respect, and give a weight and prestige to the higher teaching which, so long as it remains in a region wholly unverifiable, it can scarcely acquire.

We gratefully recognize the very acceptable choice which the Adepts have made in selecting Mr. Sinnett as the intermediary between us and them. They could hardly have chosen any one more congenial to our Western minds;—whether we consider the clearness of his written style, the urbanity of his verbal expositions, or the earnest sincerity of his convictions. Since they have thus far met our peculiar needs with such considerate judgment, we cannot but hope that they may find themselves able yet further to adapt their modes of teaching to the requirements of Occidental thought.

AN ENGLISH F. T. S.

LONDON, *July* 1883.

REPLY TO AN ENGLISH F. T. S.

ANSWERS.

It was not in contemplation, at the outset of the work begun in *Fragments*, to deal as fully with the scientific problems of cosmic evolution, as now seems expected. A distinct promise was made, as Mr. Sinnett is well aware, to acquaint the readers of this Journal with the outlines of Esoteric doctrines and—no more. A good deal would be given, much more kept back, especially from the columns of a magazine which reaches a promiscuous public.

This seeming unwillingness to share with the world some of nature's secrets that may have come into the possession of the few, arises from causes quite different from the one generally assigned. It is not SELFISHNESS erecting a Chinese wall between occult science and those who would know more of it, without making any distinction between the simply curious profane, and the earnest, ardent seeker after truth. Wrong, and unjust are those who think so; who attribute to indifference for other people's welfare a policy necessitated, on the contrary, by a far-seeing universal philanthropy; who accuse the custodians of lofty physical and spiritual though long rejected truths, of holding them high above the people's heads. In truth, the inability to reach them lies entirely with the seekers. Indeed, the chief reason among many others for such a reticence, at any rate, with regard to secrets pertaining to physical sciences—is to be sought elsewhere.* It rests entirely on the *impossibility* of imparting that the nature of which is, at the present stage of the world's development, beyond the comprehension of the would-be learners, however intellectual and however scientifically trained may be the latter. This tremendous difficulty is now explained to the few, who, besides having read *Esoteric Buddhism*, have studied and *understood* the several occult axioms approached in it. It is safe to say that it will not be even vaguely realized by the general reader, but will offer the pretext for sheer abuse. Nay, it has already.

It is simply that the gradual development of man's seven principles and physical senses *has* to be coincident and on parallel lines with Rounds and Root-races. Our *fifth* race has so far developed but its *five* senses. Now, if the *Kama* or *Will*-principle of the "Fourth-rounders" has already reached that stage of its evolution when the automatic acts, the unmotivated instincts and impulses of its childhood and youth, instead of following external stimuli, will have become acts of will framed constantly in conjunction with the mind (*Manas*), thus making of every man on earth of that race *a free agent, a fully* responsible being—the *Kama* of our hardly adult *fifth* race is only slowly approaching it. As to the 6th sense of this, our race, it has hardly sprouted above the soil of its materiality. It is highly unreasonable, therefore, to expect for the men of the 5th to sense the nature and essence of that which will be fully *sensed* and perceived but by the 6th—let alone the 7th race—*i. e.*, to enjoy the legitimate outgrowth of the evolution and endowments of the future races with only the help of our present limited senses. The exceptions to this quasi universal rule have been hitherto found only in some rare cases of constitutional, abnormally precocious individual evolutions; or, in such, where by early training and special methods, reaching the stage of the 5th rounders, some men in addition to the natural gift of the latter have fully developed (by certain occult methods) their sixth, and in still rarer cases their seventh, sense. As an instance of the former class may be cited the Seeress of Prevorst; a creature born *out of time*, a rare precocious growth, ill adapted to the uncongenial atmosphere that surrounded her, hence a martyr ever ailing and sickly. As an example of the other, the Count St. Germain may be mentioned. Apace with the anthropological and physiological development of man runs his spiritual evolution. To the latter, purely intellectual growth is often more an impediment than a help. An instance: Radiant stuff—"the fourth state of matter"—has been hardly discovered, and no one—the eminent discoverer himself not excepted—has yet any idea of its full importance, its possibilities, its connection with physical phenomena, or even its bearing upon the most puzzling scientific problems. How then can any "Adept" attempt to prove the fallacy of much that is predicated in the nebular and solar theories when the only means by which he could successfully prove his position is an appeal to, and the exhibition of, that sixth sense consciousness which the physicist cannot postulate? Is not this plain?

Thus, the obstacle is not that the "Adepts" would "forbid inquiry," but rather the personal, present limitations of the senses of the average, and even of the scientific man. To undertake the explanation of that which at the outset would be rejected as a physical impossibility, the outcome of hallucination, is unwise and even harmful, because premature. It is in consequence of such difficulties that the psychic production of physical phenomena—save in exceptional cases—is strictly forbidden.

And now, "Adepts" are asked to meddle with astronomy—a science which, of all the branches of human knowledge, has yielded the most accurate information, afforded the most mathematically correct data, and of the achievements in which the men of science feel the most justly proud! It is true that on the whole astronomy has achieved triumphs more brilliant than those of most other sciences. But if it has done much in the direction of satisfying man's straining and thirsting mind and his noble aspirations for knowledge, physical as to its most important particulars, it has ever laughed at man's puny efforts to wrest the great secrets of Infinitude by the help of only mechanical apparatus. While the spectroscope has shown the probable similarity of terrestrial and sidereal substance, the chemical actions peculiar to the variously progressed orbs of space have not been detected, nor proven to be identical with those observed on our own planet. In this particular, Esoteric Psychology may be useful. But who of the men of science would consent to confront it with their own handiwork? Who of them would recognize the superiority and greater trustworthiness of the Adept's knowledge over their own hypotheses, since in their case they can claim the mathematical correctness of their deductive reasonings based on the alleged unerring precision of the modern instruments; while the Adepts can claim but their knowledge of the ultimate nature of the materials they have worked with for ages, resulting in the phenomena produced. However much it may be urged that a deductive argument, besides being an incomplete syllogistic form, may often be in conflict with fact; that their major propositions may not always be correct, although the predicates of their conclusions seem correctly drawn—spectrum analysis will not be acknowledged as inferior to purely spiritual research. Nor, before developing his sixth sense, will the man of science concede the error of his theories as to the Solar spectrum, unless he abjure, to some degree at least, his marked weakness for conditional and disjunctive syllogisms ending in eternal dilemmas. At present, the "Adepts" do not see any help for it. Were these invisible and unknown profanes to interfere with—not to say openly contradict—the *dicta* of the Royal Society, contempt and ridicule, followed by charges of crass ignorance of the first elementary principles of modern science would be their only reward; while those who would lend an ear to their "vagaries," would be characterized immediately as types of the "mild lunatics" of the age. Unless, indeed, the whole of that august body should be initiated into the great Mysteries at once, and without any further ado or the preliminary and usual preparations or training, the F. R. S's. could be *miraculously* endowed with the required sixth sense, the Adepts fear the task would be profitless. The latter have given quite enough, little though it may seem, for the purposes of a first trial. The sequence of martyrs to the great universal truths has never been once broken; and the long list of known and unknown sufferers headed with the name of Galileo, now closes with that of Zöllner. Is the world of science aware of the real cause of Zöllner's premature death? When the fourth dimension of space becomes a scientific reality like the fourth state of matter, he may have a statue raised to him by grateful posterity. But this will neither recall him to life, nor will it obliterate the days and months of mental agony that harrassed the soul of this intuitional, farseeing, modest genius, made even after his death to receive the donkey's kick of misrepresentation and to be publicly charged with lunacy.

Hitherto, Astronomy could grope between light and darkness only with the help of the uncertain guidance offered it by analogy. It has reduced to fact and mathematical precision the physical motion and the paths of the heavenly bodies, and—no more. So far, it has been unable to discover with any approach to certainty the physical constitution of either Sun, stars, or even cometary matter. Of the latter, it seems to know no more than was taught 5,000 years ago by the official astronomers of old Chaldea and Egypt; namely, that it is vaporous, since it transmits the rays of stars and planets without any sensible obstruction. But let the modern chemist be asked to tell one whether this matter is in any way connected with, or akin to, that of any of the external gases he is acquainted with; or again, to any of the solid elements of his chemistry. The probable answer received will be very little calculated to solve the world's perplexity; since, all hypotheses to the contrary, cometary matter does not appear to possess even the common law of adhesion or of chemical affinity. The reason for it is very simple. And the truth ought long ago to have dawned upon the experimentalists, since our little world (though so repeatedly visited by the hairy and bearded travellers, enveloped in the evanescent veil of their tails, and otherwise brought in contact with that matter) has neither been smothered by an addition of nitrogen gas, nor deluged by an excess of hydrogen, nor yet perceptibly affected by a surplus of oxygen. The essence of cometary matter must be—and the "Adepts" say *is—totally different from any of the chemical or physical characteristics with which the greatest chemists and physicists of the Earth are familiar*—all recent hypotheses to the contrary notwithstanding. It is to be feared that before the real nature of the elder progeny of *Mula Prakriti* is detected, Mr. Crookes will have to discover matter of the *fifth* or *extra* radiant state;—*et seq.*

Thus, while the astronomer has achieved marvels in the elucidation of the visible relations of the orbs of space, he has learnt nothing of their inner constitution. His science has led him no farther towards a reading of that inner mystery, than has that of the geologist, who can tell us only of the Earth's superficial layers, and that of the physiologist who has until now been able to deal only with man's outer shell, or *Sthula Sarira*. Occultists have asserted and go on asserting daily the fallacy of judging the essence by its outward manifestations, the ultimate nature of the life-principle by the circulation of the blood, mind by the gray matter of the brain, and the physical constitution of Sun; stars and comets by our terrestrial chemistry and the matter of our own planet. Verily, and indeed, no microscopes, spectroscopes, telescopes, photometers or other physical apparatuses can ever be focussed on either the *macro* or *micro*-cosmical highest principles, nor will the *mayavirupa* of either yield its mystery to physical inquiry. The methods of spiritual research and psychological observation are the only efficient agencies to employ. We have to proceed by analogy in every thing, to be sure. Yet the candid men of science must very soon find out that it is not sufficient to examine a few stars—a handful of sand, as it were, from the margin of the shoreless, cosmic ocean—to conclude that these stars are the same as all other stars—our earth included; that, because they have attained a certain very great telescopic power, and gauged an area enclosed in the smallest of spaces when compared with what remains, they have, therefore, concurrently perfected the survey of all that exists within even that limited space. For, in truth, they have done nothing of the kind. They have had only a superficial glance at that which is made visible to them under the present conditions, with *the limited power of their vision*. And even though it were helped by telescopes of a hundred-fold stronger power than that of Lord Rosse, or the new Lick Observatory, the case would not alter. No physical instrument will ever help astronomy to scan distances of the immensity of which that of Sirius, situated at the trifle of 130,125,000,000,000 miles away from the outer boundary of the spherical area, or, even that of (*a*) Capella with its extra trifle of

* Needless to remind our correspondent that what is said here, applies only to secrets the nature of which when revealed will not be turned into a weapon against humanity in general, or its units—men. Secrets of such class could not be given to any one but a regular chela of many years' standing and during his successive initiations; mankind as a whole has first to come of age, to reach its majority, which will happen but toward the beginning of its sixth race—before such mysteries can be safely revealed to it. The *veil* is not altogether a fiction, as some chelas and even "lay" chelas know.

295,355,000,000,000,* miles still further away, can give them, as they themselves are well aware—the faintest idea. For, though an Adept is unable to cross bodily (*i. e.*, in his astral shape) the limits of the solar system, yet he *knows* that far stretching beyond the telescopic power of detection, there are systems upon systems, the smallest of which would, when compared with the system of Sirius, make the latter seem like an atom of dust imbedded in the great Shamo desert. The eye of the astronomer, who thinks he also knows of the existence of such systems, has never rested upon them, has never caught of them even that spectral glimpse, fanciful and hazy as the incoherent vision in a slumbering mind—that he has occasionally had of other systems, and yet he verily believes he has gauged INFINITUDE! And yet these immeasurably distant worlds are brought as clear and near to the spiritual eye of the *astral* astronomer as a neighbouring bed of daisies may be to the eye of the botanist.

Thus, the "Adepts" of the present generation, though unable to help the profane astronomer by explaining the ultimate essence, or even the material constitution of star and planet, since European science, knowing nothing as yet of the existence of such substances or more properly of their various states or conditions has neither proper terms for, nor can form any adequate idea of them by any description, they may, perchance, be able to prove what this matter *is not*—and this is more than sufficient for all present purposes. The next best thing to learning what is true is to ascertain what is *not* true.

Having thus anticipated a few general objections, and traced a limit to expectation, since there is no need of drawing any veil of mystery before "An English F.T.S.," his few questions may be partially answered. The negative character of the replies draws a sufficiently strong line of demarcation between the views of the Adepts and those of Western science, to afford some useful hints at least.

QUESTION I.

DO THE ADEPTS DENY THE NEBULAR THEORY?

Answer:—No; they do not deny its general propositions, nor the approximative truths of the Scientific hypotheses. They only deny the completeness of the present, as well as the entire error of the many so-called "exploded" old theories, which, during the last century, have followed each other in such rapid succession. For instance: while denying with Laplace, Herschell and others, that the variable patches of light, perceived on the nebulous back-ground of the galaxy ever belonged to remote worlds in the process of formation; and agreeing with modern science that they proceed from no aggregation of formless matter, but belong simply to clusters of "stars" already formed; they yet add that many of such clusters, that pass in the opinion of the astro-physicists for stars and worlds already evoluted, are in fact but collections of the various materials made ready for future worlds. Like bricks already baked, of various qualities, shapes and colour, that are no longer formless clay but have become fit units of a future wall, each of them having a fixed and distinctly assigned space to occupy in some forthcoming building, are these seemingly adult worlds. The astronomer has no means of recognizing their relative adolescence, except perhaps by making a distinction between the star-clusters with the usual orbitual motion and mutual gravitation, and those termed, we believe, irregular star-clusters of very capricious and changeful appearances. Thrown together as though at random and seemingly in utter violation of the law of symmetry, they defy observation; such, for instance, are 5 M. Lyrae, 52 M. Cephei, Dumb-Bell, and some others. Before an emphatic contradiction of what precedes is attempted, and ridicule offered, perchance, it would not be amiss to ascertain the nature and character of those other, so called "temporary" stars, whose periodicity though never actually proven, is yet allowed to pass unquestioned. What are these stars which, appearing suddenly in matchless magnificence and splendour, disappear as mysteriously as unexpectedly without leaving a single trace behind? Whence do they appear? Whither are they engulphed? In the great cosmic deep—we say. The bright "brick" is caught by the hand of the Mason—directed by that Universal Architect *which* destroys but to rebuild. It has found its place in the cosmic structure and will perform its mission to its last *Manvantaric* hour.

Another point most emphatically denied by the "Adepts" is, that there exist in the whole range of visible heavens any spaces void of starry worlds. There are stars, worlds and systems *within*, as *without* the systems made visible to man, and even *within our own atmosphere* for all the physicist knows. The "Adept" affirms in this connection that orthodox, or so called official science, uses very often the word "infinitude" without attaching to it any adequate importance; rather as a flower of speech than a term implying an awful, a most mysterious Reality. When an astronomer is found in his Reports "gauging *infinitude*," even the most intuitional of his class is but too often apt to forget that he is ganging only the superficies of a small area and its visible depths, and to speak of these as though they were merely the cubic contents of some known quantity. This is the direct result of the present conception of a three-dimensional space. The turn of a four-dimensional world is near, but the puzzle of science will ever continue until their concepts reach the natural dimensions of visible and invisible space—in its septenary completeness. "The Infinite and the Absolute are only the names for two counter imbecilities of the human (*uninitiated*) mind"; and to regard them as the transmuted "properties of the nature of things—of two subjective negatives converted into objective affirmatives," as Sir W. Hamilton puts it, is to know nothing of the infinite operations of human liberated spirit, or of its attributes, the first of which is its ability to pass *beyond* the region of our terrestrial experience of matter and space. As an absolute vacuum is an impossibility *below*, so is it a like impossibility—*above*. But our molecules, the infinitesimals of the vacuum "below," are replaced by the giant-atom of the Infinitude "above." When demonstrated, the four-dimensional conception of space may lead to the invention of new instruments to explore the extremely dense matter that surrounds us as a ball of pitch might surround, say—a fly, but which, in our extreme ignorance of all its properties save those we find it exercising on our earth, we yet call the *clear*, the *serene*, and the *transparent* atmosphere. This is no psychology, but simply occult physics, which can never confound "substance" with "centres of Force," to use the terminology of a Western Science which is ignorant of *Maya*. In less than a century, besides telescopes, microscopes, micrographs and telephones, the Royal Society will have to offer a premium for such an *etheroscope*.

It is also necessary in connection with the question under reply that "An English F. T. S." should know that the "Adepts" of the Good Law, reject gravity as at present explained. They deny that the so-called "impact theory" is the only one that is tenable in the gravitation hypothesis. They say that if all efforts made by the physicists to connect it with Ether, in order to explain electric and magnetic distance-action have hitherto proved complete failures, it is again due to the race ignorance of the ultimate states of matter in nature, foremost of all the real nature of the solar stuff. Believing but in the law of mutual magneto-electric attraction and repulsion, they agree with those who have come to the conclusion that "Universal gravitation is a weak force," utterly incapable of accounting for even one small portion of the phenomena of motion. In the same connection they are forced to suggest that Science may be wrong in her indiscriminate postulation of centrifugal force, which is neither a universal nor a consistent law. To cite but one instance; this force is powerless to account for the spheroidal oblateness of certain planets. For if the bulge of planetary equators and the shortening of their polar axes is to be attributed to centrifugal force, instead of being simply the result of the powerful influence of solar electro-magnetic attraction, "balanced by concentric rectification of each planet's own gravitation achieved by rotation on its axis," to use an astronomer's phraseology (neither very clear nor correct, yet serving our purpose to show the many flaws in the system)—why should there be such difficulty in answering the objection that the differences in the equatorial rotation and density of various planets are directly in opposition to this theory? How long shall we see even great mathematicians bolstering up fallacies to supply an evident hiatus! The "Adepts" have never claimed superior or *any* knowledge of Western astronomy and other sciences. Yet turning even to the most elementary text-books used in the schools of India, they find that the centrifugal theory of Western birth—is unable to cover *all* the ground. That, unaided, it *can* neither account for every spheroid oblate, nor explain away such evident difficulties as are presented by the relative density of some planets. How indeed can any calculation of centrifugal force explain to us, for instance, why Mercury, whose rotation is, we are told, only "about one-third that of the Earth, and its density only about one-fourth greater than the Earth," should have a polar compression *more than ten times greater than the* latter? And again, why Jupiter, whose equatorial rotation is said to be "twenty-seven times greater, and its density only about one fifth that of the Earth," has its polar compression seventeen times greater than the earth? Or, why Saturn, with an equatorial velocity fifty-five times greater than Mercury for centrifugal force to contend with, should have its polar compression *only three times* greater than Mercury? To crown the above contradictions, we are asked to believe in the Central Forces as taught by modern science, even when told that the equatorial matter of the Sun, with more than four times the centrifugal velocity of the earth's equatorial surface, and only about one-fourth part of the gravitation of the earth's equatorial matter, has not manifested any tendency to bulge out at the solar equator, nor shown the least flattening at the poles of the solar axis. In other and clearer words, the Sun, with only one fourth of our earth's density for the centrifugal force to work upon, has no polar compression at all! We find this objection made by more than one astronomer, yet never explained away satisfactorily so far as the "Adepts" are aware.

Therefore, do they say that the great men of science of the West knowing nothing or next to nothing either about cometary matter, centrifugal and centripetal forces, the nature of the nebulæ, or the physical constitution of the Sun, stars, or even the moon, are imprudent to speak so confidently as they do about the "central mass of the sun" whirling out into space planets, comets, and what not. Our humble opinion being wanted, we maintain: that it evolutes out but the *life* principle, the *soul* of these bodies, *giving and receiving it back* in our little solar system, as the "Universal Life-giver," the ONE LIFE gives and receives it in the Infinitude and Eternity; that the Solar System is as much the *Microcosm* of the ONE *Macrocosm*, as man is the former when compared with his own little solar cosmos.

What are the proofs of science? The solar spots (a misnomer like much of the rest)? But these do not prove the solidity of the "central mass," any more than the storm-clouds prove the solid mass of the atmosphere behind them. Is it the non-co-extensiveness of the sun's body with its apparent luminous dimensions, the said "body" *appearing* "a solid mass, a dark sphere of matter confined within a *fiery* prison-house, a robe of fiercest flames?" We say that there is indeed a "prisoner" behind, but that having never yet been seen by any *physical*, mortal eye, what he allows to be seen of him is merely a gigantic *reflection*, an illusive phantasma of "solar appendages of *some* sort," as Mr. Proctor honestly calls it. Before saying anything further, we will consider the next interrogatory:—

QUESTION II.

IS THE SUN MERELY A COOLING MASS?

SUCH is the accepted theory of modern science: it is not what the "Adepts" teach. The former says—the sun "derives no important accession of heat from without;" the latter answer—"the Sun needs it not." He is quite as self-dependent as he is self-luminous; and for the maintenance of his heat requires no help, no foreign accession of vital energy, for he is the heart of his system, a heart that will not cease its throbbing until its hour of rest shall come. Were the Sun "a cooling mass," our great life-giver would have indeed grown dim with age by this time, and found some trouble to keep his watch-fires burning for the future races to accomplish their cycles, and the planetary chains to achieve their rounds. There would remain no hope for evoluting humanity; except perhaps in what passes for science in the astronomical text-books of Missionary Schools, namely, that "the Sun has an orbitual journey of a hundred millions of years before him, and the system yet but *seven thousand years* old!" (*Prize Book*, "Astronomy for General Readers.")

The "Adepts," who are thus forced to demolish before they can reconstruct, deny most emphatically *(a)* that the Sun is in combustion, in any ordinary sense of the word; or *(b)* that he is *incandescent* or even *burning* though he is *glowing;* or *(c)* that his luminosity has already begun to weaken and his power of combustion may be exhausted within a given and conceivable time; or even *(d)* that his chemical and physical constitution contains any of the elements of terrestrial chemistry in any of the states that either chemist or physicist is acquainted with. With reference to the latter, they add that, properly speaking, though the body of the Sun, —a body that was never yet reflected by telescope or spectroscope that man invented—cannot be said to be constituted of those terrestrial elements with the state of which the chemist is familiar, yet that these elements are all present in the sun's outward robes, and a host more of elements unknown so far to science. There seems little need, indeed, to have waited so long for the lines belonging to these respective elements to correspond with dark lines of the solar spectrum to *know* that no element present on our earth could ever be possibly found wanting in the sun; although, on the other hand, there are many others in the sun which have either not reached or not as yet been discovered on our globe. Some may be missing in certain stars and heavenly bodies still in the process of formation; or, properly speaking, though present in them, these elements on account of their undeveloped state may not respond as yet to the usual scientific tests. But how can the earth possess that which the Sun has never had? The "Adepts" affirm as a fact that the true *Sun*,—an invisible orb of which the known one is the shell, mask, or clothing—has in him the spirit of every element that exists in the solar system; and his "Chromosphere," as Mr. Lockyer named it, has the same, only in a far more developed condition though still in a state unknown on earth; our planet having to await its further growth and development before any of its elements can be reduced to the condition they are in within that chromosphere. Nor can the substance producing the coloured light in the latter be pro-

* The figures are given from the mathematical calculations of exoteric Western astronomy. Esoteric astronomy may prove them false some day.

perly called solid, liquid, or even "gaseous," as now supposed, for it is neither. Thousands of years before Leverrier and Padri Secchi, the old Aryans sung of *Soorya* . . . . "hiding behind his *Yogi** robes his head that no one could see"; the ascetic's dress being, as all know, dyed expressly into a red-yellow hue, a colouring matter with pinkish patches on it, rudely representing the vital principle in man's blood,—the symbol of the *vital principle* in the sun, or what is now called chromosphere. The "rose-colored region!" How little astronomers will ever know of its real nature even though hundreds of eclipses furnish them with the *indisputable evidence* of its presence. The sun is so thickly surrounded by a *shell* of this "red matter," that it is useless for them to speculate with only the help of their physical instruments, upon the nature of that which they can never see or detect with mortal eye behind that brilliant, *radiant* zone of matter....

