

THE THEOSOPHIST

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

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares]

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.

HINDU THEISM.

Old readers will recollect our desire, long ago expressed, that some respectable Brahmo would undertake, in these columns, a candid exposition of the views of his Samaj. Friends, in both Europe and America, have asked for some authoritative statement of Brahmoism, that the West might intelligently study the present drift of Asiatic thought in the channel opened, half a century ago (A. D. 1830), by the religious fervour and bright genius of Ram Mohan Roy. Their desire, and ours, is at last gratified. In the present number is printed the first instalment of a discourse upon "Hindu Theism," by a man whose spotless private character and pious sincerity have won the respect and confidence of multitudes of his countrymen, even of those who do not at all sympathize with his views, or his sect's, upon religious questions. The Brahmic Church of India was, as is known, founded by the late Rajah Ram Mohan Roy on the lines of a pure Theism, though not announced as a sect. No country can boast a purer or holier son than was this Indian reformer. The Raja died in England in 1831, and, for the next few years, his movement languished under the leadership of a very noble-hearted man, Pandit Ramchandra Vidyabagish. In 1838, the leadership fell into the hands of Babu Debendra Nath Tagore, a Bengali gentleman of high family, and of a sweetness of character and loftiness of aim equal to that of the late Raja. In every respect he was worthy to wear the mantle of the Founder and able to take upon himself the chief burden of the herculean work he had begun. Of the bright minds who clustered about them, the most conspicuous and promising were Babus Raj Narain Bose, Keshab Chander Sen, and Sivanath Shastri. For years they worked together for the common cause without discord, and the Brahmic Church was a unit. But the infirmities of human nature by degrees opened breaches which resulted in the setting up of schismatic Samajis,

and the primitive Brahmoism was first split into two and, later, into three churches. The first and, as claimed, original one is known as the Adi Brahmo Samaj, of which the now venerable and always equally revered Babu Debendra Nath Tagore is theoretically, but Babu Raj Narain Bose practically—owing to the retirement of the former to a life of religious seclusion at Mussooree,—the chief. The latter gentleman may also be almost said to be in retirement, since he lives at Deoghur, Bengal, an almost exclusively contemplative life. The second Samaj comprises a small group which has followed the lead of Babu Keshab Chander Sen out of his "Brahmo Samaj of India"—as his first schism was called—down the slippery road to the quagmire of Infallibility, Direct Revelation, and Apostolic Succession, where he has planted the gaudy silken flag of his New Dispensation, beside the pontifical banner of the Pope of Rome. At Calcutta, we were told that of actual disciples he can scarcely count more than fifty-five, though his marvellous eloquence always commands large audiences of interested hearers. It was also the unanimous testimony to us of his friends, as well as foes, that Babu Keshab's influence is rapidly dying out, and that, after his death, not even the marked ability of his cousin and chief assistant, Babu Protab Chandra Mozumdar, is likely to hold the Samaj together. The third branch of the original Brahmo Samaj of Ram Mohan Roy is called the Sadhāran Brahmo Samaj, and headed by Pandit Sivanath Shastri who is a gentleman of unblemished character, modest disposition, a well-read Sanskritist, and a good, though not exceptional, orator.

We have had quite recently the great pleasure of reading a pamphlet by Pandit Sivanath Shastri, in which the history of the Brahmic movement is clearly and ably sketched, and which the reader would do well to procure from the author.* Our Western friends, especially who have such incorrect ideas of Babu Keshab's character and relationship with contemporary Brahmoism, will be startled and shocked to read Pandit Sivanath's judicially calm analysis of the career of his quondam colleague towards the worst abomination—from Ram Mohan Roy's point of view—of personal leadership and reckless egoism. And one thing, as bad as bad can be, is not given in this pamphlet, viz.: that on the day of the last annual celebration of an idolatrous festival at Calcutta, Babu Keshab allowed his disciples to bathe his person, bedeck it with garlands, and put him in a swing as the Hindus put their idols, and swing him as though he were a divine being. Beyond this, there is scarcely any extravagance of childish vanity to be guilty of. The intelligent reader will easily deduce for it what fate is in store for *this* branch of a once noble tree.

The discourse of Babu Raj Narain Bose, now to be given in these columns, though delivered in Bengali in the year 1872, has never until now appeared in an English dress. The learned and most esteemed author has generously revised his translation and placed it at our disposal. As the portions successively appear, they will be put into type at the Samaj Press, in Bengal, and when our last instal-

* To be had of Mr. M. Butchiah Pantulu, Madras, and of the Sadhāran Brahmo Samaj, 13, Mirzapore St., Calcutta. Price, 8 annas.

ment is printed, the author will publish the entire lecture in pamphlet form. The Adi Brahma Samaj is nearest of the three to being orthodox, and least revolutionary as regards Hinduism. Its managers wisely keep a good deal of what is excellent in their national religion, instead of flinging, so to say, the family treasures out of the windows and clamouring for new lamps. They find Hinduism to be a pure and essential Theism, and have laid down their new church on that foundation. It is not our province to express an outside opinion upon a subject whose exegesis, we conceive, should be left to its own authorised teachers. The "THEOSOPHIST" was originally announced as a tribune from which all religions might be expounded by their best men; and so it will ever be.

In conclusion, we must note the coincidence that, upon the very heel of the Swami's defection, comes a most cordial greeting from Babu Raj Narain Bose, leader of another Hindu society, and a man whose approbation and friendship is worth having. In a letter (of date April 3rd) to Colonel Olcott, he says:—"It is the marvel of marvels, that a stranger should come to India from the far, far West to rouse her from the sleep of ages, and work as a Hindu with Hindus for the regeneration of the Hindu nation. Had the system of Purana writing been still in vogue, this strange event would have been narrated in striking allegories."

(Translated into English by the Author.)

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

BY BABU RAJ NARAIN BOSE,

President of the *Adi Brahma Samaj*.

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

PREFACE.

On the 15th day of September, 1872, I delivered, at a very crowded meeting of the National Society of Bengal, an *extempore* lecture in Bengali on the "Superiority of Hinduism to other Existing Religions," considered from the stand-point of pure Theism. The meeting was presided over by the Venerable Debendranath Tagore, the leader of the *Adi Brahma Samaj*, or the Original Church of Brahmans or Hindu Theists, founded by Rajah Ram Mohan Roy, and the Chief Minister of the *Brahmo Samaj* in general. Two summaries, of what I said on the occasion, appeared respectively in the *National Paper* of Bengal and the *Times* of London. I give those summaries below to enable the reader to form an idea of the contents of the work before its perusal, as well as to serve as an abstract for refreshing the memory after the same. I also cite below what Rajah Kali Krishna Deb Bahadur, the late highly respected President of the *Sanātana Dharma Rakshini Sabhā*, or the Society of Orthodox Hindus, established for the preservation of the "Eternal Religion" (Hinduism), said, with reference to my lecture, at a meeting of the National Society held after its delivery, and what the world-renowned scholar, Professor Max Müller, of Oxford, observes about it in his introduction to the "Science of Religion."

REPORT OF A LECTURE ON THE "SUPERIORITY OF HINDUISM TO OTHER PREVAILING RELIGIONS."

(From the *National Paper*, 18th September, 1872.)

The lecturer began with defining Hinduism as the worship of Brahma, or the one Supreme Being, whose knowledge and worship all the Hindu Shastras agree in asserting to be the sole cause of salvation, and other forms of Hindu worship and the observance of rites and ceremonies as preliminary means for ascending to that knowledge and worship. For a knowledge of Hinduism, the lecturer said, we should consult the Hindu scriptures, which are—1st, the Śrutis, or the Vedas; 2nd, the Smritis; 3rd, the Puranas, including what are called the Itihāsas, namely, the *Rāmāyana* and the *Mahābhārat*; and, lastly, the Tantras. He said he cannot include the Darshanas in the canon of Hindu scriptures as they treat of philosophy, and not of religion. He then gave a brief description of each of these

scriptures. He then spoke of the grosser aspect of Hinduism, namely, 1st, idolatry; 2nd, pantheism; 3rd, asceticism and austere mortification; 4th, the system of caste; and proved that they are not sanctioned by the higher teachings of the non-Vedic scriptures, much less by the Vedic scriptures. The lecturer then proceeded to refute the charges brought against Hinduism—firstly, that it does not inculcate the necessity of repentance as other scriptures do; secondly, that it does not worship God as the Father and Mother of Universe; thirdly, that it does not treat of Divine Love, the highest point of development of every religion; and fourthly, that it does not inculcate forgiveness towards enemies as the Christian scriptures do. In corroboration of what he said on the subject, he cited numerous texts from the Hindu scriptures. The lecturer then showed the superiority of Hinduism to other prevailing religions in these respects:—

I. That the name of the Hindu religion is not derived from that of any man as that of Christianity, Mahomedanism, or Buddhism is. This shows its independent and catholic character. It is called the *Sanātana Dharma*, or Eternal Religion, by its followers.

II. That it does not acknowledge a mediator between the object of devotion and the worshipper. The Hindu, worshipping Shiva, or Vishnu, or Durga, as the Supreme Being, recognises no mediator between him and the object of his worship. The idea of *Nabee*, or prophet, is peculiar to the Shemitic religions.

III. That the Hindu worships God as the soul of the soul, as the heart of heart, as nearer and dearer to him than he is to himself. This idea pervades the whole of Hinduism.

IV. That the idea of holding intimate communion with God, even at the time of worldly business demanding the utmost attention of man, is peculiar to the Hindu religion.

V. That the scriptures of other nations inculcate the practice of piety and virtue for the sake of eternal happiness, while Hinduism maintains that we should worship God for the sake of God alone, and practise virtue for the sake of virtue.

VI. That the Hindu scriptures inculcate universal benevolence, while other scriptures have only man in view.

VII. That the idea of a future state, entertained by the Hindu religion, is superior to other religions, as it allows an expiatory process to sinners by means of transmigration, while Christianity and Mahomedanism maintain an eternal heaven and an eternal hell. The Hindu doctrine of a future state is also superior to that of other religions inasmuch as it maintains higher states of existence in consonance to the law of progress prevalent in nature.

VIII. That Hinduism is pre-eminently tolerant to all other religions, and believes that each man will obtain salvation if he follows his own religion.

IX. That Hinduism maintains inferior stages of religious belief in its own bosom in harmony with the nature of man who cannot but pass through several stages of religious development before being able to form a true idea of the Supreme Being.

X. That the Hindu maintains that religion should guide every action of life. It has been truly said "that the Hindu eats, drinks, and sleeps religiously."

XI. That the Hindu religion is of a very comprehensive character as grasping, within its embrace, all human knowledge, all civil polity, and all domestic economy, impenetrating every concern of human life with the sublime influence of religion.

XII. The extreme antiquity of the Hindu religion as existing from before the rise of history, thereby showing that there is much in it, which can secure a permanent hold over the mind of man.

The lecturer then proceeded to show the especial excellence of Gyan Kanda, or the superior portion of Hinduism, as testified in its ideas of the nature of God and of revelation, its disbelief in incarnation and mediation, its rejection of all ritual observances, the stress which it lays on Yoga, or divine communion, as transcending the inferior offices of prayer and praise, and its having no appointed time or place of worship and recognising no pilgrimages to distant shrines. The lecturer then showed that Brahma Dharma, or Brahmism, is the highest developed form of Hinduism, and, as such, is not distinct from it, though it is, at the same time, entirely catholic in its character. The lecturer then said we need not borrow any thing from other religions. The Hindu religion contains, like the ocean that washes the shores of India, gems without number, and will never perish as long as that country exists. The lecturer concluded with an eloquent exhortation to the audience not to leave off the name of Hindu which is connected, in our minds, with a thousand sacred and fond associations.

(From the *Times*, 27th October, 1872.)

A lecture, the mere title of which will startle a great many people in England, was delivered in Calcutta last week by the minister of the Adi Samaj, the elder body of the Brahmans. The leaders of this section of the Brahmans are a highly respectable body of men, well educated, generally calm and thoughtful and thoroughly respected by all classes of their countrymen. The minister of this body startled Calcutta, at least the religious part of it, by announcing a lecture on "The Superiority of Hinduism to every other Existing Religion." This was meeting Christians in a very unusual way.

The lecturer held that Hinduism was "superior," because it owed its name to no man; because it acknowledged no mediator between God and man; because the Hindu worships God at all times, in business and pleasure, and every thing; because, while other scriptures inculcate the practice of piety and virtue for the sake of eternal happiness, the Hindu scriptures alone maintain that God should be worshipped for the sake of God alone, and virtue practised for the sake of virtue alone; because Hinduism inculcates universal benevolence, while other faiths merely refer to man; because Hinduism is non-sectarian (believing that all faiths are good), non-proselytizing, pre-eminently tolerant, devotional to an abstraction of the mind from time and sense, and the concentration of it on the Divine, of an antiquity running back to the infancy of the human race, and, from that time till now, influencing, in all particulars, the greatest affairs of the state, and the most minute affairs of domestic life.

These are some of the points insisted upon by the lecturer and many a long day will it be, I fear, before we shall alter the people's faith in these points which they can reason about as cleverly as any Englishman among our best theologians here and with a surprising power of illustration from the general history of nations. The lecture was replied to on another evening by the Principal of the Free Church College, in the College Hall, and he was met there by several disputants on the previous lecturer's ground, by whom his views were roundly questioned. This of itself will show how necessary it is to have an able and thoroughly educated class of men as missionaries in India. The Christian lecturer (an able and gentlemanly scholar) claimed to include, among the sacred books of the Hindus, the "Tantras."* A young Hindu, writing immediately after, asked, why then do not Christians include among their sacred scriptures the works of Duns Scotus and Thomas Aquinas? Be the point discussed what it may, it will not be doubted that, in dealing with such persons, the only weapon of the slightest use is reason."

OPINION OF RAJA KALI KRISHNA DEB BAHADOOR, PRESIDENT OF THE SANATANA DHARMA RAKSHINI SABHA.

"It gave me great pleasure to read the summary of Baboo Raj Narain Bose's beautiful lecture on Hinduism, which appeared in the columns of the *National Paper*, and to mark the profound wisdom and the real gentlemanliness which he has displayed in the treatment of the question. For this he is deserving of high praise."

REMARK OF PROFESSOR MAX MULLER, OF OXFORD.

"With all the genuine documents for studying the history of the religions of mankind, that have lately been brought to light, and with the great facilities which a more extensive study of Oriental languages has afforded to scholars at large for investigating into the deepest springs of religious thought all over the world, a comparative study of religions has become a necessity. If we were to shrink from it, other nations and other creeds would take up the work. A lecture was lately delivered at Calcutta by the Minister of the Adi Samaj, *i. e.*, the Old Church, on the "Superiority of Hinduism to other Existing Religions." The lecturer held, &c. (Here follows the summary of the lecture given in the *Times* and quoted above)."

Some time after the delivery of the aforesaid lecture, I put in writing so much of it as I could call to remembrance from notes taken down on the spot by my pupil and friend, Baboo Ishan Chandra Basu, now Minister of the Allahabad Brahma Samaj, and published it in the form of a pamphlet. The present publication is a translation of that pamphlet into English made by myself with the assistance of my worthy and amiable young friend,

Baboo Akshaya Charana Datta Choudhari, M. A., Graduate of the University of Calcutta. I have annexed three appendices to the translation, there being only two in the original Bengali edition. The first of these appendices contains selections from the Hindu Shastras. These selections contain extracts from the Vedant or the Upanishads held in the highest veneration by all classes of Hindus as the sum and the conclusion of the Vedas (the literal meaning of the word "Vedant") as well as from other Shastras. In making the selections from the "Upanishads" I have availed myself, with little alterations here and there, of the translation of the late Dr. E. Röer, of Hoonburgh, in the *Bibliotheca Indica* published by the Asiatic Society of Bengal, instead of my own translation of them published in the *Tattvabodhini Patrika*, the organ of the Adi Brahma Samaj, so far back as the year 1846, and referred to as an authority by Dr. Röer himself in the *Bibliotheca*. I avail myself of this opportunity to mention incidentally the feelings of deep respect and regard, which I entertain towards the memory of Dr. Röer on account of the kind treatment which I received at his hands when he was for some time Inspector of Schools in Bengal, and myself Headmaster of the Government Zillah (county) School at Midnapore. In making selections from the other Shastras I have derived material assistance from the "Brahma Dharma Grantha," or "The Book of the Religion of the One God," compiled by Babu Debendranath Tagore, and the "Hindu Dharma Niti," or "Book of Hindu Morals," of Babu Ishanchandra Basu whose name has been previously mentioned in this preface. Both are excellent compilations from the Hindu Shastras, the former especially so. I have not hesitated to include moral precepts taken from the "Hitopadesha," in the first appendix, which contains selections from the Shastras only as the "Hitopadesha," though a book of moral fables, contains sayings taken from all the Shastras. The second appendix contains the opinions of European writers on Hinduism, collected by a friend of mine connected with the Adi Brahma Samaj. The third appendix contains a controversy which took place in the year 1872, between Mr. James Rontledge, the then Editor of the *Friend of India*, and the Editor of the *National Paper* who is a Brahma of the Adi Samaj, on the subject of the comparative merits of Christianity and Hinduism.

In conclusion, I would request my European readers in general to be fair and impartial in their examination of other religions, especially of Hinduism which has unfortunately been always an ill-judged and ill-represented religion, and take into consideration the following observation made by Professor Monier Williams in his "Indian Wisdom":—

"Surely we should study to be absolutely fair in our examination of other religions, and avoid all appearance of a shadow of misrepresentation in our description of them, endeavouring to take a just and comprehensive view, which shall embrace the purest form of each false system, and not be confined to those corruptions, incrustations and accretions, which, in all religions, tend to obscure, and even to conceal altogether what there is of good and true in them."

RAJ NARAIN BOSE.

Calcutta, May 15, 1874.

Deoghur, May 1, 1882.

(To be continued.)

THE MAN IS A FOOL WHO DEEMS ANYTHING RIDICULOUS except what is bad, and tries to stigmatize as ridiculous any other idea but that of the foolish and the vicious, or employs himself seriously with any other end in view but that of the good.—*Pearls of Wisdom from Platonic Sources.*

* This is a mistake of the writer in the *Times*. He claimed the "Darshanas" (philosophical works), and not the "Tantras," among the sacred books of the Hindus.

"A FRIEND IN NEED, A FRIEND INDEED."

We copy the following letter from the *Bombay Gazette* of April 4th, not for its bearing upon the recent "unpleasantness," but to preserve, in our record, the evidence of an act of true unselfish loyalty to the cause of Theosophy. The public position of the writer of the letter might well have been made a pretext to keep silence—if silence could, in any such case, be ever excusable. But chivalrous natures like this do what is right first, and then only think what expediency might have demanded. These are the men to make a good cause succeed: the strength of our Society lies in their allegiance.

On the day following the unexpected denunciation of us, at a public lecture, by our ex-friend and ally—whom we had always in America, England and India defended against *his* enemies—when, like *Scapin* in the play, he, so to say, rolled us up in a sack and laid on lustily, the *Bombay Gazette*, in a long editorial upon the unpleasant event, *innocently* remarked—..... "The assurance that the Theosophists (*read* "Colonel Olcott and Madame Blavatsky") know nothing of occult science is depressing. What will Mr. Sinnett say? Was not his valuable work on the 'Occult World' founded wholly on the occult information he obtained from them?"

The gentleman, so unexpectedly dragged into the treacherous "play," made at once the following answer:—

[TO THE EDITOR OF THE "BOMBAY GAZETTE."]

SIR,—As you ask the question, "What will Mr. Sinnett say?" in reference to certain remarks, by the Swami Dayanand Saraswati, quoted from some papers he has sent you, I have to say this:—

I was already sure, when I wrote *The Occult World*, that the Theosophical Society was connected, through Madame Blavatsky, with the great brotherhood of adepts I described. I now know this to be the case with much greater amplitude of knowledge. I had already been witness, in Madame Blavatsky's presence, of various phenomena which were clearly due to causes, or produced by methods, which ordinary science has not yet mastered. I have since been witness of other such phenomena, produced when Madame Blavatsky has not been present (nor in that part of India where they have occurred), which were equally incompatible with any limited conceptions of possibility due to the simple belief that the physical science of the day has exhausted the resources of nature.

But I do not write to argue the reality of occult phenomena. The two divisions of society must agree to laugh at each other—across the boundary of the common-place—in reference to their respective beliefs in this matter. I find it pleasanter to laugh at ignorance from the point of view of knowledge, than at knowledge from the point of view of ignorance; but this is a mere personal predilection. The subject is not yet ripe for the newspapers at any rate.

But when either to delight the groundlings, or to give vent to private animosity, or simply from having a bad case as regards the main question at stake, the representatives of incredulity take to "abusing the plaintiff's Attorney," a few words on the other side may occasionally be called for. You have asked what I think of all this, so I tell you that I think as highly of Madame Blavatsky and Colonel Olcott and the Theosophical Society as ever; that the reality of the great occult organisation which the Theosophical Society has revealed (though hampered by restrictions that no outsider can understand at first) is plainer to me than ever; that it is no fault of the Theosophical Society if the indications it gives at first, about the occult brotherhood, are slight and fragmentary: for people capable of appreciating slight indications and of following up a clue, these will, or, at all events, may lead to large revelations; and, finally, that until people can work through the Theosophical Society to something higher beyond, they cannot do better than work *in* it, for it is entitled to the respect and sympathy of all who aspire to render either themselves or their fellow-creatures better or wiser than they are.

A. P. SINNETT,

Vice-President, Theosophical Society.

DISCOVERY OF PRECIOUS BUDDHIST

RELICS.

The Bombay papers announce that—

"Mr. J. M. Campbell, C.S., the editor of the *Bombay Gazetteer*, has made a most interesting discovery which is likely to make a stir in the antiquarian world. There is a passage in some old MS. describing how at one time the fragments of Buddha's begging bowl were buried at various centres by a pious Indian prince. The burial places and the way in which the relic was preserved were elaborately described, but hitherto the sites have not been identified."

The *Times of India* tells us that—

"Mr. Campbell was led to think that a mass of ruins near Bassein corresponded very exactly to one of the descriptions. He commenced excavating, and came at once upon a stone shaft, full of rubbish. On digging through this he reached, as he expected, a large stone coffer decorated with a dozen images of Buddha. On opening this, a number of caskets were discovered, like a series of Chinese boxes, and finally in the centre, a little casket of pure gold, containing some fragments which seem to be the veritable relics of Buddha's begging bowl, for which he sought..... A singular necklace was found close by, and, just beneath the stone coffer, Mr. Campbell discovered a living frog, which, we are asked to believe, had existed there placidly for the last eighteen hundred years or so. The frog, who differed from the modern species in an extraordinary length of back, was carefully secured, and unfortunately expired on Saturday while he was being medically examined. He was given a drop of chloroform, and this proved fatal to an animal who had already slumbered on for eighteen centuries without any scientific aid."

