

THE THEOSOPHIST

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

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सत्यान् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

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.

NOTICE TO CORRESPONDENTS.

The Correspondents of the THEOSOPHIST are particularly requested to send their manuscripts very legibly written, and with some space left between the lines, in order to facilitate the work of the printer, and to prevent typographical mistakes which are as vexatious to us as they must be to the correspondents themselves. All communications should be written on one side of the paper only.

OUR FOURTH YEAR.

The end of the third year of publication has come (Volume III. ends with the September number), and still the THEOSOPHIST exists and thrives, despite its enemies. A large number who subscribed for it at the beginning are still its patrons and, better yet, its friends. Its healthy influence upon Asiatic thought is greater than at any previous time, as the responses from all parts of India to the President's Circular, which appeared in the July number, plainly show. Time, which has torn the masks from so many false friends, has but made more evident the fact that the THEOSOPHIST and its founders are the staunch champions of every man and every movement whose object is to improve the intellectual, moral and spiritual condition of the Aryan and Iranian races. The broad eclectic policy, promised for the magazine, has been rigidly adhered to, and to the extent of our ability we have tried to lay the truth about the world's archaic religions before an impartial world. This has been done at the heavy cost of a series of public attacks upon our good faith, and ungenerous misrepresentations of our motives, which, foreseeing, we might have easily avoided if we had been false to our convictions. The Asiatic public has given us the proofs of its sympathy in a support of the magazine as generous as perhaps we could have expected under the circumstances. Far more might have been done if our warmest friends had exerted themselves as a body to get new subscribers; but still the publication has more than paid its way as it is, and the entire profits have been given by the Proprietors towards the expenses of the Theosophical Society, as they will be, no doubt, in future. We never set ourselves up as teachers of Aryan philosophy and science, but promised to give out, for the benefit of this inquiring age, such facts of interest as might come

under our notice. Our great desire has been to foster a school of native students of, and writers upon, those majestic themes, and to arouse into vital activity the latent talent which abounds in the Indian race especially. Such will continue to be our endeavour, and as time runs on, this development must of necessity take place. Already it is most apparent that the seed we have sown is germinating; Sanskrit schools are springing up, the long-needed Catechism of Hindu Ethics is being advertised for publication, the esoteric meaning of the ancient religious books and ceremonial rites is being enquired into, societies to promote national culture are being organised, both as Branches of our Parent Society and independently; translations and commentaries multiply, and there is a larger demand for works by native authors than there ever was before. There is also noted an improved moral tone among Indian youth, and a warm and unprecedented interest among University graduates in their ancestral literature. All this is most cheering to the projectors of this magazine, and they assume the publication of its Fourth Volume with the greatest pleasure, seeing the happy results of past labour.

The Proprietors of the THEOSOPHIST have never touted for it, nor adopted the usual commercial expedients to secure for it a large circulation. They will not do so now: the merits of the publication must serve as its sole recommendation. If its friends, and especially the Fellows of our Society, can reconcile with their sense of duty to abstain from helping it, we shall not reproach them. All that need be said is, that the wider its circulation, the more will be done for the moral regeneration of India, and the more liberal will be our donations to the Society of our creation and our love. It would also be a kindly act if journals, friendly to us, were to announce our new Volume.

There will be no change, either in the terms of subscription or the system of prepayment—which latter three years of experience has now shown to be incomparably the best for all concerned. As regards the geographical distribution of the THEOSOPHIST it may be remarked that, as with Volumes. I. and II., it goes to every nook and corner of India, and has gradually found its way all over the world. There are the most substantial reasons for knowing that there is a growing interest in Theosophy in the Madras Presidency, since the number of our subscriptions there has already outstripped that of Bombay. Bengal is not far behind, but the North-West Provinces are pushing it close. As regards membership, our new Branch at Madras is the largest, numerically, but one (the Colombo, Buddhist, Branch) in Asia. To facilitate the registration of names and the prompt despatch of the October number (No. I. of Volume IV.) it is requested that intending subscribers will at once send in their remittances to the MANAGER, Theosophist Office, Breach Candy, Bombay. For terms, see the Manager's advertisement on the last page of this number,

A CIS-TIBETAN RAMBLE.

BY CAPTAIN A. BANON, 39TH N. I., F.T.S.

During the month of May, I was in the Gungotri Valley, and wish to relate a few things, that struck me as very curious while there; and if any of your readers can explain them, so much the better. There is a tradition, that after the five Pandava Princes abandoned their kingdom, they proceeded to Gungotri, and thence to Thuling in Tibet. Here they are supposed to have left all their weapons, which are still shown. Among other things the bow of Judisthir, so strong, that now-a-days no one can bend it, much less use it.

There is a great Lamasery at Thuling, belonging to the Dugpas, or red-capped Tibetan monks: it is, however, falling into disrepair. Also an iron chain bridge over the Sutlej River. In a cave on the side of a hill facing the Lamasery, there lives a Rakshasin (a female demon), they say, who is eternally engaged in weaving cloth. Each passage of the shuttle is supposed to take a year, and to travel round the world. When the garment is woven, the world comes to an end. The door of her cave or cell remains fastened; but opens, of its own accord, at intervals of six months, when the red-capped Lamas bring her food. Were she to look at any one, he would instantly die. Can any of your readers tell me more of this Rakshasin? The Thuling Lamas are great sorcerers; and can kill people at a distance by simply *willing it*.* At times they get very drunk and riotous; and lately some young Lamas polished off their *guru* in a drunken frolic. One of these Lamas also, quite recently, demolished a bridge, and levelled a hill at Nilang. My informant, who was an eye-witness, says he saw a ball of fire strike the hill and bridge, and demolish them instantly. This vindictive Lama had an old score to pay off against the Jâds of Nilang.

Bârâhâth is a place of some sanctity on the Bhâgirati. In one of the temples, there is a very curious trident, or *trishul*, over one of the gateways. Are any of your readers acquainted with this trishul? Some of the Bramhans there are great astrologers, and the predictions in their Jannapatis, or horoscopes, are wonderfully correct. A little beyond Bârâhâth is a temple named after the Pandavas. If any one encamps under it at night, showers of stones are thrown against his tent. The Bramhans of the Gungotri temple are called Pandâs, perhaps, because, they are descended from the Pândavâs. At Mukba, in this connection, there is a curious kind of obsession, which perhaps some of your readers can throw light on. The obsessing spirits are supposed by the Pandâs to be the Pândavâs and their retinue, in fact, but I believe them to be only *Pisachas*, fond of self-glory. Judisthir does not obsess any one; but Arjun obsesses a man called Oodmoo; Bhim obsesses one Dhan Sing; Sahadev obsesses Gung-yell; Nakul obsesses Bhowân Pandâ; and Draupadi, a woman called Bilmati; and so on. I had a long conversation with one named Ruttunoo, who is obsessed by Kulwar, who pretends he is own brother to Draupadi. Among the obsessors are a son and daughter of Bhim, called Bubba-reekha and Bubba-reekhi, and a son and daughter of Arjun called Nakarjuna and Nakarjune. Can any Pandit inform me if these names are correct? The names of the Pandavas' retinue would take too long to enumerate; suffice it to say, their *mistree* (Iron worker or Carpenter) was called—Sankariya, and their *kotwal* (police-chief)—Chureeya. The obsessed persons fall into a trance, and dance and shout as if they were these historical personages. They can also handle red-hot iron with impunity. After the trance, they have no recollection of what has occurred. These obsessions take place at their annual *melas*, or fairs, which appear to have been instituted from time immemorial by the Pandavas themselves. Ruttunoo calls Kulwar a

devata (angel or god); but I said he was a *pisach*; for the Pândavâs were in the *devalok* (place of Devas), and were not likely to come fooling round at Mukba. At the next trance Kulwar-*Devata* (?) expressed himself very hurt, at my remarks, and vowed vengeance! Will any Theosophist of the first or second section go for Kulwar-devata (?) and oblige the writer. Ruttunoo is very frequently obsessed, when he is ready to answer questions on any subject. He is generally right; but occasionally amuses himself by telling a whopping big lie. He always insists on getting a present if he answers right. Kulwar-*devata* (?) has a small temple to himself at Mukba. During my stay at Gungotri I made many enquiries from Tibetan traders. There can be no doubt that, in Tibet, there are an immense number of Lamas, who can do the most wonderful miracles. Of these, many were witnessed by my informants. But it would take too long to describe them; and it would be still more difficult to find any one to believe in them. Tibet, I was told, is infested with a race of thieves, or rather armed banditti called Chakpas; they bring trade to a stand-still, and render travelling dangerous. This year there is a tremendous *mela* going on at Lake Manasarowar, and people from every part of Central Asia will attend it. The place is not far from Kumaon; those attending would probably be rewarded by seeing many miracles performed by the Lamas.* The people of Tibet are much oppressed, as the eldest son in every family is made a Lama.† When officials or others use the people of the country for *begaree* (forced labour), they never remunerate them. Rather it is their habit in passing through the country to loot the people.‡ The people are kind, gentle and humane; and though giants in physique, they submit to all this patiently. In spite of the miraculous powers of the Lamas, the country is misgoverned, and they seem a helpless lot.§ At the beginning of the present century, they could not prevent the Nepaulese army, sacking and pillaging the great Lamasery of Teshu-Lumbo.|| A year or two ago, three Chinese (?) Lamas came to Nilang, and, after being well-treated, commenced to kill and eat the cattle, and ended up by ravishing some Jâd women.¶ This was too much for the Jâds of Nilang, who killed the three Lamas and afterwards compounded with the Chinese governor at Chaprang for three thousand rupees.

* Not by the high Lamas, or "Yellow-Caps," who will never perform anything before a promiscuous crowd. But there will be "religious mysteries" in every great and small Lamasery, and the "Ban-chhen-rin-po-ehhê" or the High Lama of Teshu-Lhumpo with all his *gen-dun* (clergy) will be investing newly-initiated *gylungs* with *ngo-dhüb*, or spiritual powers: for this year marks the end of an important cycle. But this is never performed publicly, but only behind the impassable barrier of the private sanctuaries of the Lamaseries, the *Lha-khang*, or inner temple.—ED.

† Our friend and correspondent was misinformed. This custom is a religious one, and weighs upon the Tibetans less than that of the Hindus in the performance of their caste and religious duties. They would not give it up, if they could.—ED.

‡ True; but only in regard to Chinese officials, not to Tibetans.—ED.

§ How does our correspondent know? Is it by relying on the information of a few illiterate native traders he might have talked with?—ED.

|| Again, an error, based upon the European ignorance about the real state of affairs in Tibet. In the first place, the *Gylukpas*, or Yellow-Caps, would rather submit to any sacrifice than to kill people—even their greatest enemies; such brutality is left to the *Dug-pa* sorcerers. Then it was not "at beginning of the present century," that the Nepaulese army sacked and pillaged the great Lamasery of Teshu-Lhumpo, but in 1792; and in that year the Teshu Lama was a child hardly ten years old, and his Regent, Chan-tyu Kusho, the brother of the late Teshu Lama, was no "miracle-producing" Lama, but a layman; and, in the presence of a "Reincarnation," or a reincarnated Bodhisatwa (such as was the Teshu Lama's successor) no subordinate Lama, however high may be his powers, can, under their laws, take the responsibility of any initiatory step in a difficult political medley, unless the Teshu Lama gives personally his orders—and the little Lama did not give any. The details are well-known, and the reasons plain.—ED.

¶ Again, these Lamas were probably of the *Dug-pa* sects and were not Tibetans, since they were Chinese; and our belief is that it would be difficult to find any "Yellow-Cap" guilty of such a crime. Therefore, this is no case in point.—ED.

* That they are possessed of great mesmeric powers is a fact. A month passed in their edifying company is conducive neither to spiritual enlightenment, nor purification of morality.—ED.

A TREATISE ON SUFISM: OR MAHOMEDAN MYSTICISM.

(Extract from a Paper written in the year 1811.)

Although much has been said on the celebrated, though little known, subject of Sufism, yet there is an ample field for further discussion on this curious and important head; for, though Sir William Jones* explained a number of their tenets, yet it does not fully convey the notions of this peculiar sect, which could not have been done without much digression, nor was primarily intended. Dr. Loyden,† again, was similarly situated, by being confined to Bayezid Ansari and his sect, which was evidently Sufi, or a species of Sufism. There are anecdotes of this wonderful order, though the greater part of them strongly bordering upon the marvellous.

1.—On the Meaning of the term Sufism or Sufi.

In the first place, the word *sufi* implies wise, devout, spiritual, &c., derived from *sefa*, meaning purity, clearness; hence *saf*, pure, clear, sincere, candid; and *sefi*, pure, clear, bright, just, upright, sincere. Again, by some the word *sufi* is supposed to be derived from *suf*, wool, on account of this peculiar order wearing woollen apparel, thereby evincing their contempt of luxury and worldly grandeur, and inuring themselves to a rigid austerity of manners; and, from their exemplary life of wisdom, piety, and devotion, the term became transferred to an epithet implying the above.

The meaning of the term *Sufism* or *Sufi* in this case may be wisdom, piety, fervour, ardent devotion; but from the doctrines and tenets, subsequently explained, it will be admitted that the terms mysticism, or quietism, will be more applicable, as comprehending the whole system in one word, and being in some degree explanatory of the doctrine.

2.—On the Religion or Doctrine of Sufism.

With regard to the religion, or rather doctrine and tenets, of the sect of Sufis, it is requisite to observe, first, that any person, or a person of any religion or sect, may be a *Sufi*. The mystery lies in this:—A total disengagement of the mind from all temporal concerns and worldly pursuits; an entire throwing off not only of every superstition, doubt, or the like, but of practical mode of worship, ceremonies, &c., laid down in every religion, which the Mahomedans term *Sheryat*, being the law or canonical law; and entertaining solely mental abstraction, and contemplation of the soul and Deity, their affinity, and the correlative situation in which they stand. In fine, it is that spiritual intercourse of the individual with the universal soul that disregards and disclaims all ordinances and outward forms, of what sect or religion soever; such as observances of feasts, fasts, stated periods of prayer, particular kinds of meat to be eaten, ablutions, pilgrimages, and such other like rites and ceremonies which come under the head of practical worship (*Jismani Amul*), being the deeds of the law, in contradistinction to mental or spiritual worship (*Roohani Amul*), that is, as I take it to be, grace or faith. Thus, by words of the Apostle St. Paul, in his Epistle to the Romans, chapter iii., ver. 28: "Therefore we conclude that a man is justified by faith without the deeds of the law." Such being the case, their sentiments and effusions are expressed in that enraptured and ecstatic style; in some places, apparently speaking, disrespectfully, or at least disregardingly, of the institutes of their former persuasion, and very appropriately alluding to, firstly, the little fervour used in performing that practical or pharisaical mode of worship, and those ordinances regarding external observances laid down and enjoined as highly requisite, which men most generally execute for the sake and name of acquitting themselves of the duty enjoined, and thus satisfying their consciences by the mere performance of the

injunctions and precepts of religion. Secondly, the inefficiency of such performance of worship to material bodies, or holding in veneration material bodies and subjects, which are but transitory like our own bodies;—in fact, it is from our too strong attachment to material substances that all our sin arises; thus, our concupiscence and covetousness after wealth and other people's goods, the satisfying our desires, indulging our senses; and thus also our passions arise from sensible and material objects. The Sufi divests his mind of all these; he regards not the possession or loss of wealth, if given him by one and taken away by another; his sentiment is that first and beautiful one of Job, "Naked came I out of my mother's womb, and naked shall I return thither." The Sufi conceives himself and all nature to be an emanation from the Deity; the soul to be a portion or ray of his own blessed divine essence; animation to be the effect thereof, and matter to be produced from the Almighty by this omnipotent. *Fiat-koon fee-koon*, "Be, and it is." He may be said, in the words of a great Western poet, "To look through nature up to nature's God." He conceives that, by intense meditation on the divine perfection, and by totally abstracting the mind from every other consideration, he may see the Deity mentally, thereby have a knowledge of the essence and nature of his own soul; know things intuitively, past, present and future: in fine, be possessed of omniscience and omnipotence. This is the wonderful system of the *Yogi*, or Indian ascetic, and *Dnani*, or person possessing divine wisdom or omniscience, from whom the Sufis are supposed by some to have borrowed their doctrine.

Man, when he arrives to this ultimate state here below (previous to which he has to pass through three others to render himself that pure and perfect image of the, ALL-SOUL), then enjoys that supreme beatitude, ecstasy, and absorption of mind in contemplating the Deity, his own origin and essence; the intelligent soul is then supposed to collect together its pervasive power and power of ubiquity, to abstract itself from every terrestrial object, and to concentrate itself in the *Brehmrandhrev** or pineal gland, where it is absorbed and dissolved in supreme bliss; and remains in this voluntary trance, which is called in Sanscrit *Samadhee*.† This union of the soul with the Deity, or ineffable beatitude, is also termed in Sanscrit‡ *Moksh*, signifying literally "release" (from bondage and the dominion of sin), and in Persian, or rather Arabic, *Wasil*, literally "union" or "meeting."

By a series of practices, and the most rigid austerities and mortification, it is believed to be attainable—several learned men of the latter age have believed in this. We know very well that the Christian fathers or saints of the third and fourth centuries, such as St. Jerome, St. Chrysostom, St. Anthony, and others were strongly tinctured with this in all their thoughts and actions, and to have supposed that the scripture itself authorizes a belief of the ultimate union of the soul with the Deity (*vide* St. Paul's Epist. to Eph., ch. ii., ver. 18, 19, 20, 21, 22; also ch. iv., ver. 6; and again, Cor., ch. vi., ver. 17; and Heb., ch. iv., ver. 9, 10); and it evidently says, "God is in all," and that "Ye are the temples of the living God." This is the doctrine, too, which the Sufis hold forth. Nor were the ancient philosophers of Greece, as Plato, Socrates, Aristotle, Plotinus, &c., ignorant of this in the very height of idolatry. I will adduce two very remarkable passages in support of this from the latter author and Platonic philosopher:—"He passeth from himself as the image to the archetype, being already in possession or enjoyment of the end of his earthly pilgrimage." "Such is the life of gods, and of godlike, happy, highly-favoured men; a deliverance and separation from the low cares of mortality. It is a life which receives not its pleasure and satisfaction from the things of this world; an ascent or flight of the soul, which is one, simple and

* See Mystical Poety of the Persians and Hindus. Asiatic Researches, Vol. III.

† See Asiatic Researches, Vol. II.

* Branharandhra.—ED. † Samadhi.—ED.

‡ Sanskrit.

uncompounded, to that being which is one and alone in an eminent and incommunicable sense."

I will conclude for the present upon this head with one more quotation, and that from the Koran:—"O thou soul which art at rest, return into thy Lord, well pleased with thy reward, and well pleasing unto God: enter among my servants and enter my paradise."

3.—*Elucidation of the foregoing; or on the different States and Stages towards perfection, attainable by Man as approaching Divinity.*

In elucidation of the foregoing, the Mahomedans have some traditions of their prophet, which they entitle *Hudees Nebooi*: thus:—"The law (*Sheryat*, canonical one, enjoined) is (like) a vessel; the true path, direction (*Tureequt*) is (like) the sea; the perception and truth of things (*Huqeequt*) is (like) the shell; and the knowledge of the Deity himself (*Marifut*) is (like) the pearl (therein); but he who wishes to obtain the pearl must first go on board the vessel," (meaning hereby that that knowledge is only to be obtained progressively). There is another tradition relative to these four states:—"The law (*Sheryat*) is my precept (or commandment, as in the Pentateuch); *Tureequt* is my action; *Huqeequt* is my state; and *Marifut* is my mystery."

This is to be considered as of the Almighty, although the Mahomedans will wrest the meaning of this also to their leader.

The celebrated Dr. Leyden has given a passage, or tradition, of a nature similar to the preceding in his admirable treatise on the Rosheniâh Sect and its Founder, page 411,* where he says that the law is like night, &c. Although the Doctor has so ably and fully described these states, together with four more of Bayezid's system, I will enter into some further explanation of them: I will endeavour to give an etymological definition of the meaning and purport of the words implying each *Maqam* or state, and also of four other terms called *Menzil* or stages, being simply in the nature of the above, but assisting considerably in the elucidation thereof.

The first of the terms indicating one of the four states is *Sheryat*, which signifies, as before remarked, the law, or that observance of precepts, rites, customs, &c., of religion, which, the Sufis say, is a very salutary ordinance, as a restraint on the minds of the vulgar. I might add, hence the derivation of "religion," as Servius says "*ut religet mentem* (that it may bind again, bind fast the mind)." It hereby prevents a deal of anarchy and confusion; it is requisite to keep men better employed than in entering into cabals, refined disquisitions, and speculative, or rather contemplative, and abstracted ideas regarding the immensity and connection of God and the soul;—to teach that to illiterate and vulgar minds would be like throwing pearls before swine; while the same doctrines, if taught to those who were capable of comprehending the sublimity of the doctrine, yet were naturally of a depraved, or, at least, not of a serious and thinking disposition (of which description the major part of mankind are), would act as the very worst bane, would lead them to all manner of licentiousness and contempt for every sort of religion, and thereby set a bad example to those of a weaker and more easy mind, given up to every species of credulity: it is the canonical law which keeps all ranks in due order and restraint, and which the Mahomedan doctors agree upon as above, and deem so highly essential. The second or next state is *Tureequt* derived from *Tureeq*, a way, road, direction; it means also a mode, institution, order, religion, &c. This state implies mental or spiritual worship, abstracted totally from the observance of the above, or all forms, rites, ceremonies, or deeds of the law; this is like justification by faith (*vide* St. Paul's Epist. to Rom., ch. iv., ver. 28). This may be termed the first state of Sufism. After complete knowledge and due reflection upon the former state and also upon this, after comparing the two systems and comprehending them perfectly, it may then be adopted, if the

mind can enter upon it sincerely with ardour and fervour: its object is an inculcation of piety, thanksgiving, praise, and effervescence towards the great and the good solely, and of virtue and morality towards man. Thus, when by tuition and due reflection the mind is properly nurtured and become matured, it may throw off those things which it was at first taught to revere, and enter into the view of a sublimer system. When man arrives to a knowledge of his own nature, of the affinity he bears to the universal Deity by his soul being an emanation of that essence, and has attained that state, and knows how to appreciate that knowledge, he may himself then look upon those outward prescribed forms as nugatory. It may not be unworthy of remark, especially in this place, that we are, generally speaking, at least in this country, looked upon as a species or one kind of *Sufi*, from our non-observance here of any rites or forms, conceiving a worship of the Deity in the mind, and adherence to morality, sufficient. In fine, the present free-thinker, or modern philosopher of Europe, would be esteemed a sort of *Sufi*, in the world and not the one retired therefrom. This has occasioned another *Hudees Nebooi*, or tradition of the Prophet, *As Sufi lu yemüzhiboo*, "*The Sufi has no religion.*"

By a series of worship, praise, and thanksgiving to the Highest Principle and meditation thereon, the mind becomes so wound up and abstracted that it is supposed to dive into the nature and perception of things, and truth in its logical acceptation as Akenside expresses it, or, I might say, becomes acquainted with the fundamental principles of the laws of nature. This state, which is the third, is called *Huqeequt*, or the state of truth: hence it also signifies reality, or, statement of any circumstance. It is derived from *Huq*, meaning "truth," an epithet of the "Supreme Power," it is the state of inspiration or preternatural knowledge.

The fourth, or last and grand, state is "*Marifut*, a term for knowledge, wisdom,—from the Arabic word *Orif*, to know. This state is that of union of spirit and soul with God, and is the occasion of another Arabic saying of their prophets, "Unity (union with God) is reality, or the state, truth, and perception of things, where there is neither lord nor servant," both being united and one and the same, the adorer and the adored; of which there are some instances afterwards related in this essay.

Furthermore, as explanatory of these four states, I now come to the *Chehar Menzil*, or four stages, which act in unison and correspond with the above four. 1st, *Nasoot*, humanity or human nature, that is man in his simple state and stage according with the first state or *Sheryat*, when he acts in obedience and conformity to the rules and ordinances of the canonical law. 2nd, *Melkoot*, empire, magnificence, the contemplative and intelligent world: it is derived from *Melik*, an angel. Man is here arrived to that degree of knowledge that enables him to hold communication with the angels: this stage corresponds with *Tureequt*, the second state. 3rd, *Jebroot*, power, dominion, heaven. This stage in its natural order agrees with *Huqeequt*: it is derived from *Jeber*, power. Man here possesses much knowledge and power. 4th, *Lahoot*, divinity, corresponding with *Marifut*: it is derived from *la*, not, and *hoo*, he, that is, "he is not," God is not as a separate essence or being from the person, and in a particular place (this is called also *lu Mukan*, "Having no abode"), but pervading everything and everywhere. How applicable to this are these words of Lucan, "*Jupiter est quodcumque vides*:" man is not only now supposed to possess an entire and intimate knowledge of, and to be united with, the Deity, but to have his portion of power and knowledge: yet he is not to proclaim himself God, or as God, as one *Moonsoor Halaj* did; nor is he to be considered separate and distinct from God by this distich: "The man of God is not God, but he is not separate from God."

* That is to say, no external, ritualistic and dogmatic religion. The same may be said of every Mahatma, or any one who seriously strives to become one. He is a Theosophist and must strive after "divine," not human wisdom.—ED.

THE MNEMONICAL PRODIGES.

At Madras, during last May, the public were summoned by the liberal advertisement of a Vakil of the High Court, the patron of the hero of the day, to witness an extraordinary performance.

"There was a large gathering at Patcheappah's Hall to witness the most admirable feats of mnemonical skill by Sathavadhanam Kistnama Chariar, of Conjiveram. Several Sanskrit Pandits and two of the interpreters of the High Court gave out to the Avadhany, at broken intervals, isolated words and sometimes letters of Sanskrit stanzas, while Mr. Scharlieb, Acting Chief Presidency Magistrate, gave out to the Avadhany words in irregular order from certain Latin sentences at various intervals between 5 and 8 P.M. Mr. Scharlieb gave the Bramhan one word at a time, stating also the position which the word would occupy in the sentence by saying that it is the fifth word, or the tenth word, and so on. Meanwhile, Mr. Dunhill, Attorney-at-Law, gave out at intervals words from an English sentence, one word at a time. The Avadhany's troubles did not end here. Mr. Begbie, Manager on the Appellate Side of the High Court, read out sentences in French, in irregular order. The Avadhany had further to respond to the calls of other gentlemen, who put him questions on various subjects and others tried to disturb the Bramhan's mind by keeping him engaged in discussions. To the astonishment of all, the Bramhan, a few minutes after 8 P.M., correctly and in regular order, delivered the sentences given in the English, Latin, French, and Sanskrit languages by the gentlemen above named, and the feat rendered is truly admirable when it is observed that the three languages of English, French and Latin are perfectly foreign to him. Of course, as was expected, the pronunciation in the foreign tongue was incorrect; but there is no doubt that the words were carefully retained and redelivered in their proper order, when they were called for, three hours after they were delivered."