If the "Adepts" are asked: "What then, in your views, is the nature of our sun and what is there beyond that cosmic veil?"—they answer: *beyond* rotates and beats the *heart and head* of our system; externally is spread its robe, the nature of which is not matter, whether solid, liquid, or gaseous, such as you are acquainted with, but *vital* electricity, condensed and made visible.† And if the statement is objected to on the grounds that were the luminosity of the sun due to any other cause than *combustion* and *flame*, no physical law of which Western Science has any knowledge, could account for the existence of such intensely high temperature of the sun *without combustion*; that such a temperature, besides burning with its light and flame every visible thing in our universe, would show its luminosity of a homogeneons and uniform intensity throughout, which it does not; that undulations and disturbances in the photosphere, the growing of the "protuberances," and a fierce raging of elements in combustion have been observed in the sun, with their tongues of fire and spots exhibiting every appearance of cyclonic motion, and "solar storms," etc. etc.; to this the only answer that can be given is the following: the appearances are all there, yet it is not combustion. Undoubtedly were the "robes," the dazzling drapery which now envelopes the whole of the sun's globe withdrawn, or even "the shining atmosphere *which permits us to see the sun*" (as Sir William Herschel thought) removed so as to allow one trifling rent —our whole universe would be reduced to ashes. *Jupiter Fulminator* revealing himself to his beloved would incinerate her instantly. But it can never be. The protecting shell *is* of a thickness, and at a distance from the universal HEART that can hardly be ever calculated by your mathematicians. And how can they hope to see the sun's *inner* body once that the existence of that "chromosphere" is ascertained, though its actual density may be still unknown, when one of the greatest, if not *the* greatest of their authorities,—Sir W. Herschel—says the following: "The sun, also, has its *atmosphere*, and if some of the fluids which enter into its composition should be of a shining brilliancy, while others are merely transparent, *any temporary cause which may remove the lucid fluid will permit us to see the body of the sun* through the transparent ones." The underlined words written nearly 80 years ago embody the wrong hypothesis that the *body of the sun* might be seen under such circumstances, whereas it is only the far away layers of "the lucid fluid" that would be perceived. And what the great astronomer adds invalidates entirely the first portion of his assumption. "If an observer were placed on the moon, he would see the solid body of our earth *only in those places where the transparent fluids of the atmosphere would permit him.* In others, the opaque vapors would reflect the light of the sun without permitting his view to penetrate to the surface of our globe." Thus, if the atmosphere of our earth, which in its relation to the "atmosphere" (?) of the sun is like the tenderest skin of a fruit compared with the thickest husk of a cocoanut, would prevent the eye of an observer standing on the moon to penetrate everywhere "to the surface of our globe," how can an astronomer ever hope his sight to penetrate to the *sun's* surface, from our earth and at a distance of from 85 to 95 million miles,* whereas, the moon, we are told, is only about 238,000 miles! The proportionately larger size of the sun does not bring him any nearer within the scope of our physical vision. Truly remarks Sir W. Herschel that the sun "has been called a globe of fire, *perhaps metaphorically*!" It has been *supposed* that the dark spots were solid bodies revolving near the sun's surface. "They have been *conjectured* to be the smoke of volcanoes . . . the scum floating upon an ocean of fluid matter . . . They have been *taken* for clouds . . . *explained* to be opaque masses swimming in the *fluid matter* of the sun..." Alone, of all astronomers, Sir John Herschel, whose *intuition* was still greater than his great learning, came—all anthropomorphic conceptions set aside—far nearer truth than any of those modern astronomers who, while admiring his gigantic learning, smile at his "imaginative and fanciful theories." His only mistake, now shared by most astronomers, was that he regarded the "opaque body" occasionally observed through the curtain of his "luminous envelope" as the sun itself. When saying in the course of his speculations upon the Nasmyth willow-leaf theory:—"the definite shape of these objects; their exact similarity one to another.... all these characters seem quite repugnant to the notion of their being of a vaporous, a cloudy, or a fluid nature"—his spiritual intuition served him better than his remarkable knowledge of physical science. When he adds: "Nothing remains but to consider them *as separate and independent* sheets, flakes..... having *some sort of solidity*.....Be they what they may, they are evidently *the immediate sources of the solar light and heat*"—he utters a grander physical truth than was ever uttered by any living astronomer. And, when furthermore, we find him postulating—"looked at in this point of view, we cannot refuse to regard them as *organisms* of some peculiar and amazing kind; and though it would be too daring to speak of such organization as partaking of the nature of life, yet *we do know that vital action is competent to develope at once heat, and light, and electricity*," Sir John Herschel gives out a theory approximating an occult truth more than any profane ever did with regard to solar physics. These "wonderful objects" are not, as a modern astronomer interprets Sir J. Herschel's words, *"solar inhabitants*, whose fiery constitution enables them to illuminate, warm and electricise the whole solar system," but simply the reservoirs of solar vital energy, the *vital* electricity that feeds the whole system in which it lives, and breathes,

* There is an interesting story in the Puranas relating to this subject. The Devas, it would appear, asked the great Rishi Vasishta to bring the Sun into Satya Loka. The Rishi there went and requested the Sun-god to do so. The Sun-god replied that all the worlds would be destroyed if he were to leave his place. The Rishi then offered to place his red-coloured cloth (*Kashay Vastram*) in the place of the Sun's disk and did so. The visible body of the Sun is this robe of Vasishta, it would seem.—T. SUBBA ROW (*Acting Editor*).

† If the "English F. T. S." would take the trouble of consulting p. 11 of the "Magia Adamica" of Eugenius Philalethes his learned compatriot, he would find therein the difference between a visible and an invisible planet as clearly hinted at as it was safe to do at a time when the iron claw of orthodoxy had the power as well as disposition, to tear the flesh from heretic bones. "The earth is invisible"—says he—..."and which is more, the *eye of man never saw the earth*, nor can it be *seen* without *art*. To make this element visible is *the greatest secret in magic*...As for this feculent, gross body upon which we walk, it is a *compost*, and no earth but *it hath earth in it*...in a word all the *elements are visible* but *one*, namely, the *earth*; and when thou hast attained to so much *perfection* as to know why *God* hath placed the *earth in abscondito* thou hast an excellent figure whereby to know God *himself*, and how he is *visible*, how *invisible*." The italics are the author's, it being the custom of the Alchemists to emphasize those words which had a double meaning in their code. Here "God himself" *visible* and *invisible*, relates to their *lapis philosophorum*—Nature's seventh principle.

* Verily—"*absolute accuracy* in the solution of this problem (of distances between the heavenly bodies and the earth) is *simply out of question*!"

and has its being. It is, as we say, the store-house of our little cosmos, self-generating its vital fluid, and ever receiving as much as it gives out. Were the astronomers to be asked—"what definite and positive fact exists at the root of their solar theory;—what knowledge they have of solar combustion and atmosphere —they might, perchance, feel embarrassed when confronted with all their present theories. For, it is sufficient to make a *résumé* of what the solar physicists *do not know*, to gain conviction that they are as far as ever from a definite knowledge of the constitution and ultimate nature of the heavenly bodies. We may, perhaps, be permitted to enumerate:—

Beginning with, as Mr. Proctor wisely calls it, "the wildest assumption possible," that there is, in accordance with the law of analogy, some general resemblance between the materials in, and the processes at work upon the Sun, and those materials with which terrestrial chemistry and physics are familiar, what is that sum of results achieved by spectroscopic and other analyses of the surface and the inner constitution of the sun, which warrants any one in establishing the *axiom* of the Sun's combustion and gradual extinction? They have no means, as they themselves daily confess, of experimenting upon, hence of determining the sun's physical condition; for (*a*) they are ignorant of the atmospheric limits; (*b*) even though it were proved that *matter*, such as they know of, is continuously falling upon the sun, being ignorant of its real velocity and the nature of the material it falls upon, they are unable "to discuss of the effect of motions wholly surpassing in velocity.....enormously exceeding even the inconceivable velocity of many meteors;" (*c*) confessedly—they "have no means of learning whence that part of the light comes which gives the continuous spectrum.....," hence no means of determining how great a depth of the solar substance is concerned in sending out that light. This light "may come from the surface layers only;" and, "it may be but a shell....."(truly!); and finally, (*d*) they have yet to learn 'how far combustion, properly so called, can take place within the Sun's mass'; and "whether these processes, which we (they) recognize as combustion are the only processes of combustion which can actually take place there." Therefore, Mr. Proctor for one comes to the happy and prudent idea after all "that what had been supposed the most marked characteristic of incandescent solid and liquid bodies, is thus shown to be a possible characteristic of the light of the glowing gas." Thus, the whole basis of their reasoning having been shaken (by Frankland's objection), they, the astronomers, may yet arrive at accepting the occult theory, viz., that they have to look to the 6th state of matter, for divulging to them the true nature of their photospheres, chromospheres, appendages, prominences, projections and horns. Indeed, when one finds the greatest authority of the age in physical science—Prof. Tyndall—saying that "no earthly substance with which we are acquainted—no substance which the fall of meteors has landed on the earth—*would be at all competent to maintain* the Sun's combustion;" and again:—"...multiplying all our powers by millions of millions, we do not reach the Sun's expenditure. And still, notwithstanding this enormous drain in the lapse of human history, we are unable to detect a diminution of his store..."—after reading this, to see the men of science maintaining still their theory of "a hot globe cooling," one may be excused for feeling surprised at such inconsistency. Verily is that great physicist right in viewing the sun himself as "a speck in infinite extension—a mere drop in the Universal sea;" and saying that, "to nature nothing can be added; from nature nothing can be taken away; the sum of her energy is constant, and the utmost man can do in the pursuit of physical truth, or in the applications of physical knowledge, *is to shift the constituents of the never-varying total. The law of conservation rigidly excludes both creation and annihilation.. ...the flux of power is eternally the same.*" Mr. Tyndall speaks here as though he were an Occultist. Yet, the *memento mori*, —"the Sun is cooling... it is dying!..." of the Western Trappists of Science resounds as loud as it ever did.

No, we say; no, while there is one man left on the globe, the sun will not be extinguished. Before the hour of the "Solar Pralaya" strikes on the watch-tower of Eternity, all the other worlds of our system will be gliding in their spectral shells along the silent paths of Infinite Space. Before it strikes, Atlas, the mighty Titan, the son of Asia and the nursling of Æther, will have dropped his heavy manvantaric burden and—died; the Pleïades, the bright seven Sisters, will have upon awakening hiding Sterope to grieve with them—*to die themselves for their father's loss.* And, Hercules, *moving off his left leg*, will have to shift his place in heavens and erect his own funeral pile. Then only, surrounded by the fiery element breaking through the thickening gloom of the *Pralayan* twilight, will Hercules, *expiring amidst a general conflagration*, bring on likewise the death of our Sun: *he will have unveiled by moving off the* "CENTRAL SUN"—the mysterious, the ever-hidden centre of attraction of our Sun and System. Fables? Mere poetical fiction? Yet, when one knows that the most exact sciences, the greatest mathematical and astronomical truths went forth into the world among the *hoi polloi* sent out by the initiated priests, the Hierophants of the *sanctum sanctorum* of the old temples, under the guise of religious fables, it may not be amiss to search for universal truths even under the patches of fiction's harlequinade. This *fable* about the Pleiades, the *seven* Sisters, Atlas, and Hercules exists identical in subject, though under other names, in the sacred Hindu books, and has likewise the same occult meaning. But then like the *Ramayana* "borrowed from the Greek *Iliad*" and the Bhagavat-Gita and Krishna plagiarized from the Gospel —in the opinion of the *great* Sanskritist, Prof. Weber, the Aryans may have also borrowed the Pleiades and their Hercules from the same source! When the Brahmins can be shown by the Christian Orientalists to be the direct descendants of the Teutonic Crusaders, then only, perchance, will the cycle of proofs be completed, and the historical truths of the West—vindicated!

QUESTION III.

ARE THE GREAT NATIONS TO BE SWEPT AWAY IN AN HOUR?

No such absurdity was ever postulated. The cataclysm that annihilated the choicest sub-races of the 4th race, or the Atlanteans, was slowly preparing its work for ages; as any one can read in *Esoteric Buddhism* (page 54). "Poseidonis," so called, belongs to historical times, though its fate begins to be realized and suspected only now. What was said is still asserted: every root-race is separated by a catastrophe, a cataclysm—the basis and historical foundation of the fables woven later on into the religious fabric of every people, whether civilized or savage, under the names of "deluges," "showers of fire" and such like.

That no "appreciable trace is left of such high civilization" is due to several reasons. One of these may be traced chiefly to the inability, and partially to the unwillingness (or shall we say congenital spiritual blindness of this our age?) of the modern archæologist to distinguish between excavations and ruins 50,000 and 4,000 years old, and to assign to many a grand archaic ruin its proper age and place in prehistoric times. For the latter the archæologist is not responsible—for what criterion, what sign has he to lead him to infer the true date of an excavated building bearing no inscription; and what warrant has the public that the antiquary and specialist has not made an error of some 20,000 years? A fair proof of this we have in the *scientific* and *historic* labelling of the Cyclopean architecture. Traditional Archæology bearing directly upon the monumental is

rejected. Oral literature, popular legends, ballads and rites, are all stifled in one word—*superstition*; and popular antiquities have become "fables" and "folk-lore." The ruder style of Cyclopean masonry, the walls of Tyrius, mentioned by Homer, are placed at the farthest end,—the dawn of pre-Roman history; the walls of Epirus and Mycenæ—at the nearest. The latter are *commonly* believed the work of the Pelasgi and *probably* of about 1,000 years before the Western era. As to the former—they were hedged in and driven forward by the Noachian deluge till very lately—Archbishop Usher's learned scheme, computing that earth and man "were created 4004 B. C.," having been not only popular but actually *forced* upon the educated classes until Mr. Darwin's triumphs. Had it not been for the efforts of a few Alexandrian and other mystics, Platonists, and heathen philosophers, Europe would have never laid her hands even on those few Greek and Roman classics she now possesses. And, as among the few that escaped the dire fate not all by any means were trustworthy—hence, perhaps, the secret of their preservation. Western scholars got early into the habit of rejecting all heathen testimony, whenever truth clashed with the *dicta* of their churches. Then, again, the modern Archæologists, Orientalists and Historians are *all* Europeans; and they are *all* Christians, whether nominally or otherwise. However it may be, most of them seem to dislike to allow any relic of archaism to antedate the supposed antiquity of the Jewish records. This is a ditch into which most have slipped.

The traces of ancient civilizations exist, and they are many. Yet, it is humbly suggested, that so long as there will be reverend gentlemen mixed up unchecked in Archæological and Asiatic societies; and Christian bishops to write the supposed histories and religions of non-Christian nations, and to preside over the meetings of Orientalists—so long will Archaism and its remains be made subservient in every branch to ancient Judaism and modern Christianity.

So far, archæology knows nothing of the sites of other and far older civilizations except the few it has stumbled upon, and to which, it has assigned their respective ages, mostly under the guidance of biblical chronology. Whether the West had any *right* to impose upon *Universal* History the untrustworthy chronology of a small and unknown Jewish tribe and reject at the same time, every data as every other tradition furnished by the classical writers of *non*-Jewish and *non*-Christian nations is questionable. At any rate, had it accepted as willingly data coming from other sources, it might have assured itself by this time, that not only in Italy and other parts of Europe, but even on sites not very far from those it is accustomed to regard as the hot-bed of ancient ruins—Babylonia and Assyria—there are other sites where it could profitably excavate. The immense "Salt Valley" of Dasht-Beyad by Khorasson covers the most ancient civilizations of the world; while the Shamo desert has had time to change from sea to land, and from fertile land to a dead desert, since the day when the *first* civilization of the 5th Race left its now invisible, and perhaps for ever hidden "traces" under its beds of sand.

Times have changed, are changing. Proof of the old civilizations and the archaic wisdom are accumulating. Though soldier-bigots and priestly schemers have burnt books and converted old libraries to base uses; though the dry rot and the insect have destroyed inestimably precious records; though within the historic period the Spanish brigands made bonfires of the works of the refined archaic American races, which, if spared, would have solved many a riddle of history; and Omar lit the fires of the Alexandrian baths for months with the literary treasures of the Serapeum; and the Sybilline and other mystical books of Rome and Greece were destroyed in war; and the South Indian invaders of Ceylon "heaped into piles as high as the tops of the cocoanut trees" the *ollas* of the Buddhists and set them ablaze to light their victory,—so to the knowledge of all, obliterating early Buddhistic annals and treatises of great importance: though this hateful and senseless Vandalism has disgraced the career of most fighting nations—still, despite everything, there are extant abundant proofs of the history of mankind, and bits and scraps come to light from time to time by what science has often called "most curious coincidences." Europe has no very trustworthy history of her own vicissitudes and mutations, her successive races and their doings. What with their savage wars, the barbaric habits of the historic Goths, Huns, Franks, and other warrior nations, and the interested literary Vandalism of the shaveling priests who for centuries sat upon its intellectual life like a nightmare, an antiquity could not exist for Europe. And, having no Past of record themselves, the European critics, historians and archæologists have not scrupled to deny one to others—whenever the concession excited a sacrifice of biblical prestige.

No "traces of old civilizations" we are told! And what about the Pelasgi—the direct forefathers of the Hellenes, according to Heredotus? What about the Etruscans—the race mysterious and wonderful if any, for the historian and whose origin is the most unsolvable of problems? That which is known of them only shows that could something more be known, a whole series of prehistoric civilizations might be discovered. A people described as are the Pelasgi—a highly intellectual, receptive, active people, chiefly occupied with agriculture, warlike when necessary though preferring peace; a people who built canals as no one else, subterranean water-works, dams, walls, and Cyclopean buildings of most astounding strength; who are even *suspected* of having been the inventors of the so-called Cadmean or Phœnician writing characters from which all European alphabets are derived—who were they? Could they be shown by any possible means as the descendants of the biblical *Peleg* (Gen. x. 25) their high civilization would have been thereby demonstrated, though their antiquity would still have to be dwarfed to 2247 "B. C." And who were the Etruscans? Shall the Easterns like the Westerns be made to believe that between the high civilizations of the pre-Roman (and we say—*pre-historic*) *Tursenoi* of the Greeks, with their 12 great cities *known* to history; their Cyclopean buildings, their plastic and pictorial arts, and the time when they were a nomadic tribe "first descended into Italy from their northern latitudes"—only a few centuries elapsed? Shall it be still urged that the Phœnicians with their Tyre 2750 "B. C." (a chronology, accepted by *Western* history) their commerce, fleet, learning, arts and civilization, were only a few centuries before the building of Tyre but "a small tribe of Semitic fishermen"? Or, that the Trojan war could not have been earlier than 1184 B. C., and thus *Magna Græcia* must be fixed somewhere between the 8th and the 9th century "B. C.," and by no means thousands of years before, as was claimed by Plato and Aristotle, Homer and the Cyclic Poems, derived from, and based upon, other records milleniums older? If the Christian historian, hampered by his chronology, and the free thinker by lack of necessary data, feel bound to stigmatize every *non*-Christian or *non*-Western chronology as "obviously fanciful," "purely mythical" and "not worthy of a moment's consideration," how shall one wholly dependent upon Western guides get at the truth? And if these incompetent builders of Universal History can persuade their public to accept as authoritative their chronological and ethnological reveries, why should the Eastern student, who has access to quite different—and we make bold to say, more trustworthy—materials, be expected to join in the blind belief of those who defend Western historical infallibility? He believes—on the strength of the documentary evidence, left by Yavanacharya (Pythagoras) 607 "B. C." in India, and that of his own national "temple records, that instead of giving hundreds we may safely give thousands of years to the foundation of *Cumæa* and *Magna Græcia*, of which it was the pioneer settlement. That the civilization of the latter had already become effete when Pythagoras, the great pupil of Aryan Masters went to Crotone. And, having no biblical bias to overcome, he feels persuaded that, if it took the Celtic and Gælic tribes *Britannicæ Insulæ*, with the ready-made civilizations of Rome before their eyes, and acquaintance with that of the Phœnicians whose trade with them began a thousand years before the Christian era; and to crown all with the definite help later of the Normans and Saxons—two thousand years before they could build their mediæval cities, not even remotely comparable with those of the Romans; and it took them two thousand five hundred years to get half as civilized; then, that instead of that hypothetical period benevolently styled the childhood of the race being within easy reach of the Apostles and the early Fathers, it must be relegated to an enormously earlier time. Surely if it took the barbarians of Western Europe so many centuries to develope a language and create empires, then the nomadic tribes of the "mythical" periods ought in common fairness—since they never came under the fructifying energy of that Christian influence to which we are asked to ascribe all the scientific enlightenment of this age—about ten thousand years to build their Tyres and their Veii, their Sidons and Carthagenes. As *other* Troys lie under the surface of the topmost one in the Troad; and other and higher civilizations were exhumed by Mariette-Bey under the stratum of sand from which the archæological collections of Lepsius, Abbott, and the British Museum were taken; and six Hindu "Delhis", superposed and hidden away out of sight, formed the pedestal upon which the Mogul conqueror built the gorgeous capital whose ruins still attest the splendour of his Delhi; so when the fury of critical bigotry has quite subsided, and Western men are prepared to write History in the interest of truth alone, will the proofs be found of the cyclic law of civilization. Modern Florence lifts her beautiful form above the tomb of Etruscan Florentia, which in her turn rose upon the hidden vestiges of anterior towns. And so also Arezzo, Peruggia, Lucca and many other European sites now occupied by modern towns and cities, are based upon the relics of archaic civilizations whose period covers ages incomputable, and whose names Echo has forgotten to even whisper through "the corridors of Time."

When the Western historian has finally and unanswerably proven who were the Pelasgi, at least, and who the Etruscans, and the (as) mysterious Iapygians, who seem also to have had an earlier acquaintance with writing—as proved by their inscriptions—than the Phœnicians, then only may he menace the Asiatic into acceptance of his own arbitrary data and dogmas. Then also may he tauntingly ask "how it is that no appreciable trace is left of such high civilizations as are described in the Past."

"Is it supposed that the present European civilization with its offshoots . . . can be destroyed by any inundation or conflagration?" More easily than was many another civilization. Europe has neither the Titanic and Cyclopean masonry of the Ancients, nor even its parchments to preserve the records of its "existing arts and languages." Its civilization is too recent, too rapidly growing to leave any positively indestructible relics of either its architecture, arts or sciences. What is there in the whole Europe that could be regarded as even approximately indestructible, without mentioning the *débâcle* of the geological upheaval that follows generally such cataclysms? Is it its ephemeral Crystal Palaces, its theatres, railways, modern fragile furniture; or its electric telegraphs, phonographs, telephones and micrographs? While each of the former is at the mercy of fire and cyclone, the last enumerated marvels of modern science can be destroyed by a child breaking them to atoms. When we know of the destruction of the "Seven World's Wonders," of Thebes, Tyre, the Labyrinth and the Egyptian pyramids and temples and giant palaces as we now see are slowly crumbling into the dust of the deserts, being reduced to atoms by the hand of Time—lighter and far more merciful than any cataclysm, the question seems to us rather the outcome of modern pride than of stern reasoning. Is it your daily newspapers and periodicals, rags of a few days; your fragile books bearing the records of all your grand civilization, withal liable to become annihilated after a few meals are made on them by the white ants, that are regarded as invulnerable? And why should European civilization escape the common lot? It is from the lower classes, the units of the great masses who form the majorities in nations, that survivers will escape in greater numbers—and these know nothing of the arts, sciences, or languages except their own, and those very imperfectly. The arts and sciences are like the Phœnix of old: they die but to revive. And when the question found on page 58 of *Esoteric Buddhism* concerning "the curious rush of human progress within the last two thousand years," was first propounded, Mr. Sinnett's correspondent might have made his answer more complete by saying: "this rush, this progress, and the abnormal rapidity with which one discovery follows the other, ought to be a sign to human intuition that what you look upon in the light of 'discoveries' are merely *re-discoveries*, which, following the law of gradual progress you make more perfect, yet in enunciating, you are not the first to explain them." We learn more easily that which we have heard about, or learnt in childhood. If, as averred, the Western nations have separated themselves from the great Aryan stock, it becomes evident that the races that first peopled Europe were inferior to the root-race which had the Vedas and the pre-historic Rishis. That which your far-distant forefathers had heard in the secrecy of the temples was not lost. It reached their posterity, which is now simply improving upon details.

QUESTION IV.

IS THE MOON IMMERSED IN MATTER?

No "Adept," so far as the writers know, has ever given to "Lay Chela" his "views of the moon," for publication. With Selenography, modern science is far better acquainted than any humble Asiatic ascetic may ever hope to become. It is to be feared the speculations on pp. 104 and 105 of *Esoteric Buddhism*, besides being hazy, are somewhat premature. Therefore, it may be as well to pass on to—

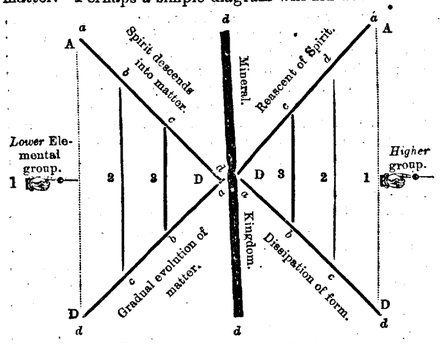
QUESTION V.

ABOUT THE MINERAL MONAD.

Any English expression that correctly translates the idea given is "authorized by the Adepts." Why not? The term "monad" applies to the latent life in the mineral as much as it does to the life in the vegetable and the animal. The monogenist may take exception to the term and especially to the idea; while the polygenist—unless he be a corporealist, may not. As to the other class of scientists, they would take objection to the idea even of a human monad—and call it "unscientific." What relation does the monad bear to the atom? None whatever to the atom or molecule as in the scientific conception at present. It can neither be compared with the microscopic organism classed once among polygastric infusoria, and now regarded as vegetable and ranked among algæ; nor is it quite the *monas* of the Peripatetics. Physically or constitutionally the mineral monad differs, of course, from that of the human monad, which is neither physical, nor can *its* constitution be rendered by chemical symbols and elements. In short, the mineral monad is *one*—the higher animal and human monads are countless. Otherwise, how could one account for and explain *mathematically* the evolutionary and *spiral* progress of the four kingdoms—a difficulty pointed out in a most excellent way by Chela * * * Chary in the June THEOSOPHIST, pages 232,233? The "monad" is the combination of the last two Principles in man, the

6th and the 7th, and, properly speaking, the term "human monad" applies only to the Spiritual Soul, not to its highest spiritual vivifying Principle. But since divorced from the latter the Spiritual Soul could have no existence, no being, it has thus been called. The composition (if such a word, which would shock an Asiatic, seems necessary to help European conception) of Buddhi or the 6th principle is made up of the essence of what you would call matter (or perchance a centre of Spiritual Force) in its 6th and 7th condition or state; the animating ATMAN being part of the ONE LIFE or Parabrahm. Now the Monadic Essence (if such word be permitted) in the mineral, vegetable and animal though the same throughout the series of cycles from the lowest elemental up to the Deva kingdom, yet differs in the scale of progression.

It would be very misleading to imagine a monad as a separate entity trailing its slow way in a distinct path through the lower kingdoms, and after an incalculable series of transmigrations flowering into a human being; in short, that the monad of a Humboldt dates back to the monad of an atom of hornblende. Instead of saying a mineral monad, the correcter phraseology in physical science which differentiates every atom,—would of course have been to call it *The* Monad manifesting in that form of Prakriti called the mineral kingdom. Each atom or molecule of ordinary scientific hypothesis is not a particle of something, animated by a psychic something, destined to blossom as a man after æons. But it is a concrete manifestation of the Universal Energy which itself has not yet become individualized: a sequential manifestation of the one Universal Monas. The Ocean does not divide into its potential and constituent drops until the sweep of the life-impulse reaches the evolutionary stage of man-birth. The tendency towards segregation into individual monads is gradual, and in the higher animals comes almost to the point. The Peripatetics applied the word Monas to the whole Cosmos, in the pantheistic sense; and the Occultists while accepting this thought for convenience's sake, distinguish the progressive stages of the evolution of the Concrete from the Abstract by terms of which the 'Mineral Monad' is *one*. The term merely means that the tidal wave of spiritual evolution is passing through that arc of its circuit. The "Monadic essence" begins to imperceptibly differentiate in the vegetable kingdom. As the monads are uncompounded things, as correctly defined by Leibnitz, it is the spiritual essence which vivifies them in their degrees of differentiation which constitutes properly the monad—not the atomic congregation that is only the *vehicle* and the substance through which thrill the lower and higher degrees of intelligences. And though, as shown by those plants that are known as sensitives, there are a few among them that may be regarded as possessing that conscious perception which is called by Leibnitz—*apperception* while the rest are endowed but with that internal activity which may be called vegetable *nerve*-sensation (to call it *perception* would be wrong)—yet even the vegetable monad is still *The* Monad in its second degree of awakening sensation. Leibnitz came several times very near the truth, but defined the monadic evolution incorrectly and often blunders greatly. There are *seven* kingdoms. The 1st group comprises three degrees of elementals, or nascent centres of forces—from the first stage of differentiation of *Mulaprakriti* to its third degree,—*i. e.*, from full unconsciousness to semi-perception; the 2nd or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning point in the degrees of the "Monadic Essence"—considered as an Evoluting Energy. Three stages in the elemental side; the mineral kingdom; three stages in the objective physical side—these are the seven links of the evolutionary chain. A descent of spirit into matter, equivalent to an ascent in physical evolution; a reascent from the deepest depths of materiality (the mineral) towards its *status quo ante*, with a corresponding dissipation of concrete organisms up to Nirvana—the vanishing point of differentiated matter. Perhaps a simple diagram will aid us:—



The line A D represents the gradual obscuration of spirit as it passes into concrete matter; the point D indicates the evolutionary position of the mineral kingdom from its incipient (*d*) to its ultimate concretion (*a*); *a*, *b*, *c*, in the left-hand side of the figure are the three stages of elemental evolution; *i. e.*, the three successive stages passed by the spiritual impulse (through the elementals—of which little is permitted to be said) before they are imprisoned into the most concrete form of matter; and *c*, *b*, *a*, in the right-hand side, are the three stages of organic life, vegetable, animal, human. What is total obscuration of spirit is complete perfection of its polar antithesis—matter; and this idea is conveyed in the lines A D and D A. The arrows show the line of travel of the evolutionary impulse in entering its vortex and expanding again into the subjectivity of the ABSOLUTE. The central thickest line *d d* is—the Mineral Kingdom.