The account sent in by Mr. Campbell of the discovery is reprinted and widely commented upon. We publish extracts from his paper:—

"About Christmas last, Mr. W. W. Loch, C.S., noticed that, in Sopara, a mound, locally known as the *Burud Rajah's Killa*, that is, the Bamboo-working King's Fort, was too small for a fort, and was shaped like a Buddhist burial mound. In February I went with Mr. Pandit Bhagvanlal Indrajī, the well-known scholar and antiquarian, to Sopara, and, with Mr. Mulock, the Collector, examined the "fort." Mr. Bhagvanlal was satisfied that it was a Buddhist tope or relic mound, and that it had not been opened. We accordingly arranged, with Mr. Mulock's help, to open it during the Easter holidays. The mound stands like a knoll or hillock with steep lower slopes, a terrace about two-thirds of the way up, and, in centre of the terrace, domed top. Round the mound is a well-wooded plot of garden-ground, and from the sides and terrace of the mound grow several big brab palms, and some ten or twelve feet high *karanj* trees and bushes. The mound measures about fifty yards round the base. The lower slope is seventeen feet high, the breadth of the terrace fifteen feet, and the height of the dome, whose top has been flattened and has lost about four feet of its original height, is ten feet. The outside coating of brick has been gradually pilfered away by the villagers, and the mound is now a solid heap of brick and earth. Round the mound are the foundations of a brick and stone wall, which enclosed a rectangular plot about 180 feet by 250. Under Mr. Bhagvanlal's guidance four gangs of men were set to work, two at the east and west ends of the base of the mound, and two at the east and west ends of the domed top. A passage was cut through the mound about four feet broad rising, towards the centre, about twelve feet above the level of the ground outside. In the centre, about a foot below the surface of the terrace, or about twelve feet below the top of the dome, the bricks were found to be built in the form of a small chamber about two feet nine inches square. Three feet from the top of the chamber was found a dark circular stone coffer or box, about a foot-and-a-half high, and two feet across the top and bottom slightly convex. It looked like two grindstones with bevelled edges. Below the box, the chamber, filled with bricks and earth, passed down about twelve feet to the foundation of the mound. About six feet below the relic box, was found a live frog which apparently had been there since the burial mound was made. The relic box is formed of two equal stones, the lid and the box. They fit closely, and the lines of the box are so sharp and true that, in spite of their great weight, the stones seem to have been turned on a lathe. On lifting the lid, there was, thick with earth and verdigris, a central somewhat egg-shaped copper

casket about six inches high and eighteen inches round the middle. About two inches from the casket there was a circle of eight copper images of seated Buddhas, each about four inches high and two inches across. The earth-like substance, which lay about two inches deep, proved to be the sweet-smelling powder that is known as *abir*, spoiled by damp. Inside of the copper casket was a silver casket; inside of the silver casket a stone casket; inside of the stone casket a crystal casket; and inside of the crystal casket a little round dome-topped gold box. In the gold box, covered with gold flowers as bright as the day they were laid, there were thirteen small shreds of earthenware, perhaps species of Buddha's begging bowl. Between the copper casket and silver casket was a space about half an inch deep. This was filled with about 300 gold flowers, much dimmed by damp and verdigris, a handful of caked *abir* powder, thirty-four precious stones, amethysts, beryls, carbuncles, and crystals, and some pieces and beads of blue and greenish glass, none of them of any market value, perhaps about Rs. 10 for the whole of them. Except eight or nine undrilled stones, they formed the left half of a necklace. One or two of them were cut into Buddhist symbols, among them a *trishul*, or trident, a pair of fishes, and, perhaps, an elephant gourd. Besides the stones there was a small thin gold plate (about an inch square) with a pressed-out figure of a seated Buddha. There was also a little bit (about two inches) of silver wire and a tiny patch of gold leaf, probably symbolic offerings. Last and most important was a small silver coin, a Hindu copy of a Greek or Bactrian model, very fresh and clear, but struck from a faulty die. One or two of the letters are doubtful, but Mr. Bhagvanlal is nearly satisfied that it is a coin of one of the Shatakarni kings, Gautamiputra II., who ruled the Konkan in the latter part of the second century after Christ. This would make the relics seventeen hundred years old.

"Besides the relics, we were fortunate enough to find, about a mile from the relic mound, an inscribed fragment (about a foot square) of rock which Mr. Bhagvanlal finds to record part of the eighth of Ashok's (B. C. 250) edicts. This stone seems to have come from a holy knoll or hillock about a mile to the south-west of Sopara, which is known as *Brahma Tekri*, or Brahma's Hill. The mound has many low cairns from nine to twelve feet across, of basalt boulders, among which four smooth-topped blocks have been found engraved with Pali letters of about B.C. 100. These Mr. Bhagvanlal has deciphered, and thinks that the boulders are the grave-stones of lay Buddhists. Mr. Bhagvanlal is, I believe, preparing a paper to be read at the Asiatic Society, giving an account of the Sopara Mound, the Brahma Hill, and a curious bare-topped dome of trap in the bushland to the east of Goregaon station, about ten miles north-east of Bandora. This dome of trap is locally known as the *Padan*, or Cattle Tryste, and has many quaint Buddhist symbols and several writings, varying from the first to the sixth century, carved on its bald top. These discoveries have been due to the help given by Mr. Mulock, the Collector of Thana, who, besides drawing attention to the Sopara Mound, the Brahma and Padan Hills, has, within the last year, gathered twenty old (A. D. 500-1300) Hindu land grant stones, fifteen of which Mr. Bhagvanlal has deciphered. A brick Buddhist mound, that crowns the eastern summit of Elephanta Island and is visible from the Apollo Bunder, was lately brought to notice by Mr. G. Ormiston, the Port Trust Engineer, and identified by Mr. Bhagvanlal. It is soon to be opened by Dr. Burgess, the Archæological Surveyor to Government."

THĀRHNA, OR MESMERISM IN INDIA.

BY BABU POORNO CHANDRA MOOKHERJEE, F.T.S.

Thārhnā is a vernacular term, often used to express approximately what is understood by mesmerism in Europe, but, translated correctly, would rather mean self-induced trance or self-mesmerisation. Its literal meaning is sweeping or dusting away; as *Thārhan* means duster, and *Thārhn*, the broom. In its application to the curative art, *Thārhnā* means the sweeping or driving away of one's bad or unhealthy magnetism, *Bhoot*, by the healthy influence or aura of the operator. So that it will be easily seen that this common Hindu word expresses better its natural attributes, than the far-fetched and forced meaning given to mesmerism, a term derived from the name of the discoverer, or rather its re-discoverer in Europe.

For curative purposes, certain processes are resorted to. These, so far as my experience goes, are (1) slow blowing or breathing on the patient from head to foot; (2) rubbing by or placing of the hands of the operator on the affected parts of the patient, such as shampooing; (3) fixed gaze or the staring process; (4) indirect processes, such as mesmerising through water; and (5) complex processes done with *poojah* and *mantra*, (worship and incantation).

(1) Blowing or slow breathing is an operation commonly used by the Pandits and Moulvies of Hindoostan. They generally do it three times; first they recite a *Mantra* or incantation,—then blow very slowly over the sick person from head to foot. This they repeat twice more,—incantation followed by slow breathing. They continue doing this process for some consecutive days,—three, eight and sometimes more. That depends on the circumstances and nature of the disease to be treated. Every evening, chiefly on Friday, you might see here many women standing with their sickly children at the gate of a masjid; and the Moulvi of the mosque, coming down, after the prayer, and giving each his blessing by first reciting some verses from the Koran, and then breathing over the child.

(2) Rubbing by, or placing of, the hands of the operator, on the diseased or affected part of the sick man:—This rubbing process is often resorted to, during the heat of fever; and such complaints as headache and other local pains are often known to be alleviated, if not altogether cured, by the continuous touching of the soothing hand of an affectionate person. Shampooing is also well known for its properties to restore the normal circulation of the blood, to re-invigorate thoroughly fatigued limbs, and to induce sleep of the soundest kind. When one bends down in the act of *Pranām* before his spiritual superior, the latter blesses him by placing his right hand on the head of the suppliant. This *Pranām* system is nothing more than a reciprocal state, objective and subjective, passive mind and active will of blessing, in which one receives, the other gives the healthy influence. The same holds true with regard to *Poojah* or worship, the outer form of self-mesmerisation.

There is another form of blowing, which is done through horns,—*Singā-Pooknā*. There is here a class of low women who are professionally quack doctors in the art. They are always to be seen in the streets. When called in, they—two of them at a time—fix their small horns on the middle of the two arms of the patient, and begin pumping out his bad humour by their mouths. The horns are removed lower down, as the operation proceeds, until they come to the palm of the hand. After this is done, they recommence the same proceeding on the two legs—from knee-joints to the soles of the feet of the patient. The *hakims*, or Mahomedan physicians here, generally recommend this mode of treatment, in order to heighten the effect of their prescribed medicines and to give immediate relief to the patient, while suffering from high fever.

(3) Fixed gaze, or the "staring process," as technically called:—Under this head, I know only of one class of examples. When a new child is born, its mother, or the nurse keeps her eye fixed constantly on it, especially during nights when it is asleep. This incessant watching is persisted in for a week or more after its birth, in order that no *Bhoot* or evil influence should attack it. A newborn child often catches cold during the night while it is asleep, which is dangerous for it in this province. Hence the "staring process" is kept on as an antidote for cold and other infantile maladies.

I have heard and read much about but have not seen any of the wonderful results produced by the fixed gaze of the *fakirs*—which are to be classed under this head.

(4) Indirect processes:—The above-mentioned processes are what may be called direct processes, as the patient and the operator are in direct communication, that is to say, *en rapport*, they being in the presence and immediate vicinity of each other. But when the mesmeriser—I

would call him *Ojah*, a vernacular word, meaning the same idea, but in an extended and definite sense,—lives at a distance and cannot come to see the patient, or when the patient cannot conveniently go to him, some vehicle is chosen through which the influence may be communicated. For this purpose, water is generally used. The *Ojah* recites some Mantra, and breathes over the water, and sends it to the patient to drink. This is called *Jal-Pahná*, literally water read-over. Of this nature and its wonderful results, the doings of the Jownpur Moulvi at Calcutta, a few months ago, are known to the readers of the local papers and of your journal. Sometimes small bits of papers, with astrological diagrams written upon them, are sent to be worn, or washed and the water drunk by the patient. But this, I think, cannot be a case of pure mesmerism.

(5) Complex processes:—These are done in extreme cases, with *Poojuh*, *Homa*, (sacrifice at the altar of fire), &c. When a person is (a) possessed by a *Pisacha* (evil spirit), or (b) bitten by a snake, the *Ojah* comes and prepares some sacred ground, and with many paraphernalia, makes or draws an imaginary figure of the devil or snake, and begins to exorcise it by different Mantra-infused *Bāns*. Under this class evidently falls the case of your last month's (April) contributor, who had been the favourite of a spirit-woman, or *Pretinee*, as properly called in Sanskrit. A friend of mine, then a boy, was once possessed by a *Pisacha*, at Ponihatee, near Calcutta. He was taking his tiffin by the road-side in the afternoon, and the evil influence entered his system with his food and made him a "medium." An *Ojah* being sent for, he came and used all the appliances of his art for the expulsion of the evil genius. I was present there; but cannot remember, nor did I understand the details of his proceedings. Ultimately a vessel—*Handi*—of water was made use of as an infallible mystical test to discover whether the genius had really left the person of my friend. The evil spirit could not, on any account, be induced to look into it. At last, after about two hours' hard labour on the part of the *Ojah*, she was forced to leave her victim, which she did after making him bring a big brass jar full of water from the neighbouring pond, by holding it simply by the teeth; and this very difficult feat done, my friend fell down senseless. He was aroused and ordered to look into the charmed water; he did so without inconvenience; and then the *Ojah* declared he was dispossessed. The *Pisacha* had previously feigned flight by leaving the medium perfectly quiet but was immediately detected by the above-mentioned test.

For physically curative purposes, as in cases of enlarged spleen, two methods have been witnessed by me; one, cutting a clod of earth with a knife, accompanying the act with the recitation of Mantra, the patient squatting in front of the operator, and pressing the spleen with the left hand; he is now and then told to remove his hand, and immediately after to press it up again. The second is done in this way: a thin rope is entwined round the back of the patient and is bound, or rather knotted near the affected part to *Tānt*, catgut, twisted eight or more times. These strands are cut one by one by the operator, by the simple friction of very thin cotton thread. This operation is continued for eight or more days, until the spleen returns to its normal condition. Cotton thread is never used which has been polluted by the touch of water.

While upon this head, I beg to record a curious instance of a duel by Mantra. In my boyhood, I saw at Bālli, near Calcutta, a snake-charmer and a common Bunniah shop-keeper, standing against each other in opposition, the former blowing his flute all the while. Taking some dust and reciting Mantra inaudibly, the latter infused into it his will-force and threw it (now called *Bān*, literally arrow) on the person of his foe. Immediately the blowing of this flute ceased, and the snake-charmer whirled around as though giddy. After a few minutes, however, he regained his self-possession, resumed the blowing of his flute, and, in his turn, infused his influence into some mustard-seeds which he threw over his antagonist. The

Bunniah lost his balance, and, for some moments, was wandering about the arena, as if possessed by some devil. But, shortly after, he mustered his will-force, which he propelled, with greater impulse, into some spices of a kind I do not now remember. He flung the new *Bān* on the now jubilant snake-charmer, who was immediately smitten to the ground, rolling over in the dust hither and thither, until froth and blood appeared in his mouth. Ultimately he recovered, and the battle grew hot with increasing bitterness. The Bunniah was at last victorious, and the hitherto vaunting snake-charmer was humiliated before us all. Bālli was once a famous seat of the Tantrik religion, and of astronomy and astrology.

ANTHROPOMORPHISM.

BY POLINTO.*

THE BIRTH, GROWTH, AND CHARACTERISTICS OF WHAT IS TERMED A GOD.—HOW THE SOIL, THE WINDS, THE SNOWS AND THE SIGHING PINES AID IN THE CREATION.—THE JEHOVAH BORN INTO THE LIFE OF A HUMAN UNIT; AND HIS PECULIARITIES.—A TRINITY, A HEAVEN, AND A HELL WHICH HAVE A PRE-RAPHAELITEISH FIDELITY.—A HIDEOUS DEMON WHO HAS USURPED THE FUNCTIONS OF THE "GREAT FIRST CAUSE."—AN ISOTHERMAL RESULT WHO VARIES WITH THE RANGE OF THE THERMOMETER.—THE GENESIS OF A GOD DEPENDENT ON THE NATURE OF THE SOUL IN WHICH THE GESTATION OCCURS.

I

DRIFTING INTO THE UNKNOWN.

I am about to commence a labour which will end, I know not where. There is a current of thought flowing by me; I shall embark on it and drift wherever its waters may float me.

A voyager, standing on the borders of a broad lake which he wishes to cross, knows that his destination lies somewhere on the other side. This further shore is a bank of gray, lying low on the horizon, without land-mark or distinguishing feature in its sunken outlines. He launches his craft and rows away, trusting to chance to find a landing somewhere in the dim and ashen distance.

So I, not knowing any landing beyond, shall loose myself from the banks, hoping to discover some defined point of debarkation on the hueless and spectral, thither shore.

II.

AN AREA OF THE STERILE.

In eastern New York at a distance of a score or two of miles this side of its confluence with the Hudson river, the north shores of the Mohawk swell up in tumultuous confusion. Great ridges rise skyward like the earlier waves of a coming tempest. Ledges of limestone crop out at intervals; where the forests are cleared away, there are revealed fields strewn with bowlders, black, grim, expressive only of solid endurance.

Forests of hemlock crown the heights, and stand with their inflexible outlines drawn against the sky, motionless, unsympathetic, puritanical. Elms, gray with moss, greet one in the openings—their drooping branches suggestive always of mourners bending above a grave.

The fences are piled-up stones, whose rigidity and severity harmonize perfectly with the other features of this grave and sombre landscape.

The farm-houses are few in number, and in no window of them are there plants or flowers. A mean church occasionally lifts a weather-beaten spire, while, all around it, lie the serried ranks of graves with the tumbling tombstones and their gloomy suggestions.

The people whom one meets are grave of aspect. Often their shoulders are bent, showing that the lifting of many burdens has drawn them toward the earth. The children

* This graphic confession comes to us from America where it was just published. We print it in full, as it lays bare some of the terrible results of religious hallucinations.—ED. THEO.

have anxious faces, and seem to have begun life at its remoter end.

Upon these high uplands the whirling snows come down in November. They efface the roads and fences, and pile huge drifts in every ravine and angle. It is only in April—long after the birds are singing and the heavy grass is green in the lowlands—that these sullen drifts melt away, leaving behind them an ocean of mud and the dry stubble of the meadows submerged with water.

Life, in this region, is no amusement. Men, women, and children rise with the dawn, and labour till the shadows of night envelop them.

The parsimonious soil responds grudgingly to the earnest and incessant wooings of labour.

To the east, on the horizon, mantled with blue, sleep, in eternal quietude, the mountain ranges of Vermont.

There are, in these upland swells, groves of pine clad in unchanging green, as if to commemorate some permanent sorrow. Chilly and sad are the penitential strains which the winds of winter chant among their branches.

In the spring, roaring and turbid torrents sweep with relentless force along the channels of the streams. These, in summer, dry up to sluggish rivulets, and, anon, disappear, leaving an arid desert behind. Great fissures are torn by the relentless heat in their thirsty surfaces; and to the gray and visous bowlders which line their beds there cling the dry and dusty filaments of fungous growths.

When the solemn night, in the summer, falls upon this region, human speech, motion, life, are lethargized. Then strange and plaintive voices cry out, in sorrow, as it were, into the darkness. Infinitely, inexpressibly lonesome and mournful are they; never strident; always shrill and far reaching, and, yet, ever pathetic as the chords in a coronach.

Ignorant of the laws of hygiene, of modern sanitary discoveries, the men and women of this region are often seized by strange and deadly illnesses, against which they sometimes struggle for years, and, at last, die. Then there are long lines of farmers' wagons; a house about which there may be seen solemn, whispering groups; and, a little later, another mound, in the old churchyard—a mound of fresh-turned earth which stands in ghastly contrast to its flattened neighbours, with their inclining marbles, and their long, and unkempt grasses.

There is a week or two in the autumn when the leaves take on hues of scarlet and gold, when the dark purple clusters of the sumach stand out through their ragged wildness of leaves, when all the earth seems glorified with a rare and startling beauty. And yet, even here, one can but feel a supreme sadness, knowing that these are but the hectic flush which is the precursor of near dissolution. It will be but a day or two ere they will be hurled to the ground, and over their ruddy beauty winter will perform a final sepulture.

I speak of this region as I first saw it some forty years ago. It was the same a hundred years ago; it is the same to-day.

III.

LOWERING RELIGIOUS SKIES.

The religious faith prevailing in such a region must necessarily partake of the character of its surroundings. A majority of the residents (I now speak of forty years ago) were Scotch Presbyterians. The remainder were Methodists of a primitive kind.

These two accurately mirrored the environment. In the former were the severity of the walls and ledges of stone, the enduring rigour of winter, the rigidity of the unchangeableness of the knotted and rugged hemlocks and pines.

In the latter were the fierce, intolerant heat of the summer and the periodical rush and clamour of turbid "revival" torrents which bore every thing before them, and then subsided to a condition of aridness, leaving parched and gaping channels, and dusty, filamentous memories of a fungous religious growth.

The two were the strophes of the religious lyric in which they took their parts.

With all of them, religion, like their labour, was severe, unremitting. It had no holiday; it admitted of no decoration; no flowers broke its monotony with their tender, fragrant blossoms. They were religious as they were workers—from day to day, from year to year, from the cradle to the death-bed.

The Sabbaths came like the drifts of the dreary winters. They dawned in gloom, they obliterated all that was green and sightly; they covered the soul with a glacial waste. Through this wintry expanse projected only leafless and sapless growths, whose ice-bound branches hung rigid and lifeless in the frozen air.

It was a day of sunless eternities. Men moved about, if at all, as if they feared motion to be a deadly sin. The hilarity of childhood was unsparingly punished and repressed. A longing glance through the windows into the green fields was visited as a desecration of the holy day.

The clang of the bell of the church, on the hill, rang out as if it were tolling for the dead. It went echoing from hill-top to hill-top, and inundated the valleys with its fierce, imperative menace. The tones did not woo; they threatened; they commanded.

In the pews, with their square wooden backs, the worshipers sat, erect, solemn, with eyes fixed upon the unpretentious wooden pulpit. The psalm, droned in long-drawn, lugubrious tones, was always one of abasement, of humiliation, of appeal against some apprehended, fiery judgment.

The sermon extended through two eternal hours; was dialectic, dry, and savagely assertive of some doctrinal point in which the predestination of the many to eternal damnation formed ever the dominant thought. An hour of solemn loitering in the plethoric graveyard, with all its sombre suggestions, furnished a recess; and then another denunciatory demand from the vindictive bell summoned the worshipers to the afternoon service. The one was a counterpart of the other. The congregation crawled in the dust as they sang the imprecations of David and the awful denunciations of Jehovah, and shrank within themselves in indescribable horror as they studied the problem as to whether they were among the many foredoomed to eternal death.

At intervals the circuit-rider, grim, gaunt, with immobile face fixed in everlasting severity, visited the seclusion of this section and gave a week or so to "revival" meetings.

How often, when a mere child, have I sat under these men, while my soul shrank and withered in agony and horror under their frightful and passionate utterances! I could feel, as plainly as one feels the rush of the winds in winter, the hot blasts of the infernal abyss, pouring over me like a scorching simoon. I could see its yellow flames leaping high up into the smoky canopy which overhung it. I could see, as if I stood on its brink, the sulphurous billows of fire rolling and rolling on like an endless tide. I could see the souls of the innumerable damned tossed about by these turbulent waves, now floating on their crests, and then disappearing as they were engulfed in the ravenous vortex.

The horrors of infant damnation were then insisted on, and "that the babes not a span long were writhing in hell" is an atrocity which I have again and again had thundered into my frenzied ears, till my soul shriveled and flamed in a torture like that of the eternally lost.

IV.

THE BIRTH OF A GOD.

It was during this period that there was born an anthropomorphism, concerning which I am about to speak in detail. When it came, assumed shape and finish, I know not. I can recall no period in my childhood when the completed idea of this God was not present as a veritable reality.

Not only this, but Christ, the Holy Spirit, heaven, hell, all took form, distinct, tangible, and ineffaceable.

What these shapes are, I shall endeavour presently to describe. It is not a labour which I covet. It may seem like irreverence; for, so far as I know, the attempt is without a precedent.

In essaying this, I am actuated by several motives. One of these is that inquiry may be directed to the influence which surroundings and early education may have in the shaping of the Deity whom a man recognizes. Another is to invite attention to the dwarfing effects of a certain class of religious teachings upon childhood; and still another is that I may ascertain if there be others who have any such intolerable experience as myself, in this direction.

The ineradicable effects of early training are to be seen in the fact that to-day although many and many a long year has since passed, I see always the same God, Son, Spirit, heaven, and hell that were shaped in the consciousness of my infantile life. No amount of reading, of thought, of evidence, can remove these creations or alter one "jot or tittle" of their outlines as I saw them in earliest life and as I see them now.

It is curious, if not instructive, to note how this God and his surroundings are the reflex of the region, the people, and the influence I have just described.

Heaven took form in my early consciousness as a level foreground, as a middle distance of rolling uplands and a background of blue mountains sleeping on the horizon.

This location seems suspended or to exist at some point above, and just beyond, so to speak, of the edge of the world, but not far away. I recognize no foundation upon which it rests; but in fancy I can stand upon it as upon firm ground. At the back of the foreground, upon a dais, is seated the God born into my early life.

V.

BEFORE THE THRONE.

He sits with his back to the west. In the region where I was born, thunder-storms roll up the western slopes of the sky. Their heavy detonations, their fierce lightnings concentrate a vast volume of power which seems to be launched toward the east. Like any other young savage, I believed the bellowing thunder to be the voice of Jehovah, and the electric discharges to be the hot expressions of his indignation at the offences of men. These exhibitions of a tremendous, resistless, and destructive energy associated itself with an equally potent personal energy; and the one thus gave form and dimensions to the other.

My God is incarnated thunders and lightnings. Behind him is the dim west; before him is the limited foreground of heaven; and in front and just beneath him, in full sight, spins this doomed world.

To his left, at a distance which appears to be a hundred yards, perhaps,—this distance is intensely real and well defined—there runs a line which is drawn directly to the west, which cuts through the blue range of mountains,—obliterating all of them to the northward,—and then pushes on and on, as I shrinkingly feel, forever and ever. This line marks the boundary of heaven in this direction. Beyond it lies the smoking-pit; and above this area there are black, swirling masses like unto a drifting midnight. Through these, lance-shaped flames dart incessantly as if flung from some infernal engine below.

The northern limit of heaven terminates at this line; and then the wall of hell drops down like the face of a precipice. The wall seems to have been constructed by human hands. It is of vast masses of granite which have all the regularity of the work of a mason. I can see the lines of contact as well defined as in the surface of the foundations of a building. All over this tremendous barrier there are stains of smoke, and there trickle down its face rivulets of a glutinous and pitchy fluid—distillations from the chemistry of the undying flames.

There is a suggestion of the old church on the hill, in the character of heaven. The dais is not unlike the plat-

form upon which stood the preacher's pulpit. Very dimly outlined in the foreground—much shadow with but a hint of substance—is something which is a faint repetition of the old, high-backed pews.