At nearly the same time—i.e., in May, 1882, at Guntoor, a small town in the Madras Presidency—Colonel Olcott and Madame Blavatsky, at a large gathering of native Theosophists were witnessing astounding facts of a similar character. The extraordinary man, who was the object of their investigations on that night is a well-known character in the Presidency, a Sanskrit scholar residing—as so many other great Indian geniuses do—in an obscure poor village; both himself and his native place being entirely unknown to the rest of the world. The easy and short name he rejoices in is—Sriman Madabhooshi Vidwan Abhinava, Pandita Raya Venkata Acharyar Garu, and his powers of memory are as wonderful as his ability to catch the pronunciation of tongues entirely foreign to him. Thus, in the latter gift, he surpasses his rival, Mr. Sathavadhanam Kistnama Chariar, of Conjiveram. The *modus operandi* of testing the mnemonical skill of our Guntoor Pandit was the same as the one described above: a dozen of persons tried their best to confuse him by asking questions in reference to the most unexpected and various subjects. A piece of Russian poetry by the great popular bard of Russia, Nekrassoff, was recited for him by Madame Blavatsky, and, then, one word after the other, chosen at random, and one at a time, was given to him. And so, until all the 23 words of the six lines of poetry were exhausted (the corresponding number in their order of sequence being invariably given with every separate word). All this time a variety of questions was offered him by several persons upon all sorts of topics, from the most abstruse metaphysical query down to the prevailing gossip of the day. Nothing seemed to affect or ruffle in the least the mechanical action of that supernatural memory. The difficult Russian words with their corresponding numbers, though pronounced at random, seemed, when once conveyed to his brain, to engrave themselves there ineffaceably and to be marshalled in perfect order. After an hour or so, being asked to repeat the stanza, to the great surprise of all present, and the positive astonishment of Madame Blavatsky, the only person who could appreciate the feat of the pronunciation at its true value, the flowing famous stanza of Nekrassoff beginning with the words:—"Volga, Volga vesnoiy mnogovodnoyiu....." &c., was repeated by the Pandit word for word to perfection! There was

not an accent missing, not one phonetic difficulty left unconquered. It was as if a born Russian, from the shores of the great mother-river, was repeating the well-known verses. Once impressed upon his memory, it is alleged that nothing can ever fade out from it. He then repeated several pieces of poetry and a few difficult sentences given him some twelve years ago, by some English officials at Madras, in French, German, Swedish, and English. The pronunciation of the latter was good, of the former—(the French)—defective, being repeated by him just as the average Englishman would be expected to pronounce the, to him, intractable tongue of his Gallic neighbour.

It is a great pity that Hindus, endowed with such phenomenal memories should, as a rule, be ignorant of the English language. Nor can we help deploring the fact, that after Death—that great leveller of intellects who brings down the brain of a Shakespeare and that of an idiot to the same intellectual plane—has laid his icy hand on such a brain, science is prevented from making the best use of it. Whether his body be burned or buried, no Hindu Pandit's relatives are likely to offer, or even permit, the desecration they see in a *post-mortem* examination. And yet, when we remember that, whereas Europe and America may produce one such phenomenal memory in a century, India had at all times an ample harvest of such; in fact, never was for one day without a dozen of like mnemonical giants scattered broadcast over her vast territory; men who generally live and die unknown, outside the small circuit of their native villages—we cannot help regretting that Phrenology should be debarred from the chance of closely studying the inevitable difference there must be between this and an ordinary head.

IAMBlichOS: A TREATISE ON THE MYSTERIES.

A NEW TRANSLATION, BY ALEXANDER WILDER, F.T.S.
(PART I.—Continued from No. 24.)

V.—Let us proceed in due order next to answer the questions which you have submitted.

There is, then, the Good; both the good which is beyond Essence and that which is with Essence. I am speaking of the Essence which is most ancient and venerable and not contained by a body. It is a distinguishing peculiarity of divinities, and extends through all the orders that existed among them, preserving their proper classification and arrangement; and they are not severed from this essence, but remain the same equally through the entire series.

Neither the essence of Goodness nor the Cause of Good, which is prior to Essence, is present, however, in souls that rule in bodies, that take care for them before every other consideration, and that were assigned to them in the eternal world before the earth-life. But a certain restraint and habit derived from it are present, just as we may notice that the sharing of excellence and merit is very different from what we observe among human beings. In composite natures this exists as something of a two-fold character, and acquired from elsewhere. But the former condition is established unchangeable and constant in souls. It is neither removed at its own instance, nor is it taken away by any other agencies. Such is the beginning and ending in the various orders of divinities. Consider, then, the two intermediates between these high elevations. The order of half-gods may be exalted higher than that of souls by inherent faculty and merit, excellence and dignity, and, indeed, may excel in all good endowments belonging to souls. Yet it cleaves tenaciously to them, being closely united by the kinship of a life-principle absolutely similar. But the order of tutelary spirits is connected with that of the deities, although it is far inferior. It follows, as not being before in activity, and attends like an assistant upon the good pleasure of

the Gods. It also, by copying after their goodness, which was otherwise imperceivable, brings it to light in action; and by so producing its likeness it also perfects their operations. It renders utterable the facts pertaining to the divine good which were otherwise arcane; it causes that which was without form to become manifest in forms; it exhibits in open speech that principle of good which was otherwise beyond all expression. It received, at the beginning, a participation in the supernal excellence, and freely imparts it to the races which are of lower rank. In this way these intermediary orders, having received the sources of all these things from the Gods alone, fill out the connection which is common alike to the divinities and to the psychical essences; make the bond which unites them indissoluble; ally the superior to the last of these orders in one continuous succession, and make the entire communication to be indivisible; and cause every individual essence to have the most perfect blending and continuing with the whole series. They induce an outflow of energy from the nobler to the inferior orders, and a reciprocal influence from the subordinate races to those above. In some peculiar way they establish among the more undeveloped spirits a means and measure for the proper and equal distribution of the benefits which are transmitted from the nobler and intermediate orders, and so make all things from the divine source to be addressed and adapted to all.

Do not imagine, therefore, that this diversity is a "characteristic of potencies or energies, or of essence," nor consider any one of them singly, taking it up separately. Extend your inquiry, instead, to all of them equally. You will obtain completely the answer in regard to the peculiarities of the deities, tutelary spirits, half-gods, and ensouled entities, concerning which you made inquiry.

DEITIES AND SOULS DISTINGUISHED.

Again, however proceeding from another starting-point, it is necessary to ascribe to the deities all these things worthy of notice; as, everything which exists as a unit, such as it may be and of whatever kind; everything which is duly fixed in itself as a principle, and is the origin of indivisible [immaterial] essences; the immovable, which is to be considered in this case as the cause of all motion [or changes], and which is superior to all things, and has nothing in the least in common with them, namely, that which is commonly considered as unmingled and separate in essence, potency, and active energy.

Meanwhile, on the other hand, everything that is divided into groups; that is able to impart itself to others; that receives limitation of its operation from others; that is capable of distributing of divisible things so as to make them complete; that partakes of the first-operative and life-imparting motion; that has common participation with all things existing and coming into existence; that receives an admixture of qualities from all, and imparts a diffusion of its own elements to all; and that extends these peculiar influences and characteristics through all the potencies, essences, and active energies, by its own operation—ALL THIS we will concede to the Souls, declaring truly that it is inborn.

TUTELARY SPIRITS AND HOLY GODS.

VI.—What, then, shall we say concerning the intermediate Orders? I may infer that they have been made clearly manifest to everyone from the things which have been already explained. They make complete the connection between the extremes, which may not be broken. It is certainly very proper, however, to set forth this subject further. I maintain, therefore, that the race of tutelary spirits as a unit is numerous, closely interblended together with no foreign admixture, and only associates with the other more imperfect races as their superior. But the race of half-gods is more readily associated with division

and increase, as well as motion, intermingling, and matters akin to these things, and is so placed from above. It has likewise received boons of a nobler character—such as are concealed within. I mean unity with the other Orders, stainless purity, and a permanent condition, an indivisible identity, and superiority to other natures. Each of these intermediaries is next to one of the extreme Orders; one next to the very highest and the other to the last. Hence it follows, as a matter of course, that the one which takes its starting-point from the most excellent proceeds in a continuous chain of relationship to the lower Orders; and the other, having its first connection with the last and lowest, maintains also, in some way, a connection with the superior races. Hence, any one may perceive the complete intercommunication of the highest and lowest orders through these intermediaries, and that this is a complete adhering together, equally in essence as in potency and active energy.

Thus in these two ways we have set forth the complete distinction of the four Orders of superior beings. We deem it sufficient, therefore, in our other endeavours, to exemplify the peculiar powers and endowments of the Extreme grades alone. This will be done for the sake of brevity, and because that which remains, the comprehending of the intermediate Orders, is to some degree already clear. So we will omit the intermediaries, already known from the others, and make our definition of the latter in very short terms.

(To be continued.)

"THARANA," OR MESMERISM.

BY N. CHIDAMBARAM IYER, ESQ., B.A.

In the June number of the THEOSOPHIST, Babu Purno Chandra Mukerjee enumerates certain processes resorted to by persons practising Tharana, in their treatment of sick patients. I adopt a certain method of curing persons suffering from sprain, and I wish to know whether the cure thus effected can be regarded as effected by mesmerism.

I cause the patient to be seated at some distance before me, and on learning what part of his body is affected, I simply rub with my hand the corresponding part of my own body, pronouncing a *mantram* at the same time. This rubbing I continue for less than five minutes. The patient finds himself perfectly cured in less than six hours after he leaves me. It is now four years since I learned the *mantram* and, if I may trust my memory, I think I have successfully treated about 20 cases, having failed in only one instance, in which I have had reasons to suspect that there had been some serious injury to the part affected. Some of the cases treated by me have been rather acute ones, and, in some, the patients had suffered for over a fortnight before they came to me. In only two cases, have I had to treat the patients for two or three consecutive days.

If any credit is due to me for possessing any innate knowledge of mesmerism, the following will show that I never for a moment sat down to practise the art to become successful in it:—

Four years ago, a Bramhan offered to teach me the *mantram* if I would teach him in return a *mantram* for the cure of scorpion-bite, in which I was considered an adept. I agreed to do so; but when the Bramhan said that I should not expect to achieve anything like success if I did not, as a preliminary measure, repeat the *mantram* a hundred thousand times, I told him that I should like to learn it only if he would kindly make over to me the effect of a hundred thousand of his own repetitions. This he did by pouring into my hand a quantity of water—a process by which, according to the Hindus, gifts are effected. From this time forth I have been successful in

curing persons suffering from sprains without touching or even approaching them.

Now two questions will naturally occur to the reader: *firstly*, whether I may be considered to have acquired any knowledge of mesmerism in the case stated above; and, *secondly*, whether the effect or the power which one acquires by practising *mantram* is really transferable.

All that I have stated is perfectly correct, and I make no secret of the affair, but am perfectly willing to teach the *mantram* to any one wishing to learn it.

In one place you say that, when a cure is effected by a *mantram*, what really effects the cure is what you call the "will-power." I wish to know whether, in the described case, I exercise any "will-power" unknown to me, and whether I can at all be considered to exercise such power, when it has not been acquired, but only transferred to me by another person. Will you kindly consider the subject and render some explanation as to what has taken place.

Before pronouncing an off-hand denunciation against the possibility, or conceivability, of a connection between cause and effect in cases like the above, sceptics will do well to give the matter a trial themselves by learning some *mantram* and observing its effect on patients.

Editor's Note.—It is extremely difficult to say, after hearing, for the first time, and so superficially, a case like the one in hand, whether it is, or is *not*, "mesmerism," and "will-power." It is a well-ascertained fact that, by means of the former, hundreds of thousands have been cured, and by using the latter, people, given up for years by physicians as incurable, have gone on living, despite professional prognostications. As to the recitation of *mantrams* producing an immediate relief, this is quite a different thing. We cannot call their effect "mesmerism"—since the curative agency in that is an animal aura, force, or fluid in one person, by means of which a peculiar action is set up in the physical system of another—whether without or with direct contact. We confess, we do not see, how anything of that kind—we mean a nervous fluid or force—can be said to reside in a *mantram*, even as a potentiality, since a *mantram* is simply a recitation of certain verses held sacred among the Hindus. Yet, if repeated loudly and after a certain rule of phonetics, *i.e.*, chanted in a peculiar way, we do not know why the resultant sound could not possess as curative a power in itself as a mesmeric "force." The latter is neither more ponderable, nor more visible, than the former, and is certainly not *audible*, which sound is. If the dulcet tones of a flute have been known to soothe, and in many instances to arrest for a considerable time the throbbings of the nerves in fits of *sciatica*—why not the rhythmic sounds of a Sanskrit *mantram*? The forefathers of many Bramhans,—if not the latter themselves—must have certainly known more of the mystery of sound than Professor Tyndall, even though that learned gentleman has succeeded in drawing musical sounds from fire and imponderable gases. It is, the God Sabda Bramham called also *Kala Bramham Gouri*—one of the mystic names for *AKASA*, which gives rise to occult sound—the initiates say. And the ancient Greek mystics, equally with the Western occultists and the adept Bramhans, agreed all in teaching that sound emanated from the Astral Light, or *Akasa*, in its purest essence. The Hindu occultist, or devotee, while practising Raja Yoga, hears the occult sounds as emanating from his own *Moola Adharam*—the first of the series of six centres of force in the human body (fed at the inexhaustible source of the *seventh* or the *UNITY*, as the sum total of all) and *knows* that it emanates from there, and from no where else. But, before our correspondent can realise fully our meaning, he will have to learn the important difference between *Astral Fire* and *Astral Light*. Does he know it? Has he assured himself personally of this difference? It is not sufficient to know a thing theoretically, as it will be only leading to eternal confusion, even "by learning some *mantram*, and trying its effects on patients," unless one knows the philosophy—so to say, the *rationale* of the cure. Even success is no proof that it may not turn out very injurious some day. Therefore, before one becomes a practitioner, he ought to become a student.

And now arises the question: Did the Bramhan—who transferred the gift of curing by a certain *mantram* to our correspondent—know himself anything of the power he was so transferring, or did he simply do that *mechanically*?

If he was an *initiate*—well and good; but, in such case, how happened it that he asked one, who *was not* an adept, to *teach him* in return? Such are not the ways of initiates. An adept, acquainted with one *CENTRE*, knows them all—since there is but one centre, of Occult Force in nature. He knows that in the *centre* of the Astral Fire must be search in nature for the origin of every sound—and it *is* sound—the Vach—that is the curative agent in a *mantram*. Such a man knows that it is from this *centre* alone, never from the circumference of the SHATKONA CHAKRAM,* that the sounds transmuted (even by the external currents of Astral Light or Ether) proceed, while the six diverging points (which represent the radiations of this central point), but convey and echo them *from within without*, and *vice versa*, in every occult process of nature. It is within and from a given point in space (which must always be central, wheresoever it is placed) that the force which is at the basis of any phenomena, in whatsoever element, proceeds from; for this centre is the "seat" of the unmanifested deity,—says the esoteric Bramhanical doctrine—of the "Avyaktabrahm," and stands for the *seventh* principle within the six points of the *chakram*. All the forces in nature, whether great or small, are trinities completed by quaternaries; *all*—except the *ONE*, the CROWN of the Astral Light. If we say that nature has in reality *seven*, not five or even four, elements, some of our readers may laugh at our *ignorance*, but an initiate would never do so, since he knows very well what we mean. He knows that, in the case in point (the power of a *mantram*), it is through occult sounds that the *adept commands* the elemental forces of nature. SABDABRAHMAM's vehicle is called *Shadjam*, and the latter is *the basic tone in the Hindu musical scale*. It is only after reaching the stage called *Tribeni* and passing through the study of preliminary sounds, that a Yogi begins to see *Kala Bramham*, *i.e.*, perceives things in the Astral Light. When our correspondent will have mastered the *nadis* and *niddhis* of the Raj-Yog, and reached at least the above named stage, then will he comprehend what we mean in saying, that a gradual development of the mental and physical occult faculties is the method used by the true adept in studying the Raj-Yog. The practice of blindly "transferring" and "receiving"—is that of sorcerers, whether they are so consciously or unconsciously. Moreover, the ignorant practice of Hatha-Yoga leads one invariably into that undesirable acquisition. The Hatha-Yogi either becomes a sorcerer, or learns practically *nothing*; or more frequently yet, kills himself by such an unjudicious practice. The *mantram* ignorantly employed may, and often has, proved a trencherous weapon, whose mystical power has caused it to turn and *stab the user*.

PROFESSOR LIONEL BEALE, F.R.S., ON MODERN SCIENTIFIC THOUGHT.

A crowded meeting of the members of the Victoria (Philosophical) Institute,—a Society founded to investigate all scientific questions, including any said to militate against Religious Belief—took place at No. 7, Adelphi Terrace, London, on the 15th of May, when Professor Lionel Beale, F.R.S., President (1881) of the Microscopical Society, read a paper. He commenced by alluding to the varied opinions that existed among scientific men, as to whether the hypotheses upon which modern scientific opinions in favour of some form of the physical doctrine of life were based are worthy of acceptance. He himself confessed that he was among those who held "that no form of the hypothesis which attributes the phenomena of the living world to mere matter and its properties has been, or can be, justified by reason." He added,—“I would draw attention to the declaration again and again repeated and now taught even to children, that the living and the non-living differ only in degree, that the living has been evolved by degrees from the non-living, and that

* The hexagonal wheel, or six-pointed star—the wheel of Vishnu with the Hindus; Solomon's seal—with the Western Kabalists. It is, in this case, the representation of the Astral Fire, the *seventh* being represented by the *central* point. In this connection, one would do well to study the article on the five and six-pointed star in the 26th number of the THEOSOPHIST (for November, 1881.)—ED.

the latter passes by gradations towards the former state. No one has adduced any evidence in proof of these conclusions, which are, in fact, dictatorial assertions only, and no specimen of any kind of matter which is actually passing from the non-living to the living state, or which can be shown to establish any connection between these absolutely different conditions of matter, has been, or can be at this time, brought forward. Between purely vital and purely physical actions, not the faintest analogy has been shown to exist. The living world is absolutely distinct from the non-living world, and, instead of being a necessary outcome of it, is, compared with the antiquity of matter, probably a very recent addition to it,—not, of course, an addition of mere transformed or modified matter and energy, but of transcendent power conferred on matter which controls, regulates, and manages both matter and its forces according, it may be, to laws, but not the laws of inert matter. It is not only one or two of the positions assumed by the materialist that are open to doubt or objection. Facts completely controvert all materialistic views which have been put forward. To be condemned as untenable is the doctrine that there is a relationship between non-living and living matter, or that the term molecular mechanism can be applied to the former. The simple truth is, that the essential phenomena of all living beings cannot be explained without recourse to some hypothesis of power totally different from any of the known forms or modes of energy. Any one who allows his reason to be influenced by the facts of nature as at present discovered, will feel obliged to admit the existence of vital power as distinct from, and capable of controlling, the ordinary forces of non-living matter. It has been conclusively shown that the laws of vital force or power are essentially different from those by which ordinary matter and its forces are governed." The author then referred to Nature as explained by the Materialist: "A Nature which was really a blind, insatiable, irresistible fate, falsely called law, destitute of intelligence and reason, devoid of mercy and justice, is the Nature held up for our admiration, with the consoling assurance of dictatorial authority that it sprang from chaos in obedience to everlasting self-originating (?) law, and that it will return to chaos, in obedience to the same,—all life, and work, and thought being but the undulations of cosmic nebulosity, and dependent upon the never-ceasing gyrations of infinite, everlasting atoms, as they bound through the ages from void to void. This, the dullest, the narrowest, the most superficial of all creeds,—materialism, which includes some mixture of antitheism and atheism of various forms and hues,—has been half accepted by hundreds of persons during the last few years. I believe all materialistic doctrines, vary as they may in detail, will be found to agree in accepting as a truth,—if, indeed, they are not actually based on it,—the monstrous assumption that the living and the non-living are one, and that every living thing is just as much a machine as a watch, or a windmill, or a hydraulic apparatus.* According to the material contention, everything owes its existence to the properties of the material particles out of which it is constructed. But is it not strange that it never seems to have occurred to the materialistic devotee that neither the watch, nor the steam-engine, nor the windmill, nor the hydraulic apparatus, nor any other machine known to, or made by, any individual in this world, is dependent for its construction upon the properties of the material particles of the matter out of which its several parts have been constructed!"

* The assumption is "monstrous" indeed, as presented to us by modern materialism which rejects with the idea of a personal creator, every other *intelligent* principle in nature. But is it more "monstrous" or less illogical to attribute the *creation* of a boundless universe out of *nothing* and to father the same upon a finite and conditioned *personal deity*? There is much to say on both sides; and very soon it will be said,—Ed.

PRIORITY OF CIVILIZATION.

BY PESTONJI N. KHANDALAWALLA, C.E., F.T.S.

To treat of the destinies of humanity, and to have no place accorded to India or China with their vast civilisations! How strange! What an imperturbable assurance on the part of those writers for whom these two do not exist under the Sun! And their name is Legion. For them

"All that Egypt's learning wrought,
"All that Persia's magian taught,"

was concentrated within the heathen walls of Athens and of Rome. The rest was all barbarism. And yet great civilisations and brilliant empires existed in Asia when Egyptian Curops founded Athens and the she-wolf's nurslings nursed that monstrous beast in Tiber's fen. Even at that epoch a civilisation eclipsed, or rather annihilated, by Rome shone in Latium. The Umbrians, the Ligurians, the Volsques, and, above all, the Etruscans do not merit the name of barbarians. Their monuments, now discovered, bear witness to a high degree of civilisation ere Rome had a name. The first Assyrian empire fell, when Rome was scarce in her cradle. The Orient was then old. It had old monarchies in decadence. It had run over all phases of civilisation. The Occident was then steeped in dense barbarism. And yet they would date everything from Athens and Rome, language, religion, the arts, and philosophy. Nay, more! They would that the moral idea, which dominates modern society, was but recently brought into the world; and that all the large portion of humanity, which has been, and is still, represented in the East had been disinherited of it. Can absurdity go further? The very facts give this doctrine the lie. And even, were it not so, our good sense would not admit of such blasphemy to the most High. Heaven preserve us from all Religious Tract Book Society manuals! How grossly have facts and figures been mutilated! How ancient history has been made one mangled heap of the distorted and disfigured dead!

Nothing is more dangerous and difficult of eradication than the errors and false facts propagated by illustrious names. Historians of philosophy, like Hegel and H. Ritter, of whom we would expect otherwise, have run into the same error. Speaking of Confucius, the first says "We have the conversation of Confucius with his disciples. A popular moral is expressed in it. This is to be found everywhere and with all the nations, perhaps better with some. It is but vulgar. Confucius is a practical philosopher. There is nothing speculative in his writings. His moral doctrines are good, but they are commonplace. Nothing special is to be learnt from them. The *De Officiis* of Cicero teaches us better than all the works of Confucius. Better they had never been translated."*

The other says "With regard to the writings attributed to Confucius, and which are for his compatriots the source of wisdom, we can say that the Chinese regard wisdom as every other thing than what we call philosophy. These rules of conduct and these moral sentences have been repeated *ad nauseam*. Those who would give importance to these maxims deserve a smile."†

Not so Leibnitz and Wolff, and Brucker on the subject of Confucius. These German writers too have occupied themselves with the history of philosophy. It is doubtful, however, whether the high speculative doctrines of Messrs. Hegel and Ritter have had, as civilised, extended and durable an influence as the moral doctrines, so *vulgar*, of the great Chinese philosopher.

* *Vorlesungen über die Geschichte der Philosophie.*

† *Histoire de la Philosophie Ancienne, Traduction Française de M. Tisson.*

THE MYSTERY OF LEVITATION.

WHY DO BIRDS FLY, AND FISHES SWIM ?

By W. R. Frink.

About four years ago, I took quite an interest in spiritualism and pursued my investigations, in Philadelphia, with the two mediums, Mrs. Bliss and Henry Gordon; at Terré Haute, with Mrs. Stewart and Laura Morgan; at "materialisation," so called. At St. Louis, I held séances with a Mrs. Sawyer, for tipping, raps, clairvoyance, &c., I got communications from persons whom I then thought to be dead, but in a short time learned that they were still living. Never being very credulous, this made me doubt, not so much the integrity of the mediums, as the forces that produce the phenomena. I soon came to the conclusion, that there was more fraud with the invisibles than with the mediums. I then got *Isis Unveiled*, read and re-read it, and pondered on the Yoga-philosophy, which interested me very much, as it opens to the trained power of man, a field not even hinted at in our Christian teachings. I have since followed your writings and teachings in the THEOSOPHIST from first to last, and the powers of the Yogi still seem to me most important and mysterious. If it is a *fact*, that man can, by study and training, become able to project his simulacrum, or astral body, to any distance and make it visible at his pleasure, or can walk on the surface of water, levitate himself at pleasure, or throw himself into a cataleptic state at will and remain in it for months without food—it certainly opens up to the minds of the Western peoples, an idea of the capabilities of man, in an entirely new light. And, if, as you say, it is in accordance with natural law, we certainly should find somewhere in nature parallel phenomena. In regard to the cataleptic state, we find that in frogs and other hibernating reptiles and animals. As to the overcoming of gravity, I have often wondered at the flight of birds, the philosophy of which has never been explained satisfactorily to my mind. I have often, when at sea, watched birds, and seen them sail in the air twice the length of the ship, or more than a thousand feet, without the slightest motion of their wings, and changing in many directions by a simple motion of their heads. Yet those birds will weigh ten pounds or more. What overcomes gravity? Often, too, we will see them rise from the water against the wind, without any sufficient visible motion of the wings to propel them, if it were only a question of mechanical action. But if we take the position that birds have the power to make themselves light or heavy *at will*, the phenomenon of their flight becomes easy to comprehend.