The monogenists have had their day. Even believers in a personal god, like Professor Agassiz, teach now that, "There is a manifest progress in the succession of beings on the surface of the earth. The progress consists in an increasing similarity of the living fauna and among the vertebrates especially, in the increasing resemblance to man. Man is the end towards which all the animal creation has tended from the first appearance of the first Palæozoic fishes—" (*Principles of Zoology, pp.* 205-6). The mineral "monad" is not an individuality latent, but an all-pervading Force which has for its present vehicle matter in its lowest and most concrete terrestrial state; in man the monad is fully developed, potential, and either passive or absolutely active, according to its vehicle the five lower and more physical human principles. In the Devi kingdom it is fully liberated and in its highest state—but one degree lower than the ONE Universal Life.

(*To be continued.*)

[*Following this, will be found the partial reply to Questions VII and VIII relating to Lord Buddha and Sri Sankaracharya. They are answered so far by our brother, Mr. T. Subba Row.*—EDITOR.]

QUESTION VIII.

SRI SANKARACHARYA'S DATE AND DOCTRINE.

It is always difficult to determine with precision the date of any particular event in the ancient history of India; and this difficulty is considerably enhanced by the speculations of European orientalists whose labours in this direction have but tended to thicken the confusion already existing in popular legends and traditions which were often altered or modified to suit the necessities of Sectarian Controversy. The causes that have produced this result will be fully ascertained on examining the assumptions on which these speculations are based. The writings of many of these orientalists are often characterised by an imperfect knowledge of Indian literature, philosophy and religion and of Hindu traditions and a contemptuous disregard for the opinions of Hindu writers and pundits. Very often, facts and dates are taken by these writers from the writings of their predecessors or contemporaries on the assumption that they are correct without any further investigation by themselves. Even when a writer gives a date with an expression of doubt as to its accuracy, his follower frequently quotes the same date as if it were absolutely correct. One wrong date is made to depend upon another wrong date, and one bad inference is often deduced from another inference equally unwarranted and illogical. And consequently if the correctness of any particular date given by these writers is to be ascertained the whole structure of Indian Chronology constructed by them will have to be carefully examined. It will be convenient to enumerate some of the assumptions above referred to before proceeding to examine their opinions concerning the date of Sankaracharya.

I. Many of these writers are not altogether free from the prejudices engendered by the pernicious doctrine, deduced from the Bible whether rightly or wrongly, that this world is only six thousand years old. We do not mean to say that any one of these writers would now seriously think of defending the said doctrine. Nevertheless it had exercised a considerable influence on the minds of Christian writers when they began to investigate the claims of Asiatic Chronology. If an antiquity of 5 or 6 thousand years is assigned to any particular event connected with the Ancient history of Egypt, India or China, it is certain to be rejected at once by these writers without any inquiry whatever regarding the truth of the statement.

II. They are extremely unwilling to admit that any portion of the Veda can be traced to a period anterior to the date of the Pentateuch even when the arguments brought forward to establish the priority of the Vedas are such as would be convincing to the mind of an impartial investigator untainted by Christian prejudices. The maximum limit of Indian antiquity is, therefore, fixed for them by the Old Testament and it is virtually assumed by them that a period between the date of the Old Testament on the one side and the present time on the other should necessarily be assigned to every book in the whole range of Vedic and Sanskrit literature and to almost every event of Indian History.

III. It is often assumed without reason that every passage in the Vedas containing philosophical or metaphysical ideas must be looked upon as a subsequent interpolation and that every book treating of a philosophical subject must be considered as having been written after the time of Buddha or after the commencement of the Christian era. Civilization, philosophy and scientific investigation had their origin, in the opinion of these writers, within the six or seven centuries preceding the Christian era and mankind slowly emerged, for the first time, from "the depths of animal brutality" within the last four or five thousand years.

IV. It is also assumed that Buddhism was brought into existence by Gautama Buddha. The previous existence of Buddhism, Jainism and Arhat philosophy is rejected as an absurd and ridiculous invention of the Buddhists who attempted thereby to assign a very high antiquity to their own religion. In consequence of this erroneous impression on their part every Hindu book referring to the doctrines of Buddhists is declared to have been written subsequent to the time of Gautama Buddha. For instance, Mr. Weber is of opinion that Vyasa, the author of Brahma Sutras, wrote them in the 5th century after Christ. This is indeed a startling revelation to the majority of Hindus.

V. Whenever several works treating of various subjects are attributed to one and the same author by Hindu writings or traditions, it is often assumed and apparently without any reason whatever in the majority of cases, that the said works should be considered as the productions of different writers. By this process of reasoning they have discovered two Badarayanas (Vyasas), two Patanjalis, and three Vararuchis. We do not mean to say that in every case identity of names is equivalent to identity of persons. But we cannot but protest against such assumptions when they are made without any evidence to support them, merely for the purpose of supporting a foregone conclusion or establishing a favourite hypothesis.

VI. An attempt is often made by these writers to establish the chronological order of the events of ancient Indian history by means of the various stages in the growth or development of the Sanscrit language and Indian literature. The time required for this growth is often estimated in the same manner in which a geologist endeavours to fix the time required for the gradual development of the various strata composing the earth's crust. But we fail to perceive anything like a proper method in making these calculations. It will be wrong to assume that the growth of one language will require the same time as that of another within the same limits. The peculiar characteristics of the nation to whom the language belongs must be carefully taken into consideration in attempting to make any such calculation. The history of the said nation is equally important. Any one who examines Max-Müller's estimation of the so-called Sutra, Brahmana, Mantra and Khanda periods, will be able to perceive that no attention has been paid to these considerations. The time allotted to the growth of these four "Srata" of Vedic literature is purely arbitrary.

We have enumerated these defects in the writings of European Orientalists for the purpose of showing to our readers that it is not always safe to rely upon the conclusions arrived at by these writers regarding the dates of ancient Indian history.

In examining the various quotations and traditions selected by European Orientalists for the purpose of fixing Sankaracharya's date, special care must be taken to see whether the person referred to was the very first Sankaracharya who established the Adwaitee doctrine or one of his followers who became the *Adhipatis* of the various *Mathams* established by him and his successors. Many of the Adwaitee *Mathadhipatis* who succeeded him (especially at the Sringeri Matham) were men of considerable renown and were well-known throughout India during their time. They are often referred to under the general name of Sankaracharya. Consequently any reference made to any one of these *Mathadhipatis* is apt to be mistaken for a reference to the first Sankaracharya himself.

Mr. Barth whose opinion regarding Sankara's date is quoted by the *London Theosophist* against the date assigned to that teacher in Mr. Sinnett's book on Esoteric Buddhism, does not appear to have carefully examined the subject himself. He assigns no reasons for the date given and does not even allude to the existence of other authorities and traditions which conflict with the date adopted by him. The date which he assigns to Sankara appears in an unimportant foot-note appearing on page 89 of his book on "The Religions of India" which reads thus: "Sankarcharya is generally placed in the 8th century; perhaps we must accept the 9th rather. The best accredited tradition represents him as born on the 10th of the month 'Madhava' in 788 A. D. Other traditions it is true place him in the 2nd and 5th centuries. The author of the Dabistan, on the other hand, brings him as far down as the commencement of the 14th." Mr. Barth is clearly wrong in saying that Sankara is generally placed in the 8th century. There are as many traditions for placing him in some century before the Christian era as for placing him in some century after the said era, and it will also be seen from what follows that in fact evidence preponderates in favour of the former statement. It cannot be contended that the generality of orientalists have any definite opinions of their own on the subject under consideration. Max Müller does not appear to have ever directed his

attention to this subject. Monier. Williams merely copies the date given by Mr. Wilson and Mr. Weber seems to rely upon the same authority without troubling himself with any further enquiry about the matter. Mr. Wilson is probably the only orientalist who investigated the subject with some care and attention; and he frankly confesses that the exact period at which "he (Sankara) flourished can by no means be determined" (page 201 of Vol. I of his Essays on the religion of the Hindoos). Under such circumstances the foot-note above-quoted is certainly very misleading. Mr. Barth does not inform his readers wherefrom he obtained the tradition referred to and what reasons he has for supposing that it refers to the first Sankaracharya and that it is "the best accredited tradition." When the matter is still open to discussion, Mr. Barth should not have adopted any particular date if he is not prepared to support it and establish it by proper arguments. The other traditions alluded to are not intended, of course, to strengthen the authority of the tradition relied upon. But the wording of the foot-note in question seems to show that all the authorities and traditions relating to the subject are comprised therein, when, in fact, the most important of them are left out of consideration, as will be shown hereafter. No arguments are to be found in support of the date assigned to Sankara in the other portions of Mr. Barth's book, but there are a few isolated passages which may be taken either as inferences from the statement in question or arguments in its support, which it will be necessary to examine in this connection.

Mr. Barth has discovered some connection between the appearance of Sankara in India and the commencement of the persecution of the Buddhists which he seems to place in the 7th and 8th centuries. In page 89 of his book he speaks of "the great reaction on the offensive against Buddhism which was begun in the Deccan in the 7th and 8th centuries by the schools of Kumarila and Sankara"; and in page 135, he states that the "disciples of Kumarila and Sankara organized into military bands constituted themselves the rabid defenders of orthodoxy." The force of these statements is, however, considerably weakened by the author's observations on pages 89 and 134 regarding the absence of any traces of Buddhist persecution by Sankara in the authentic documents hitherto examined and the absurdity of legends which represent him as exterminating Buddhists from the Himalaya to Cape Comorin.

The association of Sankara with Kumarila in the passages above cited is highly ridiculous. It is well-known to almost every Hindu that the followers of Purva Mimamsa (Kumarila commented on the Sutras) were the greatest and the bitterest opponents of Sankara and his doctrine, and Mr. Barth seems to be altogether ignorant of the nature of Kumarila's views and Purva Mimamsa and the scope and aim of Sankara's vedantic philosophy. It is impossible to say what evidence the author has for asserting that the great reaction against the Buddhists commenced in the 7th and 8th centuries and that Sankara was instrumental in originating it. There are some passages in his book which tend to show that this date cannot be considered as quite correct. In page 135 he says that Buddhism began persecution even in the time of Asoka.

Such being the case, it is indeed very surprising that the Orthodox Hindus should have kept quiet for nearly ten centuries without retaliating on their enemies. The political ascendency gained by the Buddhists during the reign of Asoka did not last very long; and the Hindus had the support of very powerful kings before and after the commencement of the Christian era. Moreover the author says in p. 132 of his book, that Buddhism was in a state of decay in the seventh century. It is hardly to be expected that the reaction against the Buddhists would commence when their religion was already in a state of decay. No great religious teacher or reformer would waste his time and energy in demolishing a religion already in ruins. But, what evidence is there to show that Sankara was ever engaged in this task? If the main object of his preaching was to evoke a reaction against Buddhism, he would no doubt have left us some writings specially intended to criticize its doctrines and expose its defects. On the other hand he does not even allude to Buddhism in his independent works. Though he was a voluminous writer, with the exception of a few remarks on the theory advocated by *some* Buddhists regarding the nature of perception contained in his Commentary on the Brahma-Sutras, there is not a single passage in the whole range of his writings regarding the Buddhists or their doctrines; and the insertion of even these few remarks in his commentary was rendered necessary by the allusions contained in the Sutras which he was interpreting. As, in our humble opinion, these Brahma-Sutras were composed by Vyasa himself (and not by an imaginary Vyasa of the 5th century after Christ evolved by Mr. Weber's fancy) the allusions therein contained relate to the Buddhism which existed previous to the date of Gautama Buddha. From these few remarks it will be clear to our readers that Sankaracharya had nothing to do with Buddhist persecution. We may here quote a few passages from Mr. Wilson's Preface to the first edition of his Sanskrit dictionary in support of our remarks. He writes as follows regarding Sankara's connection with the persecution of the Buddhists:—"Although the popular belief attributes the origin of the Bauddha persecution to Sankaracharya, yet in this case we have some reason to distrust its accuracy. Opposed to it we have the mild character of the reformer, who is described as uniformly gentle and tolerant, and speaking from my own limited reading in Vedanta works, and the more satisfactory testimony of Ram Mohun Roy, which he permits me to adduce, it does not appear that any traces of his being instrumental to any persecution are to be found in his own writings, all which are extant, and the object of which is by no means the correction of the Bauddha or any other schism, but the refutation of all other doctrines besides his own, and the reformation or re-establishment of the 4th religious order." Further on he observes that "it is a popular error to ascribe to him the work of persecution; he does not appear at all occupied in that odious task, nor is he engaged in particular controversy with any of the Bauddhas."

From the foregoing observations it will be seen that Sankara's date cannot be determined by the time of the commencement of the Buddhist persecution, even if it were possible to ascertain the said period.

Mr. Barth seems to have discovered some connection between the philosophical systems of Sankara, Ramanuja and Anandathirtha, and the Arabian merchants who came to India in the first centuries of the Hejira, and he is no doubt fully entitled to any credit that may be given him for the originality of his discovery. This mysterious and occult connection between Adwaita philosophy and Arabian commerce is pointed out in p. 212 of his book, and it may have some bearing on the present question, if it is anything more than a figment of his fancy. The only reason given by him in support of his theory is, however, in my humble opinion, worthless. The Hindus had a prominent example of a grand religious movement under the guidance of a single teacher, in the life of Buddha, and it was not necessary for them to imitate the adventures of the Arabian prophet. There is but one other passage in Mr. Barth's book which has some reference to Sankara's date. In p. 207 he writes as follows:—"The Siva, for instance, who is invoked at the commencement of the drama of Sakuntala, who is at once God, priest and offering, and whose body is the universe, is a Vedantic Idea. This testimony appears to be forgotten when it is maintained, as is sometimes done, that the whole sectarian Vedantism commences with Sankara." But this testimony appears to be equally forgotten when it is maintained, as is sometimes done by Orientalists like Mr. Barth, that

Sankara lived in some century after the author of Sakuntala.

From the foregoing remarks it will be apparent that Mr. Barth's opinion regarding Sankara's date is very unsatisfactory. As Mr. Wilson seems to have examined the subject with some care and attention, we must now advert to his opinion and see how far it is based on proper evidence. In attempting to fix Amara Sinha's date (which attempt ultimately ended in a miserable failure), he had to ascertain the period when Sankara lived. Consequently his remarks concerning the said period appear in his preface to the first edition of his Sanskrit dictionary. We shall now reproduce here such passages from this preface as are connected with the subject under consideration and comment upon them. Mr. Wilson writes as follows:—

"The birth of Sankara presents the same discordance as every other remarkable incident amongst the Hindus. The Kadali (it ought to be Koodali) Brahmins, who form an establishment following and teaching his system, assert his appearance about 2,000 years since; some accounts place him about the beginning of the Christian Era, others in the 3rd or 4th century after; a manuscript history of the kings of Konga, in Colonel Mackenzie's Collection, makes him contemporary with Tiru Vikrama Deva Chakravarti, sovereign of Skandapura in the Dekkan, A.D. 178; at Sringeri, on the edge of the Western Ghauts, and now in the Mysore Territory, at which place he is said to have founded a College that still exists, and assumes the supreme control of the Smarta Brahmins of the Peninsula, an antiquity of 1,600 years, is attributed to him, and common tradition makes him about 1,200 years old. The Bhoja Prabandha enumerates Sankara among its worthies, and as contemporary with that prince; his antiquity will then be between 8 and 9 centuries. The followers of Madhwacharya in Tuluva seem to have attempted to reconcile these contradictory accounts by supposing him to have been born three times; first at Sivuli in Tuluva about 1,500 years ago, again in Malabar some centuries later, and finally at Padukachaytra in Tuluva no more than 600 years since; the latter assertion being intended evidently to do honor to their own founder, whose date that was, by enabling him to triumph over Sankara in a suppositious controversy. The Vaishnava Brahmins of Madura say that Sankara appeared in the ninth century of Salivahana or tenth of our era. Dr. Taylor thinks that, if we allow him about 900 years, we shall not be far from the truth, and Mr. Colebrooke is inclined to give him an antiquity of about 1,000 years. This last is the age which my friend Ram Mohun Roy, a diligent student of Sankara's works, and philosophical teacher of his doctrines, is disposed to concur in, and he infers that 'from a calculation of the spiritual generations of the followers of Sankara Swami from his time up to this date, he seems to have lived between the 7th and 8th centuries of the Christian Era,' a distance of time agreeing with the statements made to Dr. Buchanan in his journey through Sankara's native country, Malabar, and in union with the assertion of the Kerala Utpatti, a work giving an historical and statistical account of the same province, and which, according to Mr. Duncan's citation of it, mentions the regulations of the castes of Malabar by this philosopher to have been effected about 1,000 years before 1798. At the same time, it must be observed, that a manuscript translation of the same work in Colonel Mackenzie's possession, states Saukaracharya to have been born about the middle of the 5th century, or between 13 and 14 hundred years ago, differing in this respect from Mr. Duncan's statement—a difference of the less importance, as the manuscript in question, either from defects in the original or translation, presents many palpable errors and cannot consequently be depended upon. The weight of authority therefore is altogether in favour of an antiquity of about ten centuries, and I am disposed to adopt this estimate of Sankara's date, and to place him in the end of the 8th and beginning of the 9th century of the Christian era."

We will add a few more authorities to Mr. Wilson's list before proceeding to comment on the foregoing passage.

In a work called "The Biographical Sketches of Eminent Hindu Authors," published at Bombay in 1860 by Janardan Ramchenderjee, it is stated that Sankara lived 2,500 years ago, and that, in the opinion of some people, 2,200 years ago. The records of the Combaconum Matham give a list of nearly 66 Mathadhipatis from Sankara down to the present time, and show that he lived more than 2,000 years ago.

The Kudali Matham referred to by Mr. Wilson which is a branch of the Sringeri Matham, gives the same date as the latter Matham, their traditions being identical. Their calculation can safely be relied upon as far as it is supported by the dates given on the places of Samadhi (something like a tomb) of the successive Gurus of the Sringeri Matham; and it leads us to the commencement of the Christian Era.

No definite information is given by Mr. Wilson regarding the nature, origin or reliability of the accounts which place Sankara in the 3rd or 4th century of the Christian era or at its commencement; nor does it clearly appear that the history of the kings of Konga referred to unmistakably alludes to the very first Sankaracharya. These traditions are evidently opposed to the conclusion arrived at by Mr. Wilson, and it does not appear on what grounds their testimony is discredited by him. Mr. Wilson is clearly wrong in stating that an antiquity of 1,600 years is attributed to Sankara by the Sringeri Matham. We have already referred to the account of the Sringeri Matham, and it is precisely similar to the account given by the Kudali Brahmins. We have ascertained that it is so from the agent of the Sringeri Matham at Madras, who has published only a few days ago the list of teachers preserved at the said Matham with the dates assigned to them. And further we are unable to see which "common tradition" makes Sankara "about 1,200 years old." As far as our knowledge goes there is no such common tradition in India. The majority of people in Southern India have, up to this time, been relying on the Sringeri account, and in Northern India there seems to be no common tradition. We have but a mass of contradictory accounts.

It is indeed surprising that an Orientalist of Mr. Wilson's pretensions should confound the *poet* named Sankara and mentioned in Bhoja Prabandha with the great Adwaitee teacher. No Hindu would ever commit such a ridiculous mistake. We are astonished to find some of these European Orientalists quoting now and then some of the statements contained in such books as Bhoja Prabandha, Katha Sarit Sagara, Raja-tarangini and Panchatantra as if they were historical works. In some other part of his preface Mr. Wilson himself says that this Bhoja Prabandha is altogether untrustworthy, as some of the statements contained therein did not harmonize with his theory about Amarasimha's date; but now he *misquotes* its statements for the purpose of supporting his conclusion regarding Sankara's date. Surely, consistency is not one of the prominent characteristics of the writings of the majority of European Orientalists. The person mentioned in Bhoja Prabandha is always spoken of under the name of Sankara *Kavi*, and he is nowhere called Sankara*charya*, and the Adwaitee teacher is never mentioned in any Hindu work under the appellation of Sankara *Kavi*.

It is unnecessary for us to say anything about the Madhwa traditions or the opinion of the Vaishnava Brahmins of Madura regarding Sankara's date. It is, in our humble opinion, hopeless to expect anything but falsehood regarding Sankara's history and his philosophy from the Madhwas and the Vaishnavas. They are always very anxious to show to the world at large that their doctrines existed before the time of Sankara, and that the Adwaitee doctrine was a deviation from their pre-ex-

isting orthodox Hinduism. And consequently they have assigned to him an antiquity of less then 1,500 years.

It does not appear why Dr. Taylor thinks that he can allow Sankara about 900 years, or on what grounds Mr. Colebrooke is inclined to give him an antiquity of about 1,000 years. No reliance can be placed on such statements before the reasons assigned therefor are thoroughly sifted.

Fortunately, Mr. Wilson gives us the reason for Ram Mohun Roy's opinion. We are inclined to believe that Ram Mohun Roy's calculation was made with reference to the Sringeri list of Teachers or Gurus, as that was the only list published up to this time, and as no other Matham, except perhaps the Cumbaconum Matham, has a list of Gurus coming up to the present time in uninterrupted succession. There is no necessity for depending upon his calculation (which from its very nature cannot be anything more than mere guess-work) when the old list preserved at Sringeri contains the dates assigned to the various teachers. As these dates have not been published up to the present time, and as Ram Mohun Roy had merely a string of names before him, he was obliged to ascertain Sankara's date by assigning a certain number of years on the average to every teacher. Consequently, his opinion is of no importance whatever when we have the statement of the Sringeri Matham which, as we have already said, places Sankara in some century before the Christian era. The same remarks will apply to the calculation in question even if it were made on the basis of the number of teachers contained in the list preserved in the Cumbaconum Matham.

Very little importance can be attached to the oral evidence adduced by some unknown persons before Dr. Buchanan in his travels through Malabar; and we have only to consider the inferences that may be drawn from the accounts contained in Kerala Utpatti. The various manuscript copies of this work seem to differ in the date they assign to Sankaracharya; even if the case were otherwise, we cannot place any reliance upon this work for the following among other reasons :—

I. It is a well-known fact that the customs of Malabar are very peculiar. Their defenders have been, consequently, pointing to some great Rishi or some great philosopher of ancient India as their originator. Some of them affirm (probably the majority) that Parasurama brought into existence some of these customs and left a special Smriti for the guidance of the people of Malabar; others say that it was Sankaracharya who sanctioned these peculiar customs. It is not very difficult to perceive why these two persons were selected by them. According to the Hindu Puranas Parasurama lived in Malabar for sometime, and according to Hindu traditions Sankara was born in that country. But it is extremely doubtful whether either of them had anything to do with the peculiar customs of the said country. There is no allusion whatever to any of these customs in Sankara's works. He seems to have devoted his whole attention to religious reform, and it is very improbable that he should have ever directed his attention to the local customs of Malabar. While attempting to revive the philosophy of the ancient Rishis, it is not likely that he should have sanctioned the customs of Malabar which are at variance with the rules laid down in the Smritis of those very Rishis; and as far as our knowledge goes he left no written regulations regarding the castes of Malabar.

II. The statements contained in Kerala Utpatti are opposed to the account of Sankara's life given in almost all the Sankara Vijiams (Biographies of Sankara) examined up to this time, viz., Vidyaranya's Sankara Vijiam Chitsukhachary's Sankara Vijayavilasam, Brihat Sankara Vijiam, &c. According to the account contained in these works, Sankara left Malabar in his eighth year and returned to his native village when his mother was on her death-bed when he remained there only for a few days. It is difficult to see at what period of his life-time he was engaged in making regulations for the castes of Malabar.

III. The work under consideration represents Malabar as the seat of Bhattapada's triumphs over the Buddhists, and says that this teacher established himself in Malabar and expelled the Buddhists from that country. This statement alone will be sufficient to show to our readers the fictitious character of the account contained in this book. According to every other Hindu work, this great teacher of Purva Mimamsa was born in Northern India; almost all his famous disciples and followers were living in that part of the country, and according to Vidyaranya's account he died at Allahabad.

For the foregoing reasons we cannot place any reliance upon this account of Malabar.

From the traditions and other accounts which we have hitherto examined, Mr. Wilson comes to the conclusion that Sankaracharya lived in the end of the 8th and the beginning of the 9th century of the Christian Era. The accounts of the Sringeri, Kudali and Cumbaconum Mathams, and the traditions current in the Bombay Presidency, as shown in the biographical sketches published at Bombay, place Sankara in some century before the Christian era. On the other hand, Kerala Utpatti, the information obtained by Dr. Buchanan in his travels through Malabar and the opinions expressed by Dr. Taylor and Mr. Colebrooke, concur in assigning to him an antiquity of about 1,000 years. The remaining traditions referred to by Mr. Wilson are as much opposed to his opinion as to the conclusion that Sankara lived before Christ. We shall now leave it to our readers to say whether, under such circumstances, Mr. Wilson is justified in asserting that "the weight of authority is altogether in favour" of his theory.

We have already referred to the writings of almost all the European orientalists who expressed an opinion upon the subject under discussion; and we need hardly say that Sankara's date is yet to be ascertained.