There are two figures which have all the intensity and distinctness of life; there are others which are misty, which suggest entities, and yet evade examination, or recognition.

The prominent being is the one seated on the raised platform. He is a man, and yet not a man. He is seated, upon what, I know not. He has the shape, the appearance of a man; but he is broader and of greater stature. Not a giant, but a being of massive dimensions. His arms and chest are bare; and the great muscles swell out as upon the trunk and limbs of an athlete.

He sits with his body thrown a little forward as if in an attitude of expectancy. His head is dropped down till the chin almost rests on his breast. His arms recline easily and gracefully on his powerful thighs. His complexion and body approach the swarthy; His hair is black, and is flung carelessly back from the broad, high forehead in heavy masses which reach his neck.

The head is magnificently poised upon his stalwart shoulders; the face is a grand one in its proportions; is massive, and full of intensity and expression. The eyebrows are heavy, and dark, and dominate eyes which are large, of an unfathomable depth, and are possessed by a cold and singular brilliancy. As He sits, His glance is fixed upon the earth below Him with a frigid, gloomy, unvarying stare. It is a look which seems to comprehend everything; to receive, without effort, the acts, the secrets of all human kind.

The expression of the face is stern, pitiless, relentless. It is more, it is vindictive, stormy, and revengeful. He is motionless as a statue; His attitude and gloomy concentration are those of one who is angered to the very utmost verge of endurance. Upon His corrugated brow is defined a resolution which is full of deadly menace.

It is a face from which a puny mortal will flee in the extremity of terror, calling, the while upon the rocks and mountains to fall upon him to hide him from the direful threatenings of this ireful presence.

There is but one slender hope that this awful embodiment of power and destruction will not permit His palpable wrath to instantly flame out and consume its objects—that the fires of His face, converged on the poor earth below, will not kindle it into a consuming conflagration. It is that He appears to be listening to the other figure of whom I have spoken. He does not fix His gloomy eyes on the other; but His head is slightly inclined, as if He were hearing what the other is saying. He hears, however, with apparent scorn and indifference; and yet what is said seemingly for the moment averts His fell purpose.

The other being stands before God in an attitude at once full of reverence and supplication. I can not, alas! see His face, for His back is turned toward me. But I know Him. He is tall, slender, willowy. His fair hair falls adown His shoulders, and His skin is as white as that of a woman. It is the Nazarene. He pleads: "Yet a little longer, oh, My Father!"

(To be continued.)

THE MAGIC OF SCIENCE.

An Anglo-Indian paper of Madras speaks thus of the telephone:—

The wonders of science bid fair to grow more wonderful. The latest addition, to the marvels of electricity, is a telephone which makes a conversation distinctly audible even when it is not connected with any wire. All that is necessary is that this marvellous instrument should be held within a few feet of the end of a wire connected at its other end with a transmitter. Then, when the ear is applied to the telephone, the words, which are being spoken far away, instantly become audible, and, as if by magic, the silent room is filled with the sound of distant voices. The fact that the telephone can thus, without any

immediate connection with the electric wire, bring to life again, as it were, the waves of sound which have died away into silence, is a remarkable one, and seems to suggest that we are merely at the beginning of the achievements of this marvellous little instrument. It ought certainly, we should think, be easy for a person provided with a telephone of this kind to hear a speaker at a much greater distance in any public room than is possible now.

Were we to remark to this that there are other and still less bulky and objective apparatuses in existence as yet *unknown to science*, which enable a person to hear any speaker he likes to choose and at any distance, and even to see him—the *Madras Standard* would scoff at the idea. And yet, hardly ten years back, the bare mention of the possibilities of the telephone and the phonograph—both bringing back to life again “the waves of sound which have died away into silence”—would have been regarded as the fiction of a lunatic!

FRIENDLY CHASTISEMENT.

TO THE EDITOR OF THE “THEOSOPHIST.”

MADAME,—From time to time I have been grieved to notice, in the “THEOSOPHIST,” notes, and even articles, that appeared to me quite inconsistent with the fundamental principles of our Society. But of late, in connection with Mr. Cook’s idle strictures on us, passages have appeared, alike in the “THEOSOPHIST” and in other publications issued by the Society, so utterly at variance with that spirit of universal charity and brotherhood, which is the soul of Theosophy, that I feel constrained to draw your attention to the serious injury that such violations of our principles are inflicting on the best interests of our Society.

I joined the Society fully bent upon carrying out those principles in their integrity—determined to look henceforth upon all men as friends and brothers and to forgive, nay, to ignore all evil said of or done to me, and though I have had to mourn over lapses, (for though the spirit be willing, the flesh is ever weak), still I have, on the whole, been enabled to live up to my aspirations.

In this calmer, purer life, I have found peace and happiness, and I have, of late, been anxiously endeavouring to extend to others the blessing I enjoy. But, alas! this affair of Mr. Cook or rather the spirit in which it has been dealt with by the Founders of the Society and those acting with them, seems destined to prove an almost hopeless barrier to any attempts to proselytize. On all sides I am met by the reply—“Universal brotherhood, love and charity? Fiddle-sticks! Is *this*” (pointing to a letter republished in a pamphlet issued by the Society) “breathing insult and violence, your vaunted Universal Brotherhood? Is *this*” (pointing to a long article reprinted from the *Philosophic Inquirer* in the April number of the “THEOSOPHIST”) “instinct with hatred, malice, and contempt, this tissue of Billingsgate, your idea of universal Love and Charity? Why man, I don’t set up for a saint—I don’t profess quite to forgive my enemies, but I do hope and believe that I could never disgrace myself by dealing in *this* strain, with any adversary, however unworthy, however bitter.”

What can I reply? We all realize that, suddenly attacked, the best way, on the spur of the moment, stung by some shameful calumny, some biting falsehood, reply in angry terms. Such temporary departures from the golden rule, all can understand and forgive—*Errare est humanum*,—and caught at a disadvantage thus, a momentary transgression will not affect any just man’s belief in the general good intentions of the transgressor. But what defence can be offered for the deliberate publication, in cold blood, of expressions, nay sentences, nay entire articles, redolent with hatred, malice and all uncharitableness?*

Is it for us, who enjoy the blessed light, to imitate a poor unenlightened creature (whom we should pity and pray for) in the use of violent language? Are we, who profess to have sacrificed the demons of pride and self upon the Altar of Truth and Love, to turn and rave, and strive to rend every poor rudimentary who, unable to realize our views and aspirations, misrepresents these and vilifies us? Is this the lesson Theosophy teaches us? Are these the fruits her divine precepts are to bring forth?

Even though we, one and all, lived in *all* ways strictly in accordance with the principles of the Society, we should find it hard to win our brothers in the world to join us in the rugged path. But what hope is there of winning even *one* stray soul, if the very mouth-piece of the Society is to trumpet out a defiance of the cardinal tenet of the association?

It has only been by acting consistently up to his own teachings, by himself living the life he preached, that any of the world’s great religious reformers has ever won the hearts of his fellows.

Think, now, if the Blessed Buddha, assailed, as he passed, with a handful of dirt by some naughty little urchin wallowing in a gutter, had turned and cursed, or kicked the miserable little imp, where would have been the religion of Love and Peace? With such a demonstration of his precepts before them, Buddha might have preached, not through one, but through seventy times seven lives, and the world would have remained unmoved.

But this is the kind of demonstration of Buddha’s precepts that the Founders of our Society persist in giving to the world. Let any poor creature, ignorant of the higher truths, blind to the brighter light, abuse or insult, nay, even find fault with them,—and lo, in place of loving pity, in lieu of returning good for evil, straightway they fume and rage, and hurl back imprecations and anathemas, which even the majority of educated gentlemen, however worldly, however ignorant of spiritual truths, would shrink from employing.

That the message of Theosophy is a divine one, none realizes more fully than myself, but this message might as well have remained unspoken, if those, who bear it, so disregard its purport as to convince the world that they have no faith in it.

It is not by words, by sermons or lectures, that true conviction is to be brought home to our brothers’ hearts around us, but by actions and lives in harmony with our precepts. If I, or other humble disciple, stumble at times, the cause may nevertheless prosper, but if the Society, which should sail under the Red-crossed snowy flag of those who succour the victims of the fray, is, on the slightest provocation, to run up at the mast-head (and that is what the THEOSOPHIST is to us), the Black Flag with sanguine blazonry, Public Opinion, will, and rightly so, sink us with one broadside without further parley.

I enclose my card and remain

Yours obediently,
ALETHEIA.

April 27, 1882.

WE REPLY.

We very willingly publish this epistle, (though it most unceremoniously takes us to task and, while inculcating charity, scarcely takes a charitable view of *our* position,) first, because, our desire is that every section of the Society should be represented, and there are other members of it, we know, who agree with our correspondent; and secondly, because, though we must hold his complaints to be greatly exaggerated, we are ready at once to own that there may have been, at times, very good grounds for ALETHEIA’S protest.

But he overdoes it. He takes the part not of judge, but of the counsel for the prosecution; and he puts every

tions against the aspersions of Mr. Cook. But we deny that there has been any inspiration in us from the evil demons of “hatred” and “malice.” The most, that can be charged against us, is that we lost our tempers, and tried to retaliate upon our calumniator in his own language—and that is quite bad enough to make us deserve a part of our friend’s castigation.—(See our reply to “Aletheia”).—ED.

* Our esteemed critic, in his desire to have us forgive our enemies, and so come up to the true Theosophic standard, unconsciously wrongs us, his friends and brothers. Most undeniably, there is great uncharitableness of spirit running through our defence of the Society and our private reputa-

thing in the worst light and ignores every thing that can be advanced for the defence. We know that he is sincere—we know that to him Theosophy has become a sacred reality,—but with “the fiery zeal that converts feel,” he takes an exaggerated view of the gravity of the situation. He seems to forget that as he himself says “to err is human,” and that we do not pretend to be wiser or better than other mortals. Overlooking all that has been well and wisely done, fixing his eyes solely (surely *this* is not charity) on every shadow of an error, he denounces us as if we were the worst enemies of that cause for which, be our shortcomings what they may, we have at least sacrificed everything.

Let it be conceded that we gave too much notice to Mr. Cook—that we admitted, to our columns, letters and articles, that we had better have suppressed. Well, he was aggravating, and we were angry—he made faces at us and we boxed his ears. Very shocking no doubt,—we are not going to defend it—and we hope not to be taken unawares and off our guard again. But surely this does not involve “hatred, malice and all uncharitableness.” We can truly say that, having let off the steam, we do not bear the poor deluded man any grudge,—nay, we wish him all possible good in the future, and, above all things, “more light.” If he will turn over a new leaf and be honest and truthful, we will admit him into our Society to-morrow and forget, in brotherly love, that he has ever been what he has been.

The fact is ALETHEIA takes trifles too much *au sérieux*, and is—doubtless with the best intentions—most unjust and uncharitable to us. Let us test a little *his* anathemas! He tells us that, if any one even so much as finds fault with us, we straightway fume and rage, and hurl back imprecations and anathemas, &c. ! Now, we put it to our readers, whether ALETHEIA’s letter does not find fault with us—why we have never been so magisterially rebuked since we left the school-room, *yet*, (it may be so without our knowing it) we do not *think* we are either fuming or raging, nor do we discover in ourselves the smallest inclination to hurl *any* thing, tangible or intangible, at our self-constituted father confessor, spiritual pastor and master!

We most of us remember Leech’s charming picture—the old gentleman inside the omnibus, anxious to get on, saying mildly to the guard, “Mr. conductor, I am so pressed for time—if you could kindly go on I should be so grateful,” &c—the conductor retailing this to the driver thus, “Go on, Bill, here’s an old gent in here a’cussin’ and swearin’ like blazes.” Really we think that, in his denunciations of our unfortunate infirmities of temper (and we don’t altogether deny these), ALETHEIA has been taking a leaf out of that conductor’s book.

However, we are quite sure that, like that conductor, ALETHEIA means well, his only fault being in the use of somewhat exaggerated and rather too forcible language, and as we hold that it is *fas ab hoste doceri*, and *a fortiori*, that it is our bounden duty to profit by the advice of *friends*, we gladly publish his letter by way of penance for our transgressions and promise not to offend again similarly (at any rate not till next time), only entreating him to bear in mind the old proverb that “a slip of the tongue is no fault of the heart,” and that the use of a little strong language, when one is exasperated, does not necessarily involve either hatred, malice or even uncharitableness.

To close this *little unpleasantness*, we would say that our most serious plea in extenuation is that a cause most dear, nay, most sacred to us—that of Theosophy—was being reviled all over India, and publicly denounced as “*vile and contemptible*” (see Cook’s Calcutta Lecture and the *Indian Witness* of February 19) by one whom the missionary party had put forward as their champion, and so made his utterances official for them. We wish, with all our hearts, that Theosophy had worthier and more consistent champions. We confess, again, we know that our ill tempers are most unseemly from the stand-point of *true* Theosophy. Yet, while a Buddha-like—that is to say, truly Theosophical—character has the perfect right to chide us, (and *one*, at least, of our “Brothers” has done so),

other religionists have hardly such a right. Not Christians, at all events; for if though nominal, yet such must be our critics, the would-be converts referred to in ALETHEIA’s letter. They, at least, ought not to forget that, however great our shortcomings, their own Jesus—meekest and most forgiving of men, according to his own Apostles’ records—in a righteous rage lashed and drove away those comparatively innocent traders who were defiling *his* temple; that he cursed a fig-tree for no fault of its own; called Peter “Satan;” and cast daily, in his indignation, upon the Pharisees of his day, epithets even more opprobrious than those we plead guilty to. They (the critics) should not be “more catholic than the Pope.” And if the language of even their “God-man” was scarcely free from abusive epithets, with such an example of human infirmity before them, they should scarcely demand such a superhuman, divine forbearance from us. Is it not positively absurd that we should be expected *by Christians* to even so much as equal, not to say surpass, in humility, such an ideal type of meekness and forgiveness as that of JESUS?

WHO ARE THE HERETICS!

EXTRACT FROM A LECTURE BY THOMAS WALKER.

If a man is at all in advance of his fellows, he is sure to be pointed at by the world at large as a dangerous heretic. But let me tell you who the heretics are. They are the men who dare to be honest. They are those who dare to carry on a pursuit for truth through the bitter storms of hate and persecution. They are the men who have toiled and struggled for the liberties of the human race, and who have often given their life’s blood to consecrate their sacred labours. Let the Orthodox be careful how they revile these noble men. The Orthodox have not suffered as they have done. They have not entered, amid the dark and palling shadows of their brethren’s contempt, upon the dreary pathway of early doubt. They have not done battle with every form that met them upon this road until, victorious, they have passed over the gloomy vale of Credulity, and ascended the Mountain of Knowledge, only to find themselves alone—without a word of sympathy or cheer. They have not felt their dearest and earliest convictions going one by one, until the early faith, consecrated by the lips of a dead mother, and the tenderest associations of boyhood and of love, have gone from the mind like some happy dream which fades away amid the beams of morning! They have not been forsaken by friends, deserted by relatives, and finally treated like outcasts of society. The mother, whom they have loved, has not closed her heart and home against them. The wife of their bosom has not betrayed them and sold them to their priestly enemies. Their children have not joined the cries of the heartless world in condemnation of their souls. Their homes have not been broken up, their love despised, their ambitions crushed, their prospects ruined, their cup of life made bitter, by their sterling honesty, their dauntless bravery, their undying love, and their tireless pursuit of the goddess Truth. No! This has been left for the Infidel to suffer. For him has been reserved the hate, the scorn and sorrows of mankind. For him has been fostered the spirit of unceasing persecution. For him the fagots have been lit, and implements of torture invented. For him the thumbscrew and the rack; for him the halter and the sword. For him a life of loneliness and sorrow—a soul alone in all the world, a heart that loves, but love receives not in return. And yet, uncomplainingly, the heretics have laboured. They have laboured for the good of those by whom they have been hated and have marched willingly to death that they might benefit their murderers. Living, they have helped us, dying, they have blessed us, and now the memory of their noble deeds is the Pharos upon the stormy sea, shining with a kindly light, to cheer and comfort us as we now do our own feeble struggle with life’s tempestuous waves.

ARHAT PHILOSOPHY :

EXPLANATION WANTED.

By N. D. K....., F.T.S.

To many a reader of the "THEOSOPHIST" the "Fragments of Occult Truth," published in the October number, have given an insight into Arcane philosophy, such as few articles, hitherto written in that valuable journal, have done. A careful perusal of the "Fragments" raises, however, a number of questions which require explanation. At the very threshold of the subject, we come across the words "matter" and "spirit," and, unless these be clearly defined, there will always be a great deal of confusion. Both science and occultism reject the proposition that "something could be made out of nothing," and the latter says that "matter is nothing more than the most remote effect of the emanative energy of the Absolute." Of course, matter includes not only the gross, palpable substances that our senses could take cognizance of, but also that impalpable and sublimated substance known as *Ákasa* or ether which could only be perceived by means of soul-power. We must begin somewhere, and we commence with spirit as the one "primordial, uncreated, eternal, infinite Alpha and Omega of Being." The finite human mind cannot comprehend an infinite, eternal, and uncreated Supreme, but, in spite of reason, the idea, vague and shadowy though it be, somehow exists within us as an unthinkable possibility. Spirit is said to beget force, and force matter; so that force and matter become but forms of spirit, and yet spirit is that which has no form. Matter is said to be evil, and man is advised to abstain from material desires and yearn after his spirit—a scintilla of the eternal spirit, and, therefore, one with it—which otherwise leaves him even in this world if all his inclinations are earthwards. Matter, as an emanation from spirit, is an outbreathing of the spirit; how then could the latter sever its connection altogether from the former? It is, therefore, very necessary to know how matter is differentiated from spirit; and what is meant by saying that matter is an emanation from spirit, except it be that matter has flowed out of spirit, and, therefore, is a part of it.

Spirit, by itself, is said to be ever the same; it cannot gain or lose any thing. It falls into generation and, allying itself step by step with myriads of forms, ultimately returns to its parent source. It completes its cycle of necessity and the being, with which it was in union, is said to win its immortality. But what is it that gains immortality? The spirit, by itself, is immortal, and ever the same. Is it the *spiritual consciousness*, the sixth principle, that becomes immortal? And if so, is the perpetuation of this spiritual consciousness an acquisition for the spirit? Spiritual consciousness is said to be a combination of *Brahmam* and *Sakti*, or spirit and force; and, therefore, there seems to be nothing of matter in it. Spirit, in its normal course of evolution through multitudinous forms, seems to drop all matter and its combinations, what need then of allying itself with a thing it loathes, and out of which it wants to take nothing? In the case of the wicked and sensual, the spirit leaves the person, the spiritual consciousness is extinguished, and the fourth and fifth principles slowly disintegrate. In the case of the righteous, the spiritual consciousness evolves a new Ego, and the fourth and fifth principles (*Kama Rupa* and physical consciousness) also disintegrate, but comparatively with greater rapidity. In the latter case, the new Ego, evolved out of the spiritual consciousness, is said to have no memory whatsoever of its past life. In the former case no spiritual Ego is left. What then is the merit of Karma? What matters it whether the spiritual Ego is extinguished or is re-born again blank of all past memory? It is said that there is no salvation or damnation, but solely the operation of the universal law of affinity or attraction. But, whether by judgment or by affinity, we went into a state or place, after death, according to the actions of our life on earth, and were conscious of our good

or bad deeds, it would be a fit compensation; when, however, all past recollection is at an end, and there is re-birth in blank oblivion, the case seems inexplicable as one of Divine Justice. We might as well punish a man for a crime by making him perform hard labour in prison during mesmeric trance.

It may be that the fifth principle (physical consciousness) has recollection of the past life and suffers for its misdeeds consciously, but we know nothing about it. The question often arises—"What is the incentive to morality?" However remote it be, man must have some motive for doing right. If the wicked and righteous are alike to be oblivious of past acts, there is no incentive left for doing right more than for doing wrong, except fear of human laws. What stimulus is there for following righteousness for its own sake? I have no doubt that there must be very satisfactory explanations on these points in occult philosophy, and it would be no small benefit to the Fellows of our Society, and to other readers as well, to get solutions of these difficulties. The Theosophical Society aims at breaking down materialism and unless occult science showed satisfactorily that the moral law is supreme, and that there are the highest motives for practising morality and contentment, it would not be able to make head against the materialistic tendencies of the present age.

The extinction of desire or *tanha*, in every form, is said to be necessary to the attainment of final bliss or *Nirvána*, and this is said to be done by Yogis and *Arhats* through certain methods during a single life; while, in the case of ordinary persons, it is done through a series of ascending births. According to the esoteric doctrine, material life, whether in this or other spheres, is not to be desired; why then should spirit involve itself with such life only to get disentangled again and leave all matter to re-disperse into its ultimate particles?

These and many others are the doubts of a large number of inquirers who would fain be enlightened on the several points so imperfectly, and, I fear, confusedly stated by me.

SEEMING "DISCREPANCIES."

TO THE EDITOR OF THE "THEOSOPHIST."

I have lately been engaged in devoting a few evenings' study to your admirable article, "FRAGMENTS OF OCCULT TRUTH," which deserves far more attention than a mere casual reading. It is therein stated that the translated *Ego cannot* span the abyss separating its state from ours, or that it cannot descend into our atmosphere and reach us; that it attracts but cannot be attracted, or, in short, that no departed SPIRIT can visit us.

In Vol. I., page 67, of "ISIS," I find it said that many of the *spirits*, subjectively controlling mediums, are human disembodied *spirits*, that their being benevolent or wicked in quality largely depends upon the medium's private morality, that "they cannot materialise, but only project their aetherial reflections on the atmospheric waves." On page 69: "Not every one can attract *human spirits*, who likes. One of the most powerful attractions of our departed ones is their strong affection for those whom they have left on earth. It draws them irresistibly, by degrees, into the current of the astral light vibrating between the person sympathetic to them and the universal soul." On page 325: "Sometimes, but rarely, the planetary spirits.....produce them (subjective manifestations); sometimes the *spirits of our translated and beloved friends, &c.*"

From the foregoing it would appear as if both teachings were not uniform, but it may be that *souls*, instead of *spirits*, are implied, or that I have misunderstood the meaning.

Such difficult subjects are rather puzzling to Western students, especially to one who, like myself, is a mere tyro, though always grateful to receive knowledge from those who are in a position to impart such.

Yours, &c.,

CALEDONIAN THEOSOPHIST.

9th January, 1882.

EDITOR'S NOTE.—It is to be feared that our valued Brother has both misunderstood our meaning in "ISIS" and that

of the "Fragments of Occult Truth." Read in their correct sense, the statements in the latter do not offer the slightest discrepancy with the passages quoted from "Isis," but both teachings are uniform.

Our "Caledonian" Brother believes that, because it is stated in "Isis," that "many, among those who control the medium *subjectively*, are *human disembodied spirits*," and in the "Fragments," in the words of our critic, that "the Ego cannot span the abyss separating its state from ours.....cannot descend into our atmosphere,...or, in short, that no departed SPIRIT can visit us"—there is a contradiction between the two teachings? We answer—"None at all." We reiterate both statements, and will defend the proposition. Throughout "Isis"—although an attempt was made in the *Introductory Chapter* to show the great difference that exists between the terms "soul" and "spirit"—one the *reliquia* of the *personal* EGO, the other the pure essence of the spiritual INDIVIDUALITY—the term "spirit" had to be often used in the sense given to it by the Spiritualists, as well as other similar conventional terms, as, otherwise, a still greater confusion would have been caused. Therefore, the meaning of the three sentences, cited by our friend, should be thus understood:—

On page 67 wherein it is stated that many of the *spirits*, *subjectively controlling* mediums, are human disembodied spirits," &c., the word "controlling" must not be understood in the sense of a "spirit" possessing himself of the organism of a medium; nor that, in each case, it is a "spirit;" for often it is but a *shell* in its preliminary stage of dissolution, when most of the physical intelligence and faculties are yet fresh and have not begun to disintegrate, or *fade out*. A "spirit," or the spiritual *Ego*, cannot *descend* to the medium, but it can *attract* the spirit of the latter to itself, and it can do this only during the two intervals—before and after its "gestation period." Interval the first is that period between the physical death and the merging of the spiritual Ego into that state which is known in the Arbat esoteric doctrine as "Bar-do." We have translated this as the "gestation" period, and it lasts from a few days to several years, according to the evidence of the adepts. Interval the second lasts so long as the merits of the old *Ego* entitle the being to reap the fruit of its reward in its new regenerated Ego-ship. It occurs after the gestation period is over, and the new spiritual Ego is reborn—like the fabled Phoenix from its ashes—from the old one. The locality, which the former inhabits, is called by the northern Buddhist Occultists "Deva-chan," the word answering, perhaps, to Paradise or the Kingdom of Heaven of the Christian elect. Having enjoyed a time of bliss, proportionate to his deserts, the new *personal* Ego gets re-incarnated into a *personality* when the remembrance of his previous Ego-ship, of course, fades out, and he can "communicate" no longer with his fellow-men on the planet he has left forever, as the individual he was there known to be. After numberless re-incarnations, and on numerous planets and in various spheres, a time will come, at the end of the Maha-Yug or great cycle, when each individuality will have become so spiritualised that, before its final absorption into the *One All*, its series of past *personal* existences will marshal themselves before him in a retrospective order like the many days of some one period of a man's existence.