Take, for example, the bird, called by sailors, the man-of-war hawk. He is seen leisurely sailing high in the air, as though he were meditating on the vanities of this world, like a good philosopher, but when he sees a labouring bird which has been fishing, return with his wages in his mouth, this monstrous eagle seems to drop with the velocity of a leaden ball, the fisher-bird drops the prey from its mouth, and it is caught by the thief before it strikes the water. If the eagle were shot dead in the air, he would not fall with nearly the velocity that he does. Naturalists say he only folds his wings, so as to cause the least resistance from the atmosphere, he does not propel himself with them. A fat turkey, that will weigh twenty pounds, will fly with the same ease as a lean one, that will not weigh more than five or six, and yet the breadth of wing is as great in the one as in the other, and apparently the muscular exertion is no greater with the fat one than with the lean one; whereas, if flying is merely mechanical, the one should exert more than twice the force of the other. There is a little animal here in America called the flying squirrel. The *Scientific American*, of December 24, 1881, gives a beautiful cut and description of him, and says he will "climb up fifty or more feet, and project himself off towards an objective point eighty or a hundred yards distant, without any motion of his expanded membrane, or, in other words, he floats off in a curve and lights ascending." The writer fails to give the

scientific explanation of the animal's floating through the air *in an ascending curve*. With the hypothesis that the animal can make himself heavy or light at will, all his motions are consistent. Whales will come up to breath after spouting, one-half of their ponderous bodies will be above water, but after filling their capacious lungs with air they will sink at will. Dr. E. K. Kane, the Arctic navigator, says it is hard to account for the walrus being able to break the ice for breathing-holes, in the Arctic seas, except upon the theory of their buoyancy. An eagle will take up a lamb that will weigh ten pounds; hawks will carry off chickens that are as heavy as themselves. Can you explain the mysteries of birds flying? If the power of Yogis are what they are reported to be (and there is little room to doubt without discrediting all human testimony), the Christian miracles are only Yogism, in a perverted dress; and, in fact, all the gods of history must have been types of ancient Yoga. Establish the fact that an adept can control a medium, and show his material apparition in Australia or America, and it relegates the theory of human spirits of the dead to the realms where credulity reigns triumphant. In my observations and experiences I have come to the conclusion that mediumship is very common, but the invisible forces need testing.

Among the Mormons here, half of them are mediums, controlled by all sorts of invisible forces which they attribute direct to God. Mormonism is made up, from first to last, of crank minds controlled by Diakas (Pisachas) with an underlying motive of percentage of selfishness and a desire to rule or ruin. I take great pleasure in reading the THEOSOPHIST—as it opens the door to a realm of thought beyond anything hitherto taught by Western philosophers. What surprises me most is the learning and erudition of your native writers. We have always been led to believe that the climate was against deep study, and that the so-called learned were not really students. But their writings have created here a different impression. As metaphysians, they excel us, Westerns, in my judgment. Their minds seem to be more free to grasp a wider range of thought. I have always been by nature almost a theosophist. My motto has ever been, that "a new fact is worth more than an old error." I have always desired to live free from creeds and the narrow restraints of dogmas. Two years ago I was in Japan, and, among many strange things I came across, were the so-called *magic* mirrors—of which I have two—wherein the figures on the back are reflected from the bright polished surface. I presume you have seen them. They are an enigma to me—and all the scientists, that I have shown them to. The Mormon Bishop, priests and prophets are equally unable to explain them. Are they a Yoga "miracle"—or can you explain them in any way? I would be glad to see in the THEOSOPHIST the explanation given by occult philosophy of the flight of birds.

Salt Lake City, Utah, U.S.A., April 23, 1882.

Editor's Note.—We would fain answer the friendly voice from the Mormon metropolis, to the full satisfaction of the writer, did he but deal with problems demanding less elaborate explanation. In view of the fact that occult science explains the mysteries of bird-flying and fish-swimming on principles entirely opposed to the accepted scientific theory of the day, one might well hesitate before putting out the true explanation. However, since we already stand so low in the favour of the orthodox scientists, we will say a few words upon the subject; but they must be few indeed. "If," writes our correspondent, "we take the position that birds have the power to make themselves light or heavy *at will*, the phenomenon of their flight becomes easy to comprehend."

And why not take up such a position? Whether by *instinct* or *will*, whether an effect identical with another is produced consciously or unconsciously, by animal or man, the cause underlying that invariable and identical *result* must be one and the same, barring diversity of conditions and exceptions as to unimportant details. The action of certain fishes which, by swallowing large draughts of air, distend an internal bag and thereby, becoming specifically lighter, float above the surface

of the water, does not militate against the scientific theory of swimming, when it concerns such fish, man or a bladder filled with air. But we are left as wise as ever, when it is a question of rapid sinking, to the bottom, whether by man or whale. In the former case such sinking might be ascribed to *volition*. But man's inability to sink as rapidly and to such a depth, even though a most experienced diver,—who *has* to sink himself by a stone—proves that there must be something more than blind instinct or conscious volition. What is it? Occult science tells us the word: it is “a change of polarity and of normal gravity,” not yet admissible by science. With birds and animals—as instinctive a mechanical action as any other they execute; with man, when he thus defies the familiar conditions of gravity, it is something he can acquire, in his training as a Yogi. Though the former act unconsciously, and he changes his polarity *at will*, the same cause is made operative, and both produce an identical effect. There are certainly alternating changes of polarity going on in the bird while ascending or dropping, and a maintenance of the same polarity while sailing at any given altitude.

Correspondence.

THEOSOPHY AND SPIRITUALISM.

A Calcutta correspondent asks:—

- (a) Is Occultism a science *akin* to Spiritualism?
- (b) What are the principal points in which the Theosophists and the Spiritualists differ?
- (c) Can a Spiritualist call himself a Theosophist without altering his faith? and *vice versa*?
- (d) I understand you do not believe in Spiritualism—then how is it that a *Spiritualist* has been elected President for the Bengal Branch of the *Theosophical Society*?

To which we answer:—

- (a) That Theosophy is a very ancient science, while Spiritualism is a very modern manifestation of psychical phenomena. It has not yet passed the stage of experimental research.
- (b) The difference is in our theories to account for the phenomena. We say they are *mainly*, though not *always*, due to the action of other influences than that of the disembodied conscious spirits of the dead. The Spiritualists affirm the contrary.
- (c) Yes; many excellent persons are both, and none need alter his faith.
- (d) We do believe in the phenomena, but not as to their cause—as above remarked. There being no religious or other test—other than that of good moral character and sympathy with the objects of our Society, applied by us to those who seek for admission, the election of the venerable Babu Peary Chund Mitra, as President of our Bengal Branch, was not only most proper, but very desirable. He is certainly the most *spiritual* Theosophist and most *theosophic* Spiritualist we have ever met.

QUESTIONS ABOUT ESOTERIC THEOSOPHY ANSWERED.

TO THE EDITOR OF THE THEOSOPHIST.

I have been studying the pamphlet on Esoteric Theosophy, and find the doctrines inculcated therein very beautiful indeed, but after reading it I asked myself the question:—Is it really the chief end of man to live an ascetic do-nothing life, and then, when dead, to lose his identity?

In my humble opinion, the laws of nature which your doctrine professes to teach are altogether against you, in proof of which I would ask you the following questions, *viz.*:—

1. Supposing we all turned Esoteric Theosophists, how would we continue our species?
2. For what purpose were various organs given to us by Nature, if they were not intended to be used?
3. Supposing we were all good, what would be man's mission upon earth?

I should say your religion is only intended for priests, and, if we all turned into priests, there would be no one to preach to, and the world would come to a stand-still.

I have no doubt that you would do a lot more good if you only propounded your moral laws to the public, keeping the

hidden laws of nature to yourselves until you had fitted mankind to accept and understand them. I think you injure your cause (a very good and high one, indeed,) by trying to dissuade ordinary mortals from a belief in God, and what they consider the supernatural.

I myself believe in you and Madame Blavatsky thoroughly, but I am afraid to show your paper, the THEOSOPHIST, to any of my friends who are good Christians, (not only professing, but behaving as such).

I am a Spiritualist, and try to be a Christian.

Trusting you will not grudge me a few lines in explanation of the three questions.

I am, dear Sir,

Yours truly,

W. H. C. D.

Our correspondent need not trouble himself as to what *might* be the consequences, if all the world should turn ascetics and *chelas* and train for adeptship. There are enough realities in this life for us to look into, without concocting such wild contingencies to vex ourselves withal. There was never a time yet, nor ever will be, while this human race lasts, when anything more than a small minority would devote themselves to the mighty task of self-conquest and spiritual evolution. The adept is as rare as the flower of the Vagay tree, which, the Tamil proverb says, is most difficult to see. So what our friend read in *Esoteric Theosophy* referred to the ideal man, living—and most necessary—type of human perfectibility. The mere certainty that such rare powers—psychical and intellectual—and such moral grandeur, as he exemplifies, are within human reach, gives dignity to our common nature and a worthy model to look up to, and, in some degree, pattern after. The organs of our body were not “given” to us at all—if we may credit modern science; they developed themselves as occasion required; and, when disused, they gradually diminish and disappear: which they would not if “given.” “What man's mission upon earth would be if all were good,” is more than we can say. To merely imagine such a state of things is beyond the limited range of our mental powers. But if they were not *too* good they might, perhaps, try to become better. There is no “Theosophical religion,” and every member professes the one he prefers.

We regret our inability to concur in the suggestion to suppress discussion of the occult powers of nature, since that is the only thing most needed to extinguish superstition and sweep away *false* religions from the face of the earth. Our correspondent does well not to show to any persons who are “good Christians (not only professing but *behaving* as such)” any copy of our magazine, which may contain an attack upon *professed* Christians, who do not at all behave as such: our strictures are not meant for the former, and it would only give them pain to see how the bad conduct of the others provokes reprisal, and brings disgrace upon the faith they misrepresent.

A DESERVED RETALIATION.

TO THE EDITOR OF THE THEOSOPHIST.

Madame,—The occurrence, which I am here going to relate, may interest some of your readers, and I therefore beg to request the favour that you would, if you think it proper, allot it space.

Those who may be inclined to doubt the truth of the statement which follows will be able to satisfy themselves by a glance at the *Ukhar-i-Hind*, of the 23rd January, 1882, in the columns of which a correspondent has fully detailed the circumstance I here narrate. Besides this, any one so disposed may ascertain the exact truth by enquiring at the chief town of the district wherein the officer here referred to was posted.

In the district of Pilibheet (which borders on that of Shajahanpur) there was, a few months ago, a Mahomedan gentleman who held an influential position in the police. He one day wished to talk to a fakeer who resided in the neighbourhood, and sent a man to bring him. The fakeer refused to go to the officer who, thereat enraged, ordered

four policemen to proceed to the spot where the fakeer was staying, and to drag him hand-cuffed into his presence. The constables went to the fakeer and, having bound him hand and foot, brought him to the officer. The officer then said to the fakeer: "Now, sir, do you perceive the results of your rash disobedience of my orders? Did you not know that I am in authority here, and that all obey me?" The fakeer replied: "I care not to know who you are, nor do I know the signification of the term 'authority.'"

This answer made the officer furious, and he ordered the four policemen to beat him. They belaboured the poor man till he was half dead. The officer then ordered his men to desist, and said to the fakeer: "It is merely out of pity for your being a beggar that I allow you to go back alive; now go if you like, and complain against me to my superior." The fakeer said: "I have already told that I know not the meaning of the term authority. There is but one ruler above all, and that is God who is omnipotent and omnipresent. Thinkest thou that He even this minute notices not the fact, that thou hast ordered me to be beaten without my being in the least culpable? I have no occasion to resent in the least what thou hast done to me; if thy injustice be displeasing to any one, it will be to God, who watches over and cares for all. Rest not overconfident; the punishment of thy injustice may follow shortly." Having said this, the fakeer went away.

In the night the four constables, that had beaten the fakeer, fell ill and died. Next day news reached the police officer that his son, who was a tehsildar somewhere, had expired.

On the third day the brother of the officer died; and on the fourth the officer himself. Three days after the death of the latter, his wife, the sole surviving member of the family, followed him to the grave.

The property of the officer went to Government, as no rightful heir was left to succeed to it.

Subsequently, people searched for the fakeer, but he could not be found.

May this mournful incident serve as a warning to those who wantonly insult poor fakeers.

Yours fraternally,

JWALA PRASADA SANKHADHAR, F.T.S.

Indalpur, May 30, 1882.

NOTE.—We cannot let this pass without protesting against the idea that any such holocaust of innocent people comports with the idea of justice, human or divine! The police magistrate was guilty—frank cruelty and injustice, and deserved punishment in his own person; but neither the subordinates, who executed only his orders, nor his guiltless wife, son, nor brother, deserved the doom which befell them. We repudiate such a God.—ED.

ZOROASTER AND MESMERISM.

TO THE EDITOR OF THE "THEOSOPHIST."

Madame,—In the midst of a work on Animal Magnetism, the thought occurred to me that Zoroaster might probably not have been unaware of the healing effects of what, since his days, has come to be universally known as mesmerism. For it used, years ago, to be the common practice in most Parsi houses (a practice not quite extinct even now) for a *mobed* to sit at the bedside of an invalid, reciting prayers and making, while so engaged, a *fixed movement* (somewhat in the nature of mesmeric passes) with a handkerchief from the invalid's face downwards. I have known of no remarkable cures effected in this way, but the prevailing notion is that a fervent prayer, recited in the manner I have described, serves to drive away disease, the motion made with the handkerchief being only an outward manifestation of what the prayer is supposed to accomplish. Perhaps the practice, in its scientific bearing, was better understood in Zoroaster's days, and those who then followed it knew exactly the respective part played in it by the *prayer* and the *passes*. But, as has happened in the case of every religious system, the real meaning of the practice in question, as of most of the other practices taught by

the Parsi prophet, has come to be lost sight of altogether, and the practice is regarded by the so-called educated men of our days as a piece of superstitious mummery, unworthy the serious consideration of a cultivated mind. Until lately I was myself the victim of this shortsightedness, but thanks to your journal and the collateral reading which it has induced, I now consider nothing so unworthy a cultivated mind as the hasty branding of all phenomena, that one fails to understand or to account for, as superstitious and absurd.

Yours faithfully,

H.

July 15, 1882.

WHAT IS THEOSOPHY?

BY A PARAMAHANSA OF THE HIMALAYAS.*

- 1—Theosophy is that branch of human perfection, by which one may establish himself with the eternal cause of invisible nature; to which this physical effect is a visible bubble.
- 2—Theosophy is that knowledge which leads one from animalism to Divinity.
- 3—Theosophy is that branch of human philosophy, which theoretically teaches one what he really is beyond *mind and personal individuality* (Ego).
- 4—Theosophy is that branch of chemistry, by which one begets IMMORTALITY.
- 5—Theosophy is that branch of painting (one's self) which Time cannot efface.
- 6—Theosophy is that branch of husbandry (agriculture) by which one may preserve the seed without rearing the tree.
- 7—Theosophy is that branch of optics, which magnifies one's view to see beyond physical nature.
- 8—Theosophy is that branch of human surgery, which separates physical nature from the spiritual.
- 9—Theosophy is that branch of Masonry, which shows the universe in an egg.
- 10—Theosophy is that branch of music, which harmonises physical nature with spirit.
- 11—Theosophy is that part of gardening, which teaches one how to rear trees out of charcoal.
- 12—Theosophy is that branch of sanitation, which teaches one how to purify nature by means of cause and effect.
- 13—Theosophy is that branch of engineering, which bridges the gulf between life and death.
- 14—Theosophy is that warlike art, which teaches one how to subdue (subjugate) time and death, the two mightiest foes of man.
- 15—Theosophy is that food, which enables one to taste the most exquisite sweetness in his own self.
- 16—Theosophy is that branch of navigation, which teaches one the starting point and the final goal of human life.
- 17—Theosophy is that branch of commerce, which makes one fit to select unerringly the commodities for both lives.
- 18—Theosophy is that branch of politics, which unites past and future into one present, and establishes peace with the most tumultuous off-shoots of debased nature.
- 19—Theosophy is that branch of mineralogy, by which one may discover the source of eternal wealth, combining life, knowledge and eternal joy into one.
- 20—Theosophy is that branch of astronomy, which proves that spirit is the only fixed star which sets not throughout the revolutions of nature.
- 21—Theosophy is that branch of gymnastics, which invigorates the mind, expands the intellect, unites the thoughts with the tie of breath,† removes the heat of lust, and produces a balmy calmness, which is the heart's eye, to penetrate the mysteries of nature.

* Paramahansas are the order of the highest Yogi-Sannyasis, who alone are allowed to throw off the yoke of the Hindu caste superstitions. While all the others have to perform, more or less, the daily exoteric ceremonies of their respective *Ashrams* or orders, no rules of action can be assigned to these.—ED.

† This relates to occult practices.—ED.

- 22—Theosophy is that branch of mental philosophy, by which one may know the exact centre of his individual Self and its identity with the entity of the second principle of the Vedantists, or the seventh one of the present Theosophists,* or what is commonly known by the name, God.
- 23—Theosophy is that branch of medicine by which one may rid himself of his sins from time immemorial.
- 24—Theosophy is that branch of natural philosophy, by which one may watch and witness nature in her birth—chastity—*adultery* and the present old age.
- 25—Theosophy is that occult branch of the Christian church, on which the ground-work of that church was originally planned,—*i.e.*, the essential non-difference of God with the individual witness.
- 26—Theosophy is that branch of Christianity, which eliminates the spiritual Christ from the corporeal one of the orthodox generation.
- 27—Theosophy is that part of the Christian theology, which shows that the present churches of the West are abusing the Bible by misinterpretations.
- 28—Theosophy is that part of the Aryan independence, by which one may exist without the help of nature.
- 29—Theosophy (to be brief) is the sum total of the wisdom of the Aryan Brāhmi—the happiness eternal—and the life everlasting. It is Theosophy which taught the Aryans how to soar far beyond the region of Shākti and to be in *perpetual joy*—(the play-ground of Shākti). In short, it is the basis of all the knowledge that exists in the eternity.

A PARAMAHANSA.

THE SISHAL AND BHUKAILAS YOGIS.

TRANSLATED FOR THE THEOSOPHIST BY BABU
RAJNARAIN BOSE.

[We are indebted to the kindness of the learned President of the Adi Brahma Samaj, for the following accounts of two Yogis, of whom one performed the extraordinary feat of raising his body by will-power, and keeping it suspended in the air without visible support. The Yoga posture for meditation or concentration of the mind upon spiritual things, is called *Asana*. There are various of these modes of sitting, such as *Padmasan*, &c., &c. Babu Rajnarain Bose translated this narrative from a very old number of the *Tatvabodhini Patrika*, the Calcutta organ of the Brahma Samaj. The writer was Babu Akhaya Kumar Datta, then Editor of the *Patrika*, of whom Babu Rajnarain speaks in the following high terms:—"A very truth-loving and painstaking man; very fond of observing strict accuracy in the details of a description."—ED.]

SISHAL YOGI.

A few years ago, a Deccan Yogi, named Sishal, was seen in Madras, by many Hindus and Englishmen, to raise his *Asana*, or seat, up into the air. The picture of the Yogi showing his mode of seating and other particulars connected with it may be found in the "Saturday Magazine" on page 28. His whole body rested on the air, only his right hand lightly touched a deer-skin, rolled up in the form of a tube, and attached to a brazen rod which was firmly stuck into a wooden board resting on four legs. In this position the Yogi used to perform his *japa* with his eyes half-shut. At the time of his ascending to his aerial seat, and also when he descended from it, his disciples used to cover him with a blanket.—The *Tatvabodhini Patrika*, Chaitra, 1768 Sakabda, corresponding to March, 1847.

THE BHUKAILAS YOGI.

The extraordinary character of the *Mahapurusha*, who was brought to Bhukailas in Kidderpore, about 14 years ago, (in 1833) may still be remembered by many. In the month of *Asar*, 1754, Sakabda, (1834) he was brought to Bhukailas from Shirpore, where he was under the charge of Hari Singh, the *durwan* of Mr. Jones. He kept his eyes closed and was without food and drink for three consecutive days, after which a little quantity of milk was forcibly poured

* *Jivatma*, in the sense of the Vedantin, is the Soul of all life, and in that of the Theosophists it is *Jiva*,—vital principle.—ED.

down his throat. He never voluntarily took any food but only when forced upon him. He seemed always without external consciousness. To break his Yoga, Dr. Graham applied ammonia to his nostrils; it could only make him shake his body, but did not break his *Yoga* state. Three days went by before he could be made to speak. He said that his name was *Dulla Nabab*, and when annoyed, he exclaimed "हृददे।" From his language it was inferred that he was a Punjabi. When he was laid up with gout, Dr. Graham attended him; but he refused to take medicine either in the form of powder or mixture. He was relieved from the disease only by the application of ointments and liniments prescribed by the doctor. He died in the month of Chaitra, 1755 Sakabda, of a choleric affection.*—The *Tatvabodhini Patrika*, Chaitra, 1768 Sakabda, corresponding to March, 1847.

RE-BIRTH.

TO THE EDITOR OF THE THEOSOPHIST.

The Hindu Arcane Philosophy inculcates the doctrine of re-births, or *Janmāntram*, according to merit or *Karma*, until the final spiritualization—called *Moksha* or *Nirvana*, if the latter term does not mean "a state of total unconsciousness or nothingness"—of the materio-spiritual being is reached. The laws of nature, as yet known to physical scientists, do not, *objectively*, prove this doctrine, but there are at times, in man, states of thought which, from external association of ideas, subjectively infer that such a thing *may be* reality; and, of this once convinced, many things, seemingly inexplicable before, are easily explained. However this may be, a believer in this doctrine has as much reason to believe in it as a materialist or atheist to deny it. To my point:—

2. The emotions in a human being of "laughing" and "crying" are peculiar to him, or rather more unmistakably expressible in his facial features than other animals. The causes of these emotions are present experiences or recollections of past ones; in either case, the experiences belonging to *this* world,—*this present* life. Every one will have noticed a child only ten or fifteen days old laughing and crying alternately while sleeping in the cradle. This child has as yet had no (this) worldly experiences to stimulate these emotions. May not the cause then be recollection of the former "Ego," and its acts—the *Pārva-janmam*? Our old mothers *innocently* declare that "Blagran" (God) makes the child laugh or cry—or is this explainable by physical physiology,† stating that the appearance to us of the child's laughing and crying is the *spontaneous* relaxation and contraction of the facial muscles, which of their own accord train themselves in this manner, so that they might readily obey when called up by worldly experiences to be gained hereafter?

I am, yours truly,

A. GOVINDA CHARLU.

Camp Gubbi, Mysore Province, July 7, 1882.

"ON SPIRITUAL SELFISHNESS."

Such is the name of a paper written, a few months ago, in the *Spiritualist* by the author of the very interesting "Life beyond the Grave" in which he attacks the occultists, robustly, to say the least,—whether quite wisely is another matter.‡ His argument is, that no practical good for the benefit of humanity ever proceeds from the occultists, in which assertion he rashly includes the Eastern Brotherhood of Theosophists and Madame Blavatsky. Now, it appears to me from this inaccurate wording and careless form of expression that the whole matter is one with which he is not acquainted. Especially to be noted is his comparison between the miracles of Christ and those he quotes. I think the whole of his paper is so illogical, that it would really be scarcely necessary to notice it in any way, did it not appear to me that this author represents a large body of persons who think as carelessly and inaccurately on this matter. Thus it may be as well to call attention to printed criticisms they seem to overlook. The whole drift of the reasoning is to prove that the world would do quite as well

* The above particulars of this *Mahapurusha* have been obtained on unexceptionable testimony.—ED. T.P.

† I use this term "physical physiology" in contradistinction to "metaphysical physiology" for, what else than the latter is your "psychology" or "esoteric philosophy"?—A. G. C.—[and quite correctly.—ED.]

‡ Written at the end of 1881.

without the class he assails ; that all persons who lead the lives of isolation and retirement, ascetic or celibate, lives wrapped up in lonely studies, are quite useless ; that they do no good to any one ; that they are selfish, mistaken, unnatural beings, and, as such, are not wanted ; and, finally, that their miracles are " all conjuring, or very much akin to it."