We are obliged to comment at length on the opinions of European orientalists regarding Sankara's date, as there will be no probability of any attention being paid to the opinion of Indian and Tibetian initiates when it is generally believed that the question has been finally settled by their writings. The Adepts referred to by the London Theosophist are, certainly in a position to clear up some of the problems in Indian religious history. But there is very little chance of their opinions being accepted by the general public under present circumstances, unless they are supported by such evidence as is within the reach of the outside world. As it is not always possible to procure such evidence, there is very little use in publishing the information which is in their possession until the public are willing to recognize and admit the antiquity and trustworthiness of their traditions, the extent of their powers and the vastness of their knowledge. In the absence of such proof as is above indicated, there is every likelihood of their opinions being rejected as absurd and untenable; their motives will no doubt be questioned and some people may be tempted to deny even the fact of their existence. It is often asked by Hindus as well as by Englishmen why these Adepts are so very unwilling to publish some portion at least of the information they possess regarding the truths of physical science. But in doing so, they do not seem to perceive the difference between the method by which they obtain their knowledge and the process of modern scientific investigation by which the facts of nature are ascertained and its laws are discovered. Unless an Adept can prove his conclusions by the same kind of reasoning as is adopted by the modern scientist they remain undemonstrated to the outside world. It is of course impossible for him to develope in a considerable number of human being such faculties as would enable them to perceive their truth; and it is not always practicable to establish them by the ordinary scientific method unless all the facts and laws on which his demonstration is to be based have already been ascertained by modern science. No Adept can be expected to anticipate the discoveries of the next four or five centuries and prove some grand scientific truth to the entire satisfaction of the educated public after having discovered every fact and law of nature required for the said purpose by such process of reasoning as would be accepted by them. They have to encounter similar difficulties in giving any information regarding the events of the ancient history of India.

However, before giving the exact date assigned to Sankaracharya by the Indian and Tibetan initiates, we shall indicate a few circumstances by which his date may be approximately determined. It is our humble opinion that the Sankara Vijiams hitherto published can be relied upon as far as they are consistent with each other regarding the general outlines of Sankara's life. We cannot however place any reliance whatever upon Anandagiri's Sankara Vijia published at Calcutta. The Calcutta edition not only differs in some very material points from the manuscript copies of the same work found in Southern India but is opposed to every other Sankara Vijiam hitherto examined. It is quite clear from its style and some of the statements contained therein that it was not the production of Anandagiri, one of the four chief disciples of Sankara and the commentator on his Upanishad Bhashyam. For instance, it represents Sankara as the author of a certain verse which is to be found in Vidyaranya's Adhikaranaratnamala written in the fourteenth century. It represents Sankara as giving orders to two of his disciples to preach the Visishtadwaitee and the Dwaitee doctrines which are directly opposed to his own doctrine. The book under consideration says that Sankara went to conquer Mandana misra in debate followed by Sureswaracharya though Mandanamisra assumed the latter name at the time of initiation. It is unnecessary for us here to point out all the blunders and absurdities of this book. It will be sufficient to say that in our opinion it was not written by Anandagiri and that it was the production of an unknown author who does not appear to have been even tolerably well acquainted with the history of the Adwaitee doctrine. Vidyaranya's (or of Sayanachary the great commentator of the Vedas) Sankara Vijia is decidedly the most reliable source of information as regards the main features of Sankara's biograply. Its authorship has been universally accepted and the information contained therein was derived by its author, as may be seen from his own statements, from certain old biographies of Sankara existing at the time of its composition. Taking into consideration the author's vast knowledge and information and the opportunities he had for collecting materials for his work when he was the head of the Sringeri Matham, there is every reason to believe that he had embodied in his work the most reliable information he could obtain. Mr. Wilson however says that the book in question is "much too poetical and legendary" to be acknowledged as a great authority. We admit that the style is highly poetical, but we deny that the work is legendary. Mr. Wilson is not justified in characterizing it as such on account of its description of some of the wonderful phenomena shown by Sankara. Probably the learned orientalist would not be inclined to consider the Biblical account of Christ in the same light. It is not the peculiar privilege of Christianity to have a miracle-worker for its first propagator. In the following observations we shall take such facts as are required from this work.

It is generally believed that a person named Govinda Yogi was Sankara's guru, but it is not generally known that this Yogi was in fact Pantanjali—the great author of the Mahabhashya and the Yoga Sutras—under a new name. A tradition current in Southern India represents him as one of the chelas of Pantanjali; but it is very doubtful if this tradition has anything like a proper foundation. But it is quite clear from the 94th, 95th, 96th and 97th verses of the 5th chapter of Vidyaranya's Sankara Vijia that Govinda Yogi and Pantanjali were identical. According to the immemorial custom observed amongst initiates Patanjali assumed the name of Govinda Yogi at the time of his initiation by Goudapada. It cannot be contended that Vidyaranya represented Patanjali as Sankara's Guru merely for the purpose of assigning some importance to Sankara and his teaching: Sankara is looked upon as a far greater man than Patanjali by the Adwaitees, and nothing can be added to Sankara's reputation by Vidyaranya's assertion. Moreover Patanjali's views are not altogether identical with Sankara's views; it may be seen from Sankara's writings that he attached no importance whatever to the practises of Hatha Yog regarding which Patanjali composed his Yoga Sutras. Under such circumstances if Vidyaranya had the option of selecting a Guru for Sankara he would no doubt have represented Vyasa himself (who is supposed to be still living) as his Guru. We see no reason therefore to doubt the correctness of the statement under examination. Therefore, as Sankara was Patanjali's chela and as Goudapada was his Guru, his date will enable us to fix the dates of Sankara and Goudapada. We may here point out to our readers a mistake that appears in p. 148 of Mr. Sinnett's book on Esoteric Buddhism as regards the latter personage. He is there represented as Sankara's Guru; Mr. Sinnett was informed, we believe, that he was Sankara's Paramaguru and not having properly understood the meaning of this expression Mr. Sinnett wrote that he was Sankara's Guru.

It is generally admitted by orientalists that Patanjali lived before the commencement of the Christian Era. Mr. Barth places him in the second century before the Christian Era, accepting Goldstucker's opinion, and Monier Williams does the same thing. W. Weber who seems to have carefully examined the opinions of all the other orientalists who have written upon the subject comes to the conclusion that "we must for the present rest satisfied with placing the date of the composition of the Bhashya between B. C. 140 and A. D. 60, a result which considering the wretched state of the chronology of Indian Literature generally, is, despite its indefiniteness, of no mean importance." And yet even this date rests upon inferences drawn from one or two unimportant expressions contained in Patanjali's Mahabhashya. It is always dangerous to draw such inferences and especially so when it is known that, according to the tradition current amongst Hindu grammarians, some portions of Mahabhashya were lost and the gaps were subsequently filled up by subsequent writers. Even supposing that we should consider the expressions quoted as written by Patanjali himself, there is nothing in those expressions which would enable us to fix the writer's date. For instance, the connection between the expression "*Arunad Yavanah Sáketam*" and the expedition of Menander against Ayodhya between B. C. 144 and 120 relied upon by Goldstucker is merely imaginary. There is nothing in the expression to show that the allusion contained therein points necessarily to Menander's expedition. We believe that Patanjali is referring to the expedition of *Yavanas* against Ayodhya during the lifetime of Sagara's father described in Harivamsa. This expedition occurred long before Rama's time and there is nothing to connect it with Menander. Goldstucker's inference is based upon the assumption that there was no other *Yavana* expedition against Ayodhya known to Patanjali, and it will be easily seen from Harivamsa (written by Vyasa) that the said assumption is unwarranted. Consequently the whole theory constructed by Goldstucker on this weak foundation falls to the ground. No valid inferences can be drawn from the mere names of kings contained in Mahabhashya, even if they are traced to Patanjali himself, as there would be several kings in the same dynasty bearing the same name. From the foregoing remarks it will be clear that we cannot fix, as Weber has done, B. C. 140 as the maximum limit of antiquity that can be assigned to Patanjali. It is now necessary to see whether any other such limit has been ascertained by Orientalists. As Panini's date still remains undetermined the limit cannot be fixed with reference to his date. But it is assumed by some Orientalists that Panini must have

lived at sometime subsequent to Alexander's invasion from the fact that Panini explains in his grammar the formation of the word *Yavanani*. We are very sorry that European Orientalists have taken the pains to construct theories upon this basis without ascertaining the meaning assigned to the word *Yavana* and the time when the Hindus first became acquainted with the Greeks. It is unreasonable to assume without proof that this acquaintance commenced at the time of Alexander's invasion. On the other hand there are very good reasons for believing that the Greeks were known to the Hindus long before this event. Pythagoras visited India according to the traditions current amongst Indian Initiates, and he is alluded to in Indian astrological works under the name of *Yavanacharya*. Morever it is not quite certain that the word *Yavana* was strictly confined to the Greeks by the ancient Hindu writers. Probably it was first applied to the Egyptians and the Ethiopians; it was probably extended first to the Alexandrian Greeks and subsequently to the Greeks, Persians and Arabians. Besides the *Yavana* invasion of Ayodhya described in *Harivamsa*, there was another subsequent expedition to India by *Kala Yavana* (Black *Yavana*) during Krishna's lifetime described in the same work. This expedition was probably undertaken by the Ethiopians. Any how, there are no reasons whatever, as far as we can see, for asserting that Hindu writers began to use the word Yavana after Alexander's invasion. We can attach no importance whatever to any inferences that may be drawn regarding the dates of Panini and Katyayana (both of them lived before Patanjali) from the statements contained in *Katha Sarit Sagara* which is nothing more than a mere collection of fables. It is now seen by Orientalists that no proper conclusions can be drawn regarding the dates of Panini and Katyayana from the statements made by Hiuan Thsang, and we need not therefore say anything here regarding the said statements. Consequently the dates of Panini and Katyayana still remain undetermined by European Orientalists. Goldstucker is probably correct in his conclusion that Panini lived before Buddha and the Buddhists' accounts agree with the traditions of the initiates in asserting that Katyayana was a contemporary of Buddha. From the fact that Patanjali must have composed his Mahabhashyam after the composition of Panini's Sutras and Katyayana's Vartika we can only infer that it was written after Buddha's birth. But there are a few considerations which may help us in coming to the conclusion that Patanjali must have lived about the year 500 B. C. Max Muller fixed the Sutra period between 500 B. C. and 600 B. C.. We agree with him in supposing that the period probably ended with B. C. 500, though it is uncertain how far it extended into the depths of Indian antiquity. Patanjali was the author of the Yoga Sutras, and this fact has not been doubted by any Hindu writer up to this time. Mr. Weber *thinks*, however, that the author of the Yoga Sutras might be a different man from the author of the Mahabhashya, though he does not venture to assign any reason for his supposition. We very much doubt if any European Orientalist can ever find out the connection between the first Anhika of the Mahabhashya and the real secrets of Hatha Yoga contained in the Yoga Sutras. No one but an initiate can understand the full significance of the said Anhika; and the "eternity of the Logos" or Sabda is one of the principal doctrines of the ancient Gymnosophists of India who were generally Hatha Yogis. In the opinion of Hindu writers and Pundits Patanjali was the author of three works, viz. Mahabhashya. Yoga Sutras and a book on Medicine and Anatomy; and there is not the slightest reason for questioning the correctness of this opinion. We must, therefore, place Patanjali in the Sutra period, and this conclusion is confirmed by the traditions of the Indian initiates. As Sankaracharya was a contemporary of Patanjali (being his Chela) he must have lived about the same time. We have thus shown that there are no reasons for placing Sankara in 8th or 9th century after Christ as some of the European Orientalists have done. We have further shown that Sankara was Patanjali's Chela and that his date should be ascertained with reference to Patanjali's date. We have also shown that neither the year B. C. 140 nor the date of Alexander's invasion can be accepted as the maximum limit of antiquity that can be assigned to him, and we have lastly pointed out a few circumstances which will justify us in expressing an opinion that Patanjali and his Chela Sankara belonged to the Sutra period. We may perhaps now venture to place before the public the exact date assigned to Sankaracharya by Tibetan and Indian Initiates. According to the historical information in their possession he was born in the year *B. C.* 510 (51 years and 2 months after the date of Buddha's nirvana), and we believe that satisfactory evidence in support of this date can be obtained in India if the inscriptions at Conjeveram, Sringeri, Jaggurnath, Benares Cashmere and various other places visited by Sankara are properly deciphered. Sankara built Conjeveram which is considered as one of the most ancient towns in Southern India; and it may be possible to ascertain the time of its construction if proper enquiries are made. But even the evidence now brought before the public supports the opinion of the Initiates above indicated. As Goudapada was Sankaracharya's guru's guru his date entirely depends on Sankara's date; and there is every reason to suppose that he lived before Buddha. As this article has already become very lengthy we will now bring it to a close. Our remarks about Buddha's date and Sankaracharya's doctrine will appear in the next issue of the Theosophist.

T. SUBBA ROW.

(To be continued.)

THE KHABAR.

SOMETIME ago one of the London daily papers referred to the 'khabar,' as a thing of extreme mystery in India. From all we can learn, the Arabic word khabar signifies news; and as used in India, it means a method of communicating news in some extraordinary manner, which, it is alleged, science fails to unravel. The speed with which the news travels is said to be greater than that of the electric telegraph; but that we take leave to doubt. At any rate, should you walk through an Indian market-place to view the silks of Cashmere, or stroll into a Turkish bazaar in quest of a serviceable saddle, your hospitable native acquaintance will ask: 'Have you any news of So-and-so, or of such-and-such a place?' Your reply being in the negative, he may probably proceed to tell you what the khabar says on important affairs transpiring at a distance. To your astonishment, you find, after a few days, or even weeks, that your loquacious Hindu, Turkish, Arab, or Persian friend has told you the truth with tolerable correctness.

The Earl of Carnarvon in his interesting little volume, *Recollections of the Druses of Lebanon*, makes this observation: 'No great moral or religious movement can be confined to the country where it is first born; and through all ages, sometimes by a subtle and almost mysterious agency, the spark of intelligence has flashed along the electric chain by which the nations of the East are darkly bound to each other.' And in proof of the existence of this potent agency, he relates that during the Sikh war (1845-6) there were cases in which the news of defeat or victory forestalled the arrival of any letters on the subject; and further that in the late Indian Mutiny the somewhat exaggerated intelligence of General Windham's repulse at Cawnpore actually reached the Indians of Honduras, and the Maoris of New Zealand, in a manner truly astonishing. A relative of the writer of the present notice states, that when in Jerusalem during the Crimean war, he often found that the khabar of the bazaars anticipated the ordinary channels of communication by many days, and, generally, with but little departure from accuracy.

Various theories have been adduced to account for the marvellous rapidity with which news is transmitted, or intercommunicated amongst nations who possess neither the electric telegraph nor steam-power. Some even allege that a certain mysterious psychic force is brought to bear between man and man, separated by long distances from each other, in a manner somewhat similar to the revelations we sometimes hear of as given by one relative to another at a distance. But be it as it may, there can be no doubt, that there exists in Eastern countries some means whereby intelligence is conveyed with marvellous celerity, without the aid of either steam or electricity. The subject is worthy of further investigation.—(*Chambers' Journal.*)

[Alas, that there should be no *khabar* between Universal truths and Western minds! Like the *news* of the earth's rotundity and heliocentricity which were a stale news for the nations of the Vedic period and left by them as a legacy to Pythagoras, but which had to reach Europe *as a scientific fact* less than two centuries back,—and even that after finding itself stuck and delayed in the prison of the Inquisitions—the *khabar* will penetrate into Europe when the nations of the East will have found out something still more wonderful. Only "*some* allege" that the "khabar" is due to "a certain mysterious psychic force?" "*E pur si muove*"—Western friends; and you may find it out some day yourselves, and then, of course, you will believe in it. Till then, however, you will go on repeating, "Can there any good thing come out of"—Asia? Thus you have done before, and so will you do again.—*Ed.*]

THE THEOSOPHISTS:

AS PHOTOGRAPHED IN THE "IMPERIAL CENSUS."

It may be interesting for our friends to learn how our Association is, or rather was (for now they have learned better) viewed, and its tenets described by the officials of Bombay in the recent Census. It is an honour to know that the Theosophical fly is thus immortalized and passed on to posterity in the imperishable amber of the Government Records of the Indian Empire; and, it is a matter of sorrow to see once more, how History is generally disfigured—facts being replaced by fiction, and philosophy mixed up with sectarianism. "*Et c'est ainsi qu'on écrit l'Histoire!*" exclaimed in despair a French critic after getting acquainted with one of such *historical* facts, offered as reliable data and trustworthy materials for the future historians. Hundreds of years hence,—unless white ants, those best allies of characters as cruelly distorted by official recorders as have been our own, come to our rescue—posterity will be made to view our Society as a—*sect!*

EXTRACTS FROM THE IMPERIAL CENSUS OF 1881.

(Page 47 from "Operations and Results in the Bombay Presidency", etc. by J. A. BAINES, *F. S. G., of the Bombay Civil Service.)*

The lately arisen sect of Theosophists may be regarded as practically an offshoot of Brahmanism in this country, though it has received impulse and support from outside. Any vitality that it may possess in the eye of the Hindu, taking it in a doctrinal light, is probably derived from its affinity to a once popular system of philosophical tenets that owe their being to the new departure taken by the orthodox faith after the success of Buddhism had shown it the necessity of modifying its structure. This cause of attraction to the meditative class of Hindu has been somewhat obscured by the prominence that has been lately given to the aid received by the creed from spiritistic manifestation of the usual description that places any rational and continuous observation of this class of phenomena beyond the reach of the unbiased investigator. The small number of its present adherents, are to be found exclusively in Bombay, and as these sheets are passing through the press, I have received casually the information that in that city, from some mistake in classification, the sect has found its place with Buddhism, but that the number of the *soi-disant* theosophists is insignificant.

After the above had been written one of the European leaders of the movement wrote to a daily paper stating that they were, and for some years had been, *Buddhists* as individuals, but, as Theosophists they were attached to no faith or creed.—*Bombay Gazette, 3rd April* 1882.

Ed. Note.—Let us hope the writer has learned better now. "The number of the *soi-disant* Theosophists" from being (in the recorder's views) "insignificant in 1882," has become at any rate since, namely in 1883, very significant indeed, one should say, considering its 70 Branches in India alone and daily increasing members. Thus we have to remain in the sight of posterity as a *sect*, "practically an offshoot of Brahmanism" but at the same time "receiving colour from" Buddhism, these two religious philosophies being finally "*obscured* by the aid given to our *creed*" from spiritistic manifestations..... *beyond* the reach of the unbiased investigator; and, as a natural consequence, entirely *out* "of the reach" of the somewhat *biased* and very incorrect recorder—the author of this particular page 47 of the "Imperial Census." If the "observations and results" with regard to other *sects* in India have been conducted in the same broad and catholic spirit, and its "observations" are as correct as they are in our own case, then, there remains no doubt but the "results" will be quite disastrous for the future historian who may be moved by the unfortunate idea of trusting to the data given in this monument of labour now known as the "BOOK OF THE IMPERIAL CENSUS in India of 1881."

OF THE SERPENT PYTHON AND THE PYTHONESSES THROUGHOUT THE AGES.

RESEARCHES OF PRACTICAL SCIENCE TO FORM PYTHIAS.

BY DR. FORTIN, PRES: S. S. O. F.*

Ophiomancy and Ophiolatry.

IN the patient search into the history of nations, one is confronted by the same fact invariably found in all:—the Cultus of the Serpent.

It is in vain that modern men of science try to find an explanation in the ignorance of the olden days.

It is true that we find the most powerful civilizations of antiquity raising Ophite Temples, but one must know (and on this point I insist) how to separate the religious principle of a superior order from facts pertaining to Magical Science.

History interrupted in her order of events, has led us into this error by a series of false interpretations. The study of occult science alone can correct this very grave mistake, by throwing light upon the night of the past. The question now is—do we possess to-day the principal elements necessary for the reconstruction of the Science of Magic? It remains for some of the readers of the *Theosophist* to judge, and for the learned Eastern Occultists to give us the assistance necessary to enable us to arrive at an accurate conclusion.

I will give a rapid exposition—based on Geology, quite a modern science,—remarking at the same time that there is no such thing as an unbroken or geological period, the investigations being interrupted by chaotical events—and the chapter of accidents. No creation was ever rapid or peaceful; the most dreadful cataclysms have buried entire series—to give birth to new series. Many species have disappeared, and the synthesis that followed remained subject to the same universal law.

Gregoire de Naziance, nearer than ourselves to the traditions, speaks of numerous floods, of conflagrations, disturbances in the earth and in waters thereon—heavy showers of stones falling from high atmospherical regions (fragments—reliquæ of worlds in the Infinitude) of monstrous and extraordinary animals the earth produced. The same is affirmed by other authorities. We may infer, therefore, taking the discoveries in Zoology as our basis,

* President of the Theosophical Society of Paris, called "Société Scientifique des Occultistes de France."

Dr. Fortin is a follower of Hermes, the custodian of the revealed science in Egypt. But Hermetic Philosophy, or rather so much as can be found now of it in traditions, differs in nowise from the Arhat-Tibetan or Aryan secret doctrines, except in its externals, names and later religio-theological additions and interpolations necessitated by the incessant persecution of the clergy. Thus Neith—Isis has gradually merged into the "Sophia" of the early gnostics, and "Sophia" was metamorphosed into the celestial virgin (the Virgin Mary of the Roman Catholics) of the persecuted Alchemists. If the reader turns to *Esoteric Buddhism*, Mr. Sinnett's new book, he will find therein what is meant by "revealed" science at the beginning of every new Round on the Planet. The trinity of the Protestants and the trinity of the Roman Catholics, is as closely related to the Pythagorean "triad" and *Tetractis* as the latter is to the Aryan-Arhat-Esoteric septenary system of evolution.—*Ed.*

that there were animals (among reptiles especially) which possessed faculties and physiological elements that have now become unknown, and that were utilized by man to protect his own evolution, and this is what we now propose to demonstrate.

Asia, by its geographical position and high mountains, was the only country affording man a safe refuge during such planetary cataclysms, which annihilated whole nations in the lower regions. Asia is undeniably the nursery of the human species; consequently every primordial science must come to us from the East through its Initiates, the sacred custodians of the revealed science. On the other hand the West, re-peopled from the East—has neither an origin nor race of its own. But the several types which have been formed, showing distinct characteristics, are the result of numerous cross-breedings, these conditions constituting the various faculties and conceptions *sui-generis* (this it is that is called the "Genius of the People"). Methods may differ, but man cannot stop in the acquirement of knowledge which is essential to him.

Let us interrogate ancient Egypt—together with Brügsch, Chabas, Lepsius, Young Rossellini, the two Champollions, Cooper, Lenormand, Maspers, Mariette Bey, &c., and with these great names, of every nationality, we shall evoke the spectres which to-day people this immense necropolis. Hermes Trismegistus,* the most illustrious of those great dead, gives us the fragments of an antediluvian science; a single glimpse of the period it points to, is sufficient to dazzle us.

Egypt had a cultus for the Dead, the genius for Occult practices, and the very elements of revelation. Her sacred animals and monsters testify to a scientific organisation and to the great knowledge possessed by her priesthood and their power of producing subjects of various physiological specialities to be utilised for practical purposes and phenomena in the Temples. In the very beginning of History we find at Pharaoh's court Moses and the Egyptian Magi producing spontaneous generations of serpents,† prognosticating meteorological, planetary and atmospherical disasters which caused the Israelites and the Egyptians themselves to seek salvation in flight to the deserts.‡

This is the real interpretation of the tale, without which it is rather difficult to believe the story of Pharaoh placing himself at the head of a powerful army, cavalry, war implements and numerous chariots, to pursue a crowd of poor unarmed slaves!

Is it not far more rational to accept the esoteric explanation based on genuine records? namely, that Pharaoh, in the expectation of strong atmospheric perturbations with a view to public safety, had called in a council of the first representatives of official science, among the number of whom was Moses, brought up as he had been in the College of the initiated Priests?

Thus it was simply a seance of high magic, a consultation of great and learned bodies that we have to see in this Biblical story.

The great pre-historic Pyramids were themselves nothing less or more than centres of national institutions, secure places of refuge against various cataclysms, the return of which was always possible.

From this stand-point, if one studies carefully the construction and inner plan of the Pyramids, the Itchean grottos and their subterranean triple-storied palaces, whose vast extent remains unknown to us, we can easily account for their existence: a whole nation can hardly associate itself with such gigantic conceptions unless they be for the public good.

(To be continued.)

* The authority of the Hermetic works was demonstrated to the World of Science by all the Egyptologists with the two Champollions at their head.—*Dr. F.*

† Plinius the elder affirms that rats were created before the eyes of all ont of the slime of the Nile.—*Dr. F.*

‡ It was a general "Sauve qui peut," says Dr. Fortin:—the panic and flight of both the Israelites and the Egyptians caused by the atmospheric darkness, and other meteorological and planetary disturbances. Later on the Jewish historians weaving in the miraculous and the "hand of God" into purely natural events, contrived to make up the rather poetical tale of *Exodus* and other books of the Pentateuch.

GENTEEL BEGGARS.

[*We have just received from a gentleman, an Anglo-Indian Theosophist of the highest rank, and one, whose generous disposition is unfortunately too well known, the following letter*:—(*Ed.*)]

"I am almost daily receiving letters in the spirit of the enclosed. But this is perhaps the most unblushingly impudent I have had, *and* I am specially requested to send it on to you and so I do. I have given this ingenuous youth my views as to his reasons for wishing to join the Society. But this spirit is too common, and I think it might be expedient to publish his letter (without his name) and while giving him the castigation he so richly deserves, to take opportunity of reiterating the fact, that no person need join the Society in the hopes of thereby obtaining worldly advancement of any kind. There are an awful lot of scamps who need this advice—that other fellow * * * of * * * * * has never ceased, since he became a Theosophist, to worry me to do something for him. I think after two years' probation and patience, I have at last shut *him* up. I have told him very plainly that he is a mere self-seeker (this is true, for I asked to have his conduct and life looked into before I gave him a jobation) endeavouring to use Theosophy as a stepping stone. He replied quoting Shakespeare and calling all the gods to witness how shameful it was for one Brother to thus defame another. I told him I acknowledged no brothership with *sham* Theosophists like himself, who were the people who brought discredit on a Society, and have now ceased to answer his letters."

* * * * *

DEAR SIR,

If there be nothing improper, kindly submit my request with your recommendation to Col. H. S. Olcott or Madame H. P. Blavatsky for disposal.

The facts are:—

1. The *Free* and *Private* admission in the Society.

2. Any arrangement for my support, as I know English, Persian and Hindi up to the entrance class, also have served as a teacher and clerk in schools and Courts.

3. *A little help* of *Rs.* 200 (!) for the payment of debt rising from the non-engagement of mine.

These are most Private things, and can be well proved to you with my other descriptions by Dhyan Yoga.