The words—"their being benevolent or wicked in quality largely depends upon the medium's private morality"—which conclude the first quoted sentence mean simply this: a pure medium's *Ego* can be drawn to and made, for an instant, to unite in a magnetic (?) relation with a real disembodied spirit, whereas the soul of an *impure* medium can only confabulate with the *astral* soul, or "shell," of the deceased. The former possibility explains those extremely rare cases of direct writing in recognized autographs, and of messages from the higher class of disembodied intelligences. We should say then that the personal morality of the medium would be a fair test of the genuineness of the manifestation. As quoted by our

friend, "affection to those whom they have left on earth" is "one of the most powerful attractions" between two loving spirits—the embodied and the disembodied one.

Whence the idea, then, that the two teachings are "not uniform"? We may well be taxed with too loose and careless a mode of expression, with a misuse of the foreign language in which we write, with leaving too much unsaid and depending unwarrantably upon the imperfectly developed intuition of the reader. But there never was, nor can there be, any radical discrepancy between the teachings in "Isis" and those of this later period, as both proceed from one and the same source—the ADEPT BROTHERS.

THE TANTRIC AND PURANIC IDEAS OF THE DEITY.

BY BABU KALI PRASANNA MOOKERJI, F.T.S.

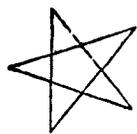
The religious belief of almost all the Indo-Aryan sects is identical and similar, whether it be a Tántric, a Buddhist, a Vedántic, or a Vaishnava. Almost every sect, except the Buddhist, has two parts of their sacred books; the first, which they call "Karma Kánda," or the method of worshipping; and the second, the "Gnyan Kánda," or the portion treating of the means of obtaining wisdom. The latter portion is considered to be the only one from which the true knowledge may be derived; while the former is said to be suited only to the generality of the people who have not as yet arrived to that state of perfection of their minds by which they can comprehend what is stated in the "Gnyan Kánda"; so that by "Karma," or religious acts, they may gradually have that faith and purity of mind that is required to go into the "Gnyan Marga," or the way to wisdom. The doctrines laid in the "Gnyan Kánda" are called secret doctrines, and are supposed to be known and understood by "Yogees" and "Paramahansas" only. They appear unanimously to agree in considering that the universe is not any thing separate, created by God, but simply a manifestation of the "Infinite" in different shapes and forms perceived by the senses only through "Máya," illusion or ignorance, to which they attribute the cause of the phenomenal world. This "Máya" is called the Primitive Force, the "Adi Sakti," "Prakriti," the "Adi Nári," or the first mother, and is supposed to be the first emanation from the Infinite giving birth to the three deities, "Brahmá," "Vishnu," and "Shiva," the supposed principles and causes of *creation*, *preservation*, and *dissolution*. Shiva, although produced from the first force, and represented as "Kál" (time), or "Mahákál" (eternity), is supposed to be again the husband of "Adi Nari," co-operating with her in first giving rise to the world, and then absorbing every thing into themselves. He is without beginning, and his end is not known, and from him the revolutions of creation, continuance and dissolution unintermittently succeed. The object of constant meditation of Shiva is "Byom," akash (ether), the medium of sound, the supposed body of the "Adi Nari,"—the first representation of Prakriti, or primary matter from which the other varieties of matter,* air, light, water and earth, are supposed to have been evolved, producing respectively the properties of touch, sight, taste, and smell, each latter in succession from the former having in addition the properties it had in its preceding state. The deity in the form of "Vishnu," the preserving principle, was floating on the surface of the waters, (whence he is called "Narayana"), when from his "navel lotus," as it is called, "Brahmá" was born. Having thus been born within the "lotus" of the navel of Vishnu, Brahmá, with the desire of ascertaining the origin and cause of his existence, reduced his size by his will, and having gone, as far as he could, through the small hole of the lotus stem, arrived at its extreme end when he was astonished to find himself within the lotus where he formerly was.† The delusive character of his own exist-

* Gas, light, liquids, and solids.

† Vide "Srimat Bhárat."

ence, the reality of which was perceived through "Mâyá," and the fact of his being as one with the Infinite, produced by Mâyá only for the creation of the universe, were now understood by him; when, setting himself up to austere devotion and meditation, he pronounced the "Pranava," Aum, and the Vedas or wisdom, and with the will of "creating" the world, enwrapped himself by a mundane shell, which became a bright golden egg, in which he remained for one year of his, after expiry of which, having split the egg into two halves, created the two worlds, the spiritual and the material, ordinarily known as the Heavens and the earth. The "Kaumara" creation was his first attempt in the creation of "Beings"—the creation of Rudra and the four mind born sons, Sanak, Sanatan, Sananda, and Sanat Kumár, who, declining to create progeny, remained, as the name implies, ever boys, Kumars, that is, ever pure and innocent. The ten mind born sons, Marichi, Atri, Pulava, Pulastya, Angirá, Cratu, Daksha, Bhriгу, Vasistha, and Nárad, were his next offsprings, who were endowed with the power of creating beings at their will, and thus multiplying the worlds. Thus were produced several Rishis, Prajápatis, Devás, and Asuras, to inhabit both the worlds according to their order and merit, freely communicating with one another and partaking both anthropomorphic and spiritual character more or less. The present race of human beings is an after-creation, partly the remnants of the departed race of superior beings and partly created, by sexual intercourse, from Manu and his wife Idá. Thus we see that almost all the nations of antiquity agree in considering that the present race of man has not been created by God, but the fruits of creation of a superior race of beings, differently created, as considered by the Hindus, in different places by different patriarchs endowed with the power of creation.

God, the Infinite, is considered beyond the three attributes of "Satwa," "Raja" and "Tama," that are attributed to Mâyá or Sakti, which are at the same time supposed to have sprung from him similarly as the three primitive colours, blue, red and yellow, and their combinations are produced from the purest ray, the white—the absence of any colour whatever. "Mâyá" is considered the universal reason which gives rise to conceptions and perceptions, the power of distinguishing good and evil, right and wrong, to the mind and to the idea of self by which man cannot understand what he really is. The reality of the phenomenal world is denied, and it is supposed as one with the Infinite; simply a repetition of the one perceived by illusion, and is symbolically represented by the five-pointed star with ॐ (Om), the



Infinite, in the centre, enwrapped by Mâyá, produced by a reflection of the divine rays and giving rise to the five different descriptions of matter, the akash, air, light, water, and earth. The figure is, therefore, considered the true and mystic representa-

tion of the universe, by a true knowledge of which man is said to liberate himself from animal desire and self, and go upwards for union with the one, the Truth. The human body is supposed to be a microcosm of the universe, and is exactly similarly represented. ॐ (Om) is Paramátma in the form of "Jivatmá" in the centre of the star in combination with Mâyá, residing in the material frame, and having the properties of the five varieties of matter as above stated. Thus a man is required to liberate himself from these five states of matter, and all the material attributes, desires and thoughts, before he can sufficiently enlighten himself to have an upward course of improvement for union with the "Infinite," and know that it is the one "whole" from which a spark or atom, enwrapped by Mâyá, has produced his self, the idea of which he is now gradually trying to annihilate.

The Primitive Force, Sakti, the first emanation from the Infinite, the first conceivable existence of something, is supposed to be evolved, through its various manifestations, from ether (akash) the finest state of matter, to earth the

grossest, from a grain of sand, the lowest form of earthy matter, to the body of man the highest; and from this material state, the lowest point in the circle, back to the ethereal or spiritual state, when it finds an impulse towards its upward journey to be again united with itself back to unity; exactly as the number 1, through its different manifestations from 1 to 9, is again brought to itself in order to produce 10, the first thus becomes the last, and the first again, and so on to perform endless revolutions in the circle.

The knowledge of the one and the progress of the soul can be obtained, it is said, either by "reasoning" or by "inspiration." The first way by logical demonstration is followed by "Nayaiaks" or the followers of the Naya philosophy, but their way is said to be defective as sense and reason cannot transcend phenomena, and thus produce the knowledge of the Infinite. The "Siddhas," therefore, ignore Naya, and supersede it in favour of the spiritual illumination, or "inner light" in the heart, which they consider to be the only faculty by which man can see the Real Being that underlies all external phenomena and illusion. Man's only duty, therefore, is to shake off this illusion, to ignore all reference to self, and to be passive that the Infinite force may work in his heart, produce the light, and thus draw him towards the real being, the Truth. Seclusion from the world, abstraction, freedom from carnal lusts, purity of mind, resortation to sacred places, subjection of the body to vicissitudes of conditions, love to man, charity, simplicity, truthfulness, a stern faith, a firm will, and resignation to the will of the Infinite force, are considered to be the first steps of getting over the animal desires and obtaining the divine inner light. The adoration or worship of God in images, pilgrimage with the object of enjoying heavenly bliss after death, and other external observances or outward forms are said to profit little in the progress of man for union with the Infinite, for they keep alive the illusion of duality, of man's self-righteousness, and of his personal agency and merit, and thus put an obstacle to the way of man's improvement, or obtaining divine illumination in his heart.

Regarding the cause of the apparent good and evil as ordinarily seen and felt in the phenomenal world, and the cause of so many varieties of nature and their effects as perceived in it, the solution of which transcends ordinary human ingenuity and knowledge, and is the formidable difficulty with theologians—the inner sight and the inner light are the only two that are supposed to solve the problem. It is considered to be inexplicable to those who have not obtained the light in their heart, just as the difference in the colours cannot be explained to a man born blind. Man, enlightened with this divine illumination, can have his vision beyond the limitation of time and space, and can see the true nature and order of things, which, in this world, is visible only through Mâyá—illusion or ignorance. Nothing can be easily acquired without a Guru or preceptor, and such a Guru as to show him the way to the truth is rare too, but the firm will of the inquirer and his efforts in having a Guru will bring his preceptor to him just as Narada appeared in the forest to Dhruv, simply because the boy had a firm will of being led to the way of obtaining the true knowledge, and finally arriving at the Truth.

TRANCE-SPEAKERS.

No Hindu need be told the meaning of the term Angánta Yéñé. It is the action of a *blatt* who enters into or possesses itself of the body of a sensitive, to act and speak through his organism. In India such a possession or *obsession* is as dreaded now as it was five thousand years back; and, like the Jews of old, the natives compassionately say of such a victim—"He hath a devil." No Hindu, Tibetan, or Sinhalese, unless of the lowest caste and intelligence, can see, without a shudder of horror, the signs of "mediumship" manifest themselves in a member of his family. This "gift," "blessing," and "holy mission,"

epoch of time will begin with greater force. It is no fable, no theory, no finely-spun, finely-woven tissue of imagination. All through history the hand of the prophet, the hand of the astrologer, the hand of the seer, the hand of the religious revelator, has pointed, to the latter part of this century, as the culmination of this period of time; and so sure as planets revolve in their places, so sure as the functions of life are affected by the light of the sun, are these thoughts and suggestions true. Approaching the earth at the time of this perihelion are spiritual powers, drawing also from the earth in the direction of the larger spiritual augmentation to the planets that receive larger light from the sun.....What will come then to the earth? A new form of religion, the up-rising of a new system of thought, the augmentation of new power, an angel from another sphere wearing the garb of man, and approaching earth with a new religion, unrolling like a scroll. The new record is being prepared. The earth is made ready, the spiritual firmament is visible. The unrolling of this scroll is the prophecy of the future religion of the earth. It will not be limited; it will not be so partial in its nature as past religions. It will include more. All nations of the earth, Mahomedan, Jew, Parsee, Oriental, will be welcomed within its folds. It will bind up and reconcile those broken links in past history that have been lost to mankind. It will interpret the revelations now disinterred in ancient cities. It will make clearer interpretations of the Sanscrit writers. It will reveal more fully the meaning of the cabalistic symbols. It will show the similarity between all forms of religion.....It will unite the nations of the earth. The Mongolians, they who dwell in the far East, will be recognized as your elder brothers. Then will have been formed the complete circle; that, which was the old, will be the new; and that, which was the new, will be the old. The earth itself will be discovered to bear the records of its past history, and it will appear that the American continent is the ancient continent of which the account is recorded in the ancient scripture, while Europe and Asia are but the newer continents, arisen since that time from the sea. There will be found direct evidences, chronologically correct, whereby you may trace the rise and fall of the nations of the earth even to America, as the older continent. It will be found that man has completed the half cycle of the great spiritual existence that shall come. Again he shall complete the cycle of the earth. Again the nations shall turn Westward. Again Asia will become the seat of power. Again there will be departure into Europe. Again new continents will arise from the sea. Again man will find himself in his former place with larger growth, with powers advanced, with matter refined, and with the earth itself purified. All these shall come between the intervening cycles that are to come ere the final solution of the wonderful problems of existence on earth. In the midst of this you occupy the central portion between the past and future life. In the midst of this you will look backward as many thousands of years as it will take in the future to perfect the earth. You are standing midway along in the cycles of history ere the world shall be fully perfected. In the first form of life that pervaded the earth, you can trace the backward cycles, and wherever you can find the beginning of human history, there is the beginning of religion. You can trace it forward when the earth shall at last have yielded its ultimate perfection; when, in the many thousands of years, the saviors shall be born that finally will redeem the earth fully, and man shall then be an angel in the very existence upon earth. You will learn the earth is but repeating the history of the past only in a broader, wider, and ascending pathway, that the cycle of human progress is upward like a spiral pathway, not direct; and that, as man approaches, these periods, corresponding to the past periods of time, he can glance down through the vista of ages discerning those smaller periods.

EARTH REPEATS THE VIBRATIONS,

the culminations of past history. Listen and you shall hear. At this particular period and point of time you may discern what prophets, seers and oracles foretold. As an instrument, attuned to any particular note of melody, will respond when another instrument is touched upon precisely the same note with the same vibration, so the earth to-day responds to past vibrations of similar character. Seers are developed. Prophets are born. To what end? That man, as a spiritual being, may resist the great inflowing tide of physical power that otherwise would rob him of a consciousness of existence. That man, stronger than winds or waves, stronger than the combinations of planets, stronger than all voices of the stars, finally may say:

"I am greater than these." Jove, amid the lightnings of heaven, ruling all the empires of the earth and sky, lightnings in his hand, and the thunderbolts at his command, is no fable. The power of man is greater than that of Jove. His spirit is immortal, while planets most pass into oblivion. His soul abides while stars are immolated and pass into and out of suns, are swallowed up in great flames of fire, and have their birth again in infinite space. But as for man, he abides in the midst of these changing, fluctuating elements, the central force, the power that shall live forever, the one intelligence that shall comprehend the whole. Nor is it a fable that man shall finally move the physical universe with his spiritual power. Do you not do this to-day? Is not the physical man the smaller universe? Are not its arteries, veins, molecules, smaller orbs in space? Does not the brain respond to your thought? May you not, after a time, control your very heart-beats and the pulsations of life along the arteries of your bodies? When this is accomplished, will not this be in the smaller what the universe is in the larger orbit? And then, enthroned upon worlds, with the universe at your feet, may you not see the stars move in space as you now see globules move in water under the magnifying glass, or as the astronomer sees the stars of the firmament pass before his vision when he sweeps the circumference of the heavens?

BHAGAVAT-GITA.

BY BABU NOBIN K. BANNERJI,

President of the Adhi Bhoutic Bhratru Theosophical Society.

The portion of the Great Epic Poem, the *Mahabharata*, known as "Bhagavat-Gita," is considered by all as the noblest record left to India by the venerable sage, the holy Vyasa, also called Sri Veda Vyasa, or Badrayan. It is held in the highest esteem by both the Hindus and the Buddhists, and the instinctive veneration paid to it is great, though portions of it are directly opposed to the Vedas. So great, indeed, is the respect that,—while almost every other book of the Hindu scriptures has been disfigured more or less by the interpolations made by various crude ignoramuses—Pandits and Brahmans—and even the rest of the *Mahabharata*, in which it is incorporated, is so mutilated by later additions that, even in the number of verses and its division into chapters, no two manuscripts can be had in India which would tally with each other—no one has, unto this day, added to or taken away from the main text of the Bhagavat-Gita one single sentence—a word—a letter, or even a comma.

The word "Hinduism" has now become so pregnant with various meanings that, to a foreigner, it is almost an incomprehensible term. We are all Hindus, yet our sects are many and at utter variance with each other.* There are the "Saivas"—the "Souras"—and the "Ganapatyas";—all, not only at wide variance with but bitterly opposed to each other and always at loggerheads. There are the Vedantins—who include Pantheists, Deists, and the *Charvacks*—atheists and materialists, and yet all of them are Hindus. In short, every system of religion and philosophy, provided it does not countenance beef-eating, may come under that name. Exoteric Hinduism consists at the present time—so far as the numerous sects of Theists agree with one another—in a common and profound veneration for the Vedas—the "Bhagavat-Gita"—the "Pranav" (*i.e.*, Aum)—the Gayatree—the "Ganga"—(Ganges *alias* Bhagirathee)—and the "Gaya." In esoteric Hinduism, the scriptures of every sect agree in recommending, to their votaries, initiation into and the practice of *Raja Yoga* under competent Gurus as the only means of attaining knowledge, and, through it, *Mukti* or *Nirvana*. Furthermore they all teach, being unanimous on those points, that there is no other means of emancipation, or release from the sorrows of life; and that every man must enjoy or suffer, as the case may be, the consequences of his *Karma*, or the result of his combined actions (including thoughts), and that the latter is inevitable. The Bouddhas

* During the official tour of the Editor, M. R. Ry. T. Subba Row Garu, the Corresponding Secretary of the Madras Theosophical Society, has kindly undertaken to look over such MSS as relate to the Brahmanical esoteric doctrine.—MANAGER, "THEOSOPHIST."

(Buddhists) and Jains also agree in this. Therefore, from the esoteric stand-point, they are as good Hindus as any other Aryan sect in India.

Although the Bouddhas were, on the rise of the *Pouraniks** (about 300 years after Buddha Deva left his earthly tenement), forcibly expelled from India, yet, during his life-time, there never was a Pandit, who, after arguing with Gautama Buddha, had not become, in the end, a convert to his doctrines. Hence it was that, while hating and dreading him with all their heart, his worst enemies, the *Pouraniks* (the modern Hindus), were forced to accord to him the highest honour to which man could pretend, to wit: to declare and accept him as the ninth of the ten principal *Avatars* or Incarnations of Vishnu—or Omniscience!! This very fact ought to show, to every sincere enquirer, what and who was the Lord Buddha, and how very high must his teachings have been, since, coming so closely after those of Krishna as given in the *Bhagavat-Gita*, they yet were found worthy of being uttered by Vishnu.

In the *Bhagavat-Gita*, Krishna is made to say to Arjuna that he incarnates himself on this earth, from time to time, for the purpose of restoring the True Religion:—

“Whenever there is a relaxation of duty, in the world, O son of Bharata! and an increase of impiety, I then manifest (incarnate) myself for the protection of the good and the destruction of the evil-doers.”

Nowhere do we find him speaking to the contrary; and yet the *Pouraniks*,—finding the teachings of Gautama Buddha, inculcating a religion of pure morality, threatened their pockets,—spread the idea that the mission of the ninth Avatar was to vitiate and corrupt pure Hinduism, and substituting, in its stead, atheism!

It is in this connection that I have a few questions to ask of my Hindu Pandit brothers:—

(1) Who is it who says that, in the ninth Incarnation, Buddha has inculcated a false religion?

(2) When was it said—before or after the declaration of Krishna in the *Bhagavat-Gita*, as quoted above?

(3) Is he, who said so, a higher and more reliable authority than Krishna was?

(4) Kapila is referred to in the *Bhagavat-Gita* as also an *Avatar*, although not as high as one of the ten Principal Incarnations, one of whom was Buddha. In his *Sankhya Daršana*, Kapila declares clearly his “*Iṣvara-siddhey*,” i.e., the disproof of *Iṣwar*, or of the so-called God.

(5) Brihaspati—the most learned of the learned and the “Priest of the gods,” in his *Charvack* system of philosophy, clearly set down that there is no such thing as what is popularly called God; and he goes so far as even to deny a hereafter and teach the same.

If then *Sankhya* is regarded in the light of a high authority and *Charvack* is tolerated, why should then Buddha *Daršana* be cried down? Is it only because the former two, while both denying the existence of a God or a life hereafter, do not step as hard as Buddhism does upon the corns of the priest-craft by enforcing a most sublime and uncompromising morality?

Now, the fact appears to me simply this. The work of religious reform, begun by Krishna, was completed by Buddha. Any one, who will read *Bhagavat-Gita*, and compare it with the Buddhist *Tripitaka*, will easily find this out. Hence the value placed on the *Bhagavat-Gita* by the Buddhists; and the reason why they have so much less deviated from their primitive faith than we—the Hindus.

There are still Orientalists who hold to the opinion that the *Mahabharata* is anterior to the *Rāmāyana*, for the reason that, while the latter dwells on monogamy, the former records instances of polygamy and polyandry as in the case of Droupadi. Polyandry can precede monogamy; it can never succeed it, or exist in

* The followers of the *Puranas* or the old, the ancient scriptures of India.

any such civilized community, as the heroes of the *Mahabharata* are supposed to have lived in, during the “Great War” period. Polyandry, moreover, is so much opposed to the marriage laws of Hinduism that the most absurd and childish excuses are resorted to, in order to explain away the fact of the five Pandavas having had a common wife. Such explanations can satisfy but the blind faith of a bigot. What makes the case of Droupadi still worse is that, while the wife of all the five Pandu brothers, she was married only to one of them.* Unexplained, the case stands one of the greatest depravity.

Again, the despondency of Arjuna on the battle-field, when he sees the hosts of human beings assembled, his own kith and kin among them, who must all be killed and slaughtered before the kingdom can be obtained, seems but natural. His consequent resolution to live the life of an exile in the jungles forever rather than shed torrents of blood, some of it near and dear to him, for the sake of a kingdom, bespeaks a noble, unselfish heart. Yet he is taken to task for it. That the precepts of the Yoga philosophy, taught by such a personage as Krishna, an Incarnation of the great Deity himself, should have resulted in its moving such a grand and wise hero from his high and noble resolves, and have converted him into a selfish murderer for the only purpose of aggrandizing his possessions, seems deplorable indeed. Can Yoga philosophy be made to serve a meaner or a worse purpose than this?—the *Yoga* whose every aphorism breathes and inculcates self-denial? If such be the consequences of its teachings—then, away with it! And that such has been its accepted interpretation *ad literatim*—is evident from the very fact of Krishna being surnamed the *Kuchakri* (or intriguer) by the *Pouraniks*. After such a presentation of Krishna’s character, it is no more to be wondered at, that the wise interpreters should have rejected Gautama Buddha’s teachings. Indeed, it would have been a wonder had it been otherwise.

So palpably absurd is the variance between the teaching and its interpretation that many a sound scholar considers the *Gita*† as quite a distinct work from and very injudiciously incorporated into the body of the *Mahabharata*. To this day, it is read and regarded by some Hindus as a record having no real connection with the Kurukshetra battle between the Pandavas and the Kouravas. And editions accordingly compiled can be had for sale in our bazaars.‡

The question now arises: “Was Vyasa Deva so short-sighted as not to have foreseen the dead-letter interpretation? Would he have so carelessly incorporated so sacred a book in so ill befitting a place of his great work, without any motive? Or was it done designedly and by some one else?”—as I have just shown, it seems so.