Now, is this *really* the case? Are such persons so intimately known by people living the usual earthly lives that these facts can be so easily substantiated? If not, why attempt it? At the most they are surmises. We can all of us, who lead ordinary lives, but surmise about those who are chosen to lead extraordinary lives; and why surmise evil, where a little truer and deeper consideration may entirely alter our crude ideas about them! First, I think, it is no use for persons who are so buried in their animal frames, that they can conceive of no higher good than what pertains to their bodies to consider the matter, as they *cannot* be just. Others, who are students of the mysteries of soul-science, will be fairer. To begin with, are there not multitudes of good men and women, a goodly throng daily growing larger, who pass their lives in doing good to the *bodies* of their fellow-men and women, and of ministering to all their external needs? Such people are following in the steps of Buddha and Christ on the external plane only, but probably educating themselves for higher powers of ministering to others, when they are re-incarnated to a fresh life on earth. By doing so, they are opening the first avenues to the soul. To minister to the bodily wants of our neighbours, rich and poor, is the positive duty of everyone born into the world. Our turn always comes to minister and to be ministered to; let us never miss our opportunities of such right-doing. Well, this is all right and noble, but are there not a large, and ever-increasingly large, number of persons who are anxiously looking out for ministers to their souls! They have all that their body requires, but they are starving for soul-food, soul-knowledge, soul-science. Any thing and everything that is above, outside or inside the natural man. And who is to give it them? Does it not appear that those *who study it* are the most qualified? Many people are entirely content with exoteric religion, but not *all*. In these days of earnest study and daring thinking, of eager investigation, of the writings of the great seers and mystics and all the exponents of *the divine science*, as of the blending of the knowledge of the external and the science of the internal, the thinkers of every country and creed require instructors to help them on. An who can give it them *ex-cathedra*? Who else but those few, those *very few*, "selfish" beings who, forsaking all love, joys and the pleasures of the flesh, "crucify" their affections indeed. These few beings, it is true, do not make the care of the body their paramount object in life; their business rests *not* chiefly with the body only. In all branches of mundane sciences and arts, the student, who aims at a thorough mastery and knowledge of his subject, finds it absolutely necessary to use all the known means for the furtherance of that object. Why should not the "Eastern Brotherhood," as every other recluse and mystic, be allowed the same privilege? If they find,—and are they not probably the best to know,—that retirement from all the mixed influences of ordinary life, celibacy, asceticism, and absolute denial of all things that the body craves for,—and which, as a rule, are only too generously granted by the *unselfish* people of the world,—if they find, as I say, that a life of perfect bodily purity, (alone or with kindred souls) produces a state by which alone *THEY* are enabled to cross, while still in this life, the mystic threshold of spirit-existence, and that, by so doing, they put themselves on a vantage ground of observation and knowledge—why should they not be permitted to do so? To me it seems that the trite accusation of selfishness is of the poorest. But it is asked what good do they do, after all, to the souls of their fellow-creatures. My answer is—and I am speaking probably as "inspirationally" as the author of "spiritual selfishness" has, in other words—absolutely without anything like accurate knowledge, though I should not wonder if it were true—my answer is, there can never have been a man or woman who had advanced in soul-science, who would not lend a helping hand to any one who asked for advice or assistance. The "work" of these "selfish Spiritualists" has certainly never been one that would cause stir in the *mundane* world, and, perhaps, it never will. They are content to soar far, far beyond the world, and yet their wisdom is looked upon as "foolishness"! The work of all such mystics is purely esoteric and as heaven. I think, before any one is in a position to *judge* those noble few who do "leave all," he should try the selfishness of *this* life first. It appears to me that such an ascetic life can be,

probably, only led by those whose long earthly petty experiences are over, who are incarnated for the last time, and whose bodies are to them truly prisons of flesh. To these there can be but one life, and that is the life in the spirit. The modern Christian Saint, acquainted but with the joys of the spirit, is like a child who does not know his own faculties; whereas, had he the education and training—the secrets of which have been lost in our external religion*—still even he who has renounced all bodily gratifications, and who abstains without denouncing all others—even he will exercise an influence deep and wide. His purity, his beauty of life and character, are the links between angelhood and manhood that magnetically draw us all heavenwards. Some of such persons may have never been *actively* doing good—circumstances may have prevented it; but their *passive* good had always been enormous, because they are felt as approaching the *ideal*. Imagine, therefore, combined with the saintliness of life, an illumination of the spirit, a knowledge of everything transcending all the known knowledge, and we have the true occultist or mystic, the "Eastern Brother." And we ask what good are they! Let those, who want to know *REALLY*, not waste their time and ideas in writing so flippantly about *selfishness*; but let them, through years of self-renouncement, get somewhat nearer to that spiritual plane upon which they would be justified in *asking questions*. Will stones be grown instead of bread? No! thrice no! To be an "adept"—that word and name so glibly written and talked about, and so little understood—is *not* a condition of manhood so ordinary as to justify the careless talk we hear about it. Neither need we fear that there will be many people who will be so selfish as to aspire to it. "Many are called, but few chosen," may *not* be said of such rare human beings. Few are called, and still fewer chosen; so we need not fear either depopulation of the world or loss of bodily comforts to its inhabitants by the general adoption of such "selfishness." We all know that, when a person leads a saintly life, a word of comfort and counsel from him is to us a balm that we feel more healing to our souls than volumes from worldly or material people, even though we do not always follow the said saintly counsel. And so it is for all students who are in search of divine light; the counsels of those who are already consciously illuminated with its rays will be more precious than frankincense and myrrh, for they will be of the purest gold, and as coming from the Deity itself. Again, it seems to be this, that the adoption of a life of retirement, necessary for the study of soul-science, is one that each must settle for himself, and "judge no one." I feel sure that, when a human being feels sincerely and earnestly that he has no real place in this world for him, that his affections *are* all placed *above*, and that his soul *needs* isolation to develop its peculiar and special powers; and that, when a man or woman feels intimately that earth is all a dream, that they are only bodily in this world, that they are right in leading that life which they feel to be the best suited for them for the development of their higher natures—that person is right in following the warning intuitions of his spirit. This is the case with the very few, while the majority of us are wide awake, but for this world, and we feel *Our* highest life in the development of our talents and gifts, towards which life in this world is as necessary as to others it is hurtful. Why, then, judge those who have gone before us? *We* are doing our duty as truly, only *on a lower plane*, as they are. They do not condemn us, how dare we condemn them? Let us each live to the highest ideal whatever that is, and we shall be doing our duty to God and our neighbour. Only in another future life shall we know the true result!

ISABEL DE STEIGER, F.T.S. (British T.S.)
No. 4, Holland Park Road, Studios.

BARON REICHENBACH'S DISCOVERIES.

Not without reason has Colonel Olcott always said, publicly and privately, that the works of the great Austrian chemist—the late Baron Karl von Reichenbach are invaluable to the student of Asiatic psychology. His discovery of the Odylic Force and its universality in Nature; its polarities under different combinations in the human, the animal, vegetable and mineral kingdoms; its transmissibility from individual to individual, and from substance to substance in juxtaposition, throws a flood of light

* Truly we might have been as *giants*, and who knows how the world might be affected, instead of labouring and groaning, as it now is, under the weight of ignorance and of a purely *external* religion. — I. d. S.

upon the whole department of ancient thought. Their discovery explains to us not only the meaning of terms and names in philosophy and folk-lore, but also the original cause of religious rites and ceremonies and social observances that have come down to this generation from antiquity without a visible clue to account for them. However, we do not intend to go into this subject just now, though we do hope in good time to make Reichenbach's name known throughout all Asia as it deserves to be. We wish only, for the sake of our medical friends, to let them read the opinion of a highly educated professional man—an M. D.—after reading Reichenbach's *Researches on Magnetism, Electricity, Heat, &c., &c., in their Relation to the Vital Force*. He writes:—

“MY DEAR COLONEL OLCOTT,

“I return the book you lent me (Reichenbach on Animal Magnetism). I beg you to accept my best thanks for your kindness in lending it to me. I have read and re-read it with delight, and owe you a debt of gratitude for having introduced me to a writer, who has thrown a great deal of light on many an obscure problem in mental pathology. It is a pity that such books should be tabooed by the Faculty. It is invaluable, if only as a method of experimental research.

“Sincerely yours,

“W. S. V.”

Reviews.

JOSHUA DAVIDSON.*

An English romance, in which the hero, Joshua Davidson (Jeshua, or Jesus, son of David) is made to practically exemplify the principles and imitate the human virtues of the Founder of the Christian religion. It is a most interesting and suggestive work. The sensation it made upon its appearance and its large sale show that the authoress hit her mark squarely and fairly. She shows that a Jesus could not fit in with our modern “Christian civilisation,” but that any one, who should strictly follow out his social and moral precepts, would risk his safety, and embitter his life. Mrs. Linton has shown the hollow mockery of popular Christianity by contrasting it with the ideal ethics upon which its corner-stones are laid. Joshua Davidson, warmed by the spirit of that code, becomes a Socialist, and in time a “Communard” in Paris, is persecuted and hunted down by the Christian clergy and pious laity on his return to England, and, finally, at the instigation of his highly respectable Vicar, is stamped to death under the boot-heels of a clamorous mob. It is for sincere Christians, after reading this able story, to question themselves as to whether—when they so bitterly denounce people of other faiths, and all who would protect their several rights to follow them—they are themselves so righteous, or represent a religion *practically* so much superior, as to qualify them to sit in the seat of judgment.

A MANUAL OF GENERAL ENGLISH.†

This is a very compact, lucid and systematic hand-book for the use of the student of the English language. The copy of the new edition sent us is well bound and well printed. The author—who is the able Principal of the Tinnevely Hindu College—has shown good judgment in employing type of a larger font and fuller face for the headings of his sections. The book deserves the wide circulation it is likely to have.

* *The True History of Joshua Davidson, Christian and Communist*. By E. Lynn Linton. (London: Chatto and Windus.)

† *A Manual of General English for the use of Candidates for the Matriculation Examination*. By R. S. Sheppard, B.A. (Madras: Addison and Co.)

THE FOUR GOSPELS.*

This French work, by Mr. J. B. Roustaing, translated by Mr. W. F. Kirby and Miss Anna Blackwell, the well-known authoress, an ardent follower of the spiritistic school of Allan Kardec, is one of the most curious in the entire library of spiritistic literature. “Emanating from spirits of high degree, it is designed,” as the author tells us, “to throw light on everything which has appeared obscure, and to demonstrate the truth of every thing which has been regarded as false, in the great work of the Messianic Revelation, accomplished by Jesus, and recorded in the Gospels.” A heavy contract this, for any body to undertake! Swedenborg tried it and failed; so have many others, and so will many more, no doubt.

One who reads the book cannot rid himself of the idea that here are thoughts as old as the race, dressed up in modern garb and ticketed with new names. The facts, when discovered to be such, are, in every instance, Aryan and *pre*-Aryan speculations and discoveries; but they are here marshalled as *fresh* revelations from the Christian Evangelists under apostolic auspices. Where they came from to M. Roustaing is of less consequence to his readers than they appear to be to himself. For us, Asiatics, the claim that they were given by St. Matthew, or John the Baptist, impairs their value instead of enhancing it; and it exacts of one the widest feeling of altruistic tolerance to go on beyond the introduction, and find the many wise, striking, and beautiful passages which the work really contains. To an Asiatic, especially a Northern Buddhist, like the writer of the present lines—it is most repugnant to find all earthly phenomena, including the normal achievements of the human intellect, persistently ascribed to supernal agencies. Jesus—our author tells us—was “an unfallen spirit of perfect and immaculate purity;” had been “constantly docile to the advice and instruction of his *guides* ;” (?) “appointed by God as the Founder, Protector and Ruler of our globe, and.....entrusted with the development and progress of our world and of all the creatures which inhabit it.....as well as with the development and progress of the human race, which he is to guide to perfection.” “He was,” we are told, “clothed with a fluidic body;”—that is, in Hindu language, he had no *Stoolasāvira*, *Jiva*, nor *Lingasāvira*, but only the *Kamaroopa* united with the three higher principles; the “fluidic” *roopa* being condensed by *supernatural* power, so as to appear solid and objective, and though “the perispiritic body of Jesus was incomparably *more material than that of a superior spirit*, but there was a still greater difference between his body and yours” (ours) (p. 26). Mary, his mother, was a medium, around whom “the spirits.....drew the fluids [auras, properly speaking] needed to produce an illusion,” and she being under an *illusion*, (*Maya* ?) thought she begot the child Jesus, and the annunciation made to her by the angel appeared to her to be literally fulfilled.” Zacharias (Luke, chap. i.) was “unknown to himself, a seeing and hearing medium” (vol. i., p. 7). John the Baptist was a re-incarnation of the prophet Elijah, though he “lived in complete oblivion” of the fact (p. 92). The Chaldean Magi were mediums also, “their guardian spirits” having inspired them with the idea of going (p. 69) to Bethelhem to find the new-born Saviour of the world. Joseph and Mary “were perfect spirits, were both incarnated on a mission to aid Jesus in his earthly mission.” The shepherds (p. 55) were all “clairvoyant and clairaudient mediums”; Peter “was a seeing medium” (p. 437)—a “most excellent medium” (p. 112); so were the two disciples who were going to Emmaus (p. 435); and so was Mary Magdalene (p. 423) and the women who accompanied her to the tomb. The alleged earthquake at the time of Jesus's death was actually produced by the spirits, and “was designed to strike the guards of the tomb with consternation” (p. 424); and the discrepant and contradictory

* *The Four Gospels Explained by their Writers: with an Appendix on the Ten Commandments in 3 Volumes*. Edited by J. B. Roustaing. Translated by W. F. Kirby. (London, Trübner and Co.)

accounts of the four Evangelists of the events witnessed by them are attributed to each having "preserved the independence of his nature, *under spiritual influence*:" though nevertheless "inspired historical mediums" (p. 1). And so we may go through the three volumes of this work, and find everywhere the agency of spirits upon mediums, and no independence, no free will, or intellect left for humanity. Now, we have the sincerest friendship for the spiritists in general, among whom are some of the brightest minds of Continental Europe. They are re-incarnationists, as ourselves, though we may differ in details. With some of their views we are in perfect accord. But will not any unbiased reader find the position, taken up by Mr. Rousstaing, as untenable as that of the advocates for any dogmatic creed? Where are the proofs of all this helpless mediumship and spirit control, which turns us into mere automata? What are the credentials offered by Matthew, Mark and the other "guides" of the author, to prove their identity? Nay, what evidence at all is there to add to what formerly existed (or rather to supply for that which did *not* exist), that there ever were such personages as the twelve apostles, and that they were not euhemerisations of the zodiacal signs? None whatever; we have only the assertions of those who are here called by the familiar apostolic names,—and nothing more! No one *can* prove that there were no such men in the flesh or out of it, but since there is no legal evidence that there were, or that, if there were, they dictated this "new Revelation," the less stress laid upon the claim the better.

But, now, putting the medium-and-guide question aside, we are at once struck, in reading this book, with the fact that in many features it is a re-statement of the Buddhistic occult doctrine as prevalent among the educated followers of the Northern Church. The illusion of Mary is her *Maya*, and *Maya* is the expressive name of our Lord Tathagata Buddha's mother. Our philosophical teaching with respect to the influence during the primeval evolution of man of the *Dhyan Chohans* (see vol. i., p. 46); to the varying atmospheric densities upon different inhabited planets, proportioned to their evolutionary place in the series of world-formations (p. 25); to the future developments of psychic powers (those now found only in the highest initiates) by the whole human race (p. 11); to the development of humanity from one primitive germ, after a like development up to limits of perfectibility in the animal and vegetable kingdoms (see p. 129)—are all here. See, for example, how thoroughly coincident with our Buddhistic belief is the following (from p. 129 and 130):—"The transition from the state of primitive incarnation to the human form is effected by the development of the unique type in the germ. The type is one, but is modified by its surroundings; and hence you may deduce conclusions regarding the formation of the spirit in the various kingdoms of nature. Just as the origin of the human type arises from plastic and fecundated slime, so is it likewise with the principle of the first plants and animals. Microscopic plants are developed, which grow and spread on, or under the soil. They produce seeds which are carried to different places, and are modified by the various influences of the surrounding soil, water, heat, and fluids. Then the animal types are born, which pass through similar transformations, and follow a similar course of development, brought about by similar causes." "When he (man) is first incarnated, the animal races have attained a degree of material development superior to that of the humanized spirit [the primitive anthropoid]. The progress of man has not been hastened, but retarded. The latent principle (of intelligence) must pass through an innumerable series of transformation," &c., &c. And this passage also: "Re-incarnation is the holy ladder which all men must mount. Its steps are the phases of different existences which must be passed through, first in the inferior, and then in the superior worlds, before arriving at the summit." This is all good, but inasmuch as it was taught by Gautama Tathagata, twenty-four centuries ago,

it did not need to be given out again in France as a new Evangel. Nor does the author see the logical inconsistency between the claims put forth for Jesus, as the "Founder, Protector and Ruler" of this planet, and the present state and past history of the Christian religion. That such a being should have deferred his advent upon earth until after the generations of man had lived and died there for nine million years (as the latest learned anthropologist has tried to prove) and, presumably, each ancestor needed this Revelation as badly as his descendants; and that, with such supernal powers as those of "Master and King of your (our) planet and its humanity," he should at this very day allow to be only one Christian to each four non-Christians of all sorts*—is contrary to logic and offensive to the instincts of common-sense. The argument is old, but it is also unanswerable.

The book is written up to certain preconceptions and is special pleading throughout. The scribe makes this but too plain in his INTRODUCTION (p. 15.), where he says that he had regarded "the general outbreak of spirit manifestation, all over the world, as a sign of the commencement of the new era predicted by Jesus *Profoundly impressed with this presentiment*, I earnestly, in 1861, besought of the Almighty to grant me the favour of a manifestation from the spirit of my father and from John the Baptist. The manifestations, I so earnestly desired, took place shortly afterwards. I was assured that the time has come for the fulfilment of the promises of Jesus, and that I should be permitted to take part in the work." Of course, with so strong a "prepossession" and "expectancy"—as the doctors say—it was inevitable that his medianimic revelations, should he have any, would reflect his desires and spiritual yearnings. The more so since he tells us he had made "a theoretic and practical study of human magnetism as a preparation for the study of spirit-magnetism," and the revelations came to him through a lady sensitive. We make no reproach against M. Rousstaing on this score, for if the matter of a book be but good, we need no more trouble ourselves as to its source than about its binding. But the mental expectancy of the writer is decidedly a factor, when it is a question of so astounding a claim as that God has willed and Jesus, our "planetary Governor," executed a new Revelation of divine truth, intended to corroborate a previous alleged Revelation and dogmatically answer all objecting critics. And here we find the author getting at every step the very messages he desired, and proving *ex-cathedra* the identity of the Biblical personal God, the Divine Rulership of Jesus, and the personality of the disciples, apostles, witnesses and supernumeraries; filling every gap with assertion, and chloroforming every doubter with unsupported affirmations. Thus, to answer those who so often and pertinently asked why, if Jesus were the Son of God, or even God himself, he could have uttered that cry of agonising despair, "My God, my God; *why hast thou forsaken me?*" M. Rousstaing makes the following explanation, or rather, we should say the four Evangelists do, since they are the revelators: "The words of Jesus have been misinterpreted. ... When the Divine Model left his tangible perispiritic body (the *Mayaviroopa*) on the cross, and his spirit regained its liberty, he cried out, 'Lord all is accomplished; here am I.'" What more proof could be asked by the unregenerate Heathen? To doubt after that would be impious. The more so, when our author was told by his Evangelists, "We give you these words exactly, by the Master's orders." "It was amid the tumultuous agitation of a crowd animated by such different feelings that Jesus said; 'Lord.....here am I;'" and—it was *the penitent thief who cried out in prayer* ELI, ELI, LAMA SABACHTANI, that is; My God, my God why hast thou forsaken me? and—some of those present (among "those," the *inspired* apostles and revelators?) thought that Jesus had spoken them. So easy is it to.

* See Mr. Rhys Davids' *Buddhism*, p. 6. From various authorities he deduces the fact that, of all Christians, there are but 26 per cent. of the world's population.

remove weak points in a case, if one can only secure the right witnesses; nor does it seem more difficult to settle that which seemed hitherto as an insurmountable obstacle to reconciliation, *i.e.*, *fact* and *claim*. To effect such a reconciliation, one has but to summon and cross-examine, thus bringing them to contradict themselves, witnesses dead for the last 1,800 years. After which, we are told that "In certain cases"—(those cases, of course, which it is desirable to pass for unimpeachable facts)—"the Apostles recorded the events under the impression of their own judgment"—as the case in hand, for instance, which clashes with the claim to divinity,—“while other events,” those of the Resurrection and Ascension, we are asked to believe, “were brought before their (the Evangelists’) eyes, as it were, medianimically” (p. 407).

And if so, if the Biblical personages and the Apostles who inspired the work under review; if those deponents who sign themselves in it invariably as “MOSES, MATTHEW, MARK, LUKE, JOHN, assisted by the Apostles” were “mediums” and nothing better, why should the reader be expected to believe more in their *mediumistic* utterances than in those of any other “Spirits,” the *mocking* identities of which, the Spiritualists find it next to impossible to establish?

Nevertheless, the work is worthy of a careful perusal. It contains most noble and elevating ideas, and we take it to task merely for its pretensions of reconciling the irreconcilable, and proving that which can be never proved. It is well printed on good paper, and the translation is most excellent. Hence, having in view the remarkable literary ability of both translators, we feel justified in our suspicion that its rendering, in English, is far superior to the original French work. It is on this ground that we recommend it to our readers. In its present English garb it should be in the possession of every student of Psychology; not for the names of the pretended authors, nor even on account of the translators’ correct remark, that “of the purity and sublimity of the moral teachings of the work there can be but one opinion”; but for reasons entirely different. Laying aside the rather tardy and lame explanations of the alleged spirits of the apostles and their claims to “bear witness anew to the reality of that mission (of Jesus) by this new Revelation,” we draw the attention of our Eastern psychologists and occultists to many answers to M. Roustain’s questions irrelevant to the main object of his work. To his queries in relation to the origin of the “soul,” *its phases, its progress, and its destinies, from the moment of its origin till the period when it attains to perfection*” (p. 108, vol. i., *Evolution of the Spirit*); and that other—“*How is the Spirit which has arrived at the preparatory period to humanity led to the state of formed spirit, or of intelligent, free and responsible individuality*” (p. 124, vol. i.)—the answers are most remarkable. If we eliminate from them such words as “creation,” “paternal influence of God,” etc., etc., terms in accord with a preconceived belief in a “Creator and Ruler” of the universe, we find in them the strongest echo of the esoteric Eastern doctrines on Cosmogony and Evolution. Whence and how it reached the medium’s—Madame Collignon’s—ears; how, so much that is absolutely correct and scientific could be so deplorably mixed up with the unprovable speculations and one-sided view of only one—and that one the latest—religion of the world, is the province of our studious psychologists, not that of a reviewer to decide. The latent and marvellous capabilities of the human soul are one of the least fathomed, hence the least understood of the great mysteries of nature. The Eastern esoteric philosophy claims for many thousands of years to have given it all its attention, and that its discoveries agree with the latest discoveries of the naturalists in general, and of psycho-physiological science especially. Materialistic science, on the other hand, having never consented to give such claims one moment of serious attention, rejects alike the teachings of the Occultists and those of the Spiritualists.

ZOLLNER'S TRANSCENDENTAL PHYSICS.*

It is very gratifying to find that the merits of Mr. Massey’s English translation of Professor Zöllner’s candid and scientifically lucid report of his researches in the mediumistic phenomena of Dr. Henry Slade, have been so appreciated as to make a demand for a new edition. To the publisher, Mr. W. H. Harrison, we are indebted for an early bound copy of the second edition. This volume leaves as little to desire as the previous publication of the same house, as regards mechanical preparation and tasteful appearance; and being sold at the low price of Rs. 2-3-0, it should have a very wide circulation. Professor Zöllner’s treatise will always rank among the most authoritative works called out by the modern mediumistic movement—works, we mean, of the class in which one places the productions of the late Professor Robert Hare; Mr. A. R. Wallace, F.R.S.; Mr. William Crookes, F.R.S.; M. Camille Flammarion; and Professor Wagner and Boutlerof. After reading the narrative of his experiences with Slade, one feels that Professor Zöllner has under rather than overstated the case, and that his facts will ever afterwards continue to stand as facts scientifically proven. In our notice of the first edition we praised, as it deserves, our dear Brother Mr. Massey’s rendering of the work into English. He has contributed a preface to the present edition, which, while as calm and self-respectful in tone as every thing he writes, yet, as disdainfully as might be expected from a brave and honest heart, depicts the unfair treatment Zöllner’s work has received from the British press. How true an image of the mean side of human nature is this:—“It is always *so much the worse for the facts* when they cannot be adapted to our preconceptions. *They may stare us in the face, but they cannot enter the mind that has no place for them.* If they unfortunately refuse to be altogether neglected, they are momentarily hustled out of sight by all sorts of logically foul means. No logic is too despicable, no prejudice too unfair, to be adopted in such a strait.” If Mr. Massey had been writing upon our personal experience in India, he could not have come nearer to the mark. No Theosophical library can be deemed complete without this work of the great Leipzig Professor of Astronomy, whose recent death is a deplorable loss to all students of transcendental physics.

“THE NATIONAL REFORMER.”

We acknowledge with great pleasure the receipt of the June and July numbers of the above-named able London *Weekly* sent to us for exchange. In the issue of July 2, we find a criticism upon “Prebendary Row,” which, while demolishing in that quiet humouristic way, so pre-eminently Mr. Bradlaugh’s—the laborious arguments set forth by the pious writer for “the existence and character of God,” forcibly reminds us of the philosophical disputations between the early Buddhists and their hereditary foes, the Bramhans. We can easily imagine, that the irrepressible Member for Northampton is a deadly thorn in the side of all those who would advocate “uncaused causes.” His arguments are unanswerable.

“THE PHILOSOPHIC INQUIRER.”

The first numbers of our iconoclastic Madras contemporary in its new English garb are on our table. We confess with pleasure that it has greatly gained by the change. Not only has it improved in its external appearance, but also in the choice of the matter given. Especially interesting for us are the contents of its issue of July 16. The editorial—a review of “Mrs. Annie Besant on the Theosophical Society”—is an able and dignified reply to a strange *manifesto* issued by that lady—we doubt not—while labouring under entirely misconceived notions about the real nature of our Society. For one so highly intellectual and keen an observer as that renowned

* TRANSCENDENTAL PHYSICS: *An account of Experimental Investigations* by Johann Karl Frederich Zöllner. Translated from the German, with a Preface and Appendices, by Charles Carleton Massey, F.T.S.

writer, to dogmatise and issue autocratic *ukazes* after she has herself suffered so cruelly and undeservedly at the hands of blind bigotry and social prejudice in her life long struggle for *freedom of thought*, seems, to say the least, absurdly inconsistent! That she must have been labouring under some strange mistake, is fully proved by her writing the following:—

Judging by an address from the President of the Society, Colonel Olcott, it does hold to some strange theory of "apparitions" of the dead... "I trust that Hindu Freethinkers will not be led away by his (Colonel Olcott's) appeal, for, while Secularists would have no right to refuse to enrol Theosophists, if they desired it, among their members,..... consistent members of our body cannot join a society which professes belief therein" (*i.e.*, in the apparitions),

Until proofs to the contrary, we prefer to believe that the above lines were dictated to Mrs. B. by some crafty misrepresentations from Madras, inspired by a mean, personal revenge, rather than a desire to remain consistent with the principles of "the scientific materialism of Secularism." We beg to assure the *Radical* editors of the *National Reformer*, that they were both very strangely misled by false reports about the as radical editors of the THEOSOPHIST. The term "Supernaturalists" can no more apply to the latter than to Mrs. A. Besant or Mr. C. Bradlaugh. Our Society is neither a sect of jumping Shakers who invite "the Spirit to move them," nor a band of Spiritualists who long to hold communion with the "spirits" of the dead; and that is precisely why we are held in as poor esteem by the Spiritualists, as they two in that of the Christians. Most of our members decline to believe on second-hand testimony, even in the well-proven phenomena of mesmerism. Nor are they in any way bound to so believe, unless they find good cause for it. For that very reason we are now compelled to point out the several errors that the editor of the *Philosophic Inquirer*—though himself a "Fellow" of our Society—has constantly been falling into since he joined us. Some of those mistakes are very curious. For instance, he says:—

"It is a matter of fact that both Madame Blavatsky and Colonel Olcott are professed Buddhists, and as Buddhists *consistently believe in a future state of existence*, and advocate the doctrine of *Karma*, which is simply unmeaning to us, as Material atheists, judging from our own rational conception, that qualities or characteristics apart from organizations cannot be generators of this or that birth, good or bad."