*If succeeded** I shall pray for your further success and prosperity.

I write to you, knowing you to be a Theosophist, for a Brotherhood help of 3 objects; and having a strong hope of success in this matter. Please excuse me for the trouble. An early reply shall highly oblige

Yours affectionately,

* * *

I take this opportunity, with the approval of the President Founder, of once for all warning such selfish and unblushing aspirants, that our Society was not founded for the purpose of affording relief to those who, by idleness, prodigality and often worse, have incurred debts. We never bought, nor do we intend at any future of *buying* our recruits and proselytes, though we are always ready to help to the best of our ability our modest and worthy members, whenever they are in trouble. Our Society was established for far nobler purposes, and nothing in them would warrant our degrading these lofty aims by offering, in addition to them as a bait, a money *premium* for joining it; and were we to admit persons of the character of the writer of the above given letter, we should, far from doing good, be doing harm. Every needy and unsuccessful man in the land would be applying on such terms for fellowship, and our ranks would be filled with a class of persons, ill calculated to further our nobler aims, one of which is to render mankind—especially Hindus—self-dependent, self-respectful and dignified as were their glorious forefathers.

In direct connection with the present, we would call attention to Para VI of the *Rules* of 1883, where the borrowing and especially the *begging* of money from each other is strictly prohibited "unless business should be transacted between the two entirely outside their connection with the Theosophical Society."

Our writer begins his application for admission by a cool request for Rs. 200, thus at once breaking Rule VI; and he does not even ask it as a loan! We may at various times have helped many worthy characters to enter the Society, but here is one who, not only expects the remission of his initiation fee, but in addition to it *demands* the donation of a considerable sum, without ever having done anything himself for humanity, with the exception, perhaps, of the equivocal honour of being born in it. Truly the words of Talleyrand are here exemplified and

* The italics are ours.—*Ed.*

his definition of gratitude fully borne out, viz., "gratitude—a lively sense of favours to come." Is it likely, that an aspirant of this nature would be satisfied with his fees being paid and "the *small* present" of Rs. 200 made him? Certainly not. His gratitude would be of a far more lively character, somewhat resembling the "daughter of the horseleech ever crying, give, give!" As we observe, the writer only prays for the "success and prosperity" of the expected giver *if* he gets his money. Indeed, one has seldom read a more mendacious, impudent avowal than this. Then again in para. 2 of his letter he would, in addition to the other *trifles* solicited, like "some *arrangement for his support!*"

Truly, were our Society to let go unnoticed such extraordinary pretensions, it would soon have on its hands a task far surpassing that of the Hydra-headed monster's killing; for, no sooner would one such claim be disposed of, than a hundred more would crop up to take its place. The man prefaces modestly his request by saying "if there be nothing improper" in it. Indeed, the "would-be theosophist" must have a fine sense of what *is* proper, if this letter is to be considered a specimen of *his* ideas of the fitness of things. Having asked "to be excused," he, the writer, with an additional sense of propriety, subscribes himself "yours affectionately,"—an affection for the anticipated rupees, of course.

To close, I have to say in my official capacity that it is intolerable that high-placed theosophists should be worried in this manner, not only by willing candidates for theosophy with a price-marked label suspended to their applications, but even, shame to say—by *initiated* members! It is in the hope of relieving the former of such nuisance that I felt it my duty, as a high officer of our association, to pen the above remarks and even to publish—at the very natural suggestion of our long-patient Anglo-Indian Brother—the impudent letter complained of. I hope, it may be a warning for all who would have the unfortunate idea of walking in the steps of either of the two above-mentioned individuals. For, should such a complaint occur again, we may be compelled, by order of the President and Council, to publish not only the begging document, but likewise the full name or names of the paupers.

H. P. BLAVATSKY,
Corresponding Secretary of the Theosophical Society.

OOTACAMUND, *7th August.*

CALIFORNIA ON THEOSOPHY.

BY far the ablest *résumé* of Theosophy which has appeared in America for years has just been made in the *Sacramento Record-Union*, by its Editor Mr. George Frederic Parsons, F. T. S. In these articles, of several columns each, he has traversed the ground well and shown the derivation of all Western philosophical ideas from the Aryan Rishis. The schools of Greece and Rome pass under notice, and with the loving earnestness of a true student of Occultism, the writer traces the silver thread of spiritual aspiration through the dark web and woof of theological changes. The policy of our Magazine being that of giving our readers as much original and as little selected matter as practicable, we must deny ourselves the pleasure of reprinting the series of articles in question. But to give some idea of their quality, we republish the first article nearly in full.

THEOSOPHY AND OCCULTISM IN INDIA.

SOME ACCOUNT OF A NEW AND REMARKABLE MOVEMENT.

BY GEORGE FREDERIC PARSONS, *F. T. S.**

Ex Oriente lux.

The purpose of these papers is to set forth, as intelligibly as may be, the history and significance of a new and strange movement, which has hitherto been scarcely noticed by the Western world, or when noticed has been spoken of with the derision always challenged by the uncomprehended; yet which, when patiently examined, will be found to possess a very positive, and even a very practical meaning, and to present many interesting and possibly important features.

The most prononnced intellectual tendency of the Western world in the latter part of the nineteenth century is towards Agnosticism. European Science may be said to have already established a body of Materialism against which Theology appears to struggle in vain. Yet this materialistic tendency, though the most marked of the period, is not the only important one. Contemporaneous with it is a stream of thought which seems scarcely to touch it at any point, and which takes directions altogether outside the region regarded as open to exploration by Science. And this state of things is due to conditions resulting from remote and indirect causes which require to be pointed out. The Middle Ages have much to answer for, and among the rest they must be held largely accountable for the extent to which modern skepticism has been pushed. The nineteenth century witnessed the fruition of mediæval ignorance, superstition and bigotry, in the so-called witch-mania, an epidemic of blind folly and credulity which, naturally led to a powerful reaction. The establishment of the inductive method, when this reaction was at its height, tended still more to intensify it, and one of the results is that Science has been almost unconsciously narrowed in its scope, and has been brought to ignore, or at least to exclude from its field of research, a very large and interesting class of phenomena. It is not surprising that the hideous inventions of the *Malleus Malleficarum*, in which the gross and crude superstitions of Celt and Teuton were given a grim animation by the subtle spirit of the Schoolmen, should have caused a deep and lasting revulsion. In fact the swing of the pendulum has been in the opposite direction ever since, and from believing in everything we have come to believe in nothing; from the Rosicrucian doctrines of a space peopled with sylphs, an earth with gnomes, and fire with salamanders, we have come to a Professor Clifford, declaring dogmatically that the universe "is made of atoms and ether, and there is no room in it for ghosts." The effects of this Materialism upon modern thought have of late been very marked. The cynical and despondent poems of Omar Khayyam, the astronomer-poet of Persia, have in our day been rivalled by one of the most powerful and ghastly of literary efforts—the "City of Dreadful Night," by James Thomson. The doctrine there laid down is that existence is an evil for which Death is the only remedy and that the grave ends all. Less subtle and rational than Buddhist theology, this new theory is even more gloomy and hopeless. This is the mournful burden of the latest doctrine:

"The world rolls round for ever like a mill;
It grinds out death and life and good and ill;
It has no purpose, heart or mind or will.

While air of Space and Time's full river flow
The mill must blindly whirl unresting so;
It may be wearing out, but who can know?

Man might know one thing, were his sight less dim;
That it whirls not to suit his petty Whim,
That it is quite indifferent to him.

Nay, does it treat him harshly as he saith?
It grinds him some slow years of bitter breath,
Then grinds him back into eternal death."

This is no doubt an extreme instance of the modern spirit of unbelief and despondency.....

This is the language of despair, and it is unfortunately a language with which too many earnest and intrepid thinkers at the present day are familiar. But while Agnosticism claims many powerful minds, and Nihilism darkens the lives of those who have sombre tendencies, a third element refuses to admit the conclusions of inductive science, and revels in bright if not by any means well-defined visions, based upon the phenomena of what is called Spiritualism. Upon these phenomena Science looks with a disdainful eye, and for the most part dismisses them as illusions. This disdain has no effect upon the multitude, who unquestionably justify too often the opinion of the Latin poet that the world prefers to be deceived. The eager and unquestioning credulity of the majority of the adherents of Spiritualism has done much to discourage investigation and to justify the sneers of scientific men. But beside the more credulous Spiritualists and the incredulous scientists, there is a class of thinkers and inquirers whose position it will be necessary to describe with some detail. These hold that there is no such thing as the Supernatural, but that physical science has not said the last word concerning the constitution of Nature, and that there exists a mass of evidence in support of the reality, as phenomena, of those manifestations which are ascribed, without sufficient warrant, to departed spirits. The class of which we now speak trace in history the presence of a far higher and deeper knowledge than modern science has attained. They claim that the traditions of a mighty civilization passed away rest upon solid foundations; that in the cradle-lands of the Aryan races there has during incalculable periods been preserved the secrets of an occult science far exceeding in extent and importance anything thus far achieved by the Baconian method; that the so-called "magic" of the Akkadians, Chaldeans, Egyptians, Indian Gymnosophists and Gnostics, was neither more nor less than a profound knowledge of physical science; and that if ever the Western world is to recover this knowledge; if ever it is to free its science from the trammels of a system of investigation which closes against it one of the most important fields of research; recourse must be had to the custodians of this recondite lore, and Europe must once more sit at the feet of that Asia from whom she has already derived so large a part of her intellectual possessions.

And it must be admitted that these positions are capable of being supported strongly. For it is true that there radiates from Asia through all history a certain mystic light which has produced

* These papers appear in the *Daily Record Union* since the 28th April 1883.

remarkable effects...Down through the entire historic period more and more strongly streams the Light of Asia. Behind the culture of Greece; behind the culture of Alexandria; behind the culture of Rome; ever looms up, dim but grand and vast, the civilization of the Cradle lands.

As the Science of Religion progresses it becomes more evident that there is a certain unity in all creeds, and it becomes still clearer that the world-religions have all originated in the East. *Ex Oriente lux* is an expression which possesses a deep significance to the student, and it is not to be wondered at that in this age of rampant Materialism and equally rampant credulity, there should have been a movement having for its object the solution of the most vital questions by reference to the fountain-head of occult science, in the land of the Aryas. The incentives to this course were many and powerful. In the first place, all extended research seemed to result in tracing back occult science to the East. Whatever faint adumbrations of truth were obtained by the Alchemists and the Rosicrucians; whatever real principles lay concealed under their mystic jargon; whatever Geber and Avicenna, Albertus Magnus and Alfarabi, Raymond Lulli, Roger Bacon, Nicholas Flamel and their colleagues, knew; whatever the Brethren of the Rosy Cross subsequently were acquainted with; whatever came from Arabia into Spain, and thence filtered through into France and England; was originally, so far as there was any substance in it, the lore of India. The Alchemists and Rosicrucians, moreover, only groped feebly among the entangling thickets of mediæval crudities, with which their fragmentary Oriental information was overlaid. The real kernels of the supposed results of their inquiries were truths which had been familiar to the sages of Asia centuries before Sakya Muni burst the shackles of Brahmanism; truths the knowledge of which may be traced back as far almost as the verge of the Vedantic period.

In the second place, unlike the miracles which were formerly supposed to attest the truth of Christianity, the stream of Oriental occultism never ran dry. When the capacity of men to test evidence increased, the age of miracles ceased. But it was not so with the evidences of recondite knowledge which proceeded from Asia. From generation to generation there has been a steady continuance of testimony in this direction. From the time of Marco Polo down to the present day travellers have been relating marvellous things of that country. The same powers too which the great Venetian traveller describes as having been exercised by Indian sages, are found to-day to be in possession of a similar class of men. Nor is the evidence such as can be rejected on the ground of bias or incompetence to form a judgment. Nothing in ordinary history is better attested than that extraordinary narrative of the Brahmin's prophecies, in "Forbes' Oriental Memoirs." It is impossible to doubt the truth of the relation, and it is equally impossible to explain the circumstances upon any theory which accords with modern scientific conclusions. So, too, Edward William Lane, both in his "Modern Egyptians" and in his "Thousand and One Nights," adduces facts which are in the same way unassailable and inexplicable. The Abbé Huc, certainly not a swift or willing witness, has related things of the Lamas of Thibet which partake of this general character. General Turner, in his account of his embassy to Thibet at the beginning of the century, has officially recorded certain circumstances which happened under his own eyes, but which Dr. Carpenter would nevertheless find it difficult to dispose of by the theory of "unconscious cerebration" or "hallucination." Even a purely military historian like Colonel Kaye, in his history of the Sepoy War, finds himself compelled to recur to occurrences which were known to everybody in India at the time, yet which could not be explained by any European. He several times comments on the very remarkable fact that the natives almost always contrived to obtain information of the movements of troops before the English themselves, and this even when such movements occurred on the direct line of the telegraph, the latter being altogether under British control....

And yet these are mere trivialities when compared to the weight of testimony presented by the literature and traditions of Asiatic religions. And it is necessary at this place to point out that the Asiatic religions are separated from those of the Western world by a very important distinction. All Asiatic science is religious, more or less. There is no such broad partition between Physics and Metaphysics there as with us. Psychology and Physics are, so to say, merged; and there is also this vital difference: that whereas Western physical science finds itself unable to postulate a soul, and relegates all such speculations to the region of the Unknowable, Asiatic science begins by declaring itself convinced that there is a soul, and bases this belief not upon conjecture or inference, but upon actual demonstration. It will thus be seen that there is scarcely any point of contact between the two schools; but it will also be perceived that in India religion has retained the position which it occupied at the beginning of the historical period, and that it appears to have preserved almost unchanged a system which to most scholars is associated only with a remote antiquity. In fact, the Indian theosophical system may readily be identified with that of the Chaldean Magi, with that of the pre-Vedic Brahmans, with that of the Zoroastrian system, with that of the Neo-Platonists, with that of all the ancient mysteries. The *Yoga Vidya* of modern India is in no essential different from the occult science which was cultivated in Chaldea, Assyria, Egypt, Persia and India ten thousand years ago. The *epopta* of the Eleusinian Mysteries learned the same secrets which are today explained in the sacred city of Lhassa in Thibet. In the secluded cells of the Lamasaries of that country reside men who are acquainted with all the lore of antiquity, and to whom the proudest achievements of modern science must seem but the painful, laborious and slow discovery of old but long-forgotten truths, and truths the most important of which must remain inaccessible to the mistaken methods of our crude and narrow systems of philosophy.

(To be continued.)

MAYAVI-RUPA.

By Dharani Dhar Kauthumi, F. T. S.

The beginner in occultism experiences considerable difficulty in correctly comprehending the nature of this principle. The surface of the subject has, no doubt, been touched upon from time to time, and in some places the interior has been laid bare. The difficulty has not, however, entirely disappeared. It has been pointed out in these columns time out of number that the "double" or "wraith" of men seen by persons at a distance is nothing but the *Mayavi-rupa;* ghosts and "spirits" are also of the same substance. In fact it is this principle which is ordinarily seen, whenever a man appears dissociated from the gross physical body. Col. Olcott has ably summarized its properties, but perhaps not so fully as might be desired for beginners, in his lecture on "The Common Foundation of all Religions" (Madras, April 26, 1882). "In itself," says our President, "the Double is but a vapour, a mist, or a solid form according to its relative state of condensation. Given outside the body one set of atmospheric, electric, magnetic, telluric, and other conditions, this form may be invisible yet capable of making sounds or giving other tests of its presence; given another set of conditions it may be visible, but as a misty vapour; given a third set it may condense into perfect visibility and even tangibility * * * Sometimes the form manifests intelligence, it speaks; sometimes it can only show itself." *Mayavi-rupa,* as even those, who have at all dipped into the subject, are aware, is produced by the interaction of our fourth and fifth principles, mentioned in the 'Fragments of Occult Truth, No. I.'—the *Kama-rupa* and the *Manas.* This, however, is the point which requires further elucidation. The principles mentioned above are thus described in the "Fragments:"—

"3. The Astral body (*Linga-sarira*) composed of highly ethercalized matter; in its habitual passive state, the perfect but very shadowy duplicate of the body; its activity and form depending entirely on the *Kama-rupa* only *during life.*

"4. The Astral shape (*Kama-rupa*) or body of desire, a principle defining the configuration of—the physical Ego."

The difficulty with which one is here met is to realize how the "activity, consolidation and form" of a substance can be defined by a mere *shape,* which, considered by itself, is but an *ens rationis.* Besides, it apparently follows from the relation between the two principles, as above indicated, that the activity, consolidation and form of the *Manas* and *Linga-sarira* depend upon those of the *Kama-rupa;* but it has nowhere been stated that there is any force acting from within or without, whereby any change is wrought in the last named principle. Consequently we are as far off as ever from a satisfactory explanation of the variable condition of some of the properties of the *Linga-sarira.* Then again, it is hard to detect much difference between the two principles from the description of them as given above. One perhaps suspects that the latter is more ethereal than the former. All these misconceptions arise chiefly from the difficulty of clearly expressing in English thoughts with which the national brain does not naturally synchronize. The term "astral body" is perhaps a little too vague to do

the duty of *Linga-sarira,* signifying the body, or principle, which imparts to the outer man its distinctive character and should be restricted to what it properly means, the inner man, the double, the *Mayavi-rupa*—a combination of the third and fourth principles with a touch of the fifth. But whatever might be said of it, the *Kama-rupa* is certainly not represented properly by "astral shape." The "body of desire," though not entirely free from objection, is decidedly preferable. *Kama-rupa* is the principle in which the Will resides; it is the substance of the Will. The attentive student of the "Fragments" must have seen this already. In No. VIII. of the series (*Theosophist* for May last, p. 195) it is said;—"The fourth round in which we are now engaged is the round in which the fourth principle, Will, Desire, is fully developed." From this it is abundantly clear that the Lay Chela who writes the "Fragments" is perfectly aware what the *Kama-rupa* really is, but perhaps at an earlier stage he did not see his way to expressing it as clearly as might be desired. H. X. in his "Hints on Esoteric Theosophy, No. II," has succeeded in identifying the fourth principle.

It is well known that each principle permeates the one immediately preceding it in the table given in the "Fragments." The *Kama-rupa* is, therefore, a facsimile of the physical body, even more shadowy than the *Linga-sarira* which, together with the *jiva,* forms the link whereby it is connected with the body. Any interruption of its communication with the physical body is marked by disease. This will give some insight into the philosophy of mesmeric cures. The will current from the operator passes straight to the source of the evil and removes it. When by a long course of immoral living and vicious thoughts some of the inner principles become vitiated, mesmerism is of no avail.

A correct understanding of the nature of the fourth principle will remove a mass of misconceptions and throw light on many an obscure point. Difficulty has often been experienced as to how the *Kama-rupa* can define the configuration of the fifth principle. But few will fail to perceive the instrumentality of a strong will in producing a brilliant intellect.

I will notice another point in this connection. It is a fact established by a strong array of incontrovertible evidence that persons *in articulo mortis* have suddenly revived by, as they declare, some bright ethereal figure passing his hands over them. The figure is the *Maya-rirupa* of some Master of occultism and the Will, wherewith it is charged effects the cure. In these instances the inner principles directly receive the influence of the *Mayavi-rupa.* Volumes upon volumes of well authenticated instances of this character might be collected. Now I humbly request the venerable Swami of Almora to consider that if the *Mayavi-rupa* can cure without the intervention of the gross body, why can it not kill?

A STORY OF THIRTY YEARS AGO.

(Communicated.)

Two apparitions at the moment of death.

A few years ago, in the Scottish Highlands, the chapter of accidents threw me into chance companionship with a gentleman, in whose society a wet evening passed on pleasantly and rapidly, in conversation upon a variety of subjects, which turned, at length, to the second sight, which even yet is claimed for a few ancient families—those of indisputable Celtic descent. It was not until he saw that I possessed some hereditary respect for the superstition in question, and was not much of a sceptic as to the grounds for crediting it, that I could get my companion to discuss it with the freedom which had previously characterised our discourse upon other topics.

"In my own family," said he, "the second sight has been exercised from time immemorial. In other Scottish families—or rather in the few which also possess this prophetic vision—the gift has descended from father to son; in ours, from a circumstance which it would be tedious to relate, it has been delivered by the succession from grandfather to grandson—there always being the lapse of one, in its exercise by the respective parties. Thus, supposing that your grandfather possessed this gift, it would not descend to your father, but the line of succession would be continued to you."

My companion did not much hesitate, at my urgent request, to state the instances in which, in his own person, the faculty of second sight had been manifested. They were related, as matters of fact, with such an apparent faith in their reality—and it should be remembered that the narrator was now drawing upon his own experience, in which there was scarcely any chance of a mistake—that doubt itself would be almost silenced, if, even as I did, it had heard the story told so much more impressively than I can pretend to repeat it.

"According to what is understood to be the usual custom in our family," said he, "the faculty of second sight descends from grandsire to grandson, passing over the entire intermediate descendants. None of my grandfather's sons, therefore, could expect to be endowed with it; and of his many grandsons, there appeared little chance that I—born, too, out of Scotland, and from a Saxon mother—should inherit it. Least of all did such an idea cross my own mind for a moment. I was in my fourteenth year, and had proceeded to spend my school vacation with relations in the country. My father, when I left home, was in the enjoyment of that rude health which had always distinguished him, and made him then, though in his sixtieth year, a much stronger man than many who were his juniors by ten or fifteen years. I was in the country, when, one morning, it chanced that I sat alone—if I can say that I was alone, with one of Scott's novels in my hand—when, happening to raise my eyes towards the fire-place, over which was placed a large mirror, I saw my father standing by it, with his arm resting on the chimney piece. My first impulse was to jump from my chair, throw aside my book, and hastily advance to him. He did not stir, and his eyes, as they looked at another object, appeared dull and glassy. I had scarcely taken a second step forward, when I noticed that I could see into the mirror, through my father, and that he cast no image or reflection on the glass. The thought that there was something strange in this, rushed into my mind. My advancing steps were suddenly arrested by this thought, and a horror struck through my frame. I remember nothing more, except that, late in the day, I found myself in bed, and was told by one of my cousins that I had been found senseless on the floor, and that I had been bled by the medical gentleman who had been called in to see me. I could not resist the impulse, even at the risk of being laughed at, of whispering to my cousin the cause of my sudden illness. As might be expected, she laughed at it, and said she hoped I would not be so foolish as to dream of such things. But, on the third day after, a letter from home told me that my father had died, at the precise time when I saw what I believed to be his actual presence. He had been visited by a sudden ailment, which rapidly terminated in his death. *Why* this should have occurred—for it *did* occur, as certainly as I am now telling it to you—I am unable to explain. I only relate a simple fact, which neither time, change, nor circumstances can obliterate from my memory."

After a silence of some duration—for there was subject for meditation in what I had heard—I ventured to ask on what other occasions he had experienced the faculty.

"The second, and only other instance, occurred," said he, "not very long ago, when I was in my twenty-third year. I cannot account for the impulse which prompts me to converse thus freely with a stranger, on a subject of this kind; but I feel that, even if you do not believe, you will not ridicule what I tell you: and the overloaded mind is sometimes glad to have an auditor respecting the

superstition—if such it be—to whom, even if he do not share its peculiar shades of speculation, it may unburden itself without reserve.

"When I had reached my seventeenth year—that age when the girl has softly glided into the woman, and the youth can scarcely be said to do more than stand on the threshold of manhood, though he yearns, most sinlessly, for the soft companionship which soothes, and softens, and refines his nature—it was my fortune to be thrown a good deal into the society of a very charming girl of my own age—a distant relative. I need not fatigue you with a description of the young lady. Beautiful she certainly was—at least, so I thought, and think—but the peculiar character of that loveliness I feel that words could never correctly make known to you. But, indeed, the mere attractions of form and feature would not by themselves have charmed me at any time. I found that she had a clear, thoughtful, well informed intellect—and I have ever believed it is the mind that makes the body beautiful. In the strange old country-house which was her dwelling-place, and with no other being, of either sex, of an age at all near my own, it is scarcely wonderful—to say nothing of the young lady's own attractions—that I very speedily became enamoured of her. Nor was it a trifling consolation to know that the fancy, or the passion—for it was as much of sentiment as sense—was as reciprocal as heart could desire. Well do I remember, even as it were yesterday, when I first dared say in words—what my eyes had told long before—how dearly I loved her. And her reply: it was given, not in uttered language, but in the low and relieving sigh which speaks, even in its silence. The blush upon her cheeks—the heaving of her bosom—the sudden tears springing into her dark blue eyes (like the dew trembling on the violets)—gave me the glad assurance that I did not sue in vain. Even yet, though years have passed away, the memory of that first hour of mutually-confessed affection is graven in my heart. Well, it is some consolation that, when Hope leaves us, memory remains to solace us, however sadly.

"It would be a bad reward for the patience with which, my dear sir, you have listened to all this egotism, to try it further by inflicting upon you an account of all the tenderness of protestation and promise which followed the mutual confession I spoke of. The truth is, we were thrown much together, when we had nothing to do but fall in love with each other, at the most susceptible period of the threescore and ten years allotted to human life—and we certainly fulfilled our destiny. Vows of eternal constancy we exchanged, of course, and wisely agreed that, at a fit and future period, we should be espoused. And so we parted. My lot was speedily cast in the midst of the business and bustle of the world, in which I had to win subsistence and reputation; and hers was destined to glide on in quiet, first in the home which is so haunted with recollections of the past, that it would be a positive pain for me now to revisit it, and finally in a sequestered village in the most beautiful part of the south of France. Our correspondence gradually became less frequent than it had been at first; and I must admit, on my own part that at least, when I had formed new ties, it wholly ceased.

"I remember how—for our conversation was often on subjects beyond our years—we had often spoken together of that world beyond the grave, of which so little is known—so much vainly guessed.

"'I believe,' said she, who was fond of much speculation, that, 'disembodied spirits may hover round those whom they loved on earth, and,' she added, with more solemnity than I fancied the occasion warranted, 'if it should be so, be assured that I shall first use my privilege to watch over you, and—if it be permitted—even to be visitant, visible to you.'

"I smiled at the promise thus made, half in sport. I knew not then how Truth may lurk amid the smiles of mirth.

"Many years passed on. The sanguine youth has gradually changed into the man of the world, struggling for fortune, and striving, in that struggle, to gain that fame which, when gained, is unsubstantial as the gorgeous domes, and towers, and mountains, and islands, to which fancy finds resemblance in the sky, on the eve of a bright autumnal day. I had taken unto myself a wife. I had 'olive-branches round about my table.' I had taken an active and leading part in the strife of politics, and the business of life. I had gradually become one of the last persons whom any one would think likely to be moved, even for moment, by a superstitious fancy—I was known as a plain, matter-of-fact gentleman, troubled with few day-dreams, and holding a decided belief in the actual.