I, for one, believe that it was done after mature deliberation, and that, therefore, the place and time assigned to the *Gita* are both appropriate and opportune. The reasons are briefly as follows, and they are gathered from esoteric teachings. ||

* This is incorrect.—S. R.

† Some Pandits also hold that *Sanatsujatyanam* and *Uttaragita* were likewise independent philosophical discourses subsequently incorporated into the body of the Great Epic Poem.—S. R.

‡ The idea that the *Gita* may after all be one of the ancient books of initiations—now most of them lost—has never occurred to them. Yet,—like the Book of Job very wrongly incorporated into the Bible, since it is the allegorical and double record of (1) the Egyptian sacred mysteries in the temples and (2) of the disembodied Soul appearing before Osiris, in the Hall of Amenti, to be judged according to its *Karma*—the *Gita* is a record of the ancient teachings during the Mystery of Initiation.—Ed.

|| The *Bhagavat-Gita*, in its present form, i.e., minus the explanatory key which gave the correct interpretations to the Initiates, was incorporated after the rise of Buddhism, and when it was in the interest of the *Pouraniks* to conceal the great similarity of thought between Buddha’s and Krishna’s doctrines. Until then, the sacred writings were entirely in the hands and the safe keeping of the Initiated Brahmanas alone, and remained, therefore, unknown to the multitudes. But when Gautama Buddha,—whose object it was to throw open the doors of the Sanctuary to all those who were found deserving and worthy of the initiation into the Great Truths, irrespective of caste, wealth, or social position,—revealed the secret partially in his public teachings, then his bitter enemies, the Brahmanas, immediately after the death of the sage, destroyed and hid the key—the very kernel of the doctrine—and abandoned, to the masses, the husks. That key, contained in a work thrice as bulky as the *Mahabharata*, is said to have been carried away by the Buddhist Initiates into their exile; and even now the Kandy temple at Ceylon is reputed to possess a copy of it.—S. R.

Although the five Pandava brothers,—Yudhishtira, Bheema, Arjuna, Nakool, and Sahadeva—are known as the sons of Pandu, (whence their name *Pandavas*), every one of them has in reality a father of his own. The *Mahabharata* also makes each brother the representative, or, in its peculiar phraseology, the “incarnation of his respective Father.” Thus it speaks of the eldest brother Yudhishtira as the son (and also the incarnation) of *Dharma*. Bheema is the son (and incarnation) of *Pavan*. Arjuna is the son and the Avatar of *Indra*. Nakool and Sahadeva are the sons (and incarnations) of the Aswini Kumars, *i.e.*, “the sons of the *Sun*.” Again, each of these personages represents some peculiar element of which he is said to be the presiding deity. Thus, “Dharma” represents Endurance and Forgiveness, and stands for Earth. “Pavan” is the presiding deity of the air and represents Power. “Indra,”—that of *Akasa* (Astral Light; Ether) which represents the soul; while the two Aswini Kumars preside over and represent, respectively, Fire and Water, the two remaining elements. Thus we find that the five brothers or the five “Pandavas” represent in reality the five elements,* which constitute man or rather HUMANITY, each element being anthropomorphised into an individual. In like manner, Droupadi, their wife, though shown as the daughter of King Drupada, and so named after him, is, as we find in the same *Mahabharata*, not Drupada’s daughter at all, but another mysterious personage whose parentage is quite obscure. The fact is that, like the Pandavas, she too is a personification; that of *Yoga-Maya* or the Yoga-Illusion, and so, necessarily is made into and becomes the common property of the five Brothers, the Elements, with their innumerable illusionary effects; while Krishna, representing the *spirit* (Paramatma) completes the group of seven.

The summary of the above is that four of the five brothers comprise the physical or the visible gross body of man. Arjuna (the Astral Principle) is the soul and Jivatma, the life-soul, or Vital Principle; and Krishna, the *spirit*. The Soul and its consort, *Maya*, being always nearer to the spirit than the rest, Arjuna and Droupadi are represented as the bosom friends of *Krishna* in preference to the rest.

And now comes the question, “Who the Kouravas—the foes of the Pandavas, and especially those of Arjuna—are.” Bearing in mind that those enemies are also most of them related by blood to Arjuna, we have no difficulty in pointing them out as the woes and evils to which humanity is subject, and most of which have their origin in the blood or the physical organism of man himself. The Kouravas are, therefore, no other than the evil propensities of man, his vices and their allies. The philosophy of Krishna teaches Arjuna that he must conquer these, however closely related to him they may be, before he can secure the “Kingdom” or the mastery over SELF.

It is for this very reason that the battle-field is chosen as the scene wherein knowledge is imparted. The despondency of Arjuna is an allegory to show how often, at the very threshold of knowledge, the human soul allows its worst feelings to have the better over his reason, and that, unless he can rally round his best allies—he is lost.

The *Rath* (car) or war-chariot of Arjuna is being driven by the charioteer—Krishna. That *Rath* means, in Sanscrit, the “human body” as well as vehicle, needs hardly be mentioned. In the present case it is intended to signify that, should man become determined to achieve a conquest over his own passions and evil inclinations and to secure *Mukti* or bliss to his soul, he must first listen to the whispered advices of his spirit, whose voice is heard in the very midst of the battle that is constantly raging around him, even while the soul and the spirit are seemingly riding in the same *Rath*—or body.

As a confirmation of the above interpretation, I may also remind the reader that, in their ascent to heaven,

Droupadi—the *Maya*—vanishes and disappears the first, and Yudhishtira—the Earth or the gross Principle of the body, the last. Does not all this clearly show that there is perfect harmony between the several parts, and that the whole thing has been beautifully conceived and is fully worthy of its author? That there is, in fact, no polyandry preached in it, nor is there any real deviation from a noble course of life toward selfish ends.

The chief difference between the *Vedic* and the *Gita* teachings lies in the following: While the Vedas deal with the *Adwita* and *Dwita* questions, *i.e.*, whether the universe or man consists of matter and spirit, or only of one of these two principles,* the *Gita* clearly inculcates three in one, *i.e.*, matter, soul and spirit, and terms them KSHAR, AKSHAR and PURUSHOTAMA†. Hence—the temple of Jagernath at Pooree is known as the Purushottama Temple, because of its three idols—Suvadra (female), Balaram (male) and Jagernath or Purushottama, the sexless, spirit, literally signifying the superior male, but, *de facto*, the pure Deific Principle. This representation is also known as the “Buddha Avatar,” a name arising from the fact that Buddha taught the same mystic Trinity expressed to this day in Tibet by the words: *Om Han*, and *Hoong*, or, in Sanscrit, *Buddha*, *Dharma* and *Sangha*. The female idol has hands and feet, while the two males have neither; denoting thereby that the first or inferior man has to depend upon his gross, physical body as tools in life, while the superior man is moved to action by his soul and spirit, and, therefore, needs no help from his physical self. So holy is that famous temple that, within its precincts, all distinction of caste disappears, and every pariah and out-caste becomes equal to the highest Bramhan. But the discipline in it is very rigorous, no animal food or spirituous drinks being permitted to cross its threshold under any condition.

The occasion of the celebrated Car festival is the period when pilgrims from all parts of India thickly crowd the place. The popular saying—“He, who can catch a glimpse of the dwarf (meaning Jagernath) on the car, will have no more re-births”—brings, on that day, hundreds of thousands of worshippers. I have already stated above that this car is but an allegory, meaning, in reality, the human body. The true significance of the verse, therefore, is that he who can see or find the spirit (Jagernath, or the dwarf) enthroned in his body will have no more re-births, since he may be sure then of finding himself emancipated from sin.‡ Similarly, from a crude and fanatical notion that one, who gets crushed under the wheels of Jagernath’s car, is saved, men had been, from time to time, throwing themselves under the sacred vehicle. The blame for so many lives lost must be laid at the door of the Bramhans, who, from selfish motives, had thrown away the key to the esoteric meaning of the sacred allegory; the real signification being that, while the Spirit, Jagernath, is driving in the car or body, if one can crush and destroy his animal Soul or Ego and so assimilate his spiritual Ego to the Spirit (or 7th principle), he is saved.

THE MANAGER OF THE “THEOSOPHIST” HAS RECEIVED a small supply of Mr. Wm. Oxley’s *Philosophy of Spirit*, and of Babu Peary Chand’s *Soul: its Nature and Development*, which can, therefore, be immediately ordered on remittance of their respective advertised prices.

* Wrong. The main point of difference between the two doctrines is this: Adwitis hold that there is no real difference between the individual spirit (Jeevatma or Pratyagatma) and the universal spirit, while the Dwitis hold otherwise. Again, the former hold that *spirit* alone is *Sat*, and everything else is *Asat*, or the outcome of Illusion, while the latter refuse to recognise the existence of any Illusion or *Maya* in the universe.—S. R.

† Not so.—S. R.

‡ Those, who have denounced, for over two centuries, the “Jagernath Car” festival as a “heathen deviltry,” an “abomination in the sight of the Lord”—the ignorant, but ever traducing Padris—might do worse than ponder over this explanation.—S. R.

* In the real esoteric explanation given only to initiates, the five Pandavas represent the five *Prāṇāyus* (the five vital airs). The author of this article will do well to take up the clue and investigate all the facts given in the *Mahabharata* carefully.—S. R.

ANOTHER HINDU STONE-SHOWER MEDIUM.

BY T. VIJIARAGHAVA CHARLU, ESQ., F.T.S.

I am able to add, from personal experience, some additional facts respecting the phenomena of possession—or, as the Western people call it—mediumship.

In the year 1872, at a place called Komal, in Mayavaram Taluq, Tanjore District, lived a young female named Meenathe Ammal. Her age was about thirteen or fourteen years: she was married. One day, when on a visit to a relative at Negapatam, she had gone to the neighbouring tank to wash her clothes, and, in the Hindu fashion, was swinging them on her head and beating them on the stones. A man, —a Mussalman, if I mistake not,—coming there, was spattered with some of the water, and, with abusive language, ordered her to desist. She answered him in the same tone and kept on with her work. He, thereupon, with malicious threats, warned her that she should suffer for her obstinacy, and, after a while, went away. The female, in the course of a day or so, returned to her native village, and almost immediately began to be terrified with a demon (*Pisacha*), or ugly-looking spirit, which she declared to be constantly about the place to annoy her. She described it as having a frightful head, covered with a wild shock of hair, and sitting sometimes on her neck, which it squeezed with its knees and crushed with its weight: but the form was visible to her only in the upper portion, the limbs being concealed with a large cloth.* She could not even say whether it was a male or female. The victim was a connection of mine, and I had the opportunity of seeing the case throughout. The poor creature, in her terror, would sometimes rush into the house and close every door and window, whereupon there would immediately come, rattling against the sides and roof of the building, a storm of bricks, stones, and pebbles. Sometimes we would be sitting near her to watch the phenomena, and stones, so heavy that one would have to use both hands to lift them, would suddenly drop near our feet. We were all in fear lest they might strike and injure if not kill us, but *no one was ever struck*. The strangest fact was that we could not see the stone *until it was within a couple of feet or so of the ground*. It would then suddenly become visible to our eyes, and only then.† The other members of the family would often abuse the demon (*Pisacha*), and be at once answered with the crash of a great stone at their feet, or the pelting of a shower upon the house. One day the medium's father angrily said that such a demon ought to be beaten with a broomstick; whereupon there fell before him a whole bundle of sticks from worn-out brooms; as though the demon were inviting him to try to execute his threat. I and other young men took, on various occasions, stones or fragments of bricks that had fallen, marked them with charcoal for identification, and flung them, as far as we could, out of the house court-yard into an adjoining garden. Instantly these very stones would be flung back to us, though no person was in the garden to throw them, and, as usual, we would see them falling only when a cubit's length from the ground. The medium would attempt sometimes to drink water from a brass *lotah*, but, while she held it to her open mouth and was in the act of swallowing the water, the vessel would, as it were, melt out of her grasp and be violently dashed to the other side of the room.

The girl was taken by her father and other male relatives to many different places in search of persons who claimed to have power to exorcise these *Pisachas*, but in vain. Many tried, but all failed with their charms. The Mussalman, who had caused her obsession, was not seen again. At last, however, after suffering thus for about

six months, the medium was suddenly left by her demon, and thenceforward was troubled no more.

That there are those, who have the exorcising power, cannot be denied. I have seen such persons trace a circle on the ground and make the medium sit within it. She—mediums are most commonly females—would at once undo her hair, and begin whirling her head so as to make her dishevelled locks swing about it like whips. The exorciser would then force the demon to tell him who it was in its last birth, and how and why it had obsessed its victim. The answers would be correct as ascertained by subsequent enquiry. The *Pisachas* almost invariably claim that they inhabit trees—the *banian* and *arasa* in particular; deserted houses and wells not in use. They are not souls of the dead persons, but nature-demons simply, and seem to congregate in and about places not frequented by living persons. We Hindus,—especially the Bramhans—as you are aware, consider mediumship, as explained in Spiritualistic books, as a horrible misfortune, and a case of the sort, occurring in a family, is looked upon as a fearful calamity. We have seen it in India in every imaginable form for countless generations, and, if our Western friends would but profit by our experience, they would combine to put it down instead of encouraging it, as I hear, and as they, in their ignorance, seem to be doing. Men are rarely made mediums, and, when they are, are commonly possessed by the Earth-bound souls of Bramhans—called by us *Bramha-Rákshasís*. Those, who die a natural death, will seldom, if ever, return on earth as *Bhoots* (Ghosts); but *suicides*, or those—who die, before the term allotted them at their birth, through some accident—especially if evilly inclined during life, sometimes will, as they have to remain in the earth's atmosphere and *cannot* quit it before the expiration of the natural period. Mediums so possessed, though normally ignorant of the first word of Sanskrit, are able to dispute with living Pandits upon Vedic texts, and repeat *mantrams* and *slokas* fluently. Sometimes the possessing *Pisachas* will promise to leave their victims, if offerings of specified kinds are made to them. I have not seen it myself, but trustworthy friends have told me that they have been present when this ceremony was performed. The exorciser, with chosen relatives of the obsessed person and other witnesses, would proceed in the evening to the secluded spot, a deserted house or well designated by the human demon as its dwelling-place, and there, with certain formularies of *mantram* and spell, make up masses of cooked food mingled with pigeon's blood or sheep's blood. When all was ready, the exorciser would fling the food up into the air, and—it would disappear as by enchantment. Not a grain of it would fall back to the ground.

Nellore, May 1882.

Reviews.

"THE PERFECT WAY."*

(Concluded from the last number.)

The theory concerning the spiritual relations of Man and Woman, with which the authors of *The Perfect Way*, are so deeply impressed, is partially unfolded in their introductory chapter, but finds its fullest and most coherent expression in a later passage. By this it will be best to test it, for, the cruder statement of the idea, in the beginning of the book, fails to do it justice, such as it is even. For example, the first mention of the theory, on page 3, is as follows:—

The Intuition is a mental faculty and it fulfils, in respect to the mind, the part corresponding to that which, in the solar and every physical system, is fulfilled by the centrepetal force, and which, in the social system, is fulfilled by the woman.

The part, which is thus assigned to intuition in the super-material human organism, may be accurately indi-

* In this connection, let the reader refer to the records of the Salem Witchcraft tragedies in America in the year 1692. The resemblance between the experiences is most striking.—Ed.

† A most interesting fact. We have here a practical testimony going to support the theory—long since put forth by us—that, in the transport of inert substances, the atoms are disintegrated, and suddenly re-formed at the point of deposit.—Ed.

* "The Perfect Way, or the Finding of Christ," London, Hamilton, Adams & Co., Paternoster Row.

cated, but the analogy will surely strike most thoughtful readers as singularly inapt. The Woman of the social system might be at least as fairly taken to typify the lower pleasures fascinating enough at first, but even less durable than desire, and culminating in satiety, ugliness and decay. Nor is the doctrine, in its merely symbolical aspect, improved by the exaltation of the faculty which Woman is injudiciously selected to represent.

She it is, the Divine woman of man's mental system, that opens to him "the perfect way," "the way of the Lord," that "path of the just which, as a shining light, shineth more and more unto the perfect day." And her complete restoration, crowning and exaltation, is the one condition essential to that realisation of the ideal perfection of Man's nature, which mystically is called the Finding of Christ.

This simply means that the exercise of certain superior faculties in humanity leads to spiritual enlightenment, but to call these faculties "the Divine Woman" is to give rein to an arbitrary fancy, and they might as well be called the divine humming-bird. As a mere system of symbolism, the identification of Woman with the Soul, and of Man with the body, might recommend itself to the mental associations of persons whose experience of life happens to correspond with that classification, but would be profoundly repugnant to other groups, and would thus stand condemned, for, symbolism is nothing, if not universally applicable for mnemonic purposes. But it must be vitiated, even for persons to whom it is not repugnant, by the misleading suggestions it involves as to the spiritual characteristics and functions of men and women. We should plunge into a sea of aimless conjecture, if we tried to determine whether, according to a familiar view of the subject, which is little more than frivolous and playful women, as a rule, have finer and quicker intellectual perceptions than men, or *vice versa*. As a spiritual truth, a man is, to say the least, embarrassed by no disabilities as such in the task of developing his intuitional faculties,—a woman as such in no way facilitated. The gift of natural Seer-ship—which connotes an extreme sensitiveness of intuition—may reside sometimes in a woman, sometimes in a man. The circumstances—which determine whether a given individuality shall be born at any given period of its career on this Earth, as a man or as a woman—are no doubt explicable by the light of very advanced knowledge, but would certainly have to do with minute details of cosmology, which could not even be rendered intelligible till a great deal of preliminary knowledge had been acquired. Broadly speaking, there is no spiritual difference between a man and a woman, and, therefore, it is misleading to use the words man and woman, or male and female, to designate different inner principles of the human creature. But, before quitting this topic, we must quote that later passage in the book before us, which was referred to above as embodying a better exposition of the doctrine about man and woman than is contained in the few sentences already noticed. It is as follows:—

Man is a dual being, not masculine only or feminine only, but both of these; not man only or woman only, but man and woman.....On this plane it takes two persons, a man and a woman, to express the whole humanity.....For, as already stated, that, whereby the man attains to manhood, is woman. It is his power to recognise, appreciate and appropriate her, that stamps him, physically, man. She it is who, influencing him through the affections, kindled by her in him, withdraws him from his outward and aimless course, in which, left to himself, he would sooner or later be dissipated and lost; and who, gathering him round herself as a centre, redeems him and makes him into a system capable of self-perpetuation.

All very true as to the meaning intended in reference to the inter-play of certain inner principles in man (or woman), but infamously bad symbology, for, it would be equally possible to write:—"She it is who, representing, in their most engaging and dangerous development, the perils of the flesh, influences him through the affections, and, inextricably entangling the higher with the lower principles of his nature, draws him away from the upward

path he might have trodden, if left to himself, and, gathering him round herself as a centre, plunges with him into that final annihilation, which is the only possible destiny for the principles in humanity, which she represents." Let no one imagine that we offer this as a complete picture of the relations between the sexes,—but it is as true as the other; that is to say, neither picture is true, and, therefore, a system of symbolism, which rests on the theory that one of them is true, is altogether indefensible.

"Thus by the addition of herself,"—to continue the quotation,— "she makes him Man. It is not to the male moiety of the dualism, constituted by them, that the term Man is properly applicable any more than to the female moiety. Neither of them separately is man, and it is, by an unfortunate defect of language, that the masculine half of man is called a man. He is man male, and she is man female.....On no plane of being, is it good that the man-element be alone. For, without Love, Force can but work evil until it is spent...As the soul is the life of the man, so is the spirit, which is God, the life of the soul. Thus is she mediator, between man and God, to draw them together in herself. And only he is truly alive, is truly man, and made after the Divine Image in whom she thus operates."

Further criticism of all this would involve repetition of what has been already said. The unfortunate entanglements of the metaphor only serve to carry our authors further and further away from an accurate comprehension of the true constitution of Man, as revealed, for the first time, we believe,—as far as modern literature and plain straightforward language are concerned—in our "Fragments of Occult Truth." A proper grounding in the grammar of the subject—the sevenfold constitution of man—would have saved our authors from a great many mistakes. For they set out with a statement, as to the principles within humanity, which is painfully incomplete. As thus:—

Man is possessed of a fourfold nature, a speciality which differentiates him from all other creatures. The four elements, which constitute him, are, counting from without inwards, the material body, the fluidic peri-soul or astral body, the soul or individual, and the spirit or divine Father and life of his system.

Now, the omissions, involved in this enumeration, are of varying degrees of importance. To take no account of the *Jeevatma* and *Linga-sarira* is merely to fail in scientific comprehension of the living body. The "fluidic peri-soul" may stand for the *Kuma-rupa*, and the "soul or individual" for the animal soul or fifth principle. But to skip from the fifth principle to the seventh, (which must be identified with the fourth of the "*Perfect Way*") is to ignore the most important of all the elements which constitute humanity,—the 6th or spiritual soul. It is in this principle that the whole individuality of the perfected man will ultimately be centred. For the majority of mankind, the sixth principle, as yet, is little more than a germ, or a possibility of the future, but, in any speculations concerning a *Perfect Way*, we must contemplate it as the goal of all our aspirations. It is hardly possible to make the position intelligible in a few words, because the great truth, to which we refer, hinges on to the cosmology of not merely this world, but of the other spheres with which this is in close communion. Without realising the fact that the earth is but one of a chain of worlds, the life of which goes on according to a uniform principle,—that, in contemplating the Earth alone, we can no more understand the development of life than a single chapter of a novel will enable us to understand the plot of the story,—without grasping the idea of the macrocosm as a whole, we can never understand the microcosm, its component part. But it would be folly to attempt its exposition, even so far as we might be able to accomplish that, as a mere illustration of the statement we have ventured to make in reference to the analysis of man as given in the *Perfect Way*,—namely, that it is so incomplete as to be practically erroneous.

Erroneous as it certainly is, however, the authors continually slip back, as it were, into the path of accurate exposition, as though the sources of knowledge, from which

they derive each fresh impulse of thought, were entirely trustworthy, though each fresh impulse, before it is exhausted, propels their speculations through clouds of error and preconception. Thus in dealing with the so-called "spirits of the dead," they set out by laying down some important truths in plain and intelligible language:—

The common phrase, "spirits of the dead," is incorrect. There are only shades of the dead, and souls of the dead. The shades are mere emanations from the corpse, peri-souls or phantoms, and are always dumb. The true ghost consists of the exterior and earthly portion of the soul, that portion which, being weighted with cares, attachments and memories merely mundane is detached by the soul and remains, in the astral sphere, an existence more or less definite and personal, and capable of holding, through a sensitive, converse with the living. It is, however, but as a cast-off vestment of the soul, and has in it no element of endurance. The true soul and real person, the *anima divina*, parts at death with all those lower affections which would have retained it near its earthly haunts, ... and attaining its perfection by *post mortem* evolution, continues its peregrinations in a new body. ... Re-incarnation pertains only to the true soul. The astral soul or earthly envelope does not again become incarnate, so that they are not in error, who assert that a *person* is never twice incarnate. That, which transmigrates, is the essential germ of the individual, the seat of all his divine potencies.