While willingly conceding that, as a "material atheist," the editor of the *Philosophic Inquirer* cannot be reasonably expected to know much of any other "ism" but "materialism," nevertheless, he ought to know enough of Buddhism to remember that "professed Buddhists" would "consistently (*dis*) believe and not believe in a future state of existence," as the Spiritualists do. The Buddhist believes in a future *re-birth* and re-births innumerable in the "Cycle of Necessity"; but no Buddhist, whether Southern or Northern, believes in a "Soul" as a distinct self-existing entity. Hence he rejects the modern theory about the "spirits of the dead." Least of all does he believe in God as a *Creator*. The heresies of "Attavāda" (belief in soul or *self*) and that of *Sakkāyaditthi* (the delusion of individuality or *personality*, *i.e.*, belief in a "I am" apart from Universal Existence,—together with the belief in the efficacy of rites and mummeries—are regarded by him as "primary delusions," the direct result of ignorance or *Maya*. The Buddhist advocates *Karma*, because, while avoiding the superstitious extreme of *Attavāda* of the theists, he is firmly confident of the existence of a law of universal Moral Justice, or Retribution. He knows that no exterior power can obliterate the result of a man's deeds, and that they must work out to the end, since every thing in nature is subject to the law of Cause and Effect, and that science herself is showing us how every thing is constantly changing. We doubt whether the "scientific materialism of secularism" can ever hope to reach, let alone surpass, the "scientific materialism" of Buddhism. *Only*, while the former feeling diffident of its own powers of observation and investigation, cautiously prefers to take its ultimate facts

of existence in the material *visible* universe, scientific Buddhism carries matter into the *invisible*, and makes it subject to the law of cause and effect in regions, so far, undreamt of by modern material science. There are worlds besides our own—*spiritual* but in the sight of the short-sighted; still *material* in that of the fearless pioneers of thought: worlds "where devas *live and die*, and are again reborn." Thus, when the editor of the *Philosophic Inquirer* assures his readers that "Colonel Olcott proclaims his belief in the apparitions of the dead," he errs and leads others into error, since the Colonel proclaims nothing of the kind—only his belief in the existence of various phenomena, and in that of psycho-physiological *Maya*, the latter being with every day more corroborated by science. We hope our much persecuted colleague and Brother will fall no more into such misconceptions, but will remain for ever true and loyal to his principles of a Free-thinker and—a Fellow of the Theosophical Society.

"THE THINKER."

We have the honour to acknowledge receipt of a postal card from the Manager of the new Madras organ of the Hindu *Free-thought*, in which we are notified that "the first two issues of the *Thinker* are sent, by post, for your (our) review and exchange."

Having from the beginning adopted the policy of not exchanging our magazine with Sectarian or dogmatic organs, we regret that we cannot make any exceptions to our rule.

AN ORGAN OF PHILADELPHIA comments at length upon the severance of our Society from the *Arya Samaj*. Its reliable information was gathered from a letter sent to the *New York Sun* by a Parsi school-boy, who claimed admission into our Society, was refused Fellowship by the President for good causes, and who now, instead of attending college, prefers hanging on to the Bombay missionaries, and to play the part of the "cat's paws" for those holy men. Ignorant of the fact that the father—of that youthful "prodigal son" and Co.,—one of the most respected members of the Parsi community, has already written a letter to be published in the *Sun*, in which he shows his heir in his true light and strongly denounces the lies and impudence of that poor, misled (rather half-witted than vicious) lad—the, Philadelphian "Organ of Thought" indulges in metaphorical misrepresentations and heavy jokes. "For a while,"—saith the editorial,—"they (the Theosophists) hung on, as little boys hang on to the steps of a car or omnibus when they catch behind," to the *Arya Samaj*. "But before long, they put on such airs, that the Chief Pandit..... had to tell them to go about their business. Thus the Theosophical Society is reduced to a state of orphanage, without followers, without credit, and even without any definite belief!" The italics are ours. We wonder whether the writer of this shrewd editorial is one of those clairvoyant mediums, for which the Quaker city of brotherly love is so renowned?

THE CLAIMS OF HINDUISM AND CHRISTIANITY.

"An Address delivered at Berhampur, in the Grant Hall, on the 28th April, 1882, by Babu Kedar Nath Basu, M.C.A.S."—is the title of a pamphlet, the receipt of which we acknowledge with thanks. Agreeing with its general spirit but the last three words of the motto which heads it—a quotation from Henry Thomas Buckle—we give it willingly a few words of notice. Indeed, the author of "History of Civilization in England," when expressing his desire that—"It should be clearly understood that every man has an absolute and irrefragable right to treat any doctrine, as he thinks proper, either to argue against it or to *ridicule it*,"—(the italics are ours) might have shown more charity and,

perhaps, judiciousness by leaving out the words we have underlined, altogether. Of course, every one has the undeniable "right to argue against" any religion or doctrine, but not "to ridicule it." Ridicule was never yet an argument, least of all a weapon of persuasion. It is not the doctrines that we ought to find fault with, but rather with the bigoted and sectarian doctrinaires who generally pervert, misinterpret and misuse them. However, the lecturer has wisely abstained from heaping *original* ridicule upon the Western faith, but preferred giving his audience a choice selection from the works of Bishop Colenso, Theodore Parker, Mr. Huxley, Elmina D. Slenker (?) (authoress of the *Revelations of Anti-Christ*); Channing, and Sir David Brewster. Were they ever to see this lecture, all these personages, dead and alive, would feel very much surprised, we should say, to find themselves in each other's company. The pamphlet is well printed and interesting. A few copies having been sent to us for sale, they may be had for 3 annas each at the MANAGER of the THEOSOPHIST'S Office.

Acknowledged with thanks, as a donation to the Theosophical Society's Library by Mr. G. F. Vander Straaten, of Calcutta, AN INTRODUCTION TO ASTROLOGY, by WILLIAM LILLY, with a GRAMMAR OF ASTROLOGY, and *Tables for Calculating Nativities*, by ZADKIEL; and "THE ELEMENTS OF THE THEORY OF ASTRONOMY, by J. Hymsers, B.D.

STONE-SHOWERS.

In connection with the highly interesting narrative of T. Vijjaraghava Charlu (THEOSOPHIST for June) about the stone-droppings by *Pisachus* in the presence of Meenatche Ammal, the following memorandum, recently found by Colonel Olcott among his old American papers, will be valuable for comparison:—

DEAR SIR,

Please add to what you have already published, the fact that, at a "circle" held in the sitting-room of the Eddy Homestead, on the evening of August 27, 1873, the doors and windows being closed and sealed—a stone, weighing 64 lbs., was suddenly dropped at my feet. I had noticed the same stone lying outside the house during the day.

(Signed) GEORGE RALPH.

Apparently, no phenomenon is capable of more conclusive demonstration than that of the disintegrability of stones, and their re-integrability, by the power of certain forces clustering about mediums, and in India called *Pisachus* and *Bhuts*. The new Committee of the Academy of France would do well to investigate it as an important fact in physical science.

PREHISTORIC MAN.

On Tuesday evening, Mr. Keane exhibited at the Anthropological Institute, on behalf of the finder, Mr. M. S. Valentine, of Richmond, Virginia, some very remarkable stone objects recently discovered by that archaeologist in the neighbourhood of Mount Pisgah, North Carolina. In the course of his remarks Mr. Keane explained that these were merely a few typical specimens selected from an extensive collection of over 2,000 articles, partly in stone and partly in micaceous clay found in this upland region, between the Alleghany and Blue Mountains, during the years 1879-82. The material of the stone objects is almost exclusively steatite, or soap-stone, which abounds in the district, and which might almost seem to have been sculptured with metal instruments, so perfect is the workmanship. The objects themselves are absolutely of a unique type, consisting partly of human and animal figures, either in the round or in various degrees of relief, partly of household utensils, such as cups, mugs, basins, dishes, and the like, partly of purely fancy and other miscellaneous articles, illustrating the tastes, usages and

culture of the unknown people by whom they have been executed. Collectively they present, Mr. Keane maintains, a unique school of art developed at some remote period in a region where the presence of civilised men had not hitherto been even suspected. The human type, which presents great uniformity, while still by no means conventional, is distinctly non-Indian, according to Mr. Keane; but whether Mongolic or Caucasian, it would at present be premature to decide. All are represented as fully clothed, not in the hairy blanket of the Red Man, but in a close-fitting well-made dress somewhat after the modern "united garment" fashion. Some are seated in armchairs exactly resembling those known as "Ingestre Chairs," while others are mounted on the animals, which they had domesticated. These animals themselves are stated to be marvellously executed. Some of them represent the bear, the prairie dog, and other quadrupeds, as well as birds of North America. But others seem to represent types of the Old World, such as the two-humped Baktrian camel, the rhinoceros, hippopotamus, and European dog. There are also some specimens obviously executed since the appearance of the white man, as shown by the horse with his rider, firearms, shoes, &c. The material of all these has a much fresher look than the others, and is of much ruder workmanship, as if they were the work of the present race of Indians. These races are undoubtedly of the pure Indian type, Mr. Keane stated, and recognised themselves as intruders in this region, where they had certainly been preceded by more civilised peoples, such as the Mound-builders and others, of whom they had traditions, and whom they had extirpated long before the arrival of the Europeans. Amongst these extinct peoples were the Alleghs or Alleghewis, whose name survives in the "Alleghany Mountains." These Alleghewis are said to have been a different race from the Indian, and it is possible, Mr. Keane thought, that in their new homes in the Alleghany uplands they may have continued or developed the culture, of which we have met with remarkable evidence in these stone objects. It is evident, however, that before any conclusions can be built on this interesting find, the conditions under which it was found must be carefully sifted by archaeological specialists.—*Nature*, June 15.

"THE POPULAR SUPERSTITION."

BY D..... F..... B.—JL, F.T.S.

With no malice prepense, but as a simple fact of particular interest for Asiatics, our Society has before now stated that the signs multiply that the Christian religion is rapidly losing its old influence in "Christian" America even more than in Christian England, if possible. The Missionary party are doing their best to give our Hindus and Sinhaliese the contrary impression, and, just before my departure, an American lecturer, Mr. Cook, was boldly asserting throughout Asia that scepticism was rapidly dying in Christendom: Such a line of policy is not a wise one to take, for falsehood is sure to be exposed first or last. In the presence of our keen-witted Hindus it is especially foolish to try to cover a fact that is notorious throughout Western countries, and which he now has, in the international circulation of newspapers, ample means to get at. The latest corroboration as to the rapid spread of the Freethought movement in America, and the corresponding decline of church influence, is contained in the following paragraph, which I copy from the *Jewish Times*, one of the most respectable sectarian organs in the United States:—

"The number of new journals which have appeared during the past year, and to which additions are being constantly added, and all warning against the 'popular superstition of the day,' as they term Christianity, is an intellectual phenomenon of the times. *Man*, the organ of the National Liberal League, came into the full possession of that great organization on the first of last month. It wars vigorously for a thorough and absolute divorcement of Church and State, and shows that the bonds still existing in the United States between them strongly favour Christianity as a semi-State religion. The *Agnostic*,

published at Dallas, Tex., the *Kansas Liberal*, published at Valley Falls, Kan., *This World*, of Boston, and the *Iconoclast*, of Noblesville, Ind., are each and all carrying the Liberal crusade into the very heart of the enemy. The latest and among the ablest journals of this type is the *Sanborn Cycle*, published at Sanborn, Iowa. A new Liberal journal has also made its appearance in Maine, and two in Canada, one in Toronto and the other in Halifax. These, with such old veterans as the New York TRUTH-SEEKER, Boston *Investigator*, and the *Freidenker* of Milwaukee, make a strong array of aggressive opponents to the POPULAR SUPERSTITION.*

A LEARNED BRAMHAN SPIRIT!

[Mr. Peter Davidson, F.T.S., of Scotland, has sent us the following official report of a "testing" of the world-famous spirit Hafed, the "control" or "guide" of Mr. David Duguid, of Glasgow, through whose mediumship the world has been presented with a book called "Hafed, Prince of Persia"; of "Jan Steen," the alleged spirit of the famous painter of that name; and of another intelligence which pretends to be a "learned Bramhan." We will leave it to the judgment of our learned Hindu readers, acquainted with their religion, to decide how far he is *learned* and how much there is of the Bramhan in him. From the joint replies to Mr. Davidson's questions, there would seem to be very little of either. One would think that a transfer of a *Bramharakshasa's* activity to the cold Caledonian climate, is fatal to his memory and destructive to his learning upon even the most familiar Indian subjects. If our friends at Glasgow long for communication with a genuine *Bramharakshasa* or *Bhut*, they should send their mediums here to "sit for development" by an abandoned well or under an umbrageous haunted tree!—Ed.]

Questions given to "Hafed," the Persian, and the Bramhan, spirits speaking through David Duguid, the Glasgow Medium.

As the spirit calling himself "Bramhan" claims, through his medium, D. Duguid, to have acquaintance with the ancient BROTHERHOOD, this prompted me to put the following eight queries.

Glasgow, March 22.

SEANCE No. I.

Query 1.—"What power is placed by oriental occultists in the Nabhachakram region?"

"JAN STEEN," *loquitor*.—I take it that word has reference to one who has power over the body, power over spirits, and power also to leave the material body. (!!) But I will leave the other questions to some of our Eastern friends. (*Exit*. Prudently steps aside.)*

"HAFED, Prince of Persia," *loquitor*.—(Referring to the questions and their phraseology, he said)—"Why should truth be thus disguised? I have heard you talk about elemental spirits. There are but three grades—God, Man, Animals. There is no other. Man seeks to dip deep, but care should be taken that no attempt be made to play with spirits, lest they should come back on you in a way not dreamt of."

* The sceptical public should, perhaps, also "take it" that Jan Steen, the "Jolly Dutch painter," as he is called, was the last "of all the spirits" in the whole Summerland to dip into occult Yog philosophy. One, as addicted as he to good living, during his lifetime (he is even said to have opened a public tavern?) a boon companion, a drinker of deep potations; one solely interested—as his biography and pictures show—in card-playing and merry-making, would hardly even after 193 years of bleaching out in the "ambient ether" have become so spiritually cleansed as to mix in a company of "spirits" who know anything of the "Nabhachakram regions"! Yet since the great painter, who, as the German critic, Kugler, has it in his "Hand-book of the History of Painting," had all the "elements of genuine low comedy" in him, he may have put on the philosopher's robe in joke, as, in the jolly old days, he would have wrapped himself in a monk's cowl just "for the fun of the thing!"—Ed.

(Mr. Peter Davidson trembles with fear. End of first Séance.)

SEANCE OF MARCH 29.

"HAFED," *loquitor*.—Have you any questions? *Ans.*: There were eight questions put last night, but there was no time to get answers to all. Might I put them again?

"HAFED."—Yes.

Query 2.—"Does individuality exist in the Nirvana state?"

"HAFED."—According to Buddhist doctrine, all spirits, after undergoing many transmigrations, or stages of being, at last get perfected and united to the great centre of spirit. They teach also that *God is in all things*—in the dust of the rock and in the sand of the seashore (!!) * But we say, No. He is in them by his influence. (?) Man exists in this one individuality in all states of spirit-life. (*Exit*.)

Query 3.—"What are the seven occult powers in man, also in the universe?"

"HAFED."—I do not know, and I do not think any one knows. (This does not stand to reason.—Ed.) We know of certain powers or influences at work, and that is all. Ask a spirit how it became connected with the physical body. Can he tell? He lives 80 or 100 years, and is at last disconnected. Can he tell *how* or *when*? In my own case, I know the circumstances attending my departure, but no more. All are more or less in the same way. It is like falling asleep. You cannot tell when, or how you pass away, and when consciousness comes, you find yourself standing by your own body. Many of such questions have originated in Hindu speculation. (!!) There is nothing in them. (!!!)

Query 4.—"What are the six primary forces?"

No answer was given to this.

Query 5.—"What is the *Chidakasam*, also *Chinnudra* issuing by the hands?"

(*The same silence.*)

Query 6.—"How does *Akasa* circulate in the human body?"

Still no answer.

Query 7.—"What changes occur in the organism of a high adept, or Brother, and how account for them?"

This query, being more of a speculative character and any answer to it not to be disproved, was promptly attended to.

"HAFED."—"The changes have been brought about in the organism of a Brother by living according to nature's laws in food and drink, and bringing under subjection earthly passions, or † getting rid of them altogether. By this means, power has been acquired, which has, in some few cases, been wielded for the benefit of mankind. But I cannot see how the benefit can be anything but limited. Originally the "Brothers" coveted spiritual powers, and did many wonderful things on behalf of man, but time crept on, and that which was spiritual was turned into Necromancy, ‡ and they lost sight of the high and holy work of those who had gone before.

At first the Brothers had for food the fruits that grew by the mountain side, and for drink the pure water from the spring. They received high spiritual power, even the power of the Highest, by which they raised the dead, opened the eyes of the blind, cured many that were diseased, and fed the poor that were ready to perish. All this was granted to them. Their name and fame spread beyond the mountains where they dwelt, to other places towards the East, and other great and good men heard of these men, and they sent the messages one to another by

* Shadows of the great Arhats and Swabhāvikas, pray do not feel disturbed! Hafed, an ancient Persian, may be very well acquainted with the old tenets of Zoroastrianism, (Mr. P. Davidson ought to try him in that department), but what can the *spirit* of a "Prince of Persia" be expected to know about Nirvana and the "good Doctrine"?—Ed.

† The "or" is good.—Ed.

‡ Decidedly the "Prince" must have got into bad company, perhaps, with *Dug-pas*—in his world of the shadows!—Ed.

spirit power. It has been said that they could transport themselves *bodily from one place to another*. They themselves deny this;* the distance is but bridged over by spiritual vision. Our Bramhan friend has told you that he met one of these Brothers in a far distant land (Japan)—for they also sent out some of their number as Missionaries to other countries. That took place when they were in their best state. But, nearer to your day, many of these men sold themselves to evil powers (?!) †.....

And so this Brotherhood, in course of time, drew this class of (bad) spirits. For the holy beauty of their original order was gone—they had fallen from their high estate and had lost much of their power. The blind were blind still, and the diseased had but little relief. Ignorance of the outside world and pride had a good deal to do with this decline. The lower orders of the people looked on them as gods, and they became proud. To regain their former eminence, they must cultivate communion with the *higher spirits*. ‡

Query 8.—“Kindly inform me *in a general manner* what part of Asia is the seat of the Occult Brotherhood?”

“HAFED.”—They are now situated higher up on the Mountain range—not far from the original place, where stood the small temple I have already described (see “Hafed”). § The higher up the better atmosphere and clearer manifestations of spirit power.

The foregoing I give from the notes of the reporter, “Hafed,” being willing to speak for the “Bramhan,” I did not ask the latter.

Editor's Note.—Nor do we think it a pity, since the venerable “spirit” of the “Bramhan” seems to know as much about India and Bramhanism as the “Prince of Persia” about—the “Brothers.”

ANTHROPOMORPHISM.

BY POLIUTO.

(Continued from the June number.)

VI.

BACK THROUGH THE AGES.

My thoughts leap back over the eras of human chronology; across the epochs of geological reckoning to a time when this world was not. Back they still fly across the aeons to a period when Cynosura, with its solitary state; the Bootes, in their colossal expanse; the diamond-dusted milky way; the rampant Taurus; the glittering Pleiades, and the planetary and stellar systems, with all their harmony and immensity, had no existence.

* We should say, they did. It is given only to mediums to be transported *bodily* from one part of London to another part instantaneously and without feeling the worse for it.—Ed.

† In which not one of the “Brothers” believes.—Ed.

‡ In other words, to allow themselves to be controlled by the “Bramhan” and “Hafed, the Prince of Persia”?—Ed.

§ The temple alluded to in the book “Hafed” is described thus:—We (*i.e.*, Jesus and Hafed) journeyed on towards the mountainous part of India, where the tops of the hills are snow-clad all the year round. At length we reached a village at a very high elevation, near to the source of the great river. Here we found one of the finest temples—small, but exceedingly neat; and connected with the sacred house a little band of worshippers..... They were, what may be called, hermits. They had their images, but on inquiry we found they were accounted by them as merely symbolic representations. Indeed, they were the most enlightened set of priests we had encountered..... This Holy Brotherhood had many ancient writings concerning the theology of their country in by-gone days..... We were told that therein was contained the whole law and theology of the ancients, with an account of the Creation, not unlike that given by Moses..... The name of the place was, in my day, Zenda..... We remained for about two months in Zenda; and we were not sorry that we stayed so long; for what we had lost in our previous wanderings in Lower India, we made up for in our residence with the Holy Brotherhood. They were ardent lovers of truth, and manifested an earnest desire to set before their fellow-men what they believed to be the truth—even to the sacrifice of their lives on its behalf..... These men had still the pure vein of gold that had run through the theologies of the East; and there were those among them who had the life-giving truth, flowing from the Divine Spirit, to proclaim to man on the earth.—(“*Hafed, Prince of Persia*,” pp. 152, 153, 154, and 155.)

Space is an empty void. No sun rises or sets; no stars glimmer adown through a frosty night, or grow pale and disappear before the glance of dawn. Infinite silence broods over the immeasurable areas. From the depths to the outermost extent of this infinitude there is no gleam of light, no motion, no existence.

Somewhere in this illimitable expanse dwelt this God. Without beginning, he had been there eternally in supreme isolation; His domain, never-ending stretches of unoccupied space. Whether He slept, recumbent and unenergized; and floated and drifted, or sank and rose within this awful nothingness, I cannot tell. But there came a time when He awoke to activity. He resolved to fill the the lonely spaces which environed him. In His omniscient breast he evolved a grandly-comprehensive plan.

He determined to create man. He would make him happy and sinless; and yet, numberless trillions of centuries before the work began, he predestined that the incalculable majority of the race he was about to create should, after a brief human existence, be given over to eternal torture—should writhe for ever in unquenchable fires.

The fiat of creation was issued. The green-earth, full-born, was launched in its orbit. Gentle dawn and pensive twilight came into existence. The blue sky was reared in its beauty; the stars shone out; the oaks and the palms and the cedars waved their branches joyously to the music of the summer winds. Sweet flowers bloomed on the green hillsides, and frescoed the valleys with their variegated hues.

The sun shone down; the pale moon lighted up the night; and shimmering showers kissed the dust from the leaves, and filled the drinking cups of the expanded blossoms.

Man came—strong, healthful; and woman—lithe, loving, clinging, tender; and then the omnipotent fiat had been obeyed.

This is the same God whom I now see, and before whom stands and pleads the Nazarene.

It is the God who, ere the edict of creation had gone into full effect, repented Him that He had made man. It is the God who, seated in His lofty empyrean, unloosed the imprisoned waters of earth and sky, until the rising waves met above the crests of the loftiest mountain-tops, while through and upon them floated and drifted the swollen corpses and agonized faces of gray-haired men, beautiful women, and sinless children. It is the God who condoned the heinous offences of Lot and David; who slew relentlessly the first-born of the Egyptians; who came down while the Assyrian cohorts were sleeping and stiffened them with the icy frosts of death; who ordered the Amalekites to be smitten hip and thigh, old men and young, bearded grandsires, tottering women, the expectant mother, the babe clinging to the maternal breast. It is the God who sent among the wandering Israelites hideous and sliny serpents, which drove their deadly fangs into the bodies of the old, the middle-aged, and the young.

It is the God whose unappeasable anger demanded incessantly the fumes of blood spurting from the gashed throats of sheep and bullocks; who sent His own son to die a lingering and cruel death, and who, to-day, only refrains, at the unceasing expostulation and remonstrance and intercession of this murdered son, from shriveling this poor earth to a cinder with the fiery simoon of his seven-times heated wrath.

VII.

UNPEOPLED SPACES.

This wretched, sterile heaven which I see, and which has come to me from earliest childhood shaped from the soil and the teachings of my birth-place, seems most lamentably empty. The indistinct and grotesque resemblance to the old, high-backed pews, appear to have no occupants. There are no jasper battlements, no gleaming turrets, no golden streets; I have not even the poor

satisfaction of seeing a place which has a single sensuous attraction to relieve its barrenness. The poverty of the soil which grows the plaintive pines and hemlock ; which is laden with mossy boulders, and broken with rugged ledges of rocks, is reproduced in this celestial residence. The chill sepulture of the winter snows seems to have effaced all that is warm and sympathetic.

Away to the right of the throne the distance grows misty, as if seen through a veil of white. Here and there, in this region of the indistinct, there are unfilled outlines of forms and faces. Among them is a face, feminine in its softness, with downcast eyes, long, golden hair, and white raiment. All this is rather like a vision in a dream than a reality. She, or it, seems now a woman, and now an angel, for there are the shadowy outlines of wings. The hands are folded across the bosom ; the attitude is one in which the body leans forward, as if in reverence or profound sorrow. Without seeing anything distinctly, I yet am impressed that this form is the embodiment of supreme compassion and of a boundless and womanly solicitude. I am possessed with the idea that the figure is of one whose mission it is to console, to wipe away the tears of the suffering and the afflicted. I have a feeling as if in a moment she would clasp a weeping, troubled child to her bosom, and would soothe it to restfulness and content with cooing words and soft caresses.

This, to me, is the third person in the Trinity. Why a woman ; why an angel ; why thus pensive, sad, compassionate, tender, I cannot tell.

This form may have been born of some of the few sunny days, of the moonlight, of the melancholy voices calling to each other in the solemn hush of night, of the sparse paternal endearments of the region in which I first saw the light.

All through this domain of mist and indistinctness, and in whose foreground stands the benignant Spirit just described, I look in vain for a familiar face. The countenances which I see are dim, shadowy, but always those of strangers. I interrogate them for the features of a father, mother, brothers, who "have gone before," but I see them not. They are not there ; and yet if they are not, blameless lives and deep-felt piety are of no account, and Christianity, as a means of salvation, is a monstrous lie.