"One night, when absent from home on a visit to a friend, I retired to bed early, as was the custom in his well-regulated house, and lay in that pleasant, quiet state, which may be taken as the medium between thought and repose. Contemplation, which had been busy, was momentarily fading; but sleep had not yet put in his seal upon the phantasies. As the clock commenced striking the midnight hour, I heard—or thought I heard—the door of my chamber slowly opened, and footsteps—they seemed a woman's, by their light tread—pace stealthily along. They came near—yet nearer. They reached the side of my bed, and paused. Then a dim light appeared through the curtains, as if some one were cautiously holding a lamp, half veiling its light, so as to allow a glance at my features, without dazzling me. The curtains slowly opened, and—and, by heaven!—for it was not a dream—I saw a woman's face, pale, melancholy, yet indistinct, gazing upon mine with intent and mournful aspect. Of the lineaments of that face, which yet appeared not wholly unknown to me—haunting me like the memory of something long since seen—I could gather little precisely in the brief and fleeting glance I had of them; for, as I have said, they were indistinct. But the eyes!—so lustrous, and yet so mournful in their brightness and expression—these I could distinctly see: these awakened memory within me, though I knew not what, or whence, or how was my knowledge of them.

"I started from my stillness. I spoke to satisfy myself that I was not in sleep. I looked around to see whether the light which had glanced upon me might not be that of the moon peering in through the casement; but it was a dark, starless night. I turned to the vision, if such it were; but as I was about addressing it, I saw it slowly vanish. I arose and followed it—in vain! As it retired, the light by which it was mantled grew less and less; but the unearthly lustre of those sorrowful eyes remained the latest in my view. Just as all had faded away, the clock pealed out its last stroke of midnight; and that clear sound fell on my ear like the knell for a departed soul. A shriek, too, more piercingly shrill and wildly horrible than any sound I had ever heard before, accompanied the exit of the shadowy visitant. All, from first to last, which I had seen and have described, had happened between the first and the last stroke of the midnight hour. An age of agony was concentrated into the compass of those few moments.

"When the morning came, breaking the troubled slumbers of the night, I found my door fastened within, precisely as I had secured it when I retired to rest. The circumstance appeared so startling, when I calmly considered it, that I made a memorandum that day, while each particular was vividly fresh in my mind, of what I had seen or imagined. Why should I longer delay the result? Within ten days I received a letter informing me that she who had long been separated from my very thoughts, had died in the foreign land where she had passed so many years. The startling coincidence was, that the breath of life had departed from her on the very day, and *at the very hour*, when those dark, unfathomable eyes met mine, as I have told you. She died suddenly, and by no lingering illness. I have no more to tell."

To wonder at this strange relation, and to repeat, with Hamlet, that there were more things in earth and heaven than our philosophy had dreamed of, was only natural. I ventured to inquire what the narrator really thought of the visit from the world of *spirits*—for it was clear that such he had conceived it to be,—and the answer was: "I doubt not that it was *her* departing *spirit*, which, as it hovered between dust and immortality, thus gave its latest token of remembrance to him whom it had loved in life and until death—testifying, by that last farewell, the truth of that affection which the grave alone could terminate."

Editor's Note.—Useless to remind our readers that we are a firm believer in the apparition of *real disembodied* spirits *at the moment of their death.* Many were the cases in our own family, and to reject the evidence for such occurrences is to invalidate entirely every possible testimony. This belief is gaining ground very rapidly: and a book called "Posthumous Humanity," by Adolphe d'Assur, a positivist and one who disbelieves entirely and opposes Spiritualism as a "Spirit" theory has just appeared in France. The Author is as thoroughly convinced of the reality of apparitions after death of what we call "shells" as we are. We propose to review it in our next translating a good portion of his arguments.

Reviews.

THE TREASURES IN PALI.

In his Hibbert Lectures in the May of 1881, Prof. T. W. Rhys-Davids, of University College, London, recommended the formation of a Pali Text Society. The idea then broached was caught up by the leading Orientalists and great public libraries in Europe and America, and by the end of the year it became evident that the Society would live. At a Convention of Buddhist Priests, called together at Galle in that year by Col. Olcott, to organize his last season's successful campaign in the Southern Province of Ceylon, our colleague made an attempt to have a Resolution of sympathy and co-operation adopted by the assembled Bhikkhus. But the learned High Priest, Hikkaduwe Sumangala, objected on the ground that, from specimens of Pali translations he had read, he saw that the European Orientalists were spreading false impressions of Buddhist Doctrine: upon one page of a work by a famous scholar he had found no less than *thirty-seven mistranslations!* The members of the Convention appearing to be disposed to follow Sumangala's lead, Col. Olcott laid the Resolution upon the table. The matter was not suffered to drop, however. The Attapattu Mudaliyar of Galle, Edmond R. Gooneratne, Esq., F. T. S., the most influential Sinhalese gentleman of the Province, and a friend and correspondent of Prof. Rhys-Davids, set himself to work and secured seventy subscribers at one guinea each to the Pali Text Society. As it happened, this was the turning point in its history, and fixed it upon a solid basis. It was not merely the money support that was so timely; the fact of interesting a considerable number of the most intelligent among the Sinhalese Bhikkhus in the work was incalculably important. We may now hope that Europe and America will at last be given access to what most Western Orientalists believe to be the largest body of pure Buddhistic Doctrine extant—whatever may be thought of the case in Tibet and China, where the esoteric meaning of the Dhamma is understood. That Prof. Rhys-Davids properly estimated the service rendered by Mr. Gooneratne is clear from the remarks which follow:—

"……In the spring of 1882 there came the welcome intelligence that more than seventy of the most important of the members of the Buddhist Order in Ceylon had shown their appreciation of the work, and their trust in its promoters, by subscribing in advance to the cost of the printing. It is no slight thing that an established clergy should have come forward so readily to support the publication of the sacred books of their religion in an alien alphabet and by scholars of an alien faith. We need not perhaps be surprised that so liberal-minded a body as the Buddhist Bhikkhus should have acted so; but this was due, no doubt, in great measure, to the personal influence and high position of the Sinhalese gentleman who has so kindly consented to be our agent in Ceylon,—the Attapattu Mudaliyar of Galle.

The assistance came at a very opportune time. The want of good manuscripts had already in several instances made itself felt; and it was intended to apply, for the purpose of supplying this want, the donations of some generous friends who, not themselves acquainted with the Pâli language, had come forward to support a movement which bade fair to throw so much light on the comparative history of ideas and especially of religious belief. These donations having supplied at home the deficiencies which would otherwise have arisen in the charges for printing if we had not had recourse to the subscriptions of the Bhikkhus in Ceylon, we have been enabled to leave the whole of the latter amount in the island itself, to be applied there exclusively to the purchase of manuscripts.

The adhesion of so large a number of Buddhist Bhikkhus to our enterprise has had also another result. We announced in our prospectus, which was circulated in Ceylon in the Sinhalese language, that it was proposed to include in the Society's series those of the more important of the earlier Jain and uncanonical Sanscrit Buddhist texts which might be expected to throw light on the religious movement out of which the Pâli Pitakas also arose. Since nearly half of the number of our subscribers are now Bhikkhus belonging to the original Order of Buddhist recluses, it is only fair to them that this intention should be so far modified that we should devote our funds more immediately and continually to the publication of those texts in which they are principally interested—that is, of the ancient Pâli literature preserved in their own bright and beautiful island, by the zeal and industry of the successive generations of scholars who have kept the lamp of learning alight through its long and illustrious past……

But the Buddhist Bhikkhus themselves are by no means desirous that our efforts should be directed either entirely or immediately to the publication of the Pâli Pitakas alone. I have received from four of their number, whose opinion, especially on those points on which they agree, may fairly be taken as representative of the general opinion of the Sangha, (the four letters, three in Sinhalese and one in Pâli) which are printed in full in the Appendix. They are as interesting as they are valuable, and I venture to give a précis of their contents for those who do not understand the languages in which the originals are composed.

Piyaratana Tissa Thera,* himself a distinguished Buddhist scholar, welcomes with enthusiasm the undertaking of the Society……(pp. 2—3.)

Prof. Rhys-Davids attempts a forecast of the result of the Society's formation. He says:—

As to the future generally, I am afraid to prophesy, lest I should appear too sanguine. But thus much is at least certain, that even if the number of subscribers remains the same as at present, we shall be able to continue our work in regular course. I have already put communications in train with Burmah, Siam and Japan. It is scarcely likely that in all these three Buddhist countries there should be no result at all……

When that is done Buddhists throughout the world will have before them complete copies of their sacred books in the original language, and in a form at once more accurate, very much cheaper, and more handy for use than the bulky MSS. in which alone they are at present accessible. European scholars will have before them a valuable series of original documents on one of the most important and interesting chapters in human history. Part of the result will be, on the one hand among the Buddhists themselves, to encourage throughout the East the study of their ancient literature, and thus to ensure and to popularize an accurate acquaintance with the primitive forms of their venerable faith—and on the other hand here in the West, to provide the bricks out of which historical works can be built up to enlighten us on the deeper feelings of that larger half of the world of which we know so much too little. And is it too much to hope that a widespread acquaintance, among our educated classes, with the history of a religion so remarkably similar in some points of its origin and in the whole course of its development to our own, will do much to enlarge their sympathies and to aid them in forming a correct estimate of the real meaning and value of not a few details in their own inherited beliefs?

It remains only to say that among the names of subscribers to the young organization are some eminent personages, including his Majesty the King of Siam and a Prince of the Royal Family of that Kingdom, most of the eminent Orientalists, and a number of the great libraries of the Western world. The Committee of Management are:—Prof. Fausböll, Dr. Oldenberg, Dr. Morris, M. Emile Senart, and Prof. T. W. Rhys-Davids, *Chairman.* Our famous Dr. W. W. Hunter of Calcutta, is Honorary Treasurer; and U. B. Brodribb, Esq., B.A., 3, Brick Court, Temple, E. C., Honorary Secretary—to whom all business correspondence should be addressed. The annual subscription for membership is one guinea, or for six years in one payment, five guineas. Members receive the publications of the Society, the four volumes

* A Pâli [illegible]

of which before us are worth even at wholesale prices, more than the year's subscription. One, Dr. Morris's Transliterations of the Buddhavamsa and Câriya-Pitaka, is dedicated to Subhuti (F.T.S.). The Founders of the Theosophical Society are happy and proud to see that more than one-third of the "Subscribers in Ceylon" (p. 18—20) whose number is 96 in all, are Theosophists and Fellows of the local Ceylon Theosophical Branches. Prof. T. W. Rhys-Davids and his learned colleagues may count upon the zealous help of our Society and its President.

THE VEDANTASARA.*

This journal owes an apology to the publisher of the *Vedantasara* for not noticing the book earlier, although it has been lying on the office table for over four months. But a sufficient excuse will be found in the fact that as the work begins with an undue personal praise of the Founders of the Theosophical Society individually, and admittedly contains some ideas taken from the *Theosophist*, it was a puzzling question how to review this able and useful work in these columns, without being forthwith accused by our "well-wishers" of labouring in a "mutual admiration club." But that the silence of this magazine may not be mistaken for discourtesy, I now hasten to acknowledge receipt, by the Editor, of, and to thank sincerely Babu Heeralal Dhole for the copy he has kindly sent us.

The work is in three languages and bound together in one volume. Each might be made to form a separate work, and it is to be regretted that the idea should not have struck the able Authors or the Editor, to place it thus before the public. It seems unfair to charge people acquainted with only one tongue for the other two languages they neither know, nor perhaps care to know, anything about. Had our learned colleague, Babu Dhole, issued each part separately, charging for it Rupees two, or so, for a copy in each language, no ground for complaint and dissatisfaction would have arisen in any quarter, as it has now in more than one. The views,—at any rate in its first English part,—being avowedly those expressed in the columns of our magazine, very little has to be said of this portion, except that the author has made uncommon good use of it and elaborated very cleverly the whole. One point, however, may be noticed, as it is found to be constantly contradicted and picked holes into, by the theists as well as by all the supporters of independent creation—viz., the "definition of matter."

"Kapila defines matter to be eternal and co-existent with Spirit. It was never in a state of non-being, but always in a state of constant change, it is subtle and sentient," &c., &c., (p. 2.)

This is what the Editor of this Journal has all along maintained and can hardly repeat too often. The article: "What is Matter and what is Force?" in the *Theosophist* for September 1882, is sufficiently lucid in reference to this question. It is at the same time pleasant to find that our learned friend and brother, Mr. T. Subba Row Garu, the great Adwaitee scholar, shares entirely with all of us these views, which every intuitional scholar, who comprehends the true spirit of the *Sankhya* philosophy, will ever maintain. This may be proved by the perusal of a recent work on "*Yoga* Philosophy" by the learned Sanskritist, Dr. Rajendra Lala Mittra, the *Introduction* to which has just appeared, showing clearly how every genuine scholar comprehends the *Sankhya* in the same spirit as we do.† The One Life of the Buddhists, or the Parabrahm of the Vedantins, is omnipresent and eternal. Spirit and matter are but its manifestations. As the energising force—Purush of Kapila—it is Spirit—as undifferentiated cosmic matter, it is *Mulaprakriti*. As differentiated cosmic matter, the basis of phenomenal evolution, it is *Prakriti*. In its aspect of being the field of cosmic ideation, it is *Chidakasam;* as the germ of cosmic ideation it is *Chinmatra;* while in its characteristic of perception it is *Pragna*. Whoever presumes to deny these points denies the main basis of Hindu Philosophy and clings but to its exoteric, weather-beaten, fast fading out *shell*. The main point of the work under review seems to be to indicate how in this basic doctrine, upon which the whole structure of philosophy rests, both the Aryan and the Arhat tenets meet and are identical, in all, except in forms of expression, and how again Kapila's *Sankhya* supports it. The author has in this respect admirably succeeded in condensing the whole spirit of the philosophy in a few short pages. And a close study of the same is sufficient to bring the intelligent reader to the same sense of perception. For a superficial reader, Dr. N. Dhole, the English translator, seems to hold that Spirit is something quite apart and distinct from Matter, and quite a different substance or no-substance, if you please. But such readers can only be referred to the following extract:—

". . . . . And since the recognition of this *First Principle*, call it *Prakriti, Purush, Parabrahma*, or Matter, Spirit, the Absolute, or the Unknowable, clashes not with the cherished ideas of the most inveterate Freethinker." . . . . .

The above passage clearly proves that like all true *Adwaitees*, the learned Doctor holds Spirit and Matter to be but different phases or aspects of the One Life which is every thing or no *thing*, if you prefer. It would be a pertinent question to ask, how it is then that the author expresses himself a Dualist? The simple explanation will be found in the consideration that so far as the *phenomenal*, or the *manifested* world is concerned, the idea of duality is launched into the discussion to indicate the two aspects of the one eternal whole, which together set the machinery of evolution into working order. But once turn from the manifested into the *noumenal*, the unmanifested Life and the erudite author will most probably cease to call himself a dualist, as is made very clear from the above quoted extract from his work. The article "What is Matter and what is Force?" already referred to above, will fit in here most appropriately. It is therefore inexplicable how a certain class of people presume to call the *Vedantasara* "a theistic book," when it is far more:—a philosophical treatise. Before, however, pronouncing a final judgment, the terms *theism, atheism, pantheism, materialism*, must be clearly defined, every person understanding them in his own way. Some call themselves believers in an Impersonal deity, which, no sooner are their views analyzed, seems to grow into a gigantic human being with every thing of good in him, and when still further dissected every thing bad in him. It would be interesting to know their doctrine concerning the origin of evil in a universe under the control of a perfect, conscious, omniscient, omnipotent and omnipresent intelligent *Creator*. Whatever is illogical or unmathematical will have to be entirely rejected some day, since truth can never be opposed to logic or to mathematics—the only two *exact* sciences. The next question put in connection with the work under notice by its theistic reviewers in *The Arya* is as follows:—

"Nor do we see what analogy can there exist between Buddhism and Vedantism. We know that the great Shankarya was an implacable enemy of Buddhistic; and he, being the great propounder of Vedantic Advaitism, would not have supported the claims of Buddhism."

A Daniel come to judgment! I challenge the irresponsible writer of the above lines to point out in what respect the *esoteric doctrines* of Gautama Buddha and Sankaracharya differ. It is hard to explain on any other ground but theological unscrupulous cunning the origin of the current false belief that Sankaracharya was an enemy of Buddhism. This is a separate line of study for one who devotes his special attention to the historical development of occultism. This point, however, does in no way detract from the value and importance of the fact that San-*Sankhya cum deo* (with god), as opposed to the former which is *Nirisvara Sankhya*, or *Sankhya sine deo* (without god)" (p. xxii). "And we have enough in these facts to infer that the Yoga text-book is posterior to the Sankhya text-book, and that both the text-books are later than Buddha; but that the doctrines of both are very old, and now these (*Sankhya* and *Yoga* philosophies) are the immediate ancient Hindu archetypes of the nihilist theory of Buddha, and indirectly of the Pessimism of Schoppenhauer and Hartmann." (p. xxiii. *Preface.*)

* The Vedantasara in Sanskrit with the commentary of Nrishingha Saraswatee, and with English, Hindi and Bengali Translations. Price Rs. 6-4 in India, and Rs. 7 in Foreign countries. The Panchadasi in English embodying the Vedanta and explaining the Aryan views of Cosmos, the Soul and the Parabrahma. In monthly parts. Annual subscription Rs. 6 in India; Rs. 7 in Ceylon, Straits Settlements, China, Japan and Australia; 14 Shillings in Africa, Europe, and U. S. America. *Cash to accompany orders invariably.* Drafts, hundis, and postal orders to credit of H. Dhole, 127 Musjid Bari Street, Calcutta. Discount of stamps must be remitted also.

† In his *Introduction* to the above named work, the able Orientalist shows plainly the nearly perfect identity of Kapila's *Sankhya*, Patanjali's *Yoga*, Buddhism and, by indirect inference, of the Adwaitee or Upanishad philosophy. Moreover the author corroborates in it that which we have ever maintained, even against such a learned but rather too bigoted theist as the Pundit Dayanund—namely, that Kapila recognized no personal god, no more than did Patanjali. Says Dr. Rajendra Lala Mitra, L. L. D., C. I. E.,....."Patanjali has contented himself by tacking a theistic appendage of no direct utility to a positively atheistic model (Kapila).....Hence it is that the Hindus call it *Sés'vara Sankhya* or

karacharya throughout his works keeps wisely silent about the esoteric doctrine taught by *Gautama* Buddha. He who studies *and reads between the lines* the *Brahmasutra Bhashyam* of the former, will practically find for himself that Vedantic Adwaitism *is identical with esoteric Buddhistic Arhatism*. In my turn, I moreover ask the writer of the above extract to show wherein lies the difference between Buddhism and Advaitism, and then it can be shown that this difference exists but in the imagination of a few wise-acres who do not care to study the subject thoroughly for themselves but depend upon the testimony of a few interested parties. Once that it is shown that there is no difference, the analogy is clearly established. The same writer promises us to prove further on that Adwaitism is the result of the *distorted interpretations of the sacred* Vedas! As however the promised contribution has not yet appeared, I may just as well retort by reminding him of the fact that there are far wiser and abler persons who can prove that his interpretations will never stand the test of the "recognised Sciences of the day" as will what he calls the "distortions" of the *Adwaitees*. It must be remembered that these so called "distortions," antedating as they do by innumerable ages the discoveries of the "recognised Sciences of the day," cannot be said to have been copied from the latter to suit the times. We cannot however dismiss the writer without showing to our readers his ignorance of Adwaitism—a subject he so confidently presumes to criticize. Our (Adwaitees') fourth argument, he says, (naming the so called *Mahavakyams* in order) rests upon the authority of the sentence *Ekmevadvitiyam*. He seems to be ignorant of the *Atharvanaveda Mahavakya*. "Ayam Atma Brahma" is the Mahavakyam in question which the writer very prudently refrains from interpreting from his own *Dwaitee* standpoint. The translations of our texts given in the *Arya* are equally absurd and extravagant. *Pragnanam* (प्रज्ञानम्) he interprets to mean "intellect"! Our readers who have studied carefully the learned articles on this subject by Mr. T. Subba Row, need no telling how grossly misunderstood and misrepresented are the *Adwaitee* tenets by this theistic self-called "Aryan" reviewer of the *Vedanta-sara*. It was necessary to answer here that Review since on the whole the philosophy of the work under notice, is in main what we consider to be Vedantic Adwaitism, which is precisely the same as Buddhistic Arhatism.

These somewhat lengthy remarks may be concluded with a hope that Babu Heera Lal Dhole will act up to the suggestion herein made to divide the work by issuing each text in a separate volume, thus making it within the easy means of all, as the present price is prohibitive for many. At the same time it is to be regretted that the learned author should have limited his researches mainly to the *Theosophist*. Had he searched more deeply into the lore of the ancient Aryan Literature, he would have increased immensely the value and the influence of his book and made our own case stronger too, since we could then have shown more forcibly that our doctrines are not the phantoms of our imagination, but are directly drawn from, and supported by, the ancient writings, within the reach of him who would search for them diligently and with necessary qualifications. It is needless to say again that every student of Adwaitism ought to possess himself of a copy of the work under review.

D. K. M.

THE TATVAVIVECHAKA*
OR
THE MARATHI THEOSOPHIST.

The fly-leaf advertisement enclosed in the March *Theosophist* has already made the readers acquainted with the fact of the Proprietors of the *Poona Vaibhav* and a few other friends having undertaken to issue *The Tatvavivechaka*. The first number (for July) is before us, and it promises well. The preface explains very succinctly what is Theosophy and what is the Theosophical Society; states in brief the object of the publication; and puts clearly its advantages. In short what we gather is, that our Marathi friends, awakening to a sense of their country's degeneration, intend putting before the vernacular-reading public such articles or extracts from the *Theosophist* as may from time to time be published, bearing upon Occult Philosophy, the phenomena and their *rationale*. The number now on our table contains three articles from this Journal, viz., "Cross and Fire," "The Phantom Dog" and "Obsession at Simla." The editorial notes which precede these articles explain their importance and contain quotations from Sanskrit works, thus proving that whatever the *Theosophist* has yet put forth as the views of the ancient Aryan Philosophers, are not in conflict with those writings. The article on *Yog Vidya* with which the present number ends is original, though based upon some points put forth in the *Theosophist*, and the subject is promised to be continued. If the future numbers are got up as well as the one under notice, no cause of complaint will ever arise. The promoters of the Journal have adopted our system of cash payment in advance and of discontinuing the paper at the end of the period paid for. The yearly subscription is rupees four only; and single copies can be had for eight annas. Every Maratha who has a taste for the subjects the Magazine treats of, and whose heart burns with a desire to bring about a revival of the ancient intellectual glories of this our blessed land of *Aryavarta*,—ought to take *The Tatvavivechaka*.

D. K. M.

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"SOCIAL INTERCOURSE BETWEEN EUROPEANS AND NATIVES IN INDIA."*

[By Major Genl. H. R. Morgan, F.T.S.]

At a large meeting held in London on February the 7th, 1883, before the East India Association, the above subject was discussed. Mr. Dadysett read the paper, and prefaced it by saying that "he had carefully abstained from any remarks that would tend to widen the breach between the two classes of her Majesty's subjects." The fallacy that the Parsees must be looked to for the English nation to know the real character of the Hindus and Mahomedans, is one that needs no argument: for instance in Madras we have no Parsees to speak of; the same may be said of Bengal. The Author's remarks as to the character of the Parsees in Bombay is no doubt correct enough, at all events I shall not gainsay them, but must remind the Author that Bombay does not represent India. His remarks regarding Hindu ladies and their education are sound, but the first move must come from the Hindus; let them educate their wives, and they will then be in a position to meet and converse with English ladies. Until Hindu ladies are educated, it does not seem clear what advantage they would derive from mixing with English women. He who would be free must himself strike the blow. All the effort must not be on the part of the European. There is nothing to be said against European gentlemen freely mixing with educated Hindus and Mahomedans; on the contrary it is a matter much to be desired, and if natives would only understand the English character a little better and speak their minds freely, neither being obsequious nor impertinent, but pursuing a straightforward, manly course, then indeed there might be an approach to cordiality. The common argument used is, that Europeans do not understand natives; it would be as well to look at the subject from another point of view, and say that natives do not understand Europeans who, at all events, have the courage of their convictions and respect all those who do likewise. In this land of Ind, natives should know that there are many Europeans who have not pliable backbones, in other words, are not courtiers. These independent men, should be the guides of the native, not those sycophantic gentlemen, who swim with the tide and are all things to all men. The Author next proceeds to review the position of the people and attacks the vast military expenditure, totally ignoring the proverb, "If you wish for peace be prepared for war." His ideas on the money to be spent on irrigation are excellent, but I would go a step further and say that the agricultural ryot should have abundance of water by means of vast reservoirs, and that numerous model farms should be established to teach him how to use the water.† The English rule is not altogether responsible for keeping "ryots in a wretched state," something is due to the ryots' own headmen. One thing is clear that until water is made certain abundant famines must occur, and "neither natives being admitted into the Civil Service or ryots being educated" will avert them. Men like our Brother, Mr. A. Sabapathy Modelliar, F. T. S., of Bellary fame, are what India requires;

* By Mr. N. S. Ginwala of Broach.

† Prize Essay on the utilisation of irrigation water with a view to obtaining the largest returns with the least injury to the soil and least waste of water, by Major General Morgan, Government Press.

he has set a noble example: would it were followed by others. At one time in India's History agriculture was deemed the noblest pursuit, but that (proh pudor!) was ages ago.