Now, this passage gives what for ordinary purposes is a very fair general idea of the facts, and is especially important in reference to the notions of ordinary spiritualism. These notions hardly contemplate the human creature as a more complex organism than a sword in its sheath. When the sheath is thrown away, the sword remains—when the body is dead, the soul is free to roam about at pleasure, just the same soul, in all respects, that it was in its corporeal scabbard. Another step beyond this idea leads to the belief that, if it finds a new scabbard to fit, it may slip into that. The "*post mortem* evolution," spoken of in the extract just given, is a far more elaborate process, and, as a rule, a far slower one. In the first number of the "Fragments," its nature was indicated. "If the tendencies of the Ego have been towards things spiritual... then will it cling to the spirit, and with this pass into the adjoining so-called world of effects (in reality a state and not a place) and there, purified of much of its still remaining material taints, evolve out of itself, by the spirit's aid, a new Ego, to be reborn, after a brief period of freedom and enjoyment, in the next higher world of causes, an objective world similar to this present globe of ours, but higher in the spiritual scale, where matter and material tendencies and desires play a far less important part than here." Without the addition of this all important amplification, the passage, quoted from the *Perfect Way*, is liable to mislead, but still it is a great advance on the spiritualistic conception. It is for want of knowledge about the "next higher world of causes," as if about the *last higher* (this very phrase will sound mysterious) that the current mistakes about re-incarnation have found their way into the speculations of modern Western thinkers on these subjects. There is both truth and falsehood in the new theory. 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 at present on this earth, is attained, but not afterwards, and here is the clue to the mystery. Remember that, just as humanity will not end on this earth, so it did not begin here. But when it first appeared here, it was far from presenting its present aspect. And primordial man had a great deal of development to undergo, before he attained the comparatively elevated condition of existence which the most civilised and advanced representatives of humanity, now on earth, have reached to. Re-incarnation on earth for the earlier and inferior growths of Man was thus—is thus, for, the whole race is far, as yet, from having passed through its earthly cycles,—an absolute necessity. But once let a man be as far perfected by successive

re-incarnations as the conditions of 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. For example, we read in the book before us:—"It is as penance or expiation that souls re-descend from the human into the animal form. This return occurs through the forfeiture of the Divine Human spirit... The man, who sullies his humanity through cruelty or impurity, is already below the grade of humanity; and the form, which his soul assumes, is the mere natural consequence of that degradation." This is altogether wide of the mark. There may be punishment for the self-degraded Egos of humanity,—there is a law of retribution most assuredly for all,—but Nature does not go back upon her own footsteps in the awkward way here imagined. That, which may occur through the forfeiture of the divine-human spirit, is a slow and, no doubt, painful annihilation of what is left; but the animals around us are not re-incarnations of our sinful predecessors, but fresh fruit of the great tree of life, with all unblemished moral record so far,—or rather with no moral record as yet. Nature invariably, as some occult writer has put the idea, shuts the door behind her as she advances. She never goes back, and provision is made for cancelling her mistakes as she goes on.

As with all the constructive portion of the *Perfect Way*, a very interesting chapter relating to sub-human spirits attached to this earth, is an inextricable tangle of truth and error,—flashing out truth at every other sentence, but as often clouding it with inaccurate inferences stated with as much confidence as the preceding truth. Here, to begin with, is a good general sketch of the position:—

In this magnetic sphere are two orders of existences. Of these orders, one is that already mentioned of the shades of the dead; the other consists of *reflects* of the living; and the difficulty of distinguishing between the two orders is to the uninitiated a source of error. Error of a more serious kind arises through the complex character of the Astral region itself and the variety of the grades of spirits by which every division is tenanted. Spirits of the sub-human order, moreover, are wont, under control of the wish of their invokers, to personate spirits of a higher grade..... Their inability to recognise the soul and spirit leads them to deny the existence of any source of knowledge superior to themselves, and to assert that they themselves are man's true and only inspiring spirits and guardian angels. And one of their favourite devices consists in building up, out of the magnetic emanations of the individual, a form which they present as his own "counterpart angel and divine spirit," from whom they say he was separated in whet—affecting scripture phraseology—they call the Adamic period of his being, and by re-union with which he attains his final perfection.

This passage may, as regards its latter portion, be intended to depreciate some ideas thrown out by Mr. Oxley in his "Philosophy of Spirit," for all the self-taught and self-developed Seers, of this as of former times, are as confident in declaring each other wrong, as in recommending their own views. It would seem that even the authors of the *Perfect Way*, worthy of all respect and admiration as they are, and valuable as their present work may be, are none the less liable to be themselves misled, if not exactly by the astral influences they describe in the passage just quoted, by the inherent difficulties of observing and interpreting "the things of the spirit," with faculties but imperfectly freed from the disabilities attaching to "the eyes of the flesh." And it is to be regretted that, in partially adopting the nomenclature of occultism in reference to elemental and elementary spirits, they misuso the terms. Thus we read:—

Though inhabiting the astral region, the spirits called elemental or Nature spirits, and elementaries or *genii loci*, are of very different orders from those just described. Of this last class are the spirits known to all early nations as haunting forests, mountains, cataracts.....&c.

“Elementary” is the name exclusively given in occult literature to the *reliquie* of the dead, and all the nature spirits are elementals; whether they are quite devoid of individuality and consciousness, and little more than forces of nature, ready to be endowed, by the human will, with partial intelligence, or whether they possess a more definite existence and independent volition.

We have now said enough to put readers of the book before us on their guard against accepting its allegations too literally. It would be an endless task to go over each of these with the view of clearing away whatever errors it may include. To do this might require a review that would be even more voluminous than the original work. And happily, it is so far needless to criticise this minutely because, as we began last month by saying, the book is one which, with all its faults, may be welcomed with the utmost cordiality. It ought to have a great awakening influence on the dulled spiritual faculties of the world at large,—spiritually poisoned by the decayed and lifeless formulas which a church and clergy, wholly of the earth earthy, impose on their lethargic flock in the guise of a religion. It is not fit to be accepted by students of occult mysteries as a text book of occult science, but it is a noble and stirring appeal to the higher faculties of a generation almost stifled and inoperative in this age of materialism, and hypocritical lip-service of orthodoxy.

THE ANTI-VACCINATION WAR.

Among the crusades against vested customs of an alleged evil tendency now being conducted by the benevolent, is the Anti-Vaccination Society, or, more properly, the Society for the Abolition of Compulsory Vaccination. For some months, we have been regularly in receipt of the London organ of this movement—the *Vaccination Inquirer and Health Review*. It is a publication whose pages contain all the current discussions and anecdotes about Vaccination, together with occasional essays of marked ability. The recently promulgated discoveries of M. Pasteur as to the germ-theory of zymotic diseases—which have, for the past twelvemonth, been causing so deep an agitation throughout the scientific world, and which are claimed by M. Pasteur to prove the efficacy of inoculation as a preventive of other diseases besides small-pox—naturally open out a wide and ample field for such discussions as this Society was organized to promote. Though its circle of activity scarcely touches the verge of ours, we have the highest respect for those British ladies and gentlemen—like Mrs. Hume-Rothny and Mr. and Mrs. William Tebb—who are giving to it their warm support.

The subscription to this useful and interesting “ORGAN OF THE LONDON SOCIETY FOR THE ABOLITION OF COMPULSORY VACCINATION” being but 1s. 6d. per annum, post-free, we recommend it strongly to our readers. Whether partisans or enemies of vaccination, none will fail to find in it much that is interesting and instructive. It is published monthly at the Office of the Society, 114, Victoria Street, Westminster, S.W., and by E. W. Allen, 4, Ave Maria-lane, Paternoster-row, E. C., and John Heywood, Manchester.

A FRIENDLY REMONSTRANCE.

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

On behalf of the Hindus, permit me to observe that the Founders of the Theosophical Society have placed present India under great obligations, and that they are increasing them almost daily. The stimulus, that your Society has given, was particularly needed by the Hindus in their present degenerate condition. You have unmistakably opened, in their hearts, a love for their religion, their old sciences and their literature, and even for their numerous ancient rites which they have now been made to see as having a scientific basis and significance. Your praise of the hidden treasures of the Vedas, and of the wisdom and learning of the eminent Rishis that once adorned this

peninsula, is but too welcome to our hearts. You have unmistakably proved the superiority of Hindu philosophies over all other schools of thought; and Christian missionaries, who were despising Hinduism, have been shown by you their error. A few years ago, there was not perhaps an Englishman who was not seriously of opinion that the Hindus had much to learn from their rulers in almost everything that concerns man's physical, as well as mental and moral comforts—English science, English language, English medicine, &c., and even English metaphysics, when the Hindus would yield the palm to none; and now the belief is gaining ground that Englishmen have much to learn from the Hindus in various walks of life. This is a problem which, four years ago, no one had even dreamt of as at all capable of solution, and which you have solved in so short a period of time.

You have, at the same time, brought down to the bottom-most peg the conceit and arrogance of the two classes of natives who have been doing much harm to the Indian community, *viz.*, the converts to Western science and the converts to Western religion. These proselytes, more high-toned than their Gurus, have been so sapping the foundation of Hinduism, that it was feared that, before hardly half a century should have run its course, the beautiful edifice of Indian society, reared by the wisdom and sagacity of generations of sages, would tumble into ruin. Rama found it difficult to destroy the Hydra-headed Rakshasas, resorted to the use of Gandharv-*astras*, and the result was that the Rakshasas turned against their own countrymen. Not unlike this has been the result of the work of the *Padris* and Western school-masters, all professors of gross materialism.

Now, what a lamentable ignorance do these young men betray with regard to the departments of knowledge cultivated by the Hindus, some to a degree of perfection far exceeding that ever yet reached by the Western nations. Our young men hardly know that excellent works—the productions of Indian giant minds at a time when Europeans dyed their naked persons and found shelter from the inclemency of the weather in caves and forests—exist on astronomy, chemistry, medicine, architecture, navigation, &c. A single example will suffice. I am sure, I shall take ninety-nine per cent. of the so-called educated Hindus by surprise, when I draw their attention to a fragment of the great work of Varaha Mihira, *viz.*, *Brihat Samhita*. In chapter III. will be found the theory that solar spots presage dire famine in the land. After stating that the main spots are thirty-three in number, and after describing certain terrestrial phenomena at the time of their appearance, the author says:—

यस्मिन् यस्मिन्देशे दर्शनमायातिसूर्यबिम्बस्थाः ।
तस्मिन्तस्मिन् व्यसनं महीपतीनांपरिज्ञेयम् ॥ १ ॥
क्षुत्प्रभ्रानशरीरा मुनयो ऽप्युत्सृष्टधर्मसच्चरिताः ।
निर्मांसबालहस्ताः कृद्धेयायातिपरदेशान् ॥ २ ॥
तस्करविलुप्तचित्ताः प्रदीर्घनिश्वासमुकुलिताक्षिपुटाः ।
संतस्सनशरीरा इशोकाभद्ववाप्परुद्रदशः ॥ ३ ॥

* * * * *

गर्भेष्वपिनिष्पन्ना वारिमुचोनप्रभूतवारिमुचः ।
सरितोयांतितनुःवंकचित्कच्चिज्जयतिसेस्यं ॥

which may be rendered thus in English:—

“The princes of the countries, in which the solar spots are visible, will be afflicted with miseries; men, even though they be Rishis, will give up their pious course of life, and, reduced by hunger to mere skeletons, with fleshless infants in their arms, deprived of their property by highwaymen, with long sighs and closed eyes—unused to begging, and hence starving—with dim, weeping eyes, will travel with difficulty to other lands Even though there may have been good indications of coming rain, the clouds will yield little rain. The rivers will become dry, and food-crops will appear only here and there.”

Now, who will doubt for a moment that the above was a description, as if by anticipation, of the famine that swept over this peninsula in 1876-77? And, yet, these stanzas were written over one thousand years ago, for Varaha Mihira flourished at the time of Vikramarka. The author further treats of the shape, the size, the colour, and position of the spots, and their effects on particular portions of the earth's surface. When we consider that the spots are of very rare occurrence, it is not unnatural to infer that it must have taken the Hindus ages before giving the subject the shape it is made to assume. Indeed, Varaha Mihira himself says that his works on Samhita—Natural Astrology—Astronomy, and Astrology present only the summarised doctrines, on the subjects, of the sages who lived before him. In one of the prefatory stanzas of *Brihat Samhita*, he says that the work is only an "epitome of the works of the various authors on the subject from Bramha downwards":—

आब्रह्मादिविनस्तृत मालोक्यग्रंधविस्तरंक्रमशः ।

क्रियमाणकमेवैतत्समास तोऽतोममोत्साह ॥

The author, by the way, refers to lunar spots which, as a rule, will only indicate prosperity on earth.

Now, if I remember right, some English gentleman (Astronomer) announced to the world, some five years ago, after the actual appearance of the spots on the sun's disc, that such solar maculation had some connection with the famine that raged at the time. This is not improbably a sheer and bold plagiarism! The Government thanked the observer for his discovery, and requested him to improve upon his theory. Unless similar spots appear again, he cannot add a line more to the theory. The only course left is to plagiarise again, if he pleases, in the broad field opened by our ancestors. We have no space to cite more instances of the valuable gems of knowledge that are buried among the decaying ruins of Indian literature.

You found India helpless. You found her despised by the ruling classes, and even by certain denationalised of her own children. A happier moment you could not possibly have chosen both for your own success, and for India to benefit herself. If you had come later, you would probably have found her once mighty race with the last spark of life dead in their hearts, and yourselves powerless to raise her from her prostrate condition. If you had come earlier, when her lustre had not begun to decay, your services would have been superfluous. Again, I have to assure you that your success is not the less due to the circumstance that you both are foreigners. For if your task had been undertaken by a few select natives, however much they might have exerted themselves, they would surely have failed to achieve even a tenth of the success that has attended your labours.

Now, I come to the main object of this paper. You are surprised to find that your friend and ally, Swami Dayanund Saraswati, should so suddenly lose all sympathy for the noble cause you have at heart, on learning that yourself and your colleague are Buddhists. Believe me, when I say you should properly have no reason for being thus surprised. You must never forget that this land, judging from its past religious history, will never allow Buddhism to strike root in the soil. Like other countries, this country is not without its history of religious persecution. When Hinduism was in its zenith of glory and power, it drove out Buddhism from the land. From the Himalayas to Cape Comorin, Buddhists were not allowed an inch of ground in all India; and they were swept to the North, to the East, and to the South—to Tibet, to Burma, and to Ceylon. In the Puranic history of Madura, you will find that a sect of Buddhists were so much persecuted by the Hindus that, after their defeat, they (Buddhists) were ground to death in stone-mills, and to this day you will find, on the forehead of the Bramhans of Southern India, a red spot which they wear daily before taking their breakfast, the spot being no other than a typical representation of the blood of their religious opponents, shed on this occasion.

Such being the case, no Buddhist, till now, formed any sort of friendship or alliance with the Hindus till the appearance of the Founders of the Theosophical Society in the land. Before the birth of your Society, men of various religions were only wont to detect the faults in each other's religion; while the peculiar feature of your Society consists in teaching each man to note and admire the merits of the religion of his neighbour. Again, till now, none, on the face of the earth, have been able to discover a single cement, a single chain by which to unite and bind together men of various creeds and nationalities. We have read of the fable of the wolf and the lamb drinking from one fountain, and of the tiger and the cow couching together on one bed. This miracle—metaphorically—you have wrought. What better illustration of this is required than that, last year, the Tinnevely Bramhans greeted, with open hands, the arrival of the Buddhist Mission at the very locality where the ancestors of both cut each other's throats!

Now, though *most* of the Hindus of the *present* day may be taught to respect Buddhism for some of its merits, they, *one and all*, will affectionately cling to the religion of their illustrious ancestors; and they can never be taught for a moment to believe that Gautama Buddha ever preached a truer doctrine than Vyasa, Sankara, and others.

I must, indeed, admit that, throughout your four years' career, you have no-where openly declared Buddhism as superior to Hinduism, though remaining Buddhists yourselves. You both the Founders of the Theosophical Society, as pure Theosophists, only wrote and spoke of the merits of the Hindu religion. The mere circumstance that you both are Buddhists will never materially impede the success of your generous undertaking in *this* land, so long as you do not set your religion over Hinduism. Indeed, I find that you have carefully kept this point before your mind till now. For, in one place, referring to Colonel Olcott's labours to revive Buddhism in Ceylon and to save the children of the soil from the injurious effects of attending Christian schools, you inform your Hindu readers that, as Buddhism is a much better religion than Christianity, Colonel Olcott is opening Buddhist schools in that island, thus allowing Buddhism only a comparative instead of an absolute excellence. In another place you say that, though your colleague is a Buddhist, your religion is your private property, and others have no right to know what it is. But, finally, you have openly declared that yourself and your colleague are both Buddhists. The meaning of all this, of course, is plain. We Hindus of the *present* generation, excepting perhaps persons of the stamp of Swami Dayanund Saraswati, who may not like to have anything to do with Buddhists, have no objection to your following the religion of Gautama Buddha, so long as you both refrain yourselves from teaching that religion to us, and also so long as you do not openly declare it to be superior to Hinduism. Now, in a spirit of indignation perhaps at what Swami Dayanund Saraswati has said about your change of religion, as he understood it, from Hinduism to Buddhism and from Buddhism to Zoroastrianism, and in declaring the alliance between your Society and the Arya Samaj broken, you say that, "for all the alliances in the world," you will not renounce what you "consider to be the truth," or pretend belief in that which you "know to be false." On behalf of the Hindus, permit me to remark that you would have done well if you had omitted the latter clause, *viz.*, "or pretend belief in that which we know to be false."* For, though Dayanund Saraswati Swami may not be liked by the orthodox section of the Hindu community for his peculiar interpretation of portions of the Vedas, what he taught in the main was pure Hinduism. If Dayanund spoke of Işwar as a per-

* A clear misconception, we regret to see. Our correspondent has evidently failed to comprehend our meaning. We referred to so-called "Spiritualism," and never gave one thought to Buddhism! We were accused likewise by Pundit Dayanund of having turned "Zoroastrians." Why, then, should our correspondent have understood us to mean only Buddhism as being "true," and paid no attention to the religion of the Parsis? Read *Editor's Note* which follows.—Ed.

sonal God, well, he taught but Hinduism. Belief in Işwar as a personal God—as a God, as the Creator, the Preserver and the Lord of this universe, as a God that hears prayers, that punishes the wicked and rewards the virtuous, and not belief in an anthropomorphic deity, is one which is the peculiar feature of almost all the religions in the world, except perhaps Buddhism.* It is also the peculiar feature of Hinduism—the higher parts of Hinduism too. The Hindus believe in a Saguna Bramham as well as in a Nirguna Bramham, while the Buddhist perhaps rejects the former idea. Now, you must remember, as Buddhism is only an offshoot of Hinduism, you have only drunk from one of the minor streams, and not from the fountain-head. Well, irrespective of the merits of either religion, you would have done well as a Theosophist, and in pursuance of the policy you have till now followed, if you had not remarked of Hinduism as a religion which you *know* to be false. While you *consider* the one (Buddhism) as true, you *say*, you *know* the other (Hinduism) to be false. I am, however, disposed to think that you will yourself admit that the statement is a little too strong, and that you have in all probability overshot yourself in making it.

Trivadi, 23rd April, 1882.

EDITOR'S NOTE.—It is our intelligent correspondent, rather than ourselves, who has "overshot" his mark. He totally misconceives our meaning in the quoted sentences. We had in mind neither Hinduism nor Buddhism, but *truth in general, and the truth of Asiatic Psychology in particular*. We maintain that the phenomena of spiritualism *are true*; Swami Dayanand insists, (though he knows better) that they are *all false* and "tamasha." We defend the *truth* of man's latent and—when developed—*phenomenal* powers to produce the most marvellous manifestations; the Swami tells his public that to insist that phenomena *can* be produced by will-power alone "is to say a lie," and forthwith derides very unphilosophically all phenomena; thus contradicting what he had maintained and admitted himself orally and in print, before he got "out of patience" with us for our eclecticism and universal religious toleration. That is what we meant by "true" and "false," and nothing more.

If we were disposed to imitate the sectarian bigots of whatsoever creed, our advocacy of the superior merits of Buddhism would not have taken the form of a casual sentence or two in an article upon a totally different subject, but would have been boldly and openly made. Our friend is but just when he says that, since beginning our Indian work, we have never publicly preached our private religious views. It would be well, if this fact were never lost sight of. Colonel Olcott, in addressing audiences of various religious faiths, has always tried to put himself, for the moment, in the mental attitude of a believer in that faith which his audience represented, and to bring prominently before their minds the highest standard of morals and attainable wisdom which it contains. Thus, he has, to the Parsis, shown the magnificence of ancient Mazdianism; to the Hindus, the splendours of Aryan philosophy, &c. And this, not from a poor desire to indiscriminately please, but from the deep conviction, shared by us both, that there is truth in every religion, and that every sincere devotee of any faith should be respected in that devotion, and helped to see whatever of good his faith contains. The rupture of the Swami with us resulted, not because of our holding to one religion or the other, but because of the strict policy of eclectic tolerance for men of all creeds upon which the Theosophical Society was founded and has since been building itself up.

THE STORY OF ATLANTIS.

Perhaps the most disputed of the questions affecting the pre-historic Past is that of the real existence, at some remote period, of "Atlantis." It is only a few years, since one of the most prominent of the New York journals took us to task for speaking, in *Isis Unveiled*, of the lost continent as something that probably did once exist, and

that it was not a figment of Plato's brain; yet the day may not be far ahead when the old Greek sage will be proved to have related history instead of fiction. The American paper, above alluded to, has now the following:—

"Everybody has read in some translation or paraphrase, if not in the original, the account of an island continent situated in the Atlantic Ocean, which Plato got from his ancestor Solon, and which Solon in turn heard from the lips of Egyptian priests. Has the legend a basis of historical fact? Certainly we must answer the inquiry in the negative if we accept the prevailing opinion among ordinary or even among learned men. But should the current verdict on this most interesting question be regarded as definite and final, or are there not rather many signs of doubt and re-consideration? Does the somewhat careless and disdainful judgment, by which this problem has hitherto been disposed of, deserve, after all, more deference than the equally hasty and contemptuous incredulity with which, but a century ago, not only the unlearned public, but even scholars, listened to the marvels which Herodotus recounted about Egypt—an incredulity which troubled itself little to discriminate between the reports which the Greek historian set down as an eye-witness and those, which he was careful to point out, were related on hearsay evidence? It is to win, so to speak, a footing in the forum of opinion, to secure a preliminary injunction against obstinate incredulity, and to obtain an order to show cause why the proofs of the existence of Atlantis should not be investigated, that Mr. Ignatius Donnelly has prepared the interesting argument now printed by the Harpers under the title of *Atlantis the Antediluvian World*."

The question—whether those immense strides toward a perfected civilization, which are attested in the vestiges of the first Egyptian dynasties, and which, as Mr. Donnelly well remarks, have not been equalled by any posterior accomplishment, did not require for their achievement a far greater lapse of time than that which parts us from the earliest historical monuments—has already been answered by modern science in the affirmative. The special inquiry, however, whether the locality of the long-protracted experiments and exceptionally favourable conditions, requisite for such an evolution, should not be sought in some Atlantean region, now submerged, cannot be exhaustively examined and conclusively settled until it has been made the object of peculiar attention on the part of the most eminent students in almost every branch of physical research. We must hear from the geologist, the zoologist, the botanist, the archæologist, and the philologist. We need the testimony of the rocks, the results of submarine exploration, the evidence of those cultivated plants which have been so long the subject of man's culture and selection that their wild originals are lost, the indications suggested by the identity of species in the fauna of the eastern American and the western European shores, the evidences supplied by craniology, and the proofs furnished by resemblances in the customs, religions, arts, and languages of the eastern and western hemispheres. When each of these specific lines of investigation shall have been essayed by competent persons and with the particular object of discovering what light may be thrown by their researches on the existence of an Atlantis—when all the convergent and cumulative evidence thus amassed shall have been verified and digested—then it will be possible to pronounce for or against the truth of Plato's story. Meanwhile it is fitting, we should appreciate the importance of the inquiry. Trivial, indeed, would seem the outcome of delving in Assyrian earth mounds or of ransacking Pharaonic tombs, compared with the immense expansion of human history, could we demonstrate a groundwork of fact for the tale recounted to Solon by the Egyptian priests. For, could we believe that there existed eleven thousand five hundred years ago, on the island continent of Atlantis, a civilization advanced enough to have transplanted the vestiges now unearthed in Egypt, we should have to postulate a far longer preceding epoch for the gradual evolution of such arts and laws, and we could, with a sure hand, push back the authentic record of human effort and aspiration at least twenty thousand years. We think, therefore, that Mr. Donnelly deserves credit for his attempt to show the utility of such researches, and the feasibility of such a demonstration, by drawing together into one suggestive compendium all the hints offered by the several departments of physical science, and all the germs of proof that lie in archæology and philology.

"At least twenty thousand years"—quotha!