Possibly, however, despite their integrity, their simple trusting faith, their good and brave deeds, they may be among those who were, before the foundations of the earth were laid, predestined to eternal death.

VIII.

A DEAD PICTURE WHICH LIVES.

I know that there is a seeming of morbidity in this emotional recrudescence ; but I am depicting, not what I would like to see, but what has grown into my soul till it has become ineffaceable. To give other outlines, to fill in with different colours than those I have used, would be to be unfaithful to the truth—to the task I have undertaken.

Why, in the picture thus early painted in the background of my soul, there is no devil I can offer no explanation. It is not that the existence of this potent monarch of evil formed no part of my childhood's teachings. He was there in a hideous propinquity, ever leering, ever tempting, ever on the watch to snatch a soul from the very throne itself. I could hear, as from a person who stood at my elbow, his promptings to evil ; I felt his presence in the darkness of night ; I shudderingly recoiled from the obscurity of the deeper glens in the forests, and from the unlighted recesses of openings in the rocks, because I knew that he was there.

It is strange that God, who is omnipresent, should appear to me to have a local habitation, to be always chained, as it were, to one spot, and that a definite one, while supreme chief of the damned should be everywhere : and yet, unlike the other, should have no form or person-

ality which I could recognize. I never doubted that He had an existence ; I never doubted that He had a form as real as my own ; but for some reason my impressions of Him never assumed shape.

It is the fact that this unrecognizable influence, this mysterious embodiment of temptation and wickedness, took no shape, but the effect was all the more terrifying. This very absence of definiteness had the result that I suffered untold and indescribable tortures, because I could never comprehend the character of that which menaced and haunted me. It was like a danger which thrusts itself upon one in the darkness of midnight, and in a strange locality. God I saw, and I feared and hated Him with my whole soul ; the devil, whom I did not see, I hated as I did God, but I feared him infinitely less than I did the other.

I can account for the God whom I see, but how explain the indefiniteness, the want of form, of reality of the other ? My poor, sterile heaven, with its scant furniture and its unattractive features, is the product of the poor, sterile, unattractive region of my birth. Is it the case that the soil of that unproductive spot is not sufficiently rich to grow into definite form two such monsters ? Or was it that my soul being already filled with the form of the one, had no room for that of the other ?

To-day I have not wholly divested myself of the belief in the existence and pervading presence of this potentate of evil. Nevertheless, the intolerable and torturing feeling that he is everywhere present ; that he is lurking in the darkness ; that every unwholesome thought and impulse are the consequence of direct suggestion on his part ; that he is at mine, and at the elbow of every man and woman, waiting, whispering, watching, ready at any moment to drag the soul shrieking into perdition—has, to a very great extent, faded away. This may have come from the growing conviction that he is a surplus factor in the wonderful scheme for populating hell. What need of a devil to tempt men to their eternal predation, when, as I was taught in my childhood, the destinies of the human race were decided on long before men were created—a decision which exactly determined who should be saved and who should be lost ? This thought, forcing itself upon me in the plastic period of early life, may have been potent in the partial exorcism from my soul of the arch enemy of the human race.

There is no need that I should dwell longer on the results of these early impressions and teachings. Whether or not it be that I have chosen a subject unwisely, it is, at least, certain that I have dwelt upon it all that the reader can be expected to submit to with patience. It is a most unlovely theme. I approached it with profound reluctance, and I shall leave it with the satisfaction which one experiences when one throws off a painful, a repellent task.

It seemed to me, however, that the narration of an experience such as might have the effect to invite attention to the degrading consequences of a certain kind of teaching upon the impressible minds of the young ; and to the further fact that such instruction must result in absolute infidelity, or in a life which is a torture at every step from the first dawning of consciousness to the death-struggle which accompanies dissolution.

THE HARMONICS OF SMELL.

The old proverb, that "Truth is stranger than fiction," is again exemplified. An English scientist—Professor William Ramsay, of University College, Bristol,—has just communicated to *Nature* (see *Number for June 22*), a theory to account for the sense of smell which is likely to attract much attention. As the result of observation and experiment, he propounds the idea that smell is due to vibrations similar to, but of a lower period than those which give rise to the sense of light and heat. The sensation of smell, he explains, is provoked by the contact of

substances with the terminal organs of the olfactory nerves, which are spread as a network over a mucous membrane lining the upper part of the nasal cavity. The proximate cause of smell is the minute hairlets of the nasal membrane which connect with the nerves through spindle-shaped cells. The sensation is not excited by contact with a liquid or solid, but always with a gas. Even in the case of smelling metals, such as brass, copper, tin, &c., there is a subtle gas or pungent vapour given off by them at ordinary atmospheric temperatures. The varying intensities of smells depend upon their relative molecular weight, the smell growing stronger as the gases rise in molecular weight. As to the *quality* of smell that he thinks may depend upon the harmonics of the vibration. "Thus, the quality of tone in a violin differs from that of a flute by the different harmonics or overtones, peculiar to each instrument. I would ascribe to harmonics the quality of smell possessed by different substances,.....Smell, then, may resemble sound in having its quality influenced by harmonics. And just as a piccolo has the same quality as a flute, although some of its harmonics are so high as to be beyond the range of the ear, so smells owe their quality to harmonics, which, if occurring alone, would be beyond the sense." Two sounds, heard simultaneously, he remarks, give a discord or a concord, yet the ear may distinguish them separately. Two colours, on the other hand, produce a single impression on the eye, and it is doubtful whether we can analyze them. "But smell resembles sound and not light in this particular. For in a mixture of smells, it is possible, by practice, to distinguish each ingredient," and—in a laboratory experiment—to match the sensation by a mixture of different ingredients. Apparently astonished at his own audacity, he brings forward "the theory adduced with great diffidence." Poor discoverer, the elephantine foot of the Royal Society may crush his toes! The problem, he says, is to be solved "by a careful measurement of the 'lines' in the spectrum of heat rays, and the calculation of the fundamentals, which this theory supposes to be the cause of smell."

It may be a comfort to Professor Ramsay to know that he is not the first to travel the path he suddenly has found winding from his laboratory-door up the hill of fame. Twenty or more years ago, a novel, entitled *Kaloolah*, was published in America by one Dr. Mayo, a well-known writer. It pretended, among other things, to describe a strange city, situate in the heart of Africa, where, in many respects, the people were more civilised and perfected than contemporary Europeans. As regards smell, for instance. The Prince of that country, for the entertainment of his visitors—the herd of the story and his party—seats himself at a large instrument like an organ, with tubes, stops, pedals and keys—and plays an intricate composition—of which the harmonics are in odours, instead of in sounds as with a musical instrument. And he explains that his people have brought their olfactory sense, by practice, to such an exquisite point of sensitiveness as to afford them, by combinations and contrasts of smells, as high enjoyment as the European derives from a "concourse of sweet sounds." It is but too plain, therefore, that Mr. Mayo had, if not a scientific, yet at least an intuitive cognition of this vibratory theory of odours, and that his *smell harmonicon* was not so much the baseless image of a romancer's fancy as the novel-readers took it for when they laughed so heartily at the conceit. The fact is—as has been so often observed—the dream of one generation becomes the experience of the next. If our poor voice might without profanation invade so sacred a place as the laboratory of University College, Bristol, we would ask Mr. Ramsay to take a glance—just one furtive peep, with closed doors, and when he finds himself alone—at (it requires courage to say the word!) at...at...at *Occult Science*. (We scarcely dared speak the dreadful word, but it is out at last, and the Professor must hear it.) He will then find that his vibratory theory is older than even Dr. Mayo, since it was

known to the Aryans and is included in their philosophy of the harmonics of nature. They taught that there is a perfect correspondence, or mutual compensation between all the vibrations of Nature, and a most intimate relation between the set of vibrations which give us the impression of sound, and that other set of vibrations which give us the impression of colour. This subject is treated at some length in *Isis Unveiled*. The Oriental adept applies this very knowledge practically when he transforms any disagreeable odour into any delicious perfume he may think of. And thus modern science, after so long enjoying its *joke* over the puerile credulity of the Asiatics in believing such fairy stories about the powers of their Sadhoos, is now ending by being forced to demonstrate the scientific possibility of those very powers by actual laboratory experimentation. "He laughs best who laughs last";—an adage that the graduates of India would do well to remember.

SUPERIORITY OF HINDUISM TO OTHER EXISTING RELIGIONS: AS VIEWED FROM THE STAND-POINT OF THEISM.

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(Continued from the last Number.)

(Translated into English by the Author.)

"I only hand on, I cannot create new things, I believe in the ancients and, therefore, I love them."—*Confucius*.

There is another false impression prevalent about Hinduism, that Hinduism enjoins the practice of severe austerities and mortifications. It is true such austerities were prevalent among Hindus of ancient days, but there are proofs that they recognized abstinence from sin as the principal act of austerity:—

ये पापानि न कुर्वन्ति मनोवाक्कर्मवृद्धिमिः ।
तेतपन्ति महात्मानो न शरिरस्य शोषणं ॥

"He who does not commit sin in mind, word, deed, or understanding, practiseth mortification; not he who only drieth up his body."

The fifth imputation cast upon Hinduism is that it enjoins various kinds of austere penance as means of absolution from sins, and nowhere inculcates repentance as the real penance. That this imputation is false will appear from the following Slokas of Menu:—

कृत्वापापानि सन्तथ तस्मात् पापात् प्रमुच्यते ।
नैनं कूर्ध्वा पुनरिति निवृत्त्या पूयते तुसः ॥

"That man is purified who, repenting for his sins refraineth from them, saying 'I shall never commit them again.'"

Another imputation cast upon Hinduism is that it nowhere recognises the fatherhood and motherhood of God. Miss Cobbe, the English *Brahmisa*, or Female Theist, says that Theodore Parker, of America, was the first man who spoke of the Supreme Being as Mother. But we can show that in many a place in the Hindu Shastras, God is addressed both as Mother and Father. It has been shown before, that, in the Rig Veda, God is addressed as both Father and Mother. The White Yajur Veda says,—

पिता नो ऽसि पिता नोवोधि

"Thou art our Father; thou instructest us like a Father."

यद्दमा विश्वा भुवनानि जुम्हत् ऋषिर्होता न्यसीदत् पितानः ।

"He who called the world into existence, the Seer and the Caller, is our Father." In the Bhagavat-Gita, Krishna, as God, is made to say—

पितामहस्य जगतौ माता धाता पितामहः

"I am the Father, the Mother, the Provider and the great Sire of the Universe." Arjuna says in the same book,—

पितासिलोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरोर्गरीयान्

"Thou art the Father of this movable and immovable Universe, thou art its object of adoration and the Superior of all Superiors."

Another false imputation cast upon Hinduism is, that it is a dry religion devoid of all sentiments of love. But this imputation is false. In the Brihadaranyaka Upanishad it is said—

आत्मानमेव प्रियमुपासीत ।

"God is to be worshipped with love."

Again—

तदेतत् प्रेयःपुत्रात् प्रेयोऽन्यस्मात् सर्वस्मात्
अन्तरतरं यदयमात्मा ।

"This In-dwelling Spirit is dearer than son, dearer than wealth, and dearer than all others."

What do these words and the expression in the Bhagavat-Gita—

भजतां प्रीतिपूर्वकं

"They who worship me with love,"—signify? What does again the expression used in rites and ceremonies, "I do this through love of Vishnu," signify?

There is another false imputation cast upon Hinduism that it does not contain any word about self-sacrifice. That this imputation is false appears from the following Sloka quoted by Sankaracharya from the Shastras:—

नधनेन नप्रजया नकर्मणा सागोर्नैकेन अमृतत्वमानशुः ।

"One cannot gain immortality by means of wealth, or children, or ritual observances, but by means of self-sacrifice only."

Agni-pravesh or self-cremation, Prayopavesana or fasting one's self to death, and Panchatapa or sitting in the midst of blazing fire in summer and immersing one's self in water in winter, and other mortifications practised by ancient Hindus, as well as the modern practice of Samyasi-ism or adopting the life of a mendicant, for the sake of religion bear ample testimony to the self-sacrificing spirit of Hindus. Though it must be admitted that those practices are not warranted by the dictates of pure, religious knowledge, still they show the sacrifices the Hindus could make for the sake of salvation.

Again, there is another imputation, as false as the preceding ones, cast upon Hinduism, namely, that Hinduism does not contain any precept about doing good to an enemy. It is only necessary for those who entertain such a false notion about Hinduism to glance at the following Sloka:—

नक्र ध्यन्तं प्रतिक्रधेदाक्रष्टःकुशल वदेत् ।

"If any one be angry with you, you should not be angry in return. If any one injure you, you should say: 'Let good be to thee.'—*Menu*.

अतिवादं न प्रवदेन्नवादयेत्

योनाहतः प्रतिहन्यान्न घातयेत् ।

हन्तुं च येनैच्छति पापकं वै

तस्मै देवाः सृष्ट्यन्यागताय ॥

"The gods await the advent of the man who himself does not use harsh words to another, nor maketh another use them towards him; who, being struck, does not himself strike another, nor maketh another strike him; and who does not wish to slay the evil-doer."—*Mahabharat*.

अरावप्युचितं कार्यमतिथां गृहमागते ।

छेतुःपाश्वगतां छार्यां नोपसंहरति द्रमः ॥

"One should offer due hospitality to an enemy who comes to his doors. The tree does not refuse shade even to the wood-cutter."—*Ibid*.

The grand precept of Christ, "Do to others as you would they should do unto you," is one of the chief things of which Christianity is proud. Many are under the impression that Hinduism does not contain such sublime precepts, but this impression is unfounded:—

श्रयतां धर्मसर्वस्वं श्रत्वाचाप्यवधारयतां ।

आत्मनः प्रतिकूलानि परेषां नसमाचरेत् ॥

"Hear the sum of religion, and having heard it, bear it in mind: you should not do to others, what is injurious to yourself."—*Mahabharata*.

आत्मवत् सर्वभूतेषु यःपश्यति सपश्यति ।

"He really seeth who seeth all beings as himself."—*Brahma Dharma Grantha*.

आत्मौपमेन सर्वत्र समं पश्यति यो नरः ।

सुखं वायदिवा दुःखं सयोगी इतिमेमतिः ॥

"He is the truly devout who seeth all beings in the light of himself, with respect to happiness and misery."—*Bhagavat-Gita*.

Many say that Hinduism especially sanctions caste, but this assertion is false. The Rig Veda does not make mention of caste. The Mahabharata says:—

न विशेषोऽस्ति वर्णानां सर्वं ब्राह्मिदंजगत् ।

ब्रह्मणा पूर्वसृष्टं हि कर्मणा वर्णतांगतं ।

"There is no distinction of caste in this world of Brahmans. The men who were created before by God, obtained caste according to the professions which they followed."

The origin of caste is traceable to the diversity of professions which men followed, and, according to which, they were classified as high or low. We see instances in ancient India of a man's four sons becoming Brahman, Vaisya, Kshatriya and Sudra, respectively, according to the character which each bore or the profession he followed. In former times a Brahman became a Sudra, and a Sudra became a Brahman according to his profession and character.

शूद्रो ब्राह्मणातामेति ब्राह्मणाश्चेति शूद्रतां ।

क्षत्रियाज्जातमेवन्तु विद्यात् वैश्यात्तथैव च ॥

"The Sudra can become a Brahman and the Brahman a Sudra. The same is the case with Kshatriya and Vaisya."—*Menu*.

सत्यदानं क्षमाशीलमानृशंस्य तपो घृणा ।

दृश्यन्ते यत्र नागेन्द्र स ब्राह्मणा इति स्मृतिः ॥

शूद्रे तु यद्भवेत्क्षयं द्विजेतच्च न विद्यते ।

न वै शूद्रो भवेच्छूद्रो ब्राह्मणो न च ब्राह्मणाः ॥

यत्रैतत्लक्षते सर्पं वृत्तं स ब्राह्मणाः स्मृतः ।

यत्रैतन्नभवेत् सर्पं तं शूद्रमिति निर्दिशेत् ॥

"He in whom the qualities of truth, munificence, forgiveness, gentleness, abstinence from cruel deeds, contemplation and benevolence are observed is called a Brahman in the Smriti or Law. The characteristics of Sudra do not exist in Brahmans. A man is not a Sudra by being a Sudra, nor a Brahman by being a Brahman. Oh Serpent! He in whom the above qualities are observed is a Brahman, and in whom the above qualities are not observed is a Sudra."—*Mahabharata Vanaparva*.

एभिस्तु कर्मभिर्देवि शुःभैराचरितैस्तथा ।

शूद्रो ब्राह्मणतां याति वैश्यः क्षत्रियतां व्रजेत् ॥

एतैः कर्म फलैर्देवि न्यूनजातिकुलोद्भवः ।

शूद्रोऽप्यागमसम्पन्नो द्विजो भवति संस्कृतः ॥

ब्राह्मणो वा प्यसद्वत्तः सर्वसंकरभोजनः ।

ब्राह्मणां समनुत्सृज्य शूद्रो भवति तादृशः ।

कर्मभिः शुचिभिर्देवि शुद्धात्माविजितेन्द्रियः ।
 शूद्रोऽपि द्विजवत् सेवा इतिब्रम्हानुशासनं ॥
 स्वमावं कर्मच शुभं यत्र श्रेऽपि तिष्ठति ।
 विशिष्टःसद्विजतिर्वै विज्ञेयइतिमे मतिः ॥
 न योनि नपिसंस्कारो श्रुतं नचसन्ततिः ।
 कारणानि द्विजत्वस्य वृत्तमेवतु कारणां ॥
 सर्वोऽयं ब्राह्मणोलोके वृत्तेनच विधीयते ।
 वृत्ते स्थितस्तु शूद्रोऽपि ब्राह्मणःत्वं नियच्छति ॥
 ब्रह्मस्वभावः कल्याणिसमः सर्वत्र मेमतिः ।
 निर्गुणां निर्मतं ब्रह्म यत्रतिष्ठति सद्विजः ॥
 एतत्ते गुह्यमाख्यातं यथा शूद्रोभवेद्विजः ।
 ब्राह्मणो वा च्युतो धर्मात् यथा शूद्रत्वमाप्नुते ॥

“Oh Goddess! the Sudra who performeth these good actions and is endowed with these good qualities is a Brahman, and the Vaisya, who acteth like a Kshatriya is a Kshatriya. Oh Goddess! if the low-born Sudra acteth in this way, he becomes a Brahman ordained as such with Vedic rites. Oh Goddess! this is the law of God that the son of a Sudra who, by good acts, obtains purity of mind and a control over his passions is to be respected as a Brahman. It is my opinion that the Sudra who performeth good acts and is of a good character is superior to a Brahman. Birth in a Brahman's family, ordination as a Brahman, and study of the Vedas do not make a Brahman; he who is virtuous is a Brahman. All become virtuous Brahmans by being virtuous. If a Sudra be virtuous, he attaineth the rank of a Brahman. Oh! All-Auspicious Goddess! it is my belief that God's nature is everywhere the same; he who scateth in his own heart God, who is holy and is devoid of (material) qualities, is a Brahman. I thus tell you the mystery by which man becomes a Sudra and the Sudra a Brahman.”—*Mahabharat, Anusasana Parva.*

In accordance with the opinions mentioned above always prevailing among the Hindus, Kavasa Rishi mentioned in the Vedas, who was a Sudra by birth and Viswamitra mentioned in the Puran who was a Kshatriya, attained Brahmanhood, and Lomharsana, who was by birth a carpenter became an object of reverence to the Rishis, and was appointed by them to the post of narrator of the holy story of the Mahabharata. Further it is evident from the customs of intermarriage, dining with men of other castes, and of sea-voyage, all of which were prevalent in ancient days, that the rules of caste were not so rigid and severe as they are in modern times. Even now the custom of intermarriage obtains amongst men of certain respectable castes in Eastern Bengal.

Having thus far proved the groundlessness of the imputations cast upon Hinduism, I now proceed to show in what respects it is superior to other prevailing religions. I shall first show how Hinduism in general is superior to other religions, and then I shall offer a few remarks on the special excellence of *Jnyan kanda*, which is called by Hindus the higher religion, or the religion of the strong, as opposed to the religion of the *Durbaladhikara*, or the religion of the weak :—

1.—Hinduism does not take its name from any particular person, like Buddhism, Christianity and Mahomedanism, which are named after their respective founders, namely, Buddha, Christ and Mahomed. This is an evidence of its broad character. Religion is catholic, and so it ought not to go by the name of any person. The Hindus, therefore, call their religion the *Sanatana*, or the eternal or underived religion, and have not named their religion after any person.

2.—Hinduism does not believe in the incarnation of Brahma, or the one Supreme God. True, there is mention of various incarnations of Vishnu, Shiva and other gods in the Hindu Shastras, but it is nowhere said that the eternal and the unchanging Supreme Being himself

(*Parabramha*) took birth in the womb of a mortal. It is said in the Upanishad regarding Brahma—

न जायते ध्रियते वा विपश्चित्
 नायं कुतश्चिन् नवभूव कश्चित् ।

“God is not born, nor doth He die. He is not, nor has he become, any of these things.”

This idea is preserved in the whole Hindu religion. I do not deny that in some places in the Shastras a god or his incarnation is called the Full Brahma by way of hyperbolic exaggeration, but nowhere is it mentioned in the Shastras that the bodiless and unchanging *Parabramha* took birth in the womb of a mortal or assumed a human form like Brahma, Vishnu, or Shiva.

3.—Hinduism recognizes no prophet or mediator between God and man. They do not say at the end of each prayer as the Christians do, “Through Jesus Christ, our Lord and Saviour.” The belief in a mediator or intercessor is prevalent among the followers of all Shemitic religions, that is, Christianity and Mahomedanism, with the exception of Judaism. In fact, this belief in a prophet or mediator is the prominent characteristic of those religions. The prophet is an especial individual who alone is believed to be capable of taking us to God and to be the only way to Him. The practice of worshipping God through such an individual standing between the adorer and the adored does not prevail among the Hindus. “The Mahomedan religion teaches us to worship the one God, but still it maintains that, unless one has faith in Mahomed at the same time, he cannot attain salvation. Even God cannot grant salvation unto one who betakes himself to him, and him only, without Mahomed's intercession. If, on the Day of Judgment Mahomed says to God, “I know him not,” God will hurl him to hell. Christianity also refuses salvation to one who worships God alone. He must have faith in Christ also. A man says, I have obeyed all the commandments of God and shall I not be saved? Christianity says, unless you have faith in Christ, God cannot save you. But the authors of our Shastras say that the knowledge and worship of God is the sole cause of salvation. The worship of any mediator or prophet is not required for that purpose.”*

4.—There is another point in which Hinduism is superior to other religions, and that point is this, it teaches us to worship God with the knowledge that he is present within us as the soul of the soul and the heart of the heart. We do not meet with such teaching either in the Bible, or the Koran, or the scripture of any other religion. This constitutes the principal glory of Hinduism, and, in fact, we do not see God so near to us as when we contemplate Him as existing within us as the soul of the soul or the heart of the heart.

5.—Another point in which Hinduism is superior to other religions is this, that it teaches Yoga or intimate and unfailling communion with God. This subject of Yoga is nowhere so minutely treated of and so much discussed and so well explained as in the Hindu Shastras, nor are rules for the same so ably laid down any where else as in the latter. I am not speaking of that communion which requires us to forsake world and family, and retire into a forest, but of the superior communion which can be practised living in the bosom of our families. There is a beautiful simile illustrating such communion in one place in the Hindu Shastras :—

पुंखानुपुंख विषयेहनुतत्परोपि
 धारो न मुचतिमुकुट्रपदारविद्रं
 संगीतनृत्यकनितानवशगतापि
 मौलित्यकुंभपरिरक्षणधीर्नटीव ॥

“As the proficient female dancer observes the rules of dancing and music, but still does not allow the pitcher full of water on her head to fall down, so the wise man, paying the closest attention to worldly affairs, does not forsake the

feet of God, the Saviour"—Sloka, quoted in Chakravarti's Commentary on the Srimat-Bhagavata.

There is a beautiful story touching this subject of communion, current in Hindu society. Once on a time, Suka Deva, the son of the great saint Vyas, asked his father for instruction in divine knowledge, but Vyas, thinking himself unfit for the task, replied: "Go thou to the Rajarshi (royal saint) Janaka, and he will give you the instruction you seek." Whereupon Suka Deva went to Janaka, but was disgusted at seeing him extremely busy with State affairs and immersed in the pleasures of wealth. He argued within himself: "Could such a man of the world possibly give me the instruction I seek for?" Janaka, perceiving this, gave him a cup full of oil, and told him: "With this cup, full of oil, take thou the round of the city and return to me, but see that not even one drop of the oil be spilt from the cup." Suka Deva did as he was directed. With great care he held the cup in his hand and traversed the whole city. When he returned, Janaka asked him what he has seen in the city. Suka described minutely all that he had seen. He was asked again if any drop of oil had been spilt from the cup. Suka answered in the negative. "And in this manner," said Janaka, "can the affairs of the world be attended to without failing for a moment from communion with God."

6. Hinduism excels in teaching disinterested devotion to God. It, indeed, inculcates two principles of worship; one interested, *i.e.* worshipping God for the sake of worldly advantage; and the other disinterested, *i.e.* worshipping God for God himself, and practising virtue for the sake of virtue itself, but other religions than Hinduism have no word about disinterested worship. Hinduism gives decided preference to disinterested over interested worship. Other religions teach us to worship God with the object of attaining felicity in the world to come, but Hinduism enjoins divine worship for its own sake, and not for any ulterior object. *Be pious for piety's sake* is its principle. It is said in the Upanishads:—

उपासते पुरुषं क्वामास्ते शुक्रमेतदतिवर्त्तन्ति धीराः

"He who worships God without any desire eludes birth in this world, *i.e.* eludes transmigration." Hindu ritualists conclude every ceremonial observance with saying: "To God I resign the fruits of this ceremonial observance." He who does any act of religion with a particular end in view makes a trade of religion; his piety is declared by the Shastras to be despicable. As a tradesman gives away his articles in exchange for money, so does that man offer devotion and love to God in exchange for heavenly bliss. The Hindu Shastras contain teachings without number about practising religion without an interested object in view. The influence of such teachings has extended so far that even such an ordinary work as the Mahabharat of Kasidasa* teaches the same lesson. Yudhistira says:—

"T is not t' enjoy the fruits of pious works
That pious works I do. To God I give
My all; the man who seeks to reap the fruit
Of piety is a trader at best—
A brute insensate he, covetousness
To hell him plunges o'er and o'er again,
The man who seeks no fruit of pious works,
Resigning all he does to God himself,
Is eas'ly sav'd. But him who seeks
Rewards of piety making boast thereof
And him who riots in ungodly deeds
With beasts I count. In vain their birth as man:
Their souls migrate to bestial forms at death.