If the leading natives in India were to embark more money in benefitting the agriculture of the country, it would be well. Government cannot do everything, they must be supported by natives of influence and capital. Let us take the case of England one hundred years ago. The state of agriculture was deplorable, the acre of what averaged some seventeen bushels it now averages over thirty. All this enormous improvement was effected by men of capital and intelligence with but little assistance from the Government. Granted the Government of India is the great Landlord and should do its fair share of improvements—but that is not the question—it is this. Should the Government be left to do everything and the natives nothing, men, moreover who have a large stake in the land—what the landlords of England accomplished in the improvement of agriculture, the breed of sheep, horses and cattle, the same might in time be effected by the monied natives of India. India is at present a purely agricultural country; her very existence is dependent upon her agriculture,—Mr. Robertson has already shown that the population per square mile of the Madras Presidency is but 220, whereas that of Great Britain 297, and of Belgium 471—and remarks that Madras, with a proper system of agriculture, could support double its present population. But even the noble efforts of Mr. A. Sabapathy Modelliar will fall short of his intentions and of the success anticipated if he is not supplied with water, and until droughts are provided against by means of reservoirs, dry cultivation must fail more or less in a country like India. These remarks are intended to show that if the Government finds water from reservoirs, the monied natives must invest in land and agricultural improvements. It is easy to govern a prosperous country, but one smitten by periodical famine must be in a discontented state. I am not here writing an essay on agriculture, but have dwelt somewhat strongly on its importance, as Mr. Ginwallah's pamphlet seems to overlook agriculture as an important link in the social intercourse between Europeans and natives; it is common ground on which both might meet and improve each other by a mutual exchange of ideas—an ounce of practice is worth a pound of theory, and a little practical agriculture is worth all the talking and writing in the world, and would do more to bring the European and native together than all else. That European officials should consult intelligent and well-informed natives requires no great effort to understand, and I should certainly imagine that nearly every European official of standing does so—indeed to do otherwise would be to create obstacles in his own path. "It ought to be made compulsory for every new civilian to be acquainted with the habits, manners and wants of the natives:" these are wise words, how little are they observed. Many an official has been thirty years in India and knows absolutely nothing of the natives' inner life. Men like Sir Thomas Munro, Meadows Taylor, and a few others no doubt were fully conversant with native ideas, feelings and habits.

What is really required is that the native should be able to understand the European and that the latter should understand the native; until this is arrived at we are simply proceeding on parallel lines that will never meet. There is a great deal of truth in what the writer says of former times, viz., "In those days our English rulers were more isolated from their mother country than now, and consequently they were obliged to look upon the natives as their companions." All that is changed now; the man who comes to India is but a bird of passage, and longs for the day when he may take furlough and go home for good. He has too much routine official work to do, to spare time to go about the country and look into the affairs of the people of the country. Besides, he is rarely a good linguist, especially on the Madras side where there are so many languages. Bengal is more fortunate, Hindustani being a passport in most places—even Bombay is better off than Madras in this respect. With the concluding remarks of Mr. Dadysett I can most conscientiously agree. "There is no disguising the fact that the stability of the English power in India rests on the general opinion of the natives as to the comparative superiority in good faith, wisdom and strength of the English, to their former Hindu and Mahomedan rulers." The fact is there are so many conflicting interests in India that it requires a strong power to preside over those interests and to mete them out rigid, impartial justice. More, the English cannot do without the co-operation of the native. And it remains with him to bring himself up to the European standard and thus become the social equal of his English rulers.

Mystic Lore.

WITCHCRAFT ON THE NILGHIRIS.

By E. H. Morgan, F. T. S.

Having lived many years (30) on the Nilghiris, employing the various tribes of the Hills on my estates, and speaking their languages, I have had many opportunities of observing their manners and customs and the frequent practice of Demonology and Witchcraft among them. On the slopes of the Nilghiris live several semi-wild people: 1st, the "Curumbers," who frequently hire themselves out to neighbouring estates, and are first-rate fellers of forest; 2nd the "Tain; ("Honey") Curumbers," who collect and live largely on honey and roots, and who do not come into civilised parts; 3rd, the "Mulu" Curumbers, who are rare on the slopes of the hills, but common in Wynaad lower down the plateau. These use bows and arrows, are fond of hunting, and have frequently been known to kill tigers, rushing in a body on their game and discharging their arrows at a short distance. In their eagerness they frequently fall victims to this animal; but they are supposed to possess a controlling power over all wild animals, especially elephants and tigers; and the natives declare they have the power of assuming the forms of various beasts. Their aid is constantly invoked both by the Curumbers first named, and by the natives generally, when wishing to be revenged on an enemy.

Besides these varieties of Curumbers there are various other wild tribes, I do not now mention, as they are not concerned in what I have to relate.

I had on my estate near Ootacamund a gang of young Badágas, some 30 young men, whom I had had in my service since they were children, and who had become most useful handy fellows. From week to week I missed one or another of them, and on enquiry was told they had been sick and were dead!

One market day I met the Moneghar of the village and some of his men ("Honicara") to which my gang belonged, returning home laden with their purchases. The moment he saw me he stopped, and coming up to me said "Mother, I am in great sorrow and trouble, tell me what I can do!" "—Why, what is wrong?" I asked. "—All my young men are dying, and I cannot help them, nor prevent it; they are under a spell of the wicked Curumbers who are killing them, and I, am powerless." "Pray explain," I said, "why do the Curumbers behave in this way, and what do they do to your people?" "Oh, Madam, they are vile extortioners, always asking for money; we have given and given till we have no more to give. I told them we had no more money and then they said—*All right—as you please; we shall see.* Surely, as they say this, we know what will follow—at night when we are all asleep, we wake up suddenly and see a Curumber *standing in our midst*, in the middle of the room occupied by the young men." "Why do you not close and bolt your doors securely?" I interrupted. "What is the use of bolts and bars to them; they come through stone walls...Our doors *were* secure, but nothing can keep out a Curumber. He points his finger at *Mada*, at *Kurira* at *'Jogie'*—he utters no word, and as we look at him, he vanishes! In a few days these three young men sicken, a low fever consumes them, their stomachs swell, they die. 18 young men, the flower of my village, have died thus this year. These effects always follow the visit of a Curumber at night." "Why not complain to the Government?" I said. "Ah, no use, who will catch them?" "Then give them the 200 Rs. they ask this once on a solemn promise that they exact no more." "I suppose we must find the money somewhere," he said, turning sorrowfully away.

A Mr. K—— is the owner of a coffee estate near this, and like many other planters employs Burghers. On one occasion he went down the slopes of the hills after bison and other large game, taking some 7 or 8 Burghers with him as gun carriers (besides other things necessary in jungle-walking—axes to clear the way, knives and ropes, &c). He found and *severely* wounded a fine elephant with tusks. Wishing to secure these, he proposed following up his quarry, but could not induce his Burghers to go deeper and further into the forests; they feared to meet the "Mulu Curumbers," who lived thereabouts. For long he argued in vain, at last by dint of threat and promises he induced them to proceed, and as they met no one, their fears were allayed and they grew bolder, when suddenly coming on the elephant lying dead, oh horror to them, the beast was surrounded by a party of Mulu Curumbers busily engaged in cutting out the tusks, one of which they had already disengaged! The affrighted Burghers fell back, and nothing Mr. K—— could do or say would induce them to approach the elephant, which the Curumbers stoutly declared was theirs. They had killed him they said. They had very likely met him staggering under his wound and had finished him off. Mr. K—— was not likely to give up his game in this fashion. So walking threateningly to the Curumbers he compelled them to retire, and called to his Burghers at the same time. The Curumbers only said, "Just you DARE touch that elephant"—and retired. Mr. K—— thereupon cut out the remaining tusk himself, and slinging both on a pole with no little trouble, made his men carry them. He took all the blame on himself, showed them that *they* did not touch them, and finally declared he would stay there all night rather than lose the tusks. The idea of a night near the Mulu Curumbers was too much for the fears of the Burghers, and they finally took up the pole and tusks and walked home. From that day those men, all but one who probably carried the gun,—sickened,—walked about like spectres doomed, pale and ghastly, and before the month was out all were dead men, with the one exception!

A few months ago, at the village of Ebanaud, a few miles from this, a fearful tragedy was enacted. The Moneghar or headman's child was sick unto death. This, following on several recent deaths, was attributed to the evil influences of a village of Curumbers hard by. The Burghers determined on the destruction of every soul of them. They procured the assistance of a *Toda*, as they invariably do on such occasions, as *without* one the Curumbers are supposed to be invulnerable. They proceeded to the Curumber village at night and set their huts on fire, and as the miserable inmates attempted to escape, flung them back into the flames or knocked them down with clubs. In the confusion one old woman escaped unobserved into the adjacent bushes. Next morning she gave notice to the authorities, and identified 7 Burghers, among whom was the Moneghar or headman, and one Toda. As the murderers of her people they were all brought to trial in the Courts here,—except the headman, who, strange to say, died before he could be brought in—and were all sentenced and duly executed, that is, 3 Burghers and the Toda, who were proved principals in the murders.

Two years ago an almost identical occurrence took place at Kotaghery, with exactly similar results, but without the punishment entailed having *any* deterrent effect. They pleaded "justification," as witchcraft had been practised on them. But our Government ignores all occult dealings and will not believe in the dread power in the land. They deal very differently with these matters in Russia, where, in a recent trial of a similar nature, the witchcraft was admitted as an extenuating circumstance and the culprits who had burnt a witch were all acquitted. *All* natives of whatever caste are well aware of these terrible powers and too often do they avail themselves of it—much oftener than any one has an idea of. One day as I was riding along I came upon a strange and ghastly object—a basket containing the bloody head of a black sheep, a cocoanut, 10 Rupees in money, some rice and flowers. These smaller items I did not see, not caring to examine any closer; but I was told by some natives that those articles were certain to be found in the basket. The basket was placed at the apex of a triangle formed by 3 fine threads tied to 3 small sticks, so placed that any one approaching from the roads on either side had to stumble over the threads and receive the full effects of the deadly 'Soonium' as the natives call it. On enquiry I learnt that it was usual to prepare such a "Soonium" when one lay sick unto death; as throwing it on another, was the only means of rescuing the sick one, and woe to the unfortunate who broke a thread by stumbling over it!

THE HAUNTED HOUSE IN ZANTE.

By Captain E. J. S. Rae.

During the winter of 1857 I was stationed in command of the Left Wing of my Regiment, the 91st Highlanders, in the Island of Zante (one of the Ionian Islands). The house allotted to me in my capacity of Commandant and Paymaster, had been previously occupied by a Captain Tucker and Lieutenant Applegarde of the 57th Light Infantry, whom we had come to relieve. Captain Tucker had held the same appointment that I was ordered to take up. This gentleman asked me if I intended residing in the house which was set apart by the Barrack Department as the one fixed upon for the officer holding the appointment that I did. My reply was, "Certainly. It seems a nice large house, and beautifully situated near the sea. In every way it appears to be a most desirable residence. Why do you ask?" Captain Tucker then, with great reluctance, told me that he firmly believed the house was haunted! and that he found it impossible to live in it on account of the strange and totally unaccountable noises that were constantly heard in various parts of the house, both by day and by night, such as heavy footsteps, as if some one of no light weight was ascending and descending the stairs from basement to attic. I must here state that this house was built as follows. First, the ground floor which consisted of kitchen, storeroom and two servants' rooms. Second storey, dining room, drawing room and a small room with balcony, overlooking the sea which approached within a few feet of the walls of the house. The third storey, two large bedrooms, with dressing rooms, &c. &c. The noises and disturbances complained of by Captain Tucker and his friend and their servants, were described as being quite unbearable. Night after night they used to hear first as if several doors and windows were violently slamming as if they were repeatedly opened and shut by some one in a great passion. Then a crash as if a quantity of crockery was being smashed and thrown from the top of the stairs to the bottom, then a pause, and tramp, tramp, tramp would be heard on the staircase as of some one shod with heavy boots, deliberately ascending from the basement of the house to the very attic. Captain Tucker, his friend and the two soldiers declared that in spite of their utmost vigilance and constant watching, they never once saw *anybody or anything* in any part of the house to account for these mysterious noises and disturbances. However it was more than they could put up with, so they *hooked it*, locked up the evil house and hired another a good distance away. Now I must say I felt very uncomfortable when I heard all this, especially as I heard the story corroborated by every one in the town. My wife was quite a young woman, about 18, her sister was a little girl of 12, and the servant maids were very ignorant, superstitious young Greek women. If they heard all these dreadful stories, goodbye to my occupying the house. So I begged of the two officers to say

nothing about the place to any one. I was determined to live in it and find out from personal experience whether all I had heard was true or not—at any rate I could not afford to rent another house sufficiently large for my household. So the following morning after our arrival in the island, in we went, bag and baggage. For the first week or so, nothing unusual occurred; but one morning after parade (11 o'clock) I was seated busy with some regimental accounts in the room overlooking the sea. Two sergeants of my Regiment were with me. I had occasion to leave the room and go into the drawing room to look for some document I had left there. So I walked along the passage, and at the further end, close to the drawing room door, I saw a woman dressed completely in black and with a thick black veil drawn down over her face, standing as if she had knocked at the door and was waiting to be admitted. Thinking it was some poor widow with a petition, I merely glanced at her, and as the passage was rather narrow I stopped for a moment for her to let me pass, but as she never moved, I said, as I gently pushed her to one side, "Pardon Madame. Que voulez vous?" She stood perfectly still but did not answer. I then turned the handle of the door and going in said to my wife:—There is a woman outside the door who evidently wants to speak to you; she does not seem to understand French. Go and see what she wants." Having found the document I wanted I left the room, my wife having just before done the same. "Why," said she, "where is the woman you said was standing here just now?" As I was very busy I answered, "Oh! I don't know; very likely she has gone down to the kitchen to talk to your maids." My wife at once went down and asked the servants (there were four of them, viz., two soldiers and the two maids) where the woman in black was. They all replied that no such person had been seen by any one of them! No one could possibly have come up to the drawing-room passage without coming first through the kitchen. The front door of the house opening into a lane, where there were no other houses, only a very high stone-wall, was always kept carefully locked and bolted and seldom or never used by us. On this occasion it was locked as usual, and the key was kept by one of the soldiers. No one had seen this woman except myself and the two sergeants who had a full view of the passage when I went out. These two sergeants were perfectly astonished when I told them what had occurred, but they both said, "Ah! Sir, the 57th men told us this house was haunted, but never said a word about any woman in black or white ever having been seen either by night or by day. Better leave the house, Sir; it has a very bad name." I was very much annoyed and disgusted, especially when I found my wife in a great state of alarm, the maid-servants having just heard of the mysterious appearance and disappearance of the woman in black. They too had a long story to tell of what they had heard in the town. So there was consternation and weeping and wailing in my hitherto quiet and cheerful house. Of course I was entreated to leave forthwith, but as the veiled lady had done none of us any other harm than frightening the woman folk, I sternly refused to comply, little thinking that in a short time I would be the first to take the initiative and leave the accursed house with the greatest pleasure. About a fortnight or so after this mysterious visitation, I went with my wife and little sister-in-law to the opera to hear a celebrated Prima Donna who had just come to the island from Italy. We stayed till the performance was over, about 12 o'clock P. M. We were accompanied home by a couple of my brother-officers, who stayed and had some supper with us and then left. Before retiring to bed I carefully examined every door and window, looking and bolting every one of them with my own hands. I turned in and was just falling asleep when I heard a noise as if some one was walking upstairs from the kitchen towards the dining-room. Thinking it was one of the soldier servants about to remove the things off the supper table, I took no notice of it, but my wife, who also heard the noise, asked me who could be moving about, as none of the servants had attended upon us at supper and were all in bed. Just as she had spoken we both heard heavy foot-steps coming up the stairs towards our bed-room. Up, up they came and then the handle of our door was turned sharply several times and the door violently shaken. The door was locked inside. I jumped out of bed, and in spite of my wife's terrified entreaties, seized my revolver and rushed at the door, unlocked it, and holding the pistol at arm's length shouted, "Who the devil is that?" There was no one near the door, nor was there any indication of any one retreating down the steps. The noise I made, opening the door and shouting, awoke my sister-in-law and the two maids, who all slept together in the adjoining bed-rooms. Out they all bundled in an awful fright screaming and crying. I told them to go into the room where my wife was and stay there until I had examined the lower part of the house. This they were precious glad to do as they were frightened out of their seven senses. Lighting a candle and revolver in hand downstairs I went, but had hardly got halfway down when there was a terrific crash as if the supper table with all its burthen of plates, dishes, knives, forks, argand lamp, &c., &c., had been suddenly overturned, smash upon the floor. Oh gracious, thought I, here's the devil to pay! Tucker's story is true after all. However down I rushed, revolver on full cock and breathing dire vengeance on the destroyer of my crockery. When I got to the foot of the stairs I saw a figure in a very scanty shirt emerging from the top of the lower stairs. This figure had a very bushy pair of red whiskers and moustaches to match. Ha, thought I, here is the destroyer of my domestic peace and happiness, I'll pay him off now. Stand! you d—d blackguard, or you're a dead man! "My God, don't shoot me, Sir," said or rather howled a familiar voice. Ha, ha! The apparition was only my faithful henchman, Develin by name, who having also heard the noises that we had, jumped out of his bed and arming himself with a bayonet, had come up to see what was the occasion of all the row. Together we carefully searched every nook and corner upstairs and down, but not a thing could we see or find out. Every door and window was closely shut and fastened *inside*. I may here say not a single article was found broken. The following day I mentioned what had occurred to several Zantiote gentlemen. They did not seem a bit surprised, but merely said they knew perfectly well I would not stay long in the house, as it was a notorious fact that the place was, and had been, haunted for a great many years. I then asked if there was any story connected with the place. They replied that some 20 years ago a number of men, well known to the authorities, occupied this house. They were suspected to be both smugglers and pirates. Fearful orgies often took place amongst these ruffians. The police who were very few in number were afraid to go near the place. One night there was a dreadful uproar. Pistols were fired, and there was the sound of swords and knives clashing, terrible oaths and yells. Towards morning the uproar had ceased, and at day-light two large Fellucca boats put off from the beach, under the balcony. The house was entered by a large posse of police and others well armed that day. In the kitchen were found lying dead, and fearfully cut about, several bodies. Evidently the fraternity had been carousing and, when drunk, had quarrelled among themselves, until the disagreement had ended in a free fight all round. Quantities of contraband goods were found stowed away in every room in the house. The pirates, or whatever they were, never came back. The house had an evil repute. No one would live in it, and no one did, until the wiseacres of our Barrack Department hired it for the use of British officers, who are supposed rather to like haunted houses, and who from their well known pluck think it great fun to be hunting ghosts instead of sleeping the sleep of the just. As the noises never ceased night after night, I was at last compelled to quit this uncanny dwelling and rent another house several streets off.

MANIKYA PRABHOO YOGI.

By J. Purnayya, F. T. S.

I have learnt the following facts concerning the life of Yogi Manikya Prabhoo, from a *pandit* on whose veracity I can rely. Independent of his testimony, most of these statements are corroborated by evidences I have gathered from other sources.

Manikya Prabhoo was a *Niyogi* Brahmin. Some say that he was formerly a village accountant. Before he became a *Yogi* he used to frequent the mosque of the village and serve the dervishes who often visited it, by giving them Indian hemp to smoke and other similar acts. One evening when it was raining hard, a *dervish* came into the mosque, all drenched and shivering with cold. Manikya Prabhoo offered his services to the *dervish* as usual by hanging the dervish's clothes to dry and by furnishing him with *ganjah* to smoke. Being pleased with the services rendered by one who was a perfect stranger to him, the dervish initiated him into the secrets of *Yoga Vidya*. Manikya Prabhoo thus became an initiate of the Dattatraya school of the Yoga system, rather an easy mode, it is said, of practising *Yog* and generally followed by Mahomedan dervishes.

All *Yogees* who make a display of phenomena are said to belong to the middle sort, *i. e.*, not perfect adepts. For reasons best known to himself, and probably because he was not a perfect *Yogi* before he retired into *Samadhi* at Humnabada, he displayed occasionally his Yoga powers, an account of some of which I shall give below.

The late Sir Salar Jung sent now and then a *palanquin* to bring the Mahatma to him at Hyderabad. Manikya Prabhoo would to all appearances get into the *palanquin* to go where he was asked to, but when the bearers brought it to Sir Salar's gate, the Mahatma could nowhere be found, neither could the bearers account how he got out of the *palanquin*. Occasionally, after sitting quietly for some time in the palanquin, he would increase his own weight so much so that the number of bearers had to be increased at once. Sometimes he would assume the shape of a serpent and the frightened bearers had to leave the palanquin and run away. He would resume his own form again and then they would return. Manikya Prabhoo always had musicians with him. At the end of every song, the chorus "Manikya Prabhoo—*Shanmatodharaka*" was shouted. The title, meaning "the upholder of six religious systems," was assumed by Sri Sankarachari and his successors. The then incumbent to the *pitam* of Sri Sankaracharl questioned the propriety of Manikya Prahhoo assuming the title. The latter said he was himself Srisankaracharl and offered to give proofs to that effect if the Swami desired. The Swami's proposal being assented to, Manikya Prabhoo took the Swami to a cave near the town and gave him such proofs that the former was thenceforth allowed to use the title, undisturbed. On another occasion a member of one of the two great *Vishnuvite* families living at Srirangam also put a similar question with reference to one of the titles of Sri Ramanuja Acharyar. The Mahatma took this gentleman also to the cave above referred to; and there showed himself with the twelve Vishnuvite marks, the very prototype of Sri Ramanuja Acharyar as described in the religious books of the Vishnuvite sect. It may here be noticed that Manikya Prabhoo retired to the said cave whenever he wanted to show any great phenomenon.

Many resorted to the Mahatma to get relief from disease, poverty and other ills of a temporal nature. To those whom he could relieve, he would show himself; but to others, though they be very near him, he would not appear. He would also tell some that their *Karma* was a bar to their being relieved. He accepted presents from the rich only to give away to the poor. Sometimes men who went to him to obtain relief would remain for a long time with him, even after their desires were satisfied. To such he would say—"Your mother or your wife is sorry for your long absence from home—therefore please go," or he would tell them that a particular occurrence in their house needed their immediate presence there. These people after going home would find the Mahatma's predictions true to the last word. As tokens of his favour he would present them on the occasion of their departure with bits of bamboo and fruit of the date, of which he always had a store at hand. These they placed in their Devatarchina and worshipped. They would never get rotten, howsoever long they may remain in their possession.

Once when he was singing along with his musicians, he suddenly stopped short and held his hands in air as if he were lifting up something. The by-standers asked him what he meant by so doing. He explained that a native ship was about to sink in a storm in the Bay of Bengal, and that the Captain made a vow engaging to pay into the coffers of the *Asramam* a specified amount of money if Manikya Prabhoo would deliver the ship from the fury of the storm. The promised amount and the date when it would be paid were given and they were recorded. These facts were duly verified when the Captain came to the Asramam on the date predicted with the amount foretold. Manikya Prabhoo at the time gave instant proof of the truth of his prediction by squeezing his arms from the elbows downwards and bringing down a quantity of water which, when tasted, was found to be sea-water.

A widow of the merchant caste gave out that she was about to marry Manikya Prabhoo and sent all her property to his Asramam and came at last herself. As soon as she came he took her into a room for five minutes and both came out again with marriage clothes on! From that time forward the widow and he lived apart, the former practising *Yogam*.

A woman rather advanced in age once came to him with a desire for children. He asked her how many she would have. She asked him for a large number, rather too many for her years. He said she would have them, and sent her away. After giving birth to a part of the number she found that as she advanced in years the labour at child-birth became more and more unbearable. She came back to Manikya Prabhoo with her complaint and said she could not bring forth any more children to complete the number originally promised her by him. He persuaded her to the contrary, but without effect. Then very reluctantly he granted her wish. She was returning home, but alas! when she reached the outskirts of the village the news of her husband's death was brought to her.

Manikya Prabhoo retired into *Samadhi* (*i. e.*, got a tomb built, went thereinto, leaving instructions to the effect that it should be closed immediately) some ten or fifteen years ago. He had done this, it seems, in two or three places! People even now make vows and have their prayers granted at his tombs. It is said that *Pranava* is always heard there, and that his disciples also receive orders from him.

Such are the facts of the life of a Mahatma from whom many in the Kristna District and the Nizam's Dominions have received incalculable benefits.

Guntur.

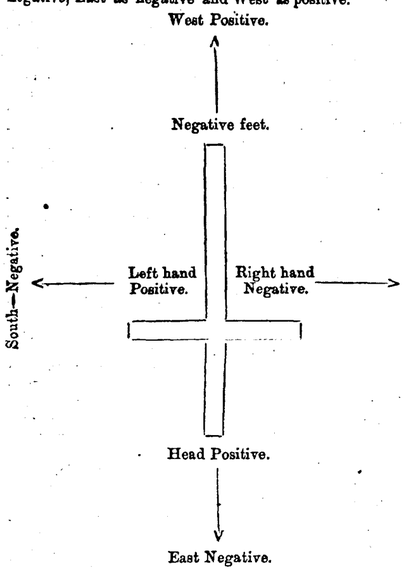
Letters to the Editor.

HOW SHALL WE SLEEP?

Reading the most interesting article by Mr. Seeta Nath Ghose on Medical Magnetism, and having studied long ago Baron Von Reichenbach's "Researches on Magnetism." I am sorely puzzled, inasmuch as these two authorities appear to clash with each other most painfully—the one asserting "head to north never, under no circumstances," the other "head to north ever and under all circumstances." I have pursued

the advice of the latter, not knowing of the former for many years, but have not found the effect on my health which I had hoped for, and what is of more importance I have not found a law of certain application to humanity and bringing health to *all*. It seems to me on carefully reading this article that a most important point has been omitted or passed over, *i. e.*, the POSITION OF THE SLEEPER WHETHER ON HIS FACE OR ON HIS BACK, which is the true position? This is most important, for a correct answer may go far to reconcile the two theories, which, be it remembered, claim both to be supported by facts and by experiment. I cannot conceive that a *one-sided* position is a natural one for man, and thus leave two alternatives. Is the true position for rest or sleep lying on the back or on the stomach? Not one word has been said as to the *position* in which experiments were tried on either side!

Now the one thing which seems clear in all this is that positive should lie toward negative and negative toward positive. Let us then draw a diagram and these positions will follow with these results—taking the North as positive and South as negative, East as negative and West as positive.



Position I—Lying on the back.

A. Head to East ... Accord in *all*.
B. Head to North.... Discord—Head and feet. Accord—Hands.
C. Head to South.... Accord—Head and feet. Discord—Hands.
D. Head to West. ... Discord in all.

Position II—Lying on the stomach.

A′ Head to East. ... Accord—in Head and feet. Discord—in Hands.
B′ Head to North.... Discord in all.
C′ Head to South.... Accord in all.
D′ Head to West. ... Discord—Head and feet. Accord—Hands.

Now from this comes some light I think on the apparently diametrical theories with their facts to support them. If your correspondent could tell us 1st, Which position did the renowned Gurga and Markandaya contemplate as the proper position for men to sleep in? 2nd, In which position did those on whom Baron Von Reichenbach experimented lie?

This is a most important question for all who value the gift of health as well as for those who would be wise. In my sojourn in southern countries I have noticed that the natives of the lower classes at least always sleep on their stomachs with their back turned to the sun, and all animals do the same, while sleeping on the back is most risky, at least in the sun. Is not this a guide or hint as to the true position?

Yours faithfully,
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BRIGHTON, ENGLAND.

THE OCCULT SCIENCE AND ITS MASTERS.

To the Editor of the "Indian Mirror."