* Our correspondent forgets, we see, those Hindus who are Vedantic Adwaites?—Ed.

PARAGRAPH FLASHES.

STOUT MEN OF GENIUS.—Ought a man of genius to be fat or lean? The latter, if the proverbs are to be credited, which assert that the blade uses the scabbard, and that the mind breaks the body. A philosopher remarks that men of genius had a yellowish and parchment look formerly, because they, being under-paid, were consequently under-fed. That type has disappeared as effectually as the race of King Charles dogs or the dodo. No "littérateur" of the nineteenth century wears shoes without soles: none resemble Scudery, who flavoured his crust with a morsel of bacon prigg'd from a mousetrap. Balzac was so stout that it was a day's exercise to walk round him; the Riot Act could not disperse him, and he was encircled with bandages, as if a hoghead. Rossini was a veritable Jumbo, since six years he never saw his knees; ordinarily he was called by the small boys an hippopotamus in pantaloons. Jules Janin, the prince of critics, broke every sofa he sat upon; his chin and his cheeks protruded beyond his beard and his whiskers. Lablache was charged three fares wherever he travelled, and it was in a horse-box, elegantly fitted up with all the comforts of a home, plus an opening outside, that he voyaged before his death; when he appeared on the stage, the wags swore the latter had to be specially propped up, just as is the case when elephants don the sock and buskin. Dumas père never was stouter than a drum-major; Sainte-Beuve regarded his grinning Falstaffian stomach as his greatest misery in life. Eugene Sue, like Byron, dreaded getting fat, and indulged also in vinegar and lemons, as the pre-Bantam cure. Modern men of genius are great trencher men; Hugo mixes fish, flesh, vegetables, sweets, &c., upon his plate, and devotes an hour to excavating his tunnel through the "olla podrida"; Dumas père ate three rumpsteaks, but then he said that was from foresight, as he could never count upon the next day for a meal; Rossini devoured as much macaroni as would give indigestion to ten lizzarones; he preferred the rattle of a "batterie de cuisine" to the finest orchestra. The lean men of genius do not count, such as Lamartine, De Musset, &c., their bones pierced their skin, and did not at all flatter the French goddess Glory. Besides, such celebrities belong to the schools of the "Sorrows of Werther," and the "Nouvelle Héloïse." They thought too much and never laughed.—*Paris Correspondent of Belgian News.*

WHAT THEY KNOW IN ENGLAND ABOUT INDIA MAY BE inferred from the following:—"A Parsee and the Oath.—A curious incident occurred in the City of London Court the other day during the hearing of a case in which a Parsee gentleman was called as a witness. He objected to be sworn either on the Old or New Testament, and, not being a Mahometan, he could not be sworn on the Koran. He mentioned, however, that he had a sacred relic about his person as a charm, and he thought, by making a declaration, and holding the relic in his hand, and not concealing it, the act would be binding upon his conscience. Mr. Commissioner Kerr said he would consider the act sufficiently binding upon him to bear true testimony in the matter at issue. *He always understood, however, that a Parsee was usually sworn holding the tail of a cow which was a sacred animal in India*—*Glasgow News.*

THIS PIECE OF INNOCENT IGNORANCE, HOWEVER, IS THROWN into the shade by that of a recent lecturer. On April 2, in the Mechanics' Institute, Manchester, a "learned gentleman" was announced to lecture upon the Rig-Vedas. Having ascended the platform, the lecturer "asserted that (1) the Vedas was the sacred book of the Buddhist; (2) that it was written on the banks of the Ganges; and (3) that it dated back 700 years before the birth of Jesus"!!! (*The Herald of Progress.*)

Oh shades of the Rishees and Manu!

THE MANAGER OF THE "THEOSOPHIST" REGRETS TO announce the fact that the last stock of Colonel Olcott's *Buddhist Catechism* being exhausted, no more copies of the book are available until a fresh edition, which will shortly be printed, is ready for sale. When it is, the fact will be duly announced in this Journal.

AFTER THE FIRST FORM WAS PRINTED OFF, WE find that on page 217, column 2, in the article "Superiority of Hinduism to other Existing Religions," one mistake has escaped notice. In lines 12 and 13, the words "Dr. Roer of Hoonburgh" should read "Dr. Roer of Hamburgh."

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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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TO

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No. 33.

THE FOUNDERS ON THEIR ANNUAL TOUR AND THE ESTABLISHMENT OF NEW BRANCHES.

Colonel Olcott, the President, and Madame Blavatsky, the Corresponding Secretary of the Parent Society, bade good-bye to Calcutta on the 20th of April. They left the magnificent residence of the Hon'ble Maharajah Joteendro Mohun Tagore, C.S.I.,—the *Baituckhana*,—on the evening of the 19th, when, accompanied by some of their most valued friends—among whom, the well-known Dr. Moheendro Lall Sircar, M.D., the President-Founder of the Calcutta Science Association, visited and so highly commended by the late Viceroy,—Lord Lytton,—and several new Fellows, they went on board the “S.S. *India*” which sailed early on the morning of the 20th for Madras. They made a number of friends and staunch adherents—among them, Babu Narendro Nath Sen, Editor of the *Indian Mirror*, and the cousin, and, until lately, the most prominent adviser and valued colleague of Babu Keshub Chunder Sen; and it was with sincere regret that they parted from them and the “City of Palaces.” They leave behind them a new strong Branch—“The Bengal Theosophical Society”—a Branch which comprises a number of highly cultured and intellectual men; and a small Branch—“The Ladies’ Theosophical Society”—composed of native ladies—the first ever regularly formed in India. It is under the supervision of Mrs. Alice Gordon F.T.S., the gifted Editor of *Psychic Notes*. Let us hope that the new Branches will prove two more strong links in the chain known as the Universal Brotherhood of Humanity; and that both will actively co-operate for the achievement of that most noble of objects. However much the public may be inclined to view the latter as an Utopy,—we have strong reasons to hope that the seed, sown broadcast by the Founders in India, has not fallen upon a sterile ground. That the germ has already taken root here and there we have an abundance of proof. A few more years and—if our members do their full duty—the world will begin to realize that the Brotherhood of man, preached by orthodox Christianity, but for nineteen centuries existing as a purely theoretical abstraction, has become a practical possibility upon the basis of true Theosophy.

The Founders reached their destination at Madras on the 23rd. A paragraph, copied from the *Madras Times* into the Supplement to our last number, has already described the grand reception they received. An address of *welcome*, signed by several hundred influential native gentlemen, was there presented to them by P. Vijayaranga Mudeliar, Esq., on behalf of the signers, and wreaths of flowers were placed around their necks by the Hon. Hoomayun Jah Bahadoor C.S.I., M.L.C., a lineal descendant of the renowned Tippoo Sultan. From that night, the large and comfortable villa, placed at their disposal in Mylapore (the coolest suburb of Madras along the ocean beach), was daily thronged with visitors from early morning till late at night.

On the 25th instant a meeting of Theosophists was held at Triplicane, at 7 P.M., in the Hall of the “Hindu Sabha,”—founded by our learned and indefatigable Brother, Mr. Sankariah, B.A., Naib Dewan of Cochin—for the purpose of initiating some eight or nine of its members into the Theosophical Society. The meeting was described correctly enough by the *Madras Times*, as follows:—

Colonel Olcott presided on the occasion. In opening the proceedings, Mr. Sankariah, as the President-Founder of the Hindu Sabha, addressed a few words of welcome to Colonel Olcott, on behalf of the Sabha, to the following effect; “It is an immense gain to the Hindu Sabha to meet face to face, at its own Hall, the Founder of the Theosophical Society, especially considering that, while the Hindu Sabha, organised as it is for the purpose of effecting the necessary preliminary steps for uniting in closer bonds the scattered members of a single nation, the Theosophical Society, on the other hand, by its alliance with the former, was calculated to work out the grander idea of bringing about the universal brotherhood of nations and creeds.” After the address, Colonel Olcott thanked the members of the association for the kind regard they had thus shown him, and then proceeded with the business of the meeting by handing, to the members of the native community present, printed forms of applications and of corresponding obligations on the part of the candidates, for the purpose of filling up the forms.

This being done, the doors of the Hall were all shut, to prevent the large gathering outside from observing the proceedings that took place inside. Several respectable members of the native community were initiated in the mysteries of the

Theosophical Society. At about 8 o'clock the proceedings were brought to a close.

On the evening of the 26th, by invitation, Colonel Olcott delivered a grand lecture, at the Patchiappah's Hall, upon the subject of "The Common Foundation of All Religions." On entering the Hall, the Founders were loudly cheered by the most crowded audience ever seen in the building. Hundreds had to remain outside for want of room. After a few introductory words from the Chairman, the Hon'ble Rajah Goday Narain Gujapathi Row, Member of the Legislative Council, Colonel Olcott, before beginning his lecture—which lasted for nearly two hours—said how struck he was with, and how grateful he felt for, the cordial and even enthusiastic reception that his colleague, Madame Blavatsky, and himself had received at their arrival. He came here with the object of informing his native Brethren of the principles of Theosophy and of the Society of which he was the humble President. The reception given him in Madras showed that the Hindu public of that city were ready to appreciate a cause so noble and pure as that his Society represented. He then proceeded with his lecture. A deep and lasting impression seems to have been made by it upon the natives of the Madras Presidency. It was enthusiastically applauded and a demand made for its publication, which was met, with his customary liberality, by *M. R. Ry. C. V. Cunniah Chetty Garu*, of the Hindu Sabha, now Vice-President of the Madras Theosophical Society. This wealthy and generous young gentleman ordered several thousand copies of it to be printed at his expense and distributed gratis to all those who desired to have it. The scramble for copies was something to see and remember at the President's second lecture. We will publish it in our next.

On the 27th began a series of daily initiations, and upward of seventy-seven members were admitted into the Society on the first two days. The nucleus of a large—and what we hope will turn out the strongest and one of the most influential Branches of the Theosophical Society in the world, was formed, for Dewan Bahadur Ragunath Rao Saheb, late Dewan of Indore and now First Class Deputy Collector at Madras, was unanimously elected its President. No one, acquainted with that superior mind, can for a moment doubt that an association, under the immediate care of such an able and energetic leader, must prosper and make itself felt. Its Vice-Presidents are respectively: Messrs. Grandhi Muttuswamy Chetty (Judge); Parki Sreenivasa Row (Judge, S. C. C.); Lakshmikantha Row (Sheristedar); C. V. Cunniah Chetty Garu (a wealthy sowcar); and Iyahu Naidu Garu, (pensioned Deputy Collector). T. Subba Rao Garu, B.A., B.L., Pleader,—the young scholar so well-known to the readers of the "THEOSOPHIST" by his remarkable contributions on Esoteric Eastern Philosophy—was elected Corresponding Secretary of the Branch. As our members will perceive, the *personnel* of the Branch is more than promising.

Sunday, April the 30th, Colonel Olcott and Madame Blavatsky—accompanied by Mr. Ragunath Row Garu, President, Messrs. P. Sreenivasa Row, C. V. Cunniah Chetty, and G. Muttusami Chetty, Garus, Vice-Presidents, by Mr. T. Subba Rao, Secretary, and Messrs. Lakshmi Kanta Rao Garu, G. Changalraya Chetty Garu, Theaga Rajiah Garu, G. Narasimulu Chetty Garu, and G. Subbaiah Chetty Garu, Fellows of the Theosophical Society, and a few others—proceeded by rail to Tiruvallam, near Arcot, with the object of visiting the temple of "Thanumathyambiam," one of the oldest pagodas of Southern India. On arriving at the station, the party were received by the temple authorities, accompanied by their usual *suite* of nautches (dancing girls) and musicians. The Founders and their friends were garlanded and welcomed in the oriental fashion, after which the procession moved with flags, music and the unavoidable crowd, to the rest-house prepared for them, where they passed the hottest hours of the day. In the evening, they visited the grand old temple and, in the flower-garden attached to it, Colonel Olcott performed the initiatory ceremonies of three gentlemen, one of whom is

Mr. Doraswamy Naidu Garu, of Madras, who, with two other candidates, had preceded the party by two days, and waited for them near the temple. All the three had expressed their desire to be initiated on that holy spot, so as to make their admission into the Society the more sacred and binding.

This temple possesses much historical interest, and still more of that, which is conveniently regarded by the Europeans as legendary, the traditions and even written records of the natives counting with them for nothing. Describing the trip of the Theosophists, the *Madras Native Opinion* has the following:—

.....The place is held in much reverence by the Hindus, the Vedantists principally, as it is believed to be the locality chosen by a high order of *Mahatmas* (initiated adepts). Colonel Olcott and Madam Blavatsky evidently had very cogent reasons for visiting this station, and it is believed that they were thoroughly satisfied with their visit. The members of the Association, who were present there, witnessed a certain phenomenon which confirmed their belief in respect to this order (of *Mahatmas*) and the success which is in store for the Branch Association formed for the town of Madras. The party returned to Madras by the mail train on Monday morning. A chapter for admission of the members into the Society was opened on Thursday last at the residence of Colonel Olcott and Madam Blavatsky.....

A second (*ex tempore*) lecture, as successful as the first one and as largely attended, was delivered by the President-Founder, at the Patchiappah's Hall, on May, the 2nd. On the evening of May the 3rd, Colonel Olcott and Madam Blavatsky left, by canal sailing boats, for Nellore and Guntoor, on their return from whence, they were expected to remain in Madras for a few days more, and the Colonel to deliver one or two more lectures. The Founders were accompanied, in their trip, by one of the Vice-Presidents, Mr. Iyahu Naidu, and three of their newly-initiated Fellows. The wind was so favourable that both the boats—one, a comfortable gondola furnished with a table and couches, and carrying the Founders, and the other, a large "top" boat—brought them to Muthukoor, their landing place, some fifteen miles from Nellore, in one day and two nights, instead of the anticipated and tedious journey of three or four days. The weather, with the exception of a few hours, and notwithstanding the fierce sun of this hot season, was delightfully cool on the canal, especially during the moon-light nights, and the journey turned out a veritable pleasure excursion. The party arrived in good health on Saturday morning, and left their boats for comfortable carriages kindly prepared for them at Muthukoor by their Brother Theosophists of Nellore. They were received on the pier by Mutham Ramaswamy Naidu Garu (Assistant Commissioner of Salt Revenue), Mukalh Parthasarathi Naidu Garu (Tahasildar), and a deputation of Theosophists. The latter had already organized themselves, in anticipation of the arrival of the President and of their regular admission and initiation into the Society, into a Branch, 29 strong. After the usual greeting and garlanding—a most poetical form of welcome—the party, on their way to Nellore (the old residence of the Rajahs of Arcot), were carried to a village about two miles off, where they were made to halt. A tastefully decorated tent, with a table loaded with refreshments, had been prepared for them, in the middle of a cool shady grove of old trees. There an additional group of Theosophists, just arrived from town, met them; and, after an hour's rest, the whole party proceeded, in a number of carriages, to the place of their destination. They reached Nellore about 11 P.M. There, too, they found a warm reception, friendly greetings, from other members, and a comfortably and richly furnished quarters prepared for them. The Committee had engaged, for their occupancy, a grand bungalow recently erected by the late Dewan of the Rajah of Venkatagiri. The house was profusely decorated with greenery and sweet-smelling flowers and herbs, and, upon the arrival of the party, was found to be brilliantly illuminated. At the main entrance to the compound rose an arch bearing the inscription "WELCOME THEOSOPHISTS,"

and at the house-porch was another inscribed "WELCOME REVERED MADAME BLAVATSKY AND COLONEL OLCOTT," followed by a Tamil text. A touching greeting in Sanskrit stanzas, was chanted, at their arrival, by Mr. Aravamuthu Iyengar, B.A., the text of which, in the original, and the translation, is given in the foot-note below.*

The highly flattering comparisons of the Founders with the deities of the Hindu religion must, of course, be taken for what they really are—flowers of speech, which express the tendency of the Oriental mind to poetize and exaggerate the natural sentiments and emotions. Under their florid imagery, however, exists a sincere feeling of gratitude for the humble efforts of the individuals addressed, to do something towards a revival of the national love for the wisdom and culture of ancient Aryavarta. We hope our European readers will read them in that spirit, and forbear from taxing the heroes of the stanzas, with a foolish vanity for printing them.*

After the melodious chanting was over, an address, in English, was read by Mr. Narayana Swamy Chetty, B.A., a Vakeel of the D. C., as redundant with feelings of gratitude, and which touched profoundly the humble individuals so addressed. We give the address in full:—

WELCOME MADAME BLAVATSKY AND COLONEL OLCOTT !
WELCOME THEOSOPHISTS !
ADDRESS.

Allow me, much revered Madame Blavatsky and Colonel Olcott, to welcome you to Nellore, in the name of your Branch Theosophical Society. The heartfelt thanks of the Association are due to you for the trouble you have taken, during this hot weather and at the risk of sickness, to comply with our invitation, with the laudable object of initiating us into a knowledge of Psychological truths.

Though born in the far West, you have gloriously made it your devoted purpose to regenerate the Indian natives by reviving their recollection of the scientific glory of their country, which, once in times of yore, shone forth in radiant lustre, but which, owing to the progress of a well-known cycle in the destinies of nations, has been practically over-darkened for some centuries past.

Colonel Olcott.

* त्रेतायोरुपगुणवस्तमभवद्गतसत्यवराणिभिः
सुम्रीवाद्दहरोरादाशविहगादिम्वःप्रदन्नाभयः ।
सौर्यगोपातरागमेकलस्रणिद्वत्क्वापरिभ्रंशने
ह्यक्लानाहं दुमतस्यमानवपशन्वातकृताविर्भवः ॥
कर्नळ् आल्काट् नामप्रभु वरसुधिषोवदबाहाचल्लैद्
च्छेदेदेकायमानह्युमणिसमश्चरारदाविमहस्य ।
आयुर्वृद्धिचभयशुभततिममञ्जुब्धिषंपतिमोजो
नेपुण्यवाद्दबृन्दप्रवचनदळनेसविधनारमेशः ॥

Madame Blavatsky.

नयीमार्गप्रोक्तप्रचुराहितवणासमरतान् ।
जनानकृत्यक्लास्वजानिभुवमज्ञानानगमान् ।
सहायार्थं कर्नळ् प्रभु निकटमार्थावरवधः
समायातातस्यादिशत जगदांशशु भतातम् ॥
मडलबावट्स्क्रांति प्राधिववरवध्रुपाणापज्ञहस्ता
पान्वेदेष्टुस्रैष्वपगतहृदयान्भानवान्त्यक्लज्जान् ।
इत्येवंचिन्तयामिभवमुपगवाकापकारुण्यसोना
हातेमाताकदापिप्रभवतिशिशुकान्क्षमादुर्विनीतान् ॥

1. In the Treta Yuga, Rama, the ocean of grace, had only birds, fishes and monkeys, like Sugriva, to redeem. But now, thou, who art the same friend incarnate, thou hast human creatures—Hindus, who stray from the ways of the Devas--to save.

2. May thou be blessed by the Gods, oh, Colonel Olcott, thou who hast the might of Indra's Kulesa to break down the rocks of Anti-Vedic doctrines, may thou be blessed with long life, rich wisdom, fair fame, and high skill to perplex and confound the arguments of thine opponents.

3. Excellent Lady ! Thou hast forsaken thy native land with the object of bringing back, to the knowledge of the Vedas, those who have become altogether ignorant of them. May thou be blessed !

4. Thou art our Lakshmi incarnate, for the purpose of redeeming men from their sad ignorance of the pure morality of the Vedas and Shastras. It is but natural for the parent to feel for and protect her children, however wayward they may have become !

What could it be in you but a pure feeling of sympathy with our morally degenerate condition that could have impelled you to forsake your native lands and to pass laborious days in the uncongenial climate of the Torrid Zone ? The hidden treasures of the Vedas, which long since ceased to interest the average Hindu, you are now exploring with all the zeal of a patriot ; and the scientific fervour, already spread over the country, forms the true gauge of your devotion to the cause of India. In India's Present we read its Future,—a glorious future : and this future will point back to you, Madame Blavatsky and Colonel Olcott, as among its modellers. The germs of (the spirit) scientific research, so ably disseminated by you among the masses, will soon develop themselves into a tone of intellectual and spiritual elevation almost equal to that of the by-gone ages.

The principle of UNIVERSAL BROTHERHOOD, which is the end and aim of yourselves and your followers, will, we hope, do away with that diversity of interests, feelings and faiths, which are the peculiar characteristics of this country, and which play no unimportant part in its destinies.

On the next day, at 6 p.m., when the terrible heat had subsided, the President delivered a lecture in the compound of the building occupied by the party, and answered questions, thus rectifying many a misconception which had been spread abroad by the enemies of our movement. On the night following, May 7th, the candidates, who had already applied, and several new members, were duly initiated. The ceremony was performed by moonlight, on the flat, broad-terraced roof, and was highly impressive. On May the 8th, the Branch was regularly formed, By-laws were framed, and the election of the officers was perfected, Mr. C. Venkata Jugga Row (Madras Civil Service) was unanimously elected President, Mr. Rama Swamy Naidu and two more well-known gentlemen of Nellore, all men of position, influence and education, its Vice-Presidents and Secretary.* The Branch promises well.

On May 9th, another lecture was delivered by the President—Subject : "Psychometry,"—numerous illustrations from Baron Reichenbach's, and Professors Denton's and Buchanan's works being given. Several more initiations followed.

On May 10th, after a busy day, the whole party—the Founders and the Delegates from the Madras Theosophical Society—took their departure in the afternoon for Guntoor, from whence, numerous telegrams, pressing them to come, had been received. They re-embarked on the same boats in which they had come from Madras.

The south-west monsoon blew favourably, and the boats ran before the wind as though they were entered in a yacht race. The Hindu gentlemen Delegates passed their time more or less in Dream-Land, and occasional theosophical reading and talk on their boat, while the Founders made use of the golden moments of seclusion on their gondola to clear off some of the arrears of correspondence and other Society work, the average volume of which has now become almost hopelessly great. The fact is, our Society has so rapidly grown, and its branches are so multiplying, that something *must* be done to relieve the Founders of a part of their labour, if we would not see them break down. They found the sail of 98 miles from Mypad to Padagangam as the part from Madras to Nellore, but the speed of their boats brought its disadvantages, in obliging them to wait at the latter place—the hot season terminus of canal navigation—a whole day for the palankeen caravan sent by the friends at Guntoor, to arrive. It came at last, and, with it, Mr. Singaravelu Mudliar, Head Master of the Government School, Guntoor,—and a most intelligent and obliging friend and companion he proved to be—and, along with him, several new candidates. It was near sunset on the 13th May when the party commenced its tiresome march of 55 miles—in palankeens, carried by muscular men—from

* A full official Report will give the names of all the officers and other particulars. —MANAGER.

Padagangam to Guntoor, in the course of which swamps had to be passed, a river to be waded by the bearers (who carried the palankeens by resting the poles on their heads, while they picked their way cautiously, with the water up to their arm-pits), and long stretches of sandy plain to be traversed under a broiling sun. It was something wonderful to note the endurance and cheerful spirits of these wiry fellows, who trotted along with their burden, singing their monotonous refrain in Telegu, hour after hour, on no stronger food than a meal of rice seasoned with a little pepper-water. They make an average of $2\frac{1}{2}$ miles per hour, and, in this hot season, do the journey as much as possible by night. The scene, as described by the Founders in letters to these head-quarters, was highly picturesque: the flaring light of the flambeaux, carried by runners, lighting up the sinewy forms of the Hindu bearers, bringing into high relief, against the darkened landscape, their white or red turbans and waist-cloths, and making their silver bangles and nose-rings to shine with a brighter lustre, while their incessant chant awakened the echoes whenever a clump of date-palms was passed. Including the necessary halts, the journey occupied forty-eight hours, and though palankeen-riding becomes after a while very fatiguing, especially to persons of the ages of the Founders, it was safely and rather comfortably accomplished. At Bupattam, and one or two other villages, the caravan was met, at the village boundary, by some of the more important Hindu gentlemen of the place and escorted to the quarters that were awaiting their temporary occupancy. The gentle cobra—which, from his spectacles-mark and stinging propensities, some unregenerate Heathens liken to the Padri—also put in an appearance now and again, perhaps to warn the travellers that life in India has a permanent mortgage upon it; and the scorpion pervaded the scene. On the first night of their arrival at Madras, in fact, a cobra, five feet long, was killed while making its way into Madame Blavatsky's sleeping room, her servant nearly stepped on one in the kitchen of a rest-house; and, on the morning of the day when they were approaching Guntoor, a third cobra, full three feet long, was killed by one of the runners just beside Colonel Olcott's palankeen. Add to these the, to Western people, novel experience of being obliged when in old houses to keep one eye upon the roof, that its white-ant-eaten rafters may not let it crash down upon one's head, and the delights of travel in India, with the thermometer at 100° Fah. in the shade, may be imagined!