7. Hinduism further excels other religions in this respect, that it enjoins benevolence to all living things, and not confines it like the Bible, or the Koran, to man alone. It teaches us to do good to anything and everything that has a life. Humanity alone did not circumscribe the spiritual vision of the authors of the Hindu Shastras in

this respect, while laying down the precept of benevolent conduct. They extended it to beasts, birds and insects.

“ माहिंसात् सर्वभूतानि ”

“ Do not injure any creature.”

सर्वभूतहितैरतः

“ Devoted to the good of every creature.” Such expressions as these, met with in the Shastras, testify to the truth of our remark.

8. Hinduism surpasses all other religions in its ideas of a future state. The theory of metempsychosis, that is, the theory that the soul of the vicious migrates after death into the form of beast, insect, or man, constitutes the worse portion of the theory laid down by Hinduism regarding a future state, but even in this the superiority of Hinduism is conspicuous. The Christian and Mahomedan scriptures speak of an eternal heaven and eternal hell as the reward of virtue and the punishment of vice. This clearly shuts against the sinner all hope of salvation, but Hinduism, on the contrary, holds out to him the prospect of his again being reinstated in the path of progress after he has been purged of his sins by means of transmigration. Be the theory of transmigration true or false, this much is clear that it is more consistent with the goodness and justice of God than any other theory regarding the future state. The excellence of Hinduism is especially manifest in the better portion of its theory of a future state, which is that the virtuous shall, after death, pass from this state to a higher, and from that again to one still higher. This continued progress of the soul is quite in harmony with the law of progress observable in all nature. Hinduism maintains that the soul of man will rise from one higher state to another still higher, till it attains Brahma-Lok, or the highest world. A wonderful description of this Brahma-Lok is given in one place of the Chandogya Upanishad:—

नेनं सेतु मन्हो रात् तरतः न जरा न मृत्युर्न शोको
न सुकृतं न दुष्कृतं । सर्वपाप्मानोऽतो निवर्त्तन्ते ।
अपहृतपाप्माल्लोष ब्रम्ह लोकः । तस्माद्वा एतं सेतुं
तीर्त्वा अन्ध, सन्नन्धो भवतिः विद्वः सन्नविद्वो भवति
उपतापी सन्ननुतापी भवति । तस्माद्वा एतं सेतुं तीर्त्वापि
न कम्हा रेवाभिनिष्यद्यते । सकृद्विमातो ऽध्वैष ब्रम्हलोकः ॥

“ On the other side of the bridge of this life there is neither day nor night; neither decay nor death, nor sorrow; neither virtue nor vice. The soul on the other side refraineth of itself from vice, this is in the sinless Brahma-Lok. After crossing the bridge, the blind lose their blindness, the miserable their misery, and the sorrowful their sorrow. On crossing the bridge night is changed into continued day. This Brahma-Lok shineth of itself.”

(To be continued.)

VISIONS IN THE CRYSTAL.

At a number of his lectures Colonel Olcott has exhibited a crystal from the Gastein Mountains, which was kindly sent him by our very esteemed friend and Fellow, the Baroness Adelmia Von Vay, which has curious properties. If a person, naturally endowed with a certain amount of clairvoyant power, gazes for a while into the crystal, he will see a succession of visions coming into its heart—landscapes, scenes by sea and land, faces of living and dead persons, and sometimes messages written on scrolls which unwind of themselves, or printed in books, that appear and then fade away. The experiment was tried with dozens of people, and in many cases succeeded. One Hindu gentleman saw, besides various scenes, the face of his deceased father and was deeply agitated by the vision. These sights cannot be seen by every one, nor equally well by all who have the conscious clairvoyant power in

* This is a poem composed in Bengali by the Bengali poet Kasidasa. It is only founded on the story of the Mahabharat, and is not a translation of the same.

some degree. There is quite an extensive literature of the subject of crystal and mirror visions, and some seers—among whom the historical name of Dr. Dee will be recalled—have aroused great public interest by their real or pretended revelation. In this connection a letter received by Colonel Olcott from an old Indian officer of the army will be read with interest:—

“MY DEAR COLONEL,

“After you left, I held the glass in my hand without any result for some time. At last it gradually became so heated, that I thought I should have to relinquish my hold of it. All this time I remarked very strange filmy appearances forming in the crystal. The temperature of the latter grew less, and as it did so, a nervous tremor affected my hand and arm. I still had the mirror (the crystal) in hand and perceived colours of varied hues, all very brilliant and seeming to mingle with one another in quick succession, and making the most beautiful phantasmagoria! After the colours had died away, the same cloudy appearances affected the mirror, and its temperature again rose—this time, to such a degree that I had to drop it upon the table. After a few seconds I again took it in my hand and then, to my astonishment, I saw in it the image of a man whose face is quite familiar to me, but where I have seen him I cannot at present bring myself to recollect. After this had disappeared, there came up the image of the little child which I had seen before you left, and, last of all, there came, as pale shadows, the heads of a woman and a child, both of which, I thought, I recognized. At this juncture my hand and arm were nervously affected again, and the crystal landed with a bounce upon the table.

“With the recollection of these short, but striking, experiences of the magic crystal with which you left me to pass away an hour, allow me to say, my dear Colonel, that there is more in its crystalline philosophy than I was prepared to credit; and if the devil is not in that glass, I am sadly mistaken.

“I may add that, upon looking up from the table to resume my pipe, I perceived a figure standing close to the almirah. The figure was that of an old man, and bore a striking resemblance to the one I had seen in.....three years before. He gazed intently upon me for some time, and as I rose from my chair, he waved his hand, and at the same moment I felt something apparently strike me, and I fell back in the chair. On recovering myself and looking around the room, I could discover nothing, but that I was alone with my own thoughts, and on the table the crystal, and the writing apparatus where-with you asked me to jot down what I might see in the evidently spiritualized atmosphere of your chamber.

“Yours very sincerely,

“E. W. L.”

This is something more than a mere case of clairvoyance: the element of mediumship is mingled with it. The visions that the officer saw in the crystal were subjective—the effects of imagination; while the figure of the old man was probably that of a Pisacha. It is not at all uncommon for those, who see such apparitions, to receive a blow: a case of the kind, in which several persons were hit, occurred only the other day at Bombay. We would not at all recommend persons of the sensitive temperament of our friend, the Officer, to pursue researches with crystals or mirrors, or to sit with others for the spiritualistic phenomena. For they are natural mediums, and our opinion with respect to the dangers of mediumship practised without any knowledge of Eastern philosophy has been heretofore so fully set forth that it is unnecessary to repeat it in this instance.

“ISIS UNVEILED” AND THE “THEOSOPHIST” ON RE-INCARNATION.

In *Light* (July 8) C. C. M. quotes from the THEOSOPHIST (June 1882) a sentence which appeared in the *Editor's Note* at the foot of an article headed “Seeming Discrepancies.” Then, turning to the review of “The Perfect Way” in the same number, he quotes at length from “an authoritative teaching of the later period,” as he adds rather sarcastically,

Then, again, a long paragraph from *Isis*. The three quotations and the remarks of our friend run thus:—

“There never was, nor can there be, any radical discrepancy between the teachings in ‘*Isis*’ (‘*Isis Unveiled*’) and those of this later period, as both proceed from one and the same source—the ADEPT BROTHERS.” (*Editor's Note* in “Seeming Discrepancies.”)

Having drawn the attention of his readers to the above assertion C. C. M. proceeds to show—as he thinks—its fallacy:—

“To begin with, re-Incarnation—if other worlds besides this are taken into account—is the regular routine of nature. But re-Incarnation in the next higher objective world is one thing; re-Incarnation on this earth is another. *Even that takes place over and over again till the highest condition of humanity, as known on this earth, is attained, but not afterwards, and here is the clue to the mystery.* * * * * * But once let a man be as far perfected by successive re-incarnations as the present race will permit, and then his next re-incarnation will be among the early growths of the next higher world, where the earliest growths are far higher than the highest here. *The ghastly mistake that the modern re-Incarnationists make is in supposing that there can be a return on this earth to lower bodily forms;*—not, therefore, that man is re-incarnated as man again and again upon this earth, for that is laid down as truth in the above cited passages in the most positive and explicit form.” (*Review of T. P. W. in the Theosophist.*)

And now for “*Isis*” :—

“We will now present a few fragments of this mysterious doctrine of re-Incarnation—as distinct from metempsychosis—which we have from an authority. Re-Incarnation, *i.e.*, the appearance of the same individual—or rather, of his astral monad—twice on the same planet is not a rule in nature; it is an exception, like the teratological phenomenon of a two-headed infant. It is preceded by a violation of the laws of harmony of nature and happens only when the latter, seeking to restore its disturbed equilibrium, violently throws back into earth-life the astral monad, which has been tossed out of the circle of necessity by crime or accident. Thus in cases of abortion, of infants dying before a certain age, and of congenital and incurable idiocy, nature's original design to produce a perfect human being has been interrupted. Therefore, while the gross matter of each of these several entities is suffered to disperse itself at death through the vast realm of being, the immortal Spirit and astral monad of the individual—the latter having been set apart to animate a frame, and the former to shed its divine light on the corporeal organisation—must try a second time to carry out the purpose of the creative intelligence. *If reason has been so far developed as to become active and discriminative, there is no re-incarnation on this earth,* for the three parts of the triune man have been united together, and he is capable of running the race. But when the new being has not passed beyond the condition of monad, or when, as in the idiot, the trinity has not been completed, the immortal spark which illuminates it has to re-enter on the earthly planet, as it was frustrated in its first attempt..... Further, the same occult doctrine recognises another possibility, albeit so rare and so vague that it is really useless to mention it. Even the modern Occidental Occultists deny it, though it is universally accepted in Eastern countries. This is the occasional return of the terribly depraved human Spirits which have fallen to the eighth sphere—it is unnecessary to quote the passage at length. Exclusive of that rare and doubtful possibility, then, ‘*Isis*’—I have quoted from volume I., pp. 451-2—allows only three cases—abortion, very early death, and idiocy—in which re-Incarnation on this earth occurs.

“I am a long-suffering student of the mysteries, more apt to accuse my own stupidity than to make ‘seeming discrepancies’ an occasion for scoffing. But after all, two and three will not make just four; black is not white, nor, in reference to plain and definite statements, is ‘Yes’ equivalent to ‘No.’ If there is one thing which I ardently desire to be taught, it is the truth about this same question of re-Incarnation. I hope I am not, as a dutiful Theosophist, expected to reconcile the statement of ‘*Isis*’ with that of this authoritative Reviewer. But there is one consolation. The accomplished authoress of ‘*Isis*’ cannot have totally forgotten the teaching on this subject therein contained. She, therefore, certainly did not dictate the statements of the Reviewer. If I may conjecture that Koot Hoomi

stands close behind the latter, then assuredly Koot Hoomi is not, as has been maliciously suggested, an alias for Madame Blavatsky.

"C. C. M."

We hope not—for Koot Hoomi's sake. Mme. B. would become too vain and too proud, could she but dream of such an honour. But how true the remark of the French classic: *La critique est aisée, mais l'art est difficile*—though we feel more inclined to hang our diminished head in sincere sorrow and exclaim: *Et tu Brute!*—than to quote old truisms. Only, where that (even) "seeming discrepancy" is to be found between the two passages—except by those who are entirely ignorant of the occult doctrine—will be certainly a mystery to every Eastern Occultist who reads the above and who studies at the same school as the reviewer of "The Perfect Way." Nevertheless the latter is chosen as the weapon to break our head with. It is sufficient to read No. I. of the *Fragments of Occult Truth*, and ponder over the septenary constitution of man into which the triple human entity is divided by the occultists, to perceive that the "astral monad" is not the "Spiritual" monad and vice versa. That there is no discrepancy whatsoever between the two statements, may be easily shown, and we hope will be shown, by our friend the "reviewer." The most that can be said of the passage quoted from *Isis* is, that it is incomplete, chaotic, vague, perhaps—clumsy, as many more passages in that work, the first literary production of a foreigner, who even now can hardly boast of her knowledge of the English language. Therefore, in the face of the statement from the very correct and excellent review of "The Perfect Way"—we say again that "Re-incarnation, i.e., the appearance of the same individual—or rather, of his astral monad (or the personality as claimed by the modern Re-incarnationists)—twice on the same planet is not a rule in nature "and that it is an exception." Let us try once more to explain our meaning. The reviewer speaks of the "Spiritual Individuality" or the *Immortal Monad* as it is called, i.e. the 7th and 6th Principles in the *Fragments*. In *Isis* we refer to the *personality* or the *Évite* astral monad, a compound of imponderable elements composed of the 5th and 4th principles. The former as an emanation of the ONE absolute is indestructible; the latter as an elementary compound is finite and doomed sooner or later to destruction with the exception of the more spiritualized portions of the 5th principle (the *Manas* or mind) which are assimilated by the 6th principle when it follows the 7th to its "gestation state" to be reborn or not reborn, as the case may be, in the *Arupa Loka* (the Formless World). The seven principles, forming, so to say, a *triad* and a *Quaternary*, or, as some have it a "Compound *Trinity*" sub-divided into a triad and two duads may be better understood in the following groups of Principles:—

| | | |
|--|--|--------|
| GROUP I. | | SPRIT. |
| 7. <i>Atma</i> —"Pure Spirit." | } <i>Spiritual Monad</i> or "Individuality"—and its <i>vehicle</i> . Eternal and indestructible. | |
| 6. <i>Bodhi</i> —"Spiritual Soul or Intelligence." | | |
| GROUP II. | | SOUL. |
| 5. <i>Manas</i> —"Mind or Animal Soul." | } <i>Astral Monad</i> —or the <i>personal Ego</i> and its <i>vehicle</i> . Survives Group III. and is destroyed after a time, unless, — <i>re-incarnated</i> as said under exceptional circumstances. | |
| 4. <i>Kama-rupa</i> —"Desire" or "Passion" Form. | | |
| GROUP III. | | BODY. |
| 3. <i>Linga-sarira</i> —"Astral or Vital Body." | } Compound Physical, or the "Earthly <i>Ego</i> ." The three die together <i>invariably</i> . | |
| 2. <i>Jiva</i> —"Life Principle." | | |
| 1. <i>Stool-sarira</i> —"Body." | | |

And now we ask,—where is the "discrepancy or contradiction? Whether man was good, bad, or indifferent, Group II. has to become either a "shell," or be once or several times more re-incarnated under "exceptional circumstances." There is a mighty difference in our Occult doctrine between an *impersonal* Individuality, and an individual *Personality*. C. C. M. will not be re-incarnated; nor will he be in his next re-birth C. C. M., but quite a

new being, born of the thoughts and deeds of C. C. M.: his own creation, the child and fruit of his present life, the effect of the *causes* he is now producing. Shall we say then with the Spiritists that C. C. M., the man, we know, will be re-born again? No; but that his divine Monad will be clothed thousands of times yet before the end of the Grand Cycle, in various human forms, every one of them a *new* personality. Like a mighty tree that clothes itself every spring with a new foliage, to see it wither and die towards autumn, so the eternal Monad prevails through the series of smaller cycles, ever the same, yet ever changing and putting on, at each birth, a new garment. The bud, that failed to open one year, will re-appear in the next; the leaf that reached its maturity and died a natural death—can never be re-born on the same tree again. While writing *Isis*, we were not permitted to enter into details; hence—the vague generalities. We are told to do so now—and we do as we are commanded.

And thus, it seems, after all, that "two and three" will "make just four," if the "three" was only *mistaken* for that number. And, we have heard of cases when that, which was universally regarded and denounced as something *very* "black"—shockingly so—suddenly re-became "white," as soon as an additional light was permitted to shine upon it. Well, the day may yet come when even the much misunderstood occultists will appear in such a light. *Vaut mieux tard que jamais!*

Meanwhile we will wait and see whether C. C. M. will quote again from our present answer—in *Light*.

PARAGRAPH FLASHES.

IN A RECENT SCIENTIFIC PAPER Sir John Lubbock says: "Like the sand of the sea, the stars of heaven have ever been used as effective symbols of number, and the improvements in our methods of observation have added fresh force to our original impressions. We now know that our earth is but a fraction of one out of at least 75,000,000 worlds. But this is not all. In addition to the luminous heavenly bodies, we cannot doubt that there are countless others, invisible to us from their great distance, smaller size, or feebler light; indeed, we know that there are many dark bodies which now emit no light, or comparatively little. Thus in the case of Procyon, the existence of the invisible body is proved by the movement of the visible star." The foregoing statement in regard to the number of the stars, like each fresh utterance of science only serves to increase our admiration for the person who can say without blushing that he believes they were all created within a week by the God of the Jews.—*Truth-Seeker*.

An idle word may be seemingly harmless in its utterance; but let it be fanned by passion, let it be fed with the fuel of misconception, of evil intention, of prejudice, and it will soon grow into a sweeping fire that will melt the chains of human friendship, that will burn to ashes many cherished hopes and blacken more fair names than one.—*Charles A. Dickens*.

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The THEOSOPHIST will appear each month. The rates, for twelve numbers of not less than 48 columns Royal 4to each of reading matter, or 576 columns in all, are as follows:—To Subscribers in any part of India, Ceylon, Straits Settlements, China, Japan, and Australia, Rs. 8; in Africa, Europe, and the United States, £ 1. Half-year (India, &c.) Rs. 5; Single copies Rupee 1. Remittances in postal stamps must be at the rate of anna, 17 to the Rupee to cover discount. The above rates include postage. No name will be entered in the books or paper sent until the money is remitted; and invariably the paper will be discontinued at the expiration of the term subscribed for. Remittances should be made in Money-orders, Hundi, Bill cheques, (or Treasury bills if in registered letters), and made payable only to the PROPRIETORS OF THE THEOSOPHIST, Breach Candy, Bombay, India. Subscriptions commence with the Volume.

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 THE NOVEMBER NUMBER OF VOL. I BEING AGAIN ENTIRELY OUT OF print, only eleven numbers of that Volume can be had on payment of Rs 5-12. Subscribers for the Second Volume (Oct. 1880 to September 1881) pay Rs. 6 only in India; Rs. 7 in Ceylon; Rs. 8 in the Straits Settlements, China, Japan, and Australia; and £1 in Africa, Europe and the United States.

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SUPPLEMENT

TO

THE THEOSOPHIST.

VOL. 3. No. 11.

BOMBAY, AUGUST, 1882.

No. 35.

THE MEDAL OF HONOUR.

At a meeting of the General Council, on the 5th of February, 1880, it was determined that "With a view to stimulate enquiry by the natives of India into the literature of ancient times, to increase their respect for their ancestors and to thus accomplish one important object for which the Theosophical Society was formed"—there should "be founded a high prize and dignity," to be known as "The Medal of Honour of the Theosophical Society" for award under competition. This offer was published in the THEOSOPHIST for March, April, May and September, 1880; but—although the time for the filing of competitive Essays was largely extended, no papers were offered of sufficient merit to be worthy of so high an honour as the award of this Medal. It was the determination of the General Council from the first, to be very chary about crowning any work that should not come up to the standard of excellence governing like competitions in European Societies. Quite recently, however, the President-Founder has received from one of our Fellows in Southern India a paper so thoughtful and able that it is deemed best to renew the offer of the Medal;—the essay in question having come more than a year too late to be considered as admissible under the original offer of Council. Notice is hereby given, therefore, that competitors are again afforded the chance to win the prize. Papers must be sent in within six months from the date of this notice; the rules prescribed by the Council to be strictly complied with.

By the Council,
H. S. OLCOTT,
President, T. S.

Head-Quarters T. S., Bombay, July 27, 1882.

Following is the text of the Council's Resolution as now amended :—

RESOLVED—

"That there shall be founded a high prize and dignity to be known and designated as 'The Medal of Honour of the Theosophical Society,' for award under competition."

"The said medal shall be of pure silver and made from ancient Indian coins melted down for the purpose; and shall be suitably engraved, stamped, carved, or embossed with a device expressive of its high character as a Medal of Honour. It shall be annually awarded by a committee of native scholars, designated by the President, to the native author of

the best original essay upon any subject connected with the ancient religions, philosophers, or sciences; preference being given (in the Department of Science) other things being equal, to the occult, or mystical, branch of science as known and practised by the ancients."

"The following conditions to govern the award, viz. :—

"1.—The Essay shall be of a high merit.

"2.—Each Essay shall bear a cipher, initial, verse or motto, but no other sign by which the authorship may be detected. The author's name, in each case, to be written in a separate closed envelope, outside which shall be inscribed the cipher or other device which he has attached to his essay. The manuscripts to be placed by the President in the hands of the Jury, and the envelopes filed away unopened and not examined until the Jury shall have made their awards.

"3.—All essays submitted, to be at the disposal of the Society, whose officers may designate such as are pronounced most meritorious for publication in the THEOSOPHIST, with their authors' names attached; so that their learning may be properly appreciated by their countrymen.

"4.—The Society to be allowed to publish, as a separate pamphlet, the Essay which shall be deemed worthy of the Medal of Honour, on condition of giving to its author the entire nett profits of the publication.

"5.—Essays to comprise not less than 2,500, nor more than 4,000, words—foot-notes and quotations included.

"6.—The Jury shall also award to the authors of the essays, which they consider second and third in degree of merit, special diplomas, to be entitled Diplomas of Honour and authenticated by the seal of the Society.

"7.—The Jury may also specially name three other essays if meritorious, besides the three aforesaid, for the distinction of certificates of Honourable Mention; to be issued to the respective authors under the seal of the Society.

"8.—Essays to be submitted in English, but it is not obligatory that the author shall himself know that language.

"9.—All competing manuscripts to be in the President's hands by 12 o'clock noon of the 27th day of January, 1883, and the Jury to announce their awards on the 27th day of April, 1883.

"10.—Upon the receipt of the report of the Jury, the President shall at once identify the names of the successful authors, and officially publish the same throughout India and in all countries where there are branches of the Theosophical Society.

"11.—Full authority is given to the President to adopt whatever measures may be required to carry into effect this Resolution."

Attest :—

H. P. BLAVATSKY,
Corresponding Secretary,

THE MADRAS THEOSOPHICAL SOCIETY.

At the meetings of the Theosophical Society held at Madras—the President-Founder in the chair—it was proposed, seconded and unanimously resolved :—

(1) That a Branch of the Theosophical Society to be known as “The Madras Theosophical Society” be formed at Madras;

(2) That the Bye-Laws of the Parent Society be temporarily adopted, so far as they may be applicable to the Local Branch;

(3) That the following officers be appointed for one year :—*President* : MRRy. R. Ragoonath Row Garu, Diwan Bahadur ; *Vice-Presidents* : MRRy. G. Moothoosawmy Chetty, P. Streenewasa Rao, G. Lakshnikantha Row, C. V. Cunniah Chetty, and P. Iyaloo Naidoo, Garus ; *Secretary and Treasurer* : MRRy. T. Subba Rao Avergal, B.A., B.L. ; *Assistant Secretary* : MRRy. A. Theyaga Rajier Avergal. The election of Councillors was postponed for the present ;

(4) That the following gentlemen be the Committee on Bye-Laws :—MRRy. T. Subba Row Avergal, B.A., B.L. ; MRRy. S. Parthasarathy Iyengar Avergal, B.A., B.L. ; MRRy. P. Strenavasa Row Garu, B.A., B.L. ; MRRy. G. Moothoosawmy Chetty Garu, Judge ; MRRy. P. Vijja Runga Mudelliar Avergal ; and

(5) That the following gentlemen be a Committee upon a Library and publications : MRRy. G. Lakshmi Kantha Row Garu ; MRRy. P. Streenewasa Row Garu ; MRRy. T. Subba Row Avergal, B.A., B.L. ; MRRy. S. Parthasarathy Iyengar, Avergal ; MRRy. Ramayah Garu, B.A. ; MRRy. P. Iyaloo Naidoo Garu ; MRRy. G. Moothoosawmy Chetty Garu ; MRRy. P. Parthesarethy Chetty Garu ; MRRy. T. Velayadmodelliar Avergal ; and MRRy. C. Venkataseshachelle Chetty Garu.

A. THEYAGA RAJIER,
Assistant Secretary.

THE KRISHNA THEOSOPHICAL SOCIETY, GUNTOOR.

Proceedings No. 2, dated 31st May, 1882.

C. V. Chinna Sitharamayya Garu, Vice-President in the chair,

The following Rules and Bye-laws have been adopted :—

1. The Krishna Theosophical Society is established with the following objects :—

(a) To cultivate the feeling of Universal Brotherhood among the various Branches of the Theosophical Society, other Samajis and mankind at large ;

(b) To promote, by all legitimate means, the moral reform and spiritual progress of the people of the Krishna District in particular ;

(c) To encourage the study of Sanskrit ;

(d) To give countenance and support to the Founders and Promoters of the Parent Society by word and deed ; and

(e) To investigate the hidden mysteries in nature and psychical powers latent in man.

2. The Society is open to all persons of good character without any distinction of creed or colour, who may sympathise with the aims and objects of the Society.

3. Applicants for membership must be recommended by at least two Fellows.

4. A knowledge of English is not essential, but every candidate must possess a fair knowledge of some spoken language. Instructions and *Upadeshas* will, from time to time, be translated, as required, into the vernacular for the convenience of members.

5. Candidates must, before being permitted to join the Society, sign the documents prescribed by the Parent

Society, pledge themselves to endeavour to the best of their ability to live a life of temperance, morality and brotherly love, to devote themselves unselfishly to the Society's aims to keep secret from non-members all its legitimate transactions and psychological or scientific re-searches and experiments, except as permission to divulge may be given by the President or his temporary substitute, and to conform to the Rules and Bye-Laws of the Society.

6. The Officers of the Society shall be a President, two Vice-Presidents, a Secretary and Treasurer, one Assistant Secretary, and nine Councillors. The Officers shall be *ex-officio* members of the Council.