SIR,—I have read with great pleasure the review by the Editor of the *Bombay Gazette*, reproduced by you in your issue of the 24th July, of Mr. Sinnett's work, entitled *Esoteric Buddhism*. The review, on the whole, is a good one. There is only one passage to which I would take objection. The reviewer says;—"And he (Mr. Sinnett) believes in a good deal hitherto hidden from the eyes of all but very gifted and very selfish persons who knew every mortal thing, but kept the knowledge to themselves." The phrase "very gifted and very selfish persons" refers, no doubt, to the Masters of the Occult knowledge. These high personages have been styled by the reviewer as "very selfish," on the ground, perhaps, that they have hitherto not chosen to take under their tuition the world—particularly the European world—to teach them the Occult Science. The reasons for the withholding of this knowledge from the world, have already been given by Mr. Sinnett in the *Occult World*, in a letter of one of the Masters, which the author of the work was permitted to make use of in the best way he chose. Now the epithet "very selfish," would have been appropriate, indeed, had the reviewer proved to the satisfaction of the world that there were fit persons to be recipients of the knowledge, and that, in spite of this fact, the knowledge had been withheld from them by the Masters. Setting apart, for the present, the question of the past, how many are there at present who have shown themselves to be fit persons to be accepted as *Chelas* or pupils by the Masters? The preliminary insignificant sacrifices which the training as preparation for fitness for the tuition of Occult Science requires of the aspirants, there are few, —very few—to make, and notwithstanding all this, the Masters of the Occult knowledge who have never, to the best of my information, grudged the imparting of it to the world, but who, on the other hand, have ever been ready to help those that deserve, are honoured with the epithets of "very selfish," &c. "God helps those who help themselves," is a proverb of very long standing, and there is no reason why it should be violated in the case of the Masters of the Occult knowledge.

Yours, &c.,
PARMASHRI DASS, F. T. S.

BARA BANKI, *The 25th July* 1883.

WHAT IS SAUCE FOR THE GOOSE, IS NOT SAUCE FOR A GANDER.

THE liberality you have extended on former occasions to every religionist anxious to defend his creed emboldens me to place before your readers the following case.

We are assured, as your editorial on the Colombo riots states, that the paramount power protects equally the rights and religions of all the Brititsh subjects. The *padri* is not permitted to do or say against one faith any worse than what a Hindu would be allowed to do or say against theirs. Kali, the Hindu goddess, is entitled in India to as much respect from a worshipper of the virgin goddess of the Christians, as the latter would be in her own country from a heathen paying her a visit. This is but justice which is insisted upon *virtually*. Whether it is so *actually* may be seen from the following—one fact in a thousand that could be cited.

In *The Sunday at Home*, a Missionary publication, on page 352, is found an extremely edifying confession from a Baptist padri, one Reverend Shoolbred, or Schoolbred—one, in short, who *ought* to go, properly, by the name of the *ir*-reverend *underbred*, for a worse bully never signed his name to a literary production. Indulging therein, in a description of his impressions while travelling through Rajpootana, and happening to visit Mugra, he went, he tells the readers, to see the temple of Kali-devi, which he was kindly permitted by the Brahmins to inspect. After all manner of vilification and chaff, at the expense of the great goddess—the philosophical symbol of something that will never find room in *his* brain—

the reverend joker triumphantly boasts of the following brave exploit:—

". . . . . The goddess," he tells us, is "a most hideous and portentous female head, evidently formed of baked clay, with two staring silver eyes set on each side of a huge nose like the beak of an eagle. Much to the amazement and terror of our Mair guide and one or two others who accompanied us, I took the liberty of *pulling* the goddess's eagle-like beak, saying: '*Now, if she is a deity, why does she not strike one dead for such an indignity?*'" (*Sunday at Home*, May 28th, page 352.)"

I venture to assert that any Hindu could do as much—though *he never would*—in a Roman Catholic temple; and that he would risk as little—as regards impunity from; and divine forbearance,—with the Christian devi by *pulling her nose*, as the reverend risked with our goddess. I am less prepared to affirm with the same degree of confidence that the Hindu would find a like impunity at the hands of the Christians whose religious feelings he would have so outraged. Ten to one he would be dragged before a Magistrate and made to pay for the "sacrilege." Hearing daily of such insults being perpetrated upon *our* feelings by the Missionaries, we have yet to be told of one single case wherein a Christian was made to suffer for such outrageous behaviour with regard to *our* sacred images and feelings. Several attempts have been made, and the cases were in every instance dismissed for one or another reason. Why we should, nevertheless, be told, and in the face of such evidence, that our creed is protected as much as Christianity—is surpassingly strange. What thinks the Editor, who is ever ready to accuse the natives of a want of self-respect; and tells us that in most cases it is *we* ourselves who bring insults upon our heads owing to our proverbial "mildness" and passive indifference? Would the Brahmins of the Peeplaj Temple have done wisely to bring the Rev. Shoolbred coward before a Police Magistrate, at the risk of having their evidence ruled out of Court and the case dismissed? Editor's opinion respectfully solicited.

JEYPORE, *21st July* 1883. NARSING DASS CHOWDRY.

EDITOR'S NOTE.—We still maintain that it is extremely unlikely that any decent Magistrate should have failed to do justice to the feelings of the outraged devotees of Kali. But the case might have been settled in a far easier and more speedy way. Had the Brahmins of the Temple or even the "Mair guide" after the perpetration of the outrage *pulled immediately the reverend Baptist's nose* for it, on the very spot on which he had insulted the goddess, and without offering to him any worse or further molestation beyond *nose pulling*, "ten to one" he would not have repeated the offence, and it is as unlikely that he should have ever brought complaint or even mentioned this little attempt at *lex talionis* in any missionary organ.

PROFESSOR HUXLEY AND "ISIS UNVEILED."

ONE of the articles of the May number of Macmillan's Magazine is by Professor Huxley, and is entitled "Unwritten History." It treats of the past geological history of Egypt principally, with a few remarks towards the end on its ethnology. But what surprised me most, was that the whole article might have been plagiarised from "Isis Unveiled," so wonderfully are the same conclusions arrived at. From the following paragraph, one might almost suppose, that Mr. Huxley had also plagiarised from the later numbers of "Fragments of Occult Truth" as regards past Races and Rounds. "That the Egyptians are not Negroes is certain, and that they "are totally different from any typical Semites is also certain. "I am not aware that there are any people who resemble them "in character of hair, and complexion, except the Dravidian "tribes of Central India, and the Australians; and I have "long been inclined to think, on purely physical grounds, "that the latter are the lowest, and the Egyptians the high-"est, members of a race of mankind of great antiquity, "distinct alike from Aryan and Turanian, on the one side; "and from Negro and Negrito, on the other." Now how is Professor Huxley to make one race of the Australians and Egyptians, without the aid of the submerged Pacific continent, mentioned in "Isis Unveiled?" Though great light has been thrown on nearly every subject, no information is given in "Isis Unveiled" on Southern and Central Africa, and its Negro-tribes. Why is this?

A. BANON, *F. T. S.*,
Captain, 39th N. I.

Ed. Note.—On the exoteric authority of Herodotus, and the esoteric authority of the occult sciences we have shown in *Isis* that the Abyssinians (though a mixed race at present) and the Egyptians were what Herodotus calls the "Eastern Ethiopians" who had come from Southern India and colonized Egypt and a part of Africa—most of them having inhabited Lanka, not the present Ceylon; but when it was yet part and parcel of the Indian continent and many more islands like Ceylon extended South and formed part of the Aryan's Lanka of the Ramayana. And though the Egyptians did not belong to the fourth race, yet they were Atlanteans whose islands perished still earlier than Poseidonis.

THE FINAL RESULT OF THE SAVAGE ATTACK OF THE ROMAN CATHOLICS ON THE BUDDHISTS AT COLOMBO.

WHAT we said about the recent religious riots at Ceylon, in the May *Theosophist*, has been fully verified now by the Report of the Commission appointed to investigate into its causes. The blame is fully due to the intolerance, bigotry and fanaticism of the Roman Catholic ruffianly mob, of the so called converts (mostly Malabarians); a fanaticism stirred now, in the XIX century, in as masterly a way by those whose dark aims it serves the best, as it used to be during the dark ignorance of the Middle Ages. The Report speaks volumes; and we leave it to the unprejudiced reader to judge whether,—as many inimical a journal insisted upon at that time,—the inoffensive, quiet, orderly Buddhists who claim but their legitimate recognized rights of free-worship in their own native island, were the instigators of the brutal scenes, or those who would willingly wipe out of this globe the very remembrance of every other religion but their own. We reprint the Report from the *Indian Mirror*, the complete copy furnished to Col. Olcott by H. E. the Governor of Ceylon not yet having reached our hands:—

The Report of the Commission (consisting of Mr. F. R. Saunders, Government Agent, Western Province; Lt.-Col. J. Duncan, Commanding 1st Battn. Royal Dublin Fusiliers; and Mr. J. H. De'Saram, District Judge, Kurunegala,) appointed to inquire into the causes which led to the riots in Colombo on the 29th March last, when a Buddhist procession, marching to the Buddhist temple at Kotahena under a license granted by the Police, was attacked by a large body of Roman Catholics, and many persons were seriously, and one mortally wounded, is published in the Colombo papers. The Commission arrived at the following general conclusion:—

"From what has been gathered during our inquiries, we are convinced that the Buddhist perahera started from Borella on Easter-day without the least intention of offering insult to the Roman Catholics, and certainly without any anticipation of a fight, and also that they carried with them nothing of an objectionable character. Much stress is laid by the Roman Catholics on the fact that a figure of Mohabama (Brahma), carried in the Palm Sunday procession, was the cause of great offence to them, and an insult to their religion; the figure, though that of a man, being, it is alleged, dressed as a woman to represent the Virgin Mary. After careful consideration we are of opinion that no such insult was intended by the Buddhists. This figure had been carried in several processions previously without the least imputation that it was intended as an insult to Christianity, and, we consider the complaint of the Roman Catholics on this point groundless. We have no hesitation in stating that we believe the illegal assemblies, both on Good Friday and Easter-day, were throughly organized and previously arranged by the Roman Catholics, with the express intention of attacking Buddhist processions. The ringing of the church bell on the Sunday was evidently a preconcerted signal, and we think that in this matter blame attaches to the Roman Catholic authorities in allowing the bell to be rung, and in failing to show the least inclination to hand over those who rang it to justice. It appears to be recognized by all Roman Catholics that the ringing of their church bell, at an unusual hour and in an unusual manner, is a signal of danger and a call to assemble; and yet we are told that, except at one church, no control is placed over the bell, and that access is open to any one who thinks fit to raise an alarm. Such a state of things, if it exists, is clearly undesirable, and we think that in all Roman Catholic churches some sort

of control should be placed over the bell; or, at any rate, that the authorities should be held responsible when it is made the means of assembling a mob of rioters to create a disturbance. It is impossible to suppose that a body of influential Catholic priests and laymen, with their retainers and servants, could neither prevent the ringing of the bell, nor identify the persons who actually rang it; and the fact that these persons have not been handed over to the Police for exemplary punishment is, we consider, a standing reproach to the Roman Catholic authorities at Kotahena.

* * * * * * *

"As regards the inability of the Police to maintain order, we consider that had they been in possession of the information they ought to have had, and had the arrangements been placed in proper hands and skilfully directed, the Police force of Colombo is sufficiently strong to have been able to maintain order; but we are of opinion that after the riots had been allowed to develope, the Police were unequal to cope with the rioters, and that Major Tranchell was fully justified in calling for the aid of the military, both on the 25th and 26th March. We consider that the thanks of the Government and of the public were fully earned by the military for the prompt and efficient manner in which they quelled the disturbance, and for the discipline they displayed on the two occasions when their services were required."

THE GUILTY AND THE IRRESPONSIBLE.

[THE following extracts from a correspondence between two Theosophists, may be read, perhaps, with profit by others.]

"Now, my dear Brother, I beg to ask you in confidence (I want to know for the benefit of erring widows particularly) if there is any art or medicine to subdue the animal passion or at least to prevent effects. The male Sanyasis use the gall-nut, herewith enclosed.....but females most sinfully and suicidally procure *abortion*. Child-marriages, ill-assorted marriages and seduction of widows, have been the cause of Brahman degeneration, and I believe the regeneration must be through Theosophic mothers and wives and not through lettered Rama Bais or by promoting mixed social intercourse.

"I want to do some good to society before I retire from its midst."

* * *

"In reply to your enquiry whether there is any art or medicine to subdue the animal passions, I beg to say that a purely vegetarian, non-alcoholic diet, if *restricted in quantity*, will so far diminish them as to bring them entirely under command of any *rational* being.

* * * * * *

"But although a vegetarian diet restricted to about 6 to 8 *chitaks* of solids, rice, flour, pea, moong or urher dal, ghee, sugar, honey, fruit, vegetables, &c., accompanied by abstinence from all stimulating food, such as masoor, onions, chillies, garlic, pepper, turmeric, spices and alcoholic drinks, will reduce the sexual impulses within moderate limits, so that any reasonable being can easily control them, yet, you must bear in mind, that these desires are the joint product of body and mind, and that even the diet I advocate will not suffice to secure chastity unless the mind also be purified. If the mind is allowed to dwell on relations or matters akin to these, then despite the purity of the body the animal desires will become more or less ungovernable. It is therefore essential to keep all thoughts in regard to such matters out of the mind, and this can *only* or can *best* be done by giving the mind full employment of another kind. In a word, if you desire to reclaim those whom you are pleased to call your erring countrywomen, you must, besides insisting on a pure unstimulating diet, educate and teach them—give them mental employment and raise them from the *status* of animals to that of rational and intellectual beings.

"But, please, don't write to me about your erring country-*women*,—who are altogether more sinned against than sinning. It is you, or your country-*men* who err and who are the persons really to blame for any slips of the weaker sex. Not only does your opposition to widow remarriage, which is clearly authorized by the Shastras, tend in a climate like that of India to unchastity, but by refusing or neglecting to develop and cultivate the minds of your women, you retain them in the position of animals and are directly and distinctly responsible for all the sins into which they are led by their animal instincts.

"Some of you think that by living, yourselves, chaste lives and otherwise raising your own mental and moral status, you will attain *moksha*—but I warn you that it is not so. That *karma* covers all the effects of all your acts and omissions, and that each and all of you who aid to maintain and keep in force wicked and injurious customs, which result in impurity and sin in the persons of your weaker fellow creatures, will most assuredly share in the reflex vibrations, of those evil things.

"It is all very fine for you men to reprobate the unchastity of your poor, untaught, childlike sisters—they at least, even if they do in their ignorance sin, suffer for it here. But you—you who by your supineness in this most vital of all questions, by your prejudices or selfishness, are the real source of all this evil—are *you, think* you, to get off scotfree? Believe me this is not how the universe is arranged—this may be *human*, but it is not *divine*, justice and all this evil blots its inevitable stain on *your* KARMA and, although you escape here, you will elsewhere pay to the last jot the penalty for that sin of which you are in reality the origin and cause.

"Do not deceive yourselves—the *Karma* of the most unchaste of your untaught, semi-animal sisters, will be a protecting angel, compared with the retributive demon, that will scourge you, pure living, highly intellectual Brahmins who through indolence, selfishness, prejudice or what not, aid to keep in force a monstrous system which as a necessary consequence leads the poor women too often into the mire of sensuality.

"Let each who does not resolutely stand up against this system, which degrades half the children of his motherland to the position of animals, remember that his *karma* shares all the *animality* that results, and when he pretends to lament over the depravity of his injured sisters, take to his heart the answer of the prophet to David, 'Thou, art the man!'

"As for your question as to whether there is any art or medicine to prevent pregnancy, I confess I am surprised that you should have put such a query to me. I must distinctly decline to discuss any such matter. It is not to *hide* sin, but to eradicate it that you should strive, and any such compromise, as you seem to contemplate, can only intensify the evil.

"If you really want to do some good to society, come out boldly and tell your countrymen, that in this present era of human progress, purity and virtue can only flourish, beneath the sun of mental culture, and that if they seek a posterity worthy of Aryavarta's ancient glories, they must cease to degrade the better half of the population to the level of animals—they must educate and elevate the mothers, that are to be, of that posterity."

H * * *

THE ETHICS OF THEOSOPHY.

THOUGH several thousand miles from the seat of your labors, it is not a difficult matter to see that you are in the "Church militant" rather than "triumphant." Misrepresentation from without, misinterpretation within the fold. It seems to me that the greater danger is from the latter cause. My budget of information is the pages of the *Theosophist*, as I very rarely see a single member of the T. S. The difficulty seems to arise from a misconception of the meaning of the word Theosophy, and many who have outgrown the old creeds, and are inclined to sneer at all creeds, turn to your society out of mere curiosity. They are simply *phenomena hunters*. They say "show us a sign" and we will believe, and they seem to believe even when favored by the *Mahatmas* that true wisdom can be tacked on to one like barnacles to a ship. Clearly and repeatedly has it been set forth in the *Theosophist* that Theosophy is a *life*, not wonder-working, nor even a belief, nor intellectual acquirement, but an entire regeneration of the whole man.

The powers of the *Adepts*, nay, their very existence, is a matter here of secondary importance, since we are plainly told that they do not exist for the unregenerate. What man or woman can be helped in the *Divine Life*, by cutting off a poor Chela's fingers who is bedeviled into an experiment, which, no matter how it may result, will advance the beholder no more in The Path, than a feat of Jugglery? Simple mental greed is little better than any other form of gluttony; one may pile up facts and witness wonders till the "day of doom," and still be as uncharitable, intolerant and unregenerate as ever. But little "learning" is required to assist one to "deal justly and walk humbly," yet no amount of worldly wisdom will take the place of that little. How many of us poor mortals can even realise the bare fact of subjective existence, and how many of us, when getting rid of this objective body and its conditions, and born into the subjective will be any better than the maimed, puny, anæmic, scrofulous waifs, born into this world, with an inheritance of pain and suffering, and a premature departure to another. We are plainly told that this world is a gestation-state, and that the next life or condition, will be the net result of this, turned *inside out*, to speak crudely. The basis of all great religions and philosophies set forth the same doctrine, and that nothing but right living *here*, can help us *there*. Now how much can sight-seeing, or all the phenomena imaginable help one, more than money-getting, or fame-getting? Do not all these pertain to this present objective existence; nay, do they not prevent the very condition aimed at by leading astray, or dwarfing the spiritual faculties? In vain has man been told for ages, "*Know thyself.*" How many of us want to know ourselves, how many dare know what an hour of retrospection will reveal to the best of us, ordinary mortals, the emptiness or rottenness, and yet what else remains when we shuffle off this mortal coil? What every man needs first, is to FIND HIMSELF, and then to take an honest inventory of his subjective possessions, and bad or bankrupt as it may be, it is not beyond redemption, if *we set about it in earnest*. It requires neither oracle nor miracle to do this; but it requires a *strong will* to keep at it, and the will that is strong enough to do this, may find itself capable of doing more than it had imagined. There are many helps, but one worker only, in this vineyard. Men have been deceived and deluded long enough; they must break their idols, put away their shams, and *go to work for themselves*,—nay, there is one little word too much or many, for he who works "FOR" *himself* had better not work at all, rather let him work himself for others, for all. For every flower of love and charity he plants in his neighbour's garden, a loathesome weed will disappear from his own, and so this garden of the Gods—Humanity—shall blossom as a rose. In all bibles, all religions, this is plainly set forth,—but designing men have at first misinterpreted and finally emasculated, *materialised*, BESOTTED them. It does not require a new revelation. Let every man be a revelation unto himself. Let once man's immortal spirit take possession of the temple of his body, drive out the money changers, and every unclean thing, and his own Divine Humanity will redeem him, for when he is thus *at-one* with himself, he will find himself at-one with all, then shall he see and know, the "builder of the temple." Why should he care for miracles and wonder? He will *be* a miracle and a wonder-God manifest in the flesh.

It seems to me that the desire to witness and then to be instructed how to be able to perform wonders is a dangerous rock to the theosophists, and will land them where the vicarious atonement lands thousands of its believers, followers of the "Man of Sorrows," professing love and charity, and yet robbing widows and orphans, and grinding the face of the poor; hard-hearted, hard-fisted, though often rich and prosperous according to wordly standards. And so a witch might ride a broomstick through the air, or a devil fly feet first to the moon, and be witch or devil still. What we need most and first is tolerance, charity, and loving kindness, a *brotherhood* that is not a sham, and a life or an unceasing striving towards a life, that shall lift man from the animal towards the spiritual plane, and enable him to claim his birthright, The reticence of the "BROTHERS" and their unwillingness to exhibit their powers teaches the same lesson. Occult phenomena have their uses, but there are a thousand men who would walk ten miles to see a so-called "*miracle*," who would not cross the street to relieve the distress of a brother or an outcast, and who, when they have seen the latest or last wonder, will turn from "*Theosophy*" to the next novelty. Let us have magnetic cures like those performed by Col. Olcott, the relief of pain and misery! Let the strong heal the weak, the rich assist the poor, the wise inform the ignorant, that, and no less, is *Universal Brotherhood!!* the true THEOSOPHY.

CINCINNATI, U. S. A. } J***D***B***. *F. T. S.*

this is the all-absorbing question, for a solution of which we must look to Theosophy, the newly arisen star of the East.

"The ways of Heaven are dark and intricate.
Puzzled with mazes and perplexed with error;
Our understanding searches them in vain."—(*Addison.*)

I had once a conversation with the renowned Jesuit, Pater Wenniger, about spiritual matters, and after proving to him, that his arguments could not be accepted, because they were contrary to reason, he finally said, "If our reason conflicts with our faith, let us imprison our reason and stick to our faith." This silly answer of course ended the conversation; but it now appears to me, that if we substitute the word "intuition" for "faith," (which perhaps amounts to the same thing) his answer may have some truth in it after all and seems to agree with the above poetical quotations.

In this conflict between reason and intuition the only way out of the difficulty seems to lay down the rule, that we should not follow the dictates of our reason, if they conflict with our highest intuitions, and that we should be careful before we accept as intuition that which is not confirmed by our reason, and which may be after all only a morbid imagination running wild.

The average American or European is unable to decide,—when his reason and his intuition contradict each other,—which is right.

He may look to physical science, her answer will be a laugh and a sneer; he may look to Theology and ask for bread, but he will receive a stone, for Theology cannot give what it does not possess. In despair at last he will fly to the camp of the Spiritualists; but they, ostrich-like, will hide their heads in the sand, fearing that the troublesome questions of the new-comer might disturb the beatitude of their fool's paradise.

Under these trying circumstances there is nothing left for us poor mortals to do, but to look to our great Masters in the East or to you, their representative, for information and light, and although we are loath to accept the dictum of any one as infallible, still the teachings contained in the *Theosophist* conform not only with our reason but they are also identical with our highest intuitions and can therefore only be accepted as the *Truth*.

The above reasons, I hope, will serve as an acceptable excuse for my trespassing upon your valuable time, and perhaps you will permit me to say in conclusion a few more words about "Devachan," I need not mention that my remark about the harps and palm leaves in the Christian heaven was only used as a metaphor, and that I have no more desire of meeting any long faced saints in heaven, than I have of enjoying their company on earth; but what I understood "Devachan" to be, is an entirely subjective state, a dream in which our imagination performs wonders and creates images, which the poor fool in Devachan takes for realities.*

According to this the good christian in Devachan would really wave imaginary palm leaves, the Turk would be surrounded by lovely but imaginary houris; while Guiteau on his arrival in Devachan would probably shake hands with his imaginary (but to him real) partner who inspired the murder, and obtain the thanks of the "Lordy" for his meritorious deed.†

After a while the sixth principle commences to act, and under its tuition the spirit rises to higher planes of thought, which of course are creating new subjective realities, until finally the process culminates in a condition of spirituality, in view of which the wings of our imagination become paralyzed and the mind of the intrepid mortal convinced of his inability to fly to such heights, in deep humility returns to earth.

I do not know, whether this view is correct or not, and I look to a continuance of the "Fragments" for further light.

June 16th,
GEORGE TOWN, COLORADO. } F. HARTMANN, M. D., *F. T. S.*

REASON AND INTUITION.

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.—(*Light of Asia.*)

ALLOW me to express my sincere gratitude for the kind answer you gave to my questions about "Devachan" in No. 44 of your journal. As usual I received what I believe to be the correct answer to my question by mental impression, before I saw it in print; but the misfortune with me and with others is, that in our present state of existence our intuitional powers are so little developed as to be unreliable, and the information which we receive through them has to be confirmed by reason, before it can be accepted by the mind. To get above the plane of mere physical perceptions, without getting lost in the labyrinth of a misleading imagination, has been the main effort of my life. How to accomplish

* Let us hope that the three articles following some new objection to *Devachan* in the last number will finally settle the question at rest. We draw our esteemed Brother's attention to it.—*Ed.*

† It is to be feared that Guitean will have little chance of getting acquainted with the Devachanic state. He and his "partner" will meet in *avitchi*, if not in a still more disreputable place.—*Ed.*

A SPELL.

In ghostly dreams I go to thee,
It is such strong reality,—
That when I open wide thy door,
And walk across the moonlit floor,
I turn my face, my eyes to hide,
From th' flitting shadow by my side,
A shadow I have learned to dread,
As I hurry on with silent tread.
Near, and nearer to thee I come,
It is for this I leave my home;
A chain invisible draws me here,
An eerie something which I fear,
With mocking smiles thou wait'st for me,
Leaning forward triumphantly,
With arms outstretched and eyes ablaze,
Mine held to thine with powerful gaze.

With the secret spell that is begun,
As the subtle web is being spun,
I know my soul is almost won,
"O Heaven!" I cry, "O Powers that Be!"
My strong one's in Eternity,
Set me from this darkness free,
And break the bond that fetters me,
An answer comes mysteriously.

I feel a wave of air so cold,
Tremblingly my breath I hold,
For a shape is formed, and an angel stands,
To take me by my willing hands;
A sense of rest and blessed peace,
Steals o'er me at this strange release,
While led through paths before unseen,
Of blossoming flowers and slopes of green.

ELLA BURR MCMANUS.

HARTFORD, CONN.,
U. S. A.

We regret that this month the *Theosophist* was unprecedentedly delayed. But a sufficient excuse will be found in the fact that it contains forty-eight pages, *i. e.*, we give two Numbers for one, since we promise but twenty-four pages. Our respected brother, M. R. Ry. T. Subba Row Garu, who has answered some of the questions of the London Theosophist concerning the points raised in Mr. Sinnett's new Book, *Esoteric Buddhism*, which has created a great stir in the intellectual world—especially the European—had to cope with various difficulties in collecting the materials for his replies. The most important portion of his article we are obliged to keep over for the next Number, for want of space and time. We have already been late and we do not wish to keep our subscribers in suspense any longer.

DAMODAR K. MAVALANKAR,
Manager.

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