Guntoor was reached at nightfall on the 15th. Three miles from town, the caravan was met by some enthusiastic lads-pupils of the Mission School, who made their salaams, and brought the news that "nearly every body" was waiting for the party at the town-boundaries. This proved to have been no exaggeration, for the whole population seemed to have turned out to welcome the Founders. The reception exceeded even the Tinnevely demonstration of last year. A rest-tent had been pitched in a convenient spot near the outskirts of the town, and here a lane of approach to it was only made, through the surging crowd, with great difficulty, by the police peons. Night had fallen, and the place was ablaze with torch-lights. An Asiatic crowd is, as every European traveller has remarked, strikingly picturesque, and the artistic pleasure, to be derived from seeing it, is unmarred by any of the horse-play and coarse rowdyism too often seen in large gatherings in England and America. The press around the tent was so great that Colonel Olcott was obliged to mount a chair, and, by the glare of torches, make a little speech to the crowd. The palankeens were then re-entered—Madame Blavatsky exchanging hers for an open jhampan, (an arm-chair, borne on poles like a palankeen) for the sake of air—and the whole population constituted

themselves into an escort of honour. The whole of the escort consisted of at least ten or twelve thousand persons. As the procession moved slowly through the streets, the dense crowd filled the latter from house to house, lime lights burning, torches waving, native musicians playing on their instruments, and a din of voices shouting. It was an animated scene indeed, and the Founders deeply regretted that it could not be witnessed by some of their sneering friends of the early days of our Society, who fancied them a brace of visionaries wasting their strength on a work that would bear no fruits. At four points along the route of procession triumphal arches spanned the road, of which two bore, in English, the inscriptions

" Welcome " and "Success to Theosophy,"

both bearing the Society's emblems, and the other two in Telegu characters, the legends—

ॐ *  The Single Letter ॐ (Om) is Brahma 

ॐ *  There is no religion higher than Truth 

—the noble motto of the Maharajah of Benares, adopted in the "THEOSOPHIST."

It took over an hour-and-a-half, to reach the bungalow prepared for them; where, when arrived, an address of welcome, numerously signed, was read to them, the usual garlands of flowers and presents of limes were offered, and the President-Founder replied to the address at some length, his sentences being translated into Telegu, one by one. The Rev. Uhl, of the Lutheran Mission, with his wife, daughter, and a European friend, were present, and some conversation took place later between them and Madame Blavatsky.

The next evening, by invitation, Colonel Olcott gave an exhaustive lecture upon the subject—chosen by the audience—of Hindu ideas about "Soul," together with the scientific proofs of its existence, and the scientific probability of Re-birth. His treatment of these questions was substantially the same as that in his Madras and Calcutta lectures, and was listened to with the greatest patience, and loudly applauded. The Rev. Uhl, Mrs. Uhl, and a Bramhan convert of theirs, each made a *verbatim* report of the lecture, so it may be heard from, through the Missionary papers. Mr. Uhl, at the close, asked Colonel Olcott to attend at the Chapel of his Mission, on the morning of the 17th, to hear his reply to the lecture. This was done, and the reverend gentleman's remarks being courteous and kind in tone—a delightful contrast to the pitiful malice hitherto shown us by his colleagues—an amicable arrangement was come to between him and our President-Founder to issue a joint pamphlet, entitled *The Present State of Christianity, and Other Questions*; Mr. Uhl to sustain the affirmative of the several questions, and Colonel Olcott—in his private capacity, of course, and not his official one—to support the negative. It was mutually understood that each should be allowed whatever time his other engagements might make it necessary to take for the completion of this task. When the pamphlet is ready, ample notice will be given, through this magazine, to such as may want copies. Its circulation in India will doubtless be very great.

On the evening of the 17th of May, the candidates, for admission into our Society, were initiated by the President-Founder, and a new Branch duly organized under the title of "The Krishna Theosophical Society"—the twenty-eighth in India. From the excellent character of the officers, it may be anticipated that the infant Branch will in time make itself felt in much good work done in the district fertilized by the sacred waters of the Krishna River.

The Founders left Guntoor, on the evening of the 18th May, to retrace their way to the Buckingham Canal and to Madras *via* Nellore.

THE KRISHNA THEOSOPHICAL SOCIETY (GUNTOOR).

At a meeting of Theosophists at Gunttoor, on the 17th May, the President-Founder in the chair, it was moved by C. Kuppusamier Garu, and seconded by J. Purnaya Garu ; "That a Branch of the Theosophical Society be formed at Gunttoor." Carried.

On the motion of R. Súrýarov Naidu Garu, seconded by Singaravelu Moodalyar Garu, it was voted that the name be the "Krishna Theosophical Society."

On the motion of C. Sambiah Setti Garu, seconded by C. Chinna Sitaramayya Garu, it was voted that a Committee be appointed to draft Bye-Laws and report to an adjourned meeting two weeks from to-night, and that, meanwhile, the Bye-Laws of the Parent Society be temporarily adopted for the Government of the Branch.

Election of officers was then in order, and M. Singaravelu Moodalyar was unanimously chosen President ; C. V. Chinna Sitharamayya Garu, and C. Kuppusamier Garu, were unanimously elected Vice-Presidents, and Jiddu Purnaya Garu, Secretary.

A Committee on Library and Publications was then formed as follows :—Vavilala Vasudeva Sastri Garu, Tadé-palli Anjaneyulu Garu, G. Subbarayudu Garu, V. Balaramayya Garu, C. Kuppusamier Garu, V. Kameswarow Garu, and C. Sambiah Setti Garu.

The sum of Rs154 was then subscribed among the members for the purchase of books and journals for the Branch. The election of Councillors was postponed until the next meeting.

After hearing some practical suggestions from the President-Founder for the management of the business of the Branch, the meeting adjourned.

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

THE JEYPORE THEOSOPHICAL SOCIETY.

RULES AND BYE-LAWS adopted for the guidance of the Society in its meeting held on the 16th of April, 1882 :—

1. The Branch Society at Jeypore is entitled "The Jeypore Theosophical Society."

2. The objects of this Society are—(1) the furtherance of the objects of the Parent Theosophical Society ; (2) the mental, moral and theosophical improvement of the members ; (3) the dissemination of rational ideas among them ; and (4) the promotion of pure and unselfish living among them, and through their example and influence, in their family circles.

3. The Society shall be administered by a President, Vice-President, Secretary, and an Executive Committee, elected annually by the majority of the members. Any vacancy occurring during the year shall be filled up by the President and the Executive Committee.

4. Any four members of the Executive Committee shall form a *quorum*, the Chairman having the casting vote.

5. For the support of the Society and for its necessary expenses, a monthly subscription must be paid by every member according to his means.

6. The Treasurer shall collect subscriptions and donations, if any, from the members, and keep all accounts of receipts and disbursements, and shall submit for confirmation by the President, at the end of every calendar month.

7. The President and Executive Committee may, by the opinion of the majority of the members, remove any member from the Society, whose conduct or life is manifestly inconsistent with the special obligation which he has executed.

8. The President, the Vice-President, the Secretary and four other members shall form the Executive Committee for the year.

9. The books and other materials of the Society shall be in the keeping and responsibility of the Secretary.

10. A member shall have the use of one book at a time for a certain period according to the size of the book. Any book lost, torn, or rendered in any way useless by a member, must be replaced by him by a new one.

11. In private meetings of the Society, no outsiders shall be admitted. But, in general meetings, all, who are desirous to attend the meeting, shall be allowed to do so.

12. The Society shall meet weekly, and lectures are to be delivered every alternate week ; the weeks intervening being devoted to the business of the Society and readings from best theosophical authors.

AMRITLAL DE,
Vice-President and Secretary.

THE IONIAN THEOSOPHICAL SOCIETY.

Corfu, April 1, 1882.

DAMODAR K. MAVALANKAR, Esq.,
Joint Recording Secretary,
Bombay.

DEAR SIR AND BROTHER,

In adverting to my last two communications of the 17th and 27th January last, forwarding an address delivered by the President of this Branch on the 1st of January last, I beg leave to transmit herewith copy of a letter I have received from our Brother, Mr. Alexander Rombotti, relative to his late experiences on Mesmerism.* It is of a rather important nature, as it shows that, by developing and regulating the latent will-power of the subject in the Mesmeric sleep—in a special way—that Mr. Rombotti says he has discovered, it (the subject) can retain the will-power and clairvoyance in the normal state. But unfortunately Mr. Rombotti having been induced to suspend his method and enter into that of *Modern Spiritualism*—the result, as it was to be expected, was unsatisfactory, and I being afraid that, if not stopped at once, such practices, being fraught with danger in a moral and physical point of view, may lead to disastrous consequences, I have strongly recommended him to discontinue mesmerizing the subject, if unable to impose on his results, forget all about spirits (spooks),—and begin anew to develop the will-power of the subject until instructed from India how to proceed.

In order to show him how imprudent and dangerous a thing it is to invoke such beings, or rather no-beings (subjectively considered), I have forwarded to him the first number of Vol. III. of the "THEOSOPHIST" calling his particular attention to the article entitled "Fragments of Occult Truth."

In expectation of your valuable instructions for our guidance, and requesting you to offer our fraternal and respectful salutations and best wishes to our beloved and esteemed President and Corresponding Secretary, as well as to all other esteemed Fellows,

Believe me to remain with truth and regard,

My dear Sir and Brother,

Ever fraternally and devotedly attached,

OTHO ALEXANDER,
Secretary.

* Its translation into English, by Mme. E. Coulomb, F.T.S., will appear in our next issue. — MANAGER.

A MENTAL PUZZLE.

TO THE MANAGER OF THE "THEOSOPHIST."

SIR,—The following excerpts from the last two numbers of Pandit Dayanund's organ—*The Arya*—are so bewildering in their contradictions, that I abandon them to the readers of your magazine in the hope that some one may be able to solve this "mental puzzle." We read:—

In *The Arya* of April, 1882.In *The Arya* of May, 1882.

(1) "The Founders of the Society (our esteemed Brothers and allies)..... are the first and staunchest champions of the Vedas and the ancient philosophy of Arya-varta."

(2) "The Society is the most powerful ally that the Aryan religion and science have at the present time in the West."

(3) "They are actuated by feelings of the deepest respect and reverence for the learning of the ancient sages of the world.".....*

(4) "Therefore, the cause of the Theosophical Society is the cause of the Arya Samaj, and every insult offered to the former (our esteemed Brothers and allies, the Founders of the Theosophical Society,) is equally painful to the latter."

(5) "The work, which the Theosophical Society is trying to accomplish, is in perfect harmony with the objects of the Arya Samaj."

(1) "The alliance between the Arya Samaj and the Theosophical Society has been broken off because the Head-Theosophists are now converts to Buddhism and no more for the Vedas."

(2) "They came to India as students, but have set themselves up as teachers, by establishing a Society of their own (! ?) * which has proved of no practical good to India."

(3) The affiliation ... was effected, because the former (the Founders) accepted Vedic religion (only ?) as expounded by Swami Dayanund Saraswati."

(4) "The reader should also know that Swamiji was never a Fellow of the Theosophical Society (! ! !) † nor ever expressed a desire to be one. The only relation, which he suffered to have been made, consisted in his accepting to be their Instructor in the Vedas." ‡

(5) The initiation fee, Rs. 10..... from their members they promised to spend in reviving Vedic philosophy, but have not as yet laid out a single pie in the furtherance of Vedic cause." (!)

* This "Society of their own" was established in November, 1875, and has never ceased to exist since then, as the public is aware.

† Swami Dayanund Saraswati accepted his diploma of Fellowship from America, in 1878, and his acceptance of it over his own signature is preserved in two letters—-one in Sanscrit, the other an English translation, in the New York Society's correspondence. He kept the diploma for over two years. He was regularly initiated by Colonel Olcott at Saharanpore, May, 1879—before witnesses. He gave the grip and signs of the Society to no less than four English Fellows in India—to Mr. and Mrs. Sinnett and Mrs. Gordon at Benares; to Mr. Ross Scott, at Fatehgarh. His name, as the "Supreme Chief" of the Theosophists of the Arya Samaj stood for three years in the Society's Rules, and when, at the first signs of his unjust displeasure at the eclecticism of the Theosophical Society, it was offered to him to strike his name off the Rules—the Swami never gave to it his consent.—MANAGER.

(‡) He never was the "Instructor" of any European Theosophist. Some of the most respectable, devoted, and sincere of the members of the British Theosophical Society wrote to him several letters

(6) The honesty of purpose, the purity of motives, and the respectability of the Founders of the Society have often been questioned by many maliciously, by some sincerely. In an age..... of egoism and selfishness, the establishment of a Society, on such broad and universal basis, came like a thunder clap on the self-satisfied philosophers,..... hence the many misrepresentations and insinuations ... But the documents (Truth about the Theosophical Society) contained in this pamphlet will most satisfactorily prove that far from being dreamers, (they) are persons of clearest common sense, respectability and trust..... and, as such, deserve the love, veneration and respect of every true patriot and son of mother India."

Quite a startling accusation, this, to make against persons, declared but a few days before by the same journal as its "esteemed brothers and allies" and personages of the greatest respectability and trust. Which shall we believe?

In the same number for May, are—by some fatuous oversight—made the following points, which to the Editor's position are contradictory and suicidal.

"They, who tell the public now that..... the Head-Theosophists are Buddhists for many years and were so long before they knew of Swami, or even before his Arya Samaj had come into existence—will, when they read the following letters of Colonel Olcott, be more careful in hazarding such wrong statements† in future."

In corroboration of the above editorial denial, extracts from Colonel Olcott's letters are quoted against him!

"The Society..... expects its Fellows to disseminate a knowledge of the sublime teachings of that pure esoteric system of the archaic period..... mirrored in the oldest Vedas and in the philosophy of Gautama Buddha, Zoroaster and Confucius..." (New York, Jan. 1878.)
 ... "We no more permit ourselves to be called Joss-worshipping Buddhists than Joss-worshipping Catholics You see, then, that we are neither Buddhists, in the popular sense, nor Bramhanists as commonly understood."—(New York, May 29, 1878.)

..... "It is this WISDOM-RELIGION which the Theosophical Society accepts and propagates." (From Colonel Olcott's letter to the "Indian Spectator," May, 1878.)

This very same WISDOM-RELIGION, and none other, they are professing now, in 1882. Certainly the friends of the Theosophical Society are indebted to the Swami for proving, by the publication of the President-Founder's

begging for instruction—he never replied, and silence was his only answer. He laughed at their belief in Spiritual phenomena and "Spirits," but would never teach them. The same fate befell the several Anglo-Indian Theosophists who asked his help.—MANAGER.

* At Meerut, in August, 1880, Swami Dayanund Saraswati declared, before a large audience of Samajists and other Hindus, that the phenomena, produced by one of the Theosophists, were done by real Yoga power. Since then twenty-one months have elapsed, and he has never until now denied this statement published in the THEOSOPHIST for December, 1880.—MANAGER.

* The "ancient sages" include Buddha, Zoroaster, Sankar Acharyan, and others, we should say?

† Every reader of the *Spiritualist* (London), the *Sun*, and the *World*, of New York, since 1875, can find ample proofs of the above assertion. Madame Blavatsky is often spoken of in those papers as a Buddhist, and tells so over her own signature. Proofs are at hand, whenever required.—MANAGER.

and other letters to him of the year 1878, how identical are the Founders' views at that period with those they are confessing to-day. And, if one chose to go back even of the Society's foundation, the exposition of the Esoteric Doctrine, or "WISDOM-RELIGION" of antiquity, which is made in *Isis Unveiled*—begun prior to that foundation,—will be found to differ, in no substantial respect, from the exposition that Colonel Olcott has made in all his addresses throughout the annual tour from which he has not yet returned to head-quarters. When it is PROVED to them that (a) Swami Dayanund Saraswati's interpretations of the Vedas contain that very "Wisdom-Religion"; (b) that from the time of the publication of his first work on the religion of the Vedas, and his exegesis of its secret meanings, he has never contradicted himself upon any point; and (c) that from the first pages of his *Sattyartha Prakasha*—सत्यार्थ प्रकाश—his *Yajurveda Bhashya*, &c., down to the last page of the latest issue of his *Veda Bhashya*—he teaches an identical doctrine, then will it be time to expect the Theosophists to be his disciples—as upon original misconceptions they were ready to be—and accept their teachings from no other "Maha Muni."

Again the *Arya* says:—

"The Head-Theosophists.....are no more for the Vedas".....(p. 53, col. 2.)

And further on (p. 56, col. 1):—

"At page 51 of 'The Whole Truth about the Theosophical Society and its Founders' (printed 1882) in the foot-note we see that Madame Blavatsky.....is a confirmed Buddhist holding the Vedas in strong reverence."

On same page and column:—

"From a letter to the Pandit, dated 19th January, 1881, we can also infer that both of them (Colonel Olcott and Madame Blavatsky) *did believe in the existence of God (?)* up to the date of the letter."

Why is not the part, which warrants such an inference, quoted, if not the whole letter?

Following this (same column and page) we read:—

"While at Meerut *last year* in the month of September, before leaving for Simla, Colonel Olcott, as well as Madame Blavatsky, told the Pandit in the presence of several respectable gentlemen that they did not at all believe in the existence of God."

Correct, as regards the last sentence: incorrect as to the first statement. During the *last year* (1881) from April to December, Colonel Olcott was at Ceylon, and, therefore, could not have been at Meerut. It was in September, 1880,—more than 20 months ago—that the Pandit Dyanand Saraswati was told plainly the truth (as he had been told before, and even written to, from America, when the Society had at last learned what kind of God was the *Isvar* preached by him)—to wit: that the Founders neither then believed, nor ever had believed, in a *personal* God. The Swami, though himself denying most emphatically his belief in a *personal* deity, (the witnesses of the Founders are two English Theosophists who talked with him at Benares), nevertheless endows his "*Isvar*" with all the finite attributes of the Jewish Jehovah. But why should the learned Swami have waited for over twenty months before protesting?

"The Breach of the alliance between Swamiji and the Founders of the Theosophical Society has occurred, because the former is a Theist in the true sense of the word, while the latter believe in a God that is neither good, just, nor merciful." (*Arya* for May, p. 64, col. 1.)

Thus the Founders *do* believe in some God after all, it seems? Now in *The Arya* for March occurs the following profession of faith:—

....."The Vedas teach us that our thoughts, words and deeds are the authors of our fate and of our future state. There is no stern deity punishing innocents, or an over-merciful one forgiving sinners."

The Founders—as the whole public have known for seven years—firmly believe in *Karma*, which is but another name for that mysterious law of Absolute Justice which punishes sin and rewards virtue. But they refuse belief in a *personal* God, whose sole occupation seems to be to keep himself "happy" and "joyous." With "*Karma*" as an *active* principle, and the term "evolution" instead of "creation" used, the "Eternal Divine Essence," which Colonel Olcott speaks of, in his letter of June 5, 1878, when he commits the error of mistaking Swamiji's "*Isvar*"—as depicted to him by Swami's followers—for that "Essence" or PARABRAHM—becomes necessarily an *impersonal* Deity. The Founders maintain that they *do* believe in the very Divine PRINCIPLE taught in the Vedas; in that Principle which is described at the outset in the *Rigveda Sanhita* (Man. X. R., 129) as नसदासोन् नसदासोन्—which is "neither entity nor non-entity," but an ABSTRACT ENTITY, which is *no* entity, liable to be described by either words or attributes. And, as they entirely fail to recognize this eternal, All-Pervading Principle in the "*Isvar*" of the *Arya Samajists*—they turn away from it. The Swami knew their profession of faith since January, 1878. Again, I ask, why did he wait to protest for over three years, and never said anything at the time?

Finally the *Arya* tells us that as:—

....."The highest aspiration of a Yogi is God, and they who have no faith in a God, as defined in the Vedas which contain all the sublime doctrines of Yoga Vidya, can never become Yogis"—

Hence, no hope for the Founders.

In such a case Sankar Acharya must have been an ignoramus, who knew no more of *Yoga Vidya* than the two Founders are now alleged to do; nor was there ever an Advaitic Vedantin who knew anything of it. Nevertheless, I have the boldness to assert that when Doraswamy Iyer, Garu, in writing (March "THEOSOPHIST") his criticisms upon the "Mighty Problems of Brahma, *Isvar* and Maya," and saying that "any one who disputes the ADWAITA Doctrine is *no Yogi*," and that—"this is as true as that no genuine adept or Yogi can possibly ever doubt the soundness of its (the *Advaita's*) teachings"—is absolutely right. Shall the *Arya* maintain that the *Advaites* believe in a *personal* God? I say that even the deity of the "*Visishta Advaites*" has nothing in common with the "*Isvar*," as believed in by the *Arya Samajists*. Moreover, I assert that the PARABRAHM of the Vedantins and the "*Adi-Buddha*" of the northern Buddhists are identical. Both are *Abstract Principles*, or—*non-entities*; *Moksha* and *Nirvana* being their immutable states; hence the re-absorption of the human spark of Parabrahm or *Adi-Buddha*—called by the vulgar "soul"—into the Parent Flame whence it proceeded—an end so eagerly sought for, under the synonymous terms of "*Moksha*" and "*Nirvana*."

I close. The various and many accusations against the Founders contained in the *Arya* will be contradicted *officially*, and upon documentary evidence, and proved

utterly false, in the July number of this Journal, should the President-Founder reach Bombay in time. Otherwise, in the following number.

ONE OF THE HINDU FOUNDERS OF
THE PARENT THEOSOPHICAL SOCIETY.

Tiruvallam Hills, May 17.

OUR LATE FRIENDS OF THE *Arya* MAGAZINE HAVE performed the difficult intellectual feat of jumping down their own journalistic throats. This was to be feared; and, now, upon reading the complimentary notice of us in their April number in connection with the one of an opposite character in the one of May, we are left in doubt as to which expresses their real sentiments. However, their action must be left for their Karma to settle, which it will do all in good time. We should not think it worth while to take any further notice of the affair, but for the fact that they have badly misrepresented our relations with their Arya Samaj and its Eccentric Chief. At the Bombay Head-quarters are all the necessary documents for our reply, and, upon the return of the Founders, Colonel Olcott will prepare the brief statement, which the unwise course of the Arya has made necessary.

A MORMON DODGE.—It now appears that Brigham Young, who was buried some time ago under 60,000 pounds of stone, is really alive and kicking, and that he will shortly re-appear and claim that God resurrected him, in order to show the fondness of the Almighty for Polygamy and the Latter Day Saints. This yarn is told by a backslider lately arrived at Omaha. He says he saw the body alleged to be that of the "Prophet," and that gross deception was practised. The truth is, according to this report, that Young is kept in concealment by the church, and that he will be brought out at the moment when his re-appearance will be most needed to incite the fanaticism of his deluded Danites. In case such a deception has actually been arranged for, it will rank as one of the most excellent frauds of the age.—*Hoosac Valley News*.

COLOURED STUDENTS AT CAMBRIDGE.—It is an interesting sign of the times that the present Vice-President of the Cambridge "Union" is a native gentleman from India, who has just taken his degree at the University. There are several coloured students now at Cambridge, and there could not be more satisfactory evidence of the manner in which they are received by the great body of the under-graduates than that afforded by the election of one of them, Mr. Pieris, to the position just mentioned. In due course, it is to be expected that he will be promoted to the chair of the society—a post once held, among other distinguished men, by Lord Macaulay, who, we may be sure, would have viewed, with the greatest gratification, so marked a testimony to the development of closer relationships between the cultivated classes of this country and those of our vast Eastern dependency.—*Glasgow Mail*.

PSYCHIC NOTES.

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