7. The President of the Society shall take the chair at the meeting of the Council, as well as at the ordinary meetings of the Society, shall seek from deserving persons and impart to earnest inquirers information and instruction on important theosophical questions, and deliver an address at the beginning of the Society's year reviewing the past year's transactions of the Society, and offering suggestions for its future guidance. The duties of the President shall, in his absence, be performed by one of the Vice-Presidents.

8. The Secretary shall keep records of the proceedings and transactions, of the Society, and read the same at the meetings, submit an annual report, reply to all official letters and correspond, in consultation with the President, with individuals and other societies in sympathy with this, and convene all meetings of the Council as well as of the Society. He shall also have charge of all monies belonging to the Society, keep accounts of receipts and disbursements, collect subscriptions and donations, make payments under the sanction of the Council, and render a monthly account of income and expenditure to the Council.

9. The Council shall be empowered to transact all ordinary business connected with the Society. Three members of the Council shall form a *quorum*.

10. Each member of the Society shall, besides the Initiation Fee of Rs. 10 (paid once for all to the Parent Society), pay a subscription of not less than eight annas a month. The subscription is payable quarterly in advance. It shall be appropriated for payment of printing, stationery, postage, and other charges. It will be optional for a member to pay for the year in advance.

11. Should any member be too poor to pay the Initiation Fee, the President-Founder's consent having been obtained, the Council may, at its discretion on the recommendation of a Brother-Theosophist, either reduce it, or entirely exempt such fellow from the payment of such fee as the circumstances of the case may require. It will, however, be optional and meritorious for any Fellow to pay for any other member who may thus be unable to pay.

12. The Officers of the Society are elected annually from among the Society's members, and by them they may be re-elected any number of times with the consent of the President-Founder, the day of election being the 27th of December, unless altered by the Council. The anniversary of the Society will be held during Xmas holidays on the day previously fixed by a meeting of the Council.

13. The ordinary meetings of the Society shall be held twice a month, and those of the Council once a month at such convenient hours as the Council may from time to time direct ; the Secretary being empowered to summon an extraordinary meeting whenever, in the opinion of the President, the necessity for it arises.

14. Any member of the Society may be warned or suspended by the Council, and if his conduct or life is manifestly inconsistent with the rules, objects and dignity of the Society, expelled by a vote of two-thirds of the members.

15. The above rules are subject to revision by the Branch at the annual general meeting of the Society.

The following members have been unanimously elected as Councillors :—

1. R. Sooria Rao Naidu Garu.
2. C. Sambiah Chetty Garu.
3. M. Jagannadham Garu.
4. V. Vasudeva Sastri Garu.
5. R. Venkataratnam Garu.
6. V. Kameswara Rao Garu.
7. M. V. Narain Roa Garu.

The number of Councillors being nine, seven posts have been filled up, and two posts are kept vacant for any deserving members that may hereafter join the Society.

P. Sriramulu Garu has been unanimously elected Assistant Secretary.

It has been proposed by C. Kuppasami Iyer, and seconded by R. Sooria Roa Naidu Garu : " That a Sanskrit school be opened at Guntoor to teach the Hindu religion." The motion has been unanimously approved with the condition that the pay of the Pandit should begin with Rs. 6 a month. The contingent charges are not to exceed Rs. 2 a month.

J. PURNAYYA, F.T.S.,
Secretary.

Extract from proceedings No. 3, dated 12th July, 1882, at a meeting held on that night with Mr. M. Singaravelu Moodalyar, President in the chair :—

" 1. Proposed and carried unanimously :—' That due management be given to female education, especially by introducing the Hindu catechism, and such other moral and religious books into girls' schools: and as there is a Hindu Girls' school in Samaldas Agraharam, the teacher may be induced to introduce these books into the school by the Society, awarding prizes to the girls, and paying a reward to the teacher at the end of every year on the results of the examination.' "

* * * * *

(Signed) M. SINGARAVELU,
President.

THE NELLORE THEOSOPHICAL SOCIETY.

At the meetings of the Theosophical Society, held at Nellore, on the evenings of the 8th and the 26th of May,—the President-Founder in the chair and a quorum present,—it was proposed, seconded and carried unanimously that :—

(1) A Branch of the Theosophical Society be established at Nellore ;

(2) The same be known as the " Nellore Theosophical Society" ;

(3) The following officers be appointed for one year :—*President* : M.R.Ry. M. Ramaswamy Naidu Garu ; *Vice-Presidents* : B. Veerasawny Iya Garu, V. Sasha Iyer Avergul, and R. Casava Pillay Avergul ; *Councillors* : S. Narainasawmy Chettiar Garu, I. Sarabalingam Naidu Garu, P. Kothunda Rama Reddy Garu, and Y. Ramia Garu ; *Treasurer* : V. Sashiar Avergul ; *Secretary* : R. Casava Pillay Avergul ; *Assistant Secretaries* : C. Aravamudu Iyengar Avergul and B. Ramaswamy Naidu Garu ;

(4) The following gentlemen be the committee on books and publications :—V. Sessa Iyengar Avergul, B.A., C. Aravamudu Iyengar Avergul, B.A., R. Casava Pillay Avergul, and I. Sarabalingam Naidu Garu ;

(5) Subscription be raised from the members and others for the purpose of opening a Library for the use of the Society (Rs. 130 were subscribed on the spot) ; and

(6) The following Rules and Bye-Laws be adopted for the guidance of the Branch :—

THE OBJECTS AND RULES OF THE NELLORE THEOSOPHICAL SOCIETY.

1. The Nellore Theosophical Society is a branch of, and subject in every respect to, the Theosophical Society and Universal Brotherhood which was founded at New York, America, on the 16th October, 1875, (and since transferred its Head-quarters to Bombay),

2 The Nellore Theosophical Society is founded with the following objects :

(a) To cultivate and disseminate, as widely as possible, feelings of tolerance, benevolence and Brotherhood ;

(b) To study and promote Aryan literature, philosophy and science, and to cultivate a national appreciation, and support the same with the help and under the guidance of the Parent Society ; and—

(c) To aid the Parent Society in carrying on its legitimate work in India.

3 All Fellows must, before being permitted to join the Branch, pledge themselves to endeavour to the best of their ability to live a life of temperance, purity, and brotherly love.

4. The Society shall admit as members only persons already Fellows of the Theosophical Society.

5. The members of the Branch recognize the right of every sincere believer in any form of religion to be respected in its enjoyment, and admit persons of any religion to Fellowship. No member is allowed to preach his own sectarian doctrines, unless the members present belong to his own sect, or are willing to hear such.

6. Neither the abandonment of caste, nor the knowledge of English, is pre-requisite to joining the Branch. For the convenience of such as do not understand English, lectures will, from time to time, be delivered in Telugu and other languages, if necessary.

7. To carry out its objects, the Society has a body of officers and councillors who will form the Managing Committee to conduct the work connected with the Society.

8. The body of officers consists of one President, three Vice-Presidents, one Secretary and Treasurer, and two Sub-secretaries and nine Councillors including the officers acting as *ex-officio* members.

9. The officers and the members of the Managing Committee are elected, by votes, for one year at the Society's annual general meetings from among the Society's members, and, by them, they may be re-elected, any number of times.

10. The President of the Society (or, in his absence, a Vice-President) takes the chair at the meetings of the Managing Committee, as well as at the ordinary meetings of the Society, and delivers an address at the beginning of the Society's year, giving a review of the past year's actions of the Society, &c.

11. The Secretary and Assistant Secretaries keep records of the proceedings and actions of the Society, read reports of the last meeting, and of the past year at the annual general meeting, reply to all official letters, correspond with individuals, and other societies in sympathy with the objects of their own, and convene ordinary, as well as extraordinary, meetings of the Managing Committee, as well as ordinary meetings of the Society. These three officers work together.

12. The Treasurer is in charge of all moneys belonging to the Society, keeps accounts of receipts and disbursements, collects subscriptions and donations, makes payments sanctioned by the Managing Committee, and renders a quarterly account of income and expenditure to the Managing Committee.

13. The Managing Committee meets, when occasion arises, considers all matters connected with the Society, takes necessary steps for the accomplishment of the objects of the Society, instructs the Secretaries to convene the necessary meetings and appoints office-bearers, and members of the Managing Committee when any vacancies occur.

14. Members only can vote at meetings of the Society for and the members of the Managing Committee at meetings of that body.

15. All questions at all meetings of the Society are decided by a majority of votes. When the number of votes is equally balanced, the President has a casting vote which decides the question. In the Managing Committee three members form the quorum, and in the general committee, seven.

16. Those seeking to join the Society must be recommended by at least two Fellows. They must pledge themselves to obey the rules of the Society, to devote themselves unselfishly to its aims and regard as secret all its legitimate transactions, and psychological and scientific researches and experiments, except as permission to divulge may be given by the President or his temporary substitute.

17. Each member will pay subscription of not less than annas eight a month; this subscription is payable monthly in advance and will be appropriated for the purposes of the Society.

18. Any member desiring to sever entirely his connection with the Society may do so on signifying the same, in writing, to the President, but such severance shall in no way relieve him from the solemn engagements, into which he has entered, to maintain absolute secrecy as to all matters connected with the Society which may have been communicated to him during his connection with the Society with the intimation that they must not be revealed. At least a month's notice of resignation must, however, be given before a member can cease his connection with the Society, unless the President and Council should decide otherwise.

19. Members can be expelled only at a special meeting of the Society, and when not less than two-third of the resident members are present, the non-resident members being also at liberty to vote by proxy at such meetings, provided always that such expulsions are subject to the approval of the Parent Society.

20. The rules of the Society can be altered, modified, or changed at the annual general meeting of the Society, also at extraordinary general meetings convened for the purpose by the Secretary with the sanction of the Managing Committee, but at no other time.

21. If a body of the members of the Society, larger than the Managing Committee, send up a written requisition to the Secretaries, requesting them to call an extraordinary general meeting, they are bound to convene it; if they do not call such a meeting within a reasonable period, the applicants can themselves convene the same.

22. All notices concerning meetings of the Society are issued at reasonable periods before their date of meeting, with the objects of the meetings stated therein.

23. The ordinary meetings of the Society shall be held on the second and last Sundays of every month at 5-30 p.m.,

24. Any one, who, for reasons that may appear satisfactory to the President, may prefer to keep his connection with the Society a secret, shall be permitted to do so, and no one, except the President, has the right to know the names of all the members.

R. CASAVA PILLAY,

Secretary.

RULES AND BYE-LAWS OF THE "MEERUT THEOSOPHICAL SOCIETY."

I. The Meerut Theosophical Society is a Branch of the Theosophical Society of New York. It has been formed with a view to give local support in the Meerut station to the Parent Society, and assist its Founders, Colonel Olcott and Madame Blavatsky, in propagating and disseminating the doctrine of the Universal Brotherhood of humanity, without distinction of race, colour, creed, &c., in promoting the study of our Aryan literature, religion and science by vindicating its importance before the world, and, lastly, in investigating the hidden mysteries of nature and the psychical powers latent in man.

II. To properly carry out the objects of this Branch, its management is vested in the following officers:—a President, a Vice-President, a Secretary, and an Assistant Secretary and Treasurer, to be elected annually by a majority of its members, on the anniversary day of the

foundation of the "Meerut Theosophical Society." Each officer shall hold office for one year only, but shall be eligible for re-election, at the end of that year, subject to the sanction of the President of the Parent Society.

III. The President of the Society shall take chair at every meeting of the Society, deliver an address at its annual meeting, giving a review of the past year's actions of the Society, and offering suggestions for the future guidance of the Branch.

IV. In the absence of any officer, or officers, at any meeting of the Society, the officer of the highest rank present shall discharge the duties of the President and shall elect, if necessary, from among the members present, any gentleman to discharge the duties of the Secretary *pro tem*.

The President shall also have the power to nominate any member to the duties of any office vacated by death or resignation, subject to the confirmation of the Society.

V. The Secretary shall keep records of the proceedings and actions of the Society, answer all official letters, correspond with other societies and individuals in sympathy with the objects of this Society, and shall, with the consent of the President, convene extraordinary meetings of the Society, if necessary.

VI. The Assistant Secretary and Treasurer shall reply all vernacular letters, shall keep correspondence in Urdu and Hindi, shall be in the charge of the funds of the Society, and shall keep account of re-imbursments and disbursements, which shall be placed before the Society in the first meeting of every month.

VII. The meetings of the Society shall be held on the first and third Wednesday of every month, at 7 p.m. No notice of any ordinary meeting shall be issued to the members.

VIII. Any member absenting himself, without any sufficient cause, from the meetings of the Society, for a period of two months continuously, shall, after due warning, be reported to the President of the Parent Society for indifference.

IX. At the ordinary meetings of the Society, the members shall deliver, in the form of a lecture, any information which they may have acquired, for the benefit of the fellows present.

X. Neither the officers, nor the members of the Society, have the right to preach their own sectarian views and deprecate the religion of any Brother-Theosophist present.

XI. Pecuniary transactions, amongst the members of this Society, in the capacity of membership, is strictly prohibited.

XII. A knowledge of the English language is not requisite for the membership of this Branch.

XIII. Applications for admission into the Society will, if supported by two Fellows, remain under the consideration of the Society for a period of one calendar month; at the expiration of which period the candidate will, if approved, be duly initiated by the President, in a meeting of the Society convened for the purpose. But the President shall have the power to dispense with this period of candidature if he deems necessary.

XIV. An Initiation Fee of Rs. 10 with postal charges will be paid by persons joining the Society, which will duly be forwarded to the Head-Quarters of the Parent Society.

XV. At the time of the Initiation, every candidate shall be required to give, in writing, his solemn and sacred promise, and repeat the same by word of mouth before witnesses, to the effect, that he will never reveal, on any pretext whatsoever, to any person who is not an initiated member of the Society, any information, signs or tokens, which may be communicated to him under the injunction of secrecy.

XVI. Members shall have the right to attend the ordinary meetings of the Society, to have access to the books, &c., belonging to the Society, and to demand and obtain intellectual sympathy from his Brother-Theosophists.

XVII. Any Fellow, whose conduct is considered by the Society to be disgraceful, shall, after full enquiry on behalf of the Society, be expelled, if found guilty, subject to the confirmation of the President of the Parent Society.

XVIII. Any Fellow who may be proved to have *mala fide* slandered a Brother-Theosophist, or to have written, or uttered, in bad faith, words calculated to injure such in any way, will have to substantiate the charges involved, and, failing to do so, will be asked to resign, or will be suspended or expelled as may seem proper to the President. The name of such person shall be sent for publication in the THEOSOPHIST.

XIX. Any member desiring to sever his connection with the Society shall have the option to do so, on signifying the same, in writing, to the Secretary, but such severance shall, in no way, relieve him from his solemn engagements, which he has entered into at the time of his Initiation.

XX. The ordinary and special meetings of the Society are open to Brother-Theosophists only.

XXI. The distribution and proper keeping of the works and journals of the Society shall rest with the Secretary.

BULDEO PRASAD SANKDHAR,
Secretary.

Correspondence.

THE MERITS OF SCHOPENHAUER.

Before quitting Penang for Borneo, our correspondent—now happily our Brother-Theosophist—Mr. Sanders addressed to Colonel Olcott the annexed letter, in which is given a useful catalogue of the works of that most mystical and intuitive of European philosophers, Arthur Schopenhauer. There is, we believe, a very good English translation of at least a portion of his writings, though we have never yet chanced to see it. What we know of his ideas has been obtained at second-hand, yet that was sufficient to make us appreciate his rare genius—as the readers of *Isis Unveiled* are aware (vols. i., 55, 59; ii., 158). Mr. Sanders writes:—

Penang, June 30, 1882.

COLONEL HENRY S. OLCOTT,

President, Theosophical Society.

DEAR SIR,

Of the honour conferred upon me by accepting me as a member of your Society, I am thoroughly sensible, and beg the Founders, Madame Blavatsky and yourself, to accept my sincere thanks. The fact that I enjoy that distinction is probably due to my interest in Schopenhauer's philosophy, which prepared me to have my eyes open at once upon reading Mr. Sinnett's "Occult World"; and which has filled me with the desire of benefitting my fellow-men by imparting a knowledge of the philosophy, which alone enables one to fathom and grasp the whole truth implied in Brother Koot Hoomi's letters. Therefore, I translated for you portions of his works and felt happy to do so. The English being to me a foreign language, my rendering, of course, is not idiomatically correct, though, as I hope, it renders Schopenhauer's expressions accurately. While it is true that I wrote only for you and a few friends, yet I am so thoroughly convinced of the truth of this philosophy, that I cannot but hope that it will be thought worth while to edit the translated portions for the press, as they will supply recipient minds with philosophical matter of the highest importance quite in keeping with Asiatic philosophy, and will prove in these days of materialistic tendency among both Asiatics and Europeans—of invaluable help. This view I base upon personal experience, and find it confirmed by certain articles of a philosophical character in the THEOSOPHIST showing against the limitations of intellect and a conflict in the notions of Space, Time, Causality, Ether, and Necessity within our world of changes, &c., with the conception of the notions upon "Maya" and "Nirvana." I maintain

that Schopenhauer's philosophy, for recipient Western and the above-mentioned Asiatic minds, removes even those bounds; that it is necessary to translate adequately his works and to introduce him, thus shaming Europeans in general, and the Germans in particular, for the narrowness which secreted, ignored, or was unable to appreciate the intelligence of their only true philosopher and author—Schopenhauer. I have done what I could in this direction myself. What yet I will be able to do more, I do not know, but I feel confident that when either you, or our Society takes this matter in hand, a great wrong will be redressed and a great benefit conferred upon all men of philosophical mind.

Schopenhauer's works are:—

West as Wille und Vorstellung, 2 vols. (his principal work).

Vierfache Wursel des Satzes von Qureisichenden Grunde (the Key of his philosophy).

Willen in der Natur (written forty years later—after the development of the science of that period).

Grund Probleme der Ethic (lacking their completeness by "Soul" philosophy to be true in the principal points).

Parerga und Paralipomena, *Handschriftlicher Nachlass* (containing gems of thought of the purest water).

Ueber das Sehen und die Farben (irrefutable, though long scoffed at).

To the great end we have in view, I know of nothing more conducive than what I have had the privilege of explaining above; and I am ready to assist towards its realization with all my heart and to the full extent of my capabilities.

I remain, dear Sir,

Yours respectfully,

L. A. SANDERS, F.T.S.

ANOTHER "ORTHODOX" PROSECUTION!

[On page 184 of the April number of our current volume will be found an account of the shameful prosecution against our Brother, Charles E. Taylor, for being a practitioner of homoeopathy and magnetism. The Secretary of our Society has now received the following letter from Mr. Taylor, which, we trust, will be read with interest. Mr. Taylor, we need not repeat, is the *pro tem.* President of our Branch Society at St. Thomas, West Indies.—Ed.]

"I have to thank Madame Blavatsky for her expression of sympathy for me. As will be seen from the *Banner of Light* of the 25th March, I have forwarded a petition to His Majesty the King of Denmark. It is recommended by the Chairman, the Vice-Chairman, the Secretaries and other members of the Colonial Council, by the prosecuting and defending lawyers in the suit instituted against me, and by nearly all the Consuls, merchants and leading inhabitants. In the petition I have stated, among other things, that I was 'admitted a Fellow of the Theosophical Society which numbers, among its members, such men as the great inventor Edison and the Astronomer, Camille Flammarion. This institution, specially founded for the purpose of studying Aryan and other Eastern literature, religions and sciences, and for the investigation of the hidden mysteries of Nature and the psychical powers latent in man, has recently done me the high honour to constitute me President of the Branch Society of St. Thomas, and to grant me a Charter for its legal establishment.' I hope I have not done wrong in thus availing myself of this opportunity to bring our beloved institution to the notice of the King of these countries. I feel that I am right and am able to face the world in such a cause as ours.

"*En passant*, I may mention that I have been vilely abused by an anonymous writer from St. Croix, 'D.W.I.', in the *National Tidende* of April 3, a large sheet published in Denmark. The usual epithets—quack, charlatan, impostor, &c.—are freely lavished upon me. To another

paper of that island I have sent my rejoinder which will be out in a few days.

"My appeal to the Upper Court in St. Croix has resulted in the confirmation of the sentence of the Lower Court. The whole case has been appealed to the High Court, Copenhagen. I intend fighting *the bigots* to the last.

"A future number of the *Banner of Light* will contain the results of my visit to St. Croix, where I gave two lectures. A correspondent, 'A—,' did me the honour to vilify me in the newspaper of that island, and to assert that my cures were false; but he was warmly taken up by my friends. He has now retired ignominiously from the contest in the face of an account, published in the same paper in which I was attacked, of a remarkable cure of paralysis that I had effected, and which was certified to by the party concerned.

"May you be blest for the noble work you are doing for the redemption of the mass of mankind, and may the ideas, you promulgate, soon permeate the world!"

CHARLES E. TAYLOR, M.D., F.T.S.

St. Thomas, May 15, 1882.

The Libraries of the Branches of the Theosophical Society throughout India can get, free, Copies of the three bound Volumes (pp. 1112, 3 Vols.) of Mr. N. M. Oxley's "Angelic Revelations," on remitting to the MANAGER of the THEOSOPHIST twelve annas for postage for each set.

Personal Items.

[Our members and Fellows of the Theosophical Society throughout the world are cordially invited to send to the Office of the THEOSOPHIST, to be inserted under this heading, short paragraphs concerning themselves, or their Fellow-Brothers, whenever there happens anything of general interest to our Society.—ED.]

Colonel H. S. OLCOTT, the President of the Theosophical Society, has left Bombay for Ceylon by the P. & O. Steamer "Shannon" on the 15th of July. He proposes to return to the Head-Quarters by the 1st of November.

MR. R. D. SETHNA, B.A., LL.B., F.T.S., who is in England now qualifying for the Bar, has obtained a prize of 30 guineas in "Real and Personal Property." Lately, he carried off a scholarship worth 60 guineas. Mr. Sethna is not only one of the most promising among the young Parsis, as regards intellectual achievement, but also one of the purest in character. Like Pandit Shyamaji Krishnavarma, he is a credit to his nation and co-religionists and an honour to the Theosophical Society.

MR. HERBERT D. MONACHESI, F.T.S., an officer on the United States' War-ship "Galena," wrote on the 20th June, from Alexandria, that he had been enjoying a cruise along both shores of the Mediterranean and down the west coast of Africa, as far as the Equator. The "Galena" was at Alexandria to look after American interests. "Many of these refugees" writes he,—referring to the foreigners who had fled from Alexandria—"came on board of us for protection, among them, five American missionaries with their families. They have settled themselves to remain, it appears. They are a great nuisance and have turned our vessel from a well-ordered man-of-war into a Gospel-shop. They are the 'American interests' we have to protect!"

LIEUTENANT STUART BEATSON, F.T.S., of the 11th Bengal Lancers, accompanies General McPherson, Commanding the Expeditionary Force to Egypt, as a member of his personal staff.

BABU PEARY CHUND MITTER, F.T.S., the venerable President of our Bengal Theosophical Society, has been for some time suffering from dropsy, we are sorry to hear. We learn, however to our great satisfaction, that our esteemed and kind friend is gradually recovering and gaining strength. We earnestly hope that he will be spared to us for a long time to come; such men are rare everywhere, and Theosophy counts Babu Peary Chund among its worthiest and noblest members.

MR. DAMODAR K. MAVALANKAR, F.T.S., the Manager of the THEOSOPHIST and the Recording Secretary of the Parent Theosophical Society, has gone to Poona for a month or two, to

take some needed rest. The health of our self-sacrificing young Brother had become very delicate of late, owing to bigoted persecutions and an injudicious overwork undertaken out of pure devotion to the cause of theosophy, than which there is nothing dearer to him in this world. Very happily he has been prevailed upon to change for the monsoon season the damp killing atmosphere of Bombay for the drier and far cooler climate of Poona. Mr. A. D. Ezekiel, F.T.S., has kindly offered the invalid a brotherly hospitality in his house, and volunteered to take every care of him during his stay at that city. We hope a month of quiet rest and the sympathetic circle of his friends and Brother-Fellows will do him a deal of good. Theosophy reckons few such unselfish—and none more ardent—workers for her cause than Mr. Damodar K. Mavalankar, our Recording Secretary.

BYE-LAWS OF THE REWAH THEOSOPHICAL SOCIETY—ADOPTED ON 2ND JULY, 1882.

The business of the Rewah Theosophical Society shall be administered by a managing Committee consisting of the President, the Vice-President, a Secretary, and four members of the Committee. Any four members to form a quorum, the Chairman having the casting vote.

(2) For the support of the Rewah Branch, each member will pay a minimum monthly subscription of one rupee Babashai. The managing Committee has the right of exempting any member from payment of this subscription for good reasons.

(3) The Committee may ask for donations from the members whenever any necessity for such donations arises in the opinion of the Committee.

(4) The Secretary and Treasurer shall submit, once a month, a statement of accounts for the inspection of the committee.

(5) The President of the Branch may admit any person irrespective of sex, race, colour, or creed, to be a member, of the Society for reasons that may appear satisfactory to him. Any member, wanting his name to be kept secret, will be allowed to do so, and no one, except the President, has the right to know the names of such members.

(6) Ordinarily, the candidate must make an application for admission, in writing, (see Form A) declaring at the same time his sympathy with the Society's objects. Two or more fellows must endorse the candidate's application certifying to his fitness for admission, and transmit it together with the prescribed initiation fee, to the President. On being accepted by the President, the candidate shall, at the expiration of three weeks in ordinary cases, be invested with secret signs, words or tokens by which Theosophists of the Third Section make themselves known to each other. On initiation a solemn obligation upon honour (*vide* Form B) must be executed by the candidate in writing, and subsequently repeated by him orally before witnesses, to the effect that he will neither reveal the above-mentioned signs, pass words or tokens to any improper person, nor to any one outside of the Society, nor even to an uninitiated candidate, nor divulge any information connected with the legitimate work or researches of the Society, which may be communicated to him under an injunction of secrecy.

(7) No member shall be expelled from the Society unless by a majority of votes in a general meeting of the members convened for the purpose.

(8) General meetings of the Branch will be held twice a month, on the first and third Sundays of every month.

The managing Committee shall consist of the following members:—

The President, the Vice-President, the Secretary, Dr. Balchandra, Dr. Batookram, Mr. Moozumdar, and Mr. Keslav Shastri Gadgil.

P. DORABJI,

Secy. and Treasurer, Rewah Theo. Society.